SN 22:58

“The Tathāgata, bhikkhus, the Arahant, the Perfectly Enlightened One, is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disciples now dwell following that path and become possessed of it afterwards.”

SN 56:48

“So long as the sun and moon have not arisen in the world, for just so long there is no manifestation of great light and radiance, but then blinding darkness prevails, a dense mass of darkness; for just so long day and night are not discerned, the month and fortnight are not discerned, the seasons and the year are not discerned.

“But, bhikkhus, when the sun and moon arise in the world, then there is the manifestation of great light and radiance; then there is no blinding darkness, no dense mass of darkness; then day and night are discerned, the month and fortnight are discerned, the seasons and year are discerned.

“So too, bhikkhus, so long as a Tathāgata has not arisen in the world, an Arahant, a Perfectly Enlightened One, for just so long there is no manifestation of great light and radiance, but then blinding darkness prevails, a dense mass of darkness; for just so long there is no explaining, teaching, proclaiming, establishing, disclosing, analyzing, or elucidating of the Four Noble Truths.

“But, bhikkhus, when a Tathāgata arises in the world, an Arahant, a Perfectly Enlightened One, then there is the manifestation of great light and radiance; then no blinding darkness prevails, no dense mass of darkness; then there is the explaining, teaching, proclaiming, establishing, disclosing, analyzing, and elucidating of the Four Noble Truths.”

AN 2:9

"Bhikkhus, these two bright qualities protect the world. What two? Moral shame and moral dread. If these two bright qualities did not protect the world, there would not be seen here [any restraint regarding] one's mother, aunts, or the wives of one's teachers and [other] respected people. The world would become promiscuous, like goats and sheep, chickens and pigs, dogs and jackals. But because these two bright qualities protect the world, there is seen here [restraint regarding] one's mother, aunts, or the wives of one's teachers and [other] respected people."

Overcoming the hindrances

Five ways of removing obstructive thoughts (MN 20)

"Bhikkhus, when a bhikkhu is pursuing the higher mind (*adhicitta*), from time to time he should give attention to five things. What are the five?

1. "Here, bhikkhus, when a bhikkhu is giving attention to some object, and owing to that object there arise in him bad unwholesome thoughts connected with desire, hate, and delusion, then he should *give attention to some other object connected with what is wholesome*. When he gives attention to some other object connected with what is wholesome, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a skilled carpenter or his apprentice might knock out, remove, and extract a coarse peg by means of a fine one, so too…when a bhikkhu gives attention to some other object connected with what is wholesome…his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

2. "If there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should examine the danger in those thoughts thus: 'These thoughts are unwholesome, they are reprehensible, they result in suffering.' When he examines the danger in those thoughts, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a young man or a woman would be horrified if the carcass of a snake or a dog or a human being were hung around his or her neck, so too…when a bhikkhu examines the danger in those thoughts… his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

3. "If there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should try to forget those thoughts and should not give attention to them…. Just as a man with good eyes who did not want to see forms that had come within range of sight would either shut his eyes or look away, so too…when a bhikkhu tries to forget those thoughts and does not give attention to them…his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

4. "If there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to stilling the thought-formation of those thoughts…. Just as a man walking fast might consider: 'Why am I walking fast? What if I walk slowly?' and he would walk slowly; then he might consider: 'Why am I walking slowly? What if I stand?' and he would stand; then he might consider: 'Why am I standing? What if I sit?' and he would sit; then he might consider: 'Why am I sitting? What if I lie down?' and he would lie down. By doing so he would substitute for each grosser posture one that was subtler. So too… when a bhikkhu gives attention to stilling the thought-formation of those thoughts…his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

5. “If there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then, with his teeth clenched and his tongue pressed against the roof of his mouth, he should beat down, constrain, and crush mind with mind…. Just as a strong man might seize a weaker man by the head or shoulders and beat him down, constrain him, and crush him, so too…when, with his teeth clenched and his tongue pressed against the roof of his mouth, a bhikkhu beats down, constrains, and crushes mind with mind…his mind becomes steadied internally, quieted, brought to singleness, and concentrated.”

Removing the hindrances (SN 46:51)

“And what, bhikkhus, is the way to prevent unarisen sensual desire from arising and arisen sensual desire from increasing and expanding? There is the object of foulness (*asubha-nimitta*): frequently giving careful attention to it is the way to prevent unarisen sensual desire from arising and arisen sensual desire from increasing and expanding.

“And what, bhikkhus, is the way to prevent unarisen ill will from arising and arisen ill will from increasing and expanding? There is the liberation of mind through lovingkindness: frequently giving careful attention to it is the way to prevent unarisen ill will from arising and arisen ill will from increasing and expanding.

“And what, bhikkhus, is the way to prevent unarisen sloth and torpor (dullness & drowsiness) from arising and arisen sloth and torpor from increasing and expanding? There is the element of arousal, the element of endeavor, the element of exertion: frequently giving careful attention to them is the way to prevent unarisen sloth and torpor from arising and arisen sloth and torpor from increasing and expanding.

