

## Maha Bodhi Retreat: The Sequential Training in the Early Discourses

Monks, I do not say that final knowledge is achieved all at once. Rather, final knowledge is achieved by gradual training, by gradual practice, by gradual progress. (MN 70)

From Majjhima Nikāya no. 27; *Cūlahatthipadopama Sutta*: The Shorter Discourse on the Simile of the Elephant's Footprint

9. Then the brahmin Jāṇussoṇi went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and related to the Blessed One his entire conversation with the wanderer Pilotika. Thereupon the Blessed One told him: “At this point, brahmin, the simile of the elephant's footprint has not yet been completed in detail. As to how it is completed in detail, listen and attend carefully to what I shall say.”—“Yes, sir,” the brahmin Jāṇussoṇi replied. The Blessed One said this:

10. “Brahmin, suppose an elephant woodsman were to enter an elephant wood and were to see in the elephant wood a big elephant's footprint, long in extent and broad across. A wise elephant woodsman would not yet come to the conclusion: ‘Indeed, this is a big bull elephant.’ Why is that? In an elephant wood there are small she-elephants that leave a big footprint, and this might be one of their footprints. He follows it and sees in the elephant wood a big elephant's footprint, long in extent and broad across, and some scrapings high up. A wise elephant woodsman would not yet come to the conclusion: ‘Indeed, this is a big bull elephant.’ Why is that? In an elephant wood there are tall she-elephants that have prominent teeth and leave a big footprint, and this might be one of their footprints. He follows it further and sees in the elephant wood a big elephant's footprint, long in extent and broad across, and some scrapings high up, and marks made by tusks. A wise elephant woodsman would not yet come to the conclusion: ‘Indeed, this is a big bull elephant.’ Why is that? In an elephant wood there are tall she-elephants that have tusks and leave a big footprint, and this might be one of their footprints. He follows it further and sees in the elephant wood a big elephant's footprint, long in extent and broad across, and some scrapings high up, and marks made by tusks, and broken-off branches. And he sees that bull elephant at the root of a tree or in the open, walking about, sitting, or lying down. He comes to the conclusion: ‘This is that big bull elephant.’

[*The Going Forth*]

11. “So too, brahmin, here a Tathāgata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the

Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

12. “A householder or householder’s son or one born in some other clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathāgata. Possessing that faith, he considers thus: ‘Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.’ On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

*[Moral Training]*

13. “Having thus gone forth and possessing the monk’s training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse.

“Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

“He abstains from injuring seeds and plants. He practises eating only one meal a day, abstaining from eating at night and outside the proper time.<sup>321</sup> He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and

false measures. He abstains from cheating, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

14. “He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too the monk becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

*[The Intermediate Steps]*

15. “On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty.<sup>322</sup> On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

16. “He becomes one who acts with clear comprehension when going forward and returning; when looking ahead and looking away; when flexing and extending his limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, consuming food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

17. “Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and clear comprehension, he resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

*[Training in Concentration]*

18. “On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness.<sup>323</sup> Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from

restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

19. “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’<sup>324</sup>

20. “Again, with the stilling of applied and sustained thought, a monk enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ...’

21. “Again, with the fading away as well of rapture, a monk abides in equanimity, and mindful and clearly comprehending, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ...’

22. “Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a monk enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ...’

*[The Three Clear Knowledges]*

23. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.’ Thus with their aspects and particulars he recollects his manifold past lives. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ...’

24. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus: ‘These worthy beings who were ill conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ...’

25. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: ‘This is suffering’; ... ‘This is the origin of suffering’; ... ‘This is the cessation of suffering’; ... ‘This is the way leading to the cessation of suffering.’ He understands as it actually is: ‘These are the taints’; ... ‘This is the origin of the taints’; ... ‘This is the cessation of the taints’; ... ‘This is the way leading to the cessation of the taints.’

“This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple still has not yet come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’ Rather, he is *in the process of coming to this conclusion*.<sup>325</sup>

26. “When he knows and sees thus, his mind is liberated from the taint of sensual craving, from the taint of [craving for] existence, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is finished, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.’

“This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata. It is at this point that a noble disciple has come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’<sup>326</sup> And it is at this point, brahmin, that the simile of the elephant’s footprint has been completed in detail.”

NOTES TO SUTTA 27

- 321 Ñm had translated *ekabhattika* as “eating only in one part of the day, following the commentary. According to the Vinaya the proper time for monks to eat is between dawn and noon. From noon until the next dawn only liquids are allowed.
- 322 This formula is analysed at Vsm I, 53–59. Briefly, the signs (*nimitta*) are the most distinctive qualities of the object which, when grasped at unmindfully, can kindle defiled thoughts; the features (*anubyañjana*) are the details that may subsequently catch the attention when the first perceptual contact has not been followed up by restraint. “States of covetousness and grief” signifies the alternative reactions of desire and aversion, attraction and repulsion, towards sense objects.
- 323 Covetousness (*abhijjhā*) here is synonymous with sensual desire (*kāmacchanda*), the first of the five hindrances.
- 324 MA: He does not come to this conclusion about the Triple Gem because the jhānas and the (mundane) direct knowledges are held in common with those outside the Buddha’s Dispensation.
- 325 This, according to MA, shows the moment of the path, and since at this point the noble disciple has