“And what, bhikkhus, is the way to prevent unarisen restlessness and regret from arising and arisen restlessness and remorse from increasing and expanding? There is peacefulness of mind: frequently giving careful attention to it is the way to prevent unarisen restlessness and remorse from arising and arisen restlessness and remorse from increasing and expanding.

“And what, bhikkhus, is the way to prevent unarisen doubt from arising and arisen doubt from increasing and expanding? There are wholesome and unwholesome states, blamable and blameless states, inferior and superior states, dark and bright states with their counterparts: frequently giving careful attention to them is the way to prevent unarisen doubt from arising and arisen doubt from increasing and expanding.”

By way of Satipaṭṭhāna

“Bhikkhus, if one were to say of anything ‘a heap of the unwholesome,’ it is about the five hindrances that one could rightly say this. For this is a complete heap of the unwholesome, that is, the five hindrances. What five? The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and remorse, the hindrance of doubt. If one were to say of anything ‘a heap of the unwholesome,’ it is about these five

hindrances that one could rightly say this. For this is a complete heap of the unwholesome, that is, the five hindrances.

"If, bhikkhus, one were to say of anything 'a heap of the wholesome,' it is about the four establishments of mindfulness that one could rightly say this. For this is a complete heap of the wholesome, that is, the four establishments of mindfulness.

Contemplating the hindrances among the dhammas

"And how, bhikkhus, does a bhikkhu abide contemplating dhammas as dhammas? Here a bhikkhu abides contemplating dhammas as dhammas in terms of the five hindrances. And how does a bhikkhu abide contemplating dhammas as dhammas in terms of the five hindrances? Here, there being sensual desire in him, a bhikkhu understands: 'There is sensual desire in me'; or there being no sensual desire in him, he understands: 'There is no sensual desire in me'; and he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there comes to be the future non-arising of abandoned sensual desire.'

"There being ill will in him…There being sloth and torpor in him…There being restlessness and remorse in him…There being doubt in him, a bhikkhu understands: 'There is doubt in me'; or there being no doubt in him, he understands: 'There is no doubt in me'; and he understands how there comes to be the arising of unarisen doubt, and how there comes to be the abandoning of arisen doubt, and how there comes to be the future non-arising of abandoned doubt."

Simile of the goldsmith (1)

"When a bhikkhu is devoted to the higher mind, (1) there are in him gross defilements: bodily, verbal, and mental misconduct. An earnest, capable bhikkhu abandons, dispels, terminates, and obliterates them. When this has been done, (2) there remain in him middling defilements: sensual thoughts, thoughts of ill will, and thoughts of harming. An earnest, capable bhikkhu abandons, dispels, terminates, and obliterates them. When this has been done, (3) there remain in him subtle defilements: thoughts about his relations, thoughts about his country, and thoughts about his reputation. An earnest, capable bhikkhu abandons, dispels, terminates, and obliterates them. When this has been done, then there remain thoughts connected with the Dhamma. That concentration is not peaceful and sublime, not gained by full tranquilization, not attained to unification, but is reined in and checked by forcefully suppressing [the defilements].

"But, bhikkhus, there comes a time when his mind becomes internally steady, composed, unified, and concentrated. That concentration is peaceful and sublime, gained by full tranquilization, and attained to unification; it is not reined in and checked by forcefully suppressing [the defilements]. Then, there being a suitable basis, he is capable of realizing any state realizable by direct knowledge towards which he might incline his mind."

Simile of the goldsmith (2)

"Bhikkhus, when a bhikkhu is devoted to the higher mind, from time to time he should give attention to three marks. (1) From time to time he should give attention to the mark of *concentration*; (2) from time to time to the mark of *exertion*; and (3) from time to time to the mark of *equanimity*.

"If a bhikkhu devoted to the higher mind attends exclusively to the mark of *concentration*, it is possible that his mind will veer towards *laziness*. If he attends exclusively to the mark of *exertion*, it is possible that his mind will veer towards *restlessness*. If he attends exclusively to the mark of *equanimity*, it is possible that his mind will *not be properly concentrated* for the destruction of the taints.

“But when a bhikkhu devoted to the higher mind from time to time gives attention to the mark of concentration, from time to time to the mark of exertion, and from time to time to the mark of equanimity, his mind becomes malleable, wieldy, and luminous, pliant and properly concentrated for the destruction of the taints.

"Suppose, bhikkhus, a goldsmith or his apprentice would prepare a furnace, heat up the crucible, take some gold with tongs, and put it into the crucible. Then from time to time he would blow on it, from time to time sprinkle water over it, and from time to time just look on. If the goldsmith or his apprentice were to exclusively blow on the gold, it is possible that the gold would just burn up. If he were to exclusively sprinkle water on the gold, it is possible the gold would cool down. If he were exclusively to just look on, it is possible the gold would not reach the right consistency. But if the goldsmith or his apprentice from time to time blows on it, from time to time sprinkles water over it, and from time to time just looks on, the gold would become malleable, wieldy, and luminous, pliant and properly fit for work. Then whatever kind of ornament the goldsmith wishes to make from it—whether a bracelet, earrings, a necklace, or a golden garland—he can achieve his purpose.

"So too, when a bhikkhu is devoted to the higher mind, from time to time he should give attention to three marks. From time to time he should give attention to the mark of concentration; from time to time to the mark of exertion; and from time to time to the mark of equanimity.

"If a bhikkhu devoted to the higher mind attends exclusively to the mark of concentration, it is possible that his mind will veer towards laziness. If he attends exclusively to the mark of exertion, it is possible that his mind will veer towards restlessness. If he attends exclusively to the mark of equanimity, it is possible that his mind will not be properly concentrated for the destruction of the taints. But when from time to time he gives attention to the mark of concentration, from time to time to the mark of exertion, and from time to time to the mark of equanimity, his mind becomes malleable, wieldy, and luminous, not brittle but properly concentrated for the destruction of the taints. Then, there being a suitable basis, he is capable of realizing any state realizable by direct knowledge towards which he might incline his mind.”

Four Ways to Arahantship (Aṅguttara Nikāya 4:170)

The Venerable Ānanda said this: "Friends, whatever monk or nun has declared the attainment of arahantship in my presence has done so in one or another of these four ways.

(1) "Here, a monk develops *serenity first and insight afterward*. As he is developing serenity first and insight afterward, *the path* is generated. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.

(2) "Again, a monk develops *insight first and serenity afterward*. As he is developing insight first and serenity afterward, *the path* is generated. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.

(3) "Again, a monk develops *serenity and insight in conjunction*. As he is developing serenity and insight in conjunction, the path is generated. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.

Yuganaddhaṃ bhāveti. Comy says that each time he attains a meditative attainment (*samāpatti*), he emerges and explores it by way of its conditioned phenomena. And having explored its conditioned phenomena, he enters the next attainment. Thus, having attained the first jhāna, he emerges and explores its conditioned phenomena as impermanent, etc. Then he enters the second jhāna, emerges, and explores its conditioned phenomena, and so on up to the base of neither-perception-nor-non-perception. Since, however, *yuganaddha* means literally “yoked together,” some interpret the term to mean that in this mode of practice serenity and insight occur simultaneously. The commentarial system does not acknowledge this possibility but several suttas might be interpreted as suggesting that insight can occur within the jhāna and does not require the meditator to withdraw before beginning contemplation. See in particular Majjhima Nikāya 52 and 64 and Aṅguttara 9:36.

(4) "Again, a monk's mind is *seized by restlessness about the Dhamma*. But there comes an occasion when his mind becomes internally steady, composed, unified, and concentrated. Then the path is generated in him. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.”

Dhammuddhaccaviggahitaṃ mānasaṃ. Comy explains that the mind is seized by the “ten corruptions of insight," but nothing in the text suggests the corruptions of insight are involved. I understand the person being described here as a practitioner who reflects deeply on the Dhamma, acquires a sense of urgency, and then finally settles down and gains insight when meeting with favorable supporting conditions.

Path Attainments, Fetters Eliminated, and Rebirths Remaining

Attainment	Fetters Eliminated	No. of rebirths remaining
Stream-entry	(1) view of a substantial self (2) doubt about Buddha & the Dhamma (3) clinging to precepts and observances	At most seven, either in the human or celestial realms. Finished is rebirth in the three lower realms (hells, animals, hungry ghosts).
Once-returner	Weakens greed, hatred, and delusion	One or two, in the human or celestial realms
Non-returner	(4) sensual lust (5) aversion	Reborn into the form realm (Pure abodes), attains final liberation there without returning to this world.
Arahantship	(6) desire for the form realm (7) desire for formless realm (8) conceit "I am" (9) restlessness (10) ignorance	No rebirth anywhere in any realm. Attains ultimate nibbāna.

The destruction of the taints (MN 64; see too AN 9:36)

"Here … quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

"Whatever exists therein of material form, feeling, perception, volitional formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumor, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as empty, as not self. He turns his mind away from those states and directs it towards the deathless element thus: 'This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna.' If he is steady in that, he attains the destruction of the taints. But if he does not attain the destruction of the taints because of that desire for the Dhamma, that delight in the Dhamma, then with the destruction of the five lower fetters he becomes one who is reborn spontaneously [in the form realm] and there attain final nibbāna without ever returning from that world. This is the path, the way to the abandoning of the five lower fetters.

10–12. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna … the third jhāna … the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

“Whatever exists therein of material form, feeling, perception, volitional formations, and consciousness, he sees those states as impermanent…as not self. He turns his mind away from those states and directs it towards the deathless element…This is the path, the way to the abandoning of the five lower fetters.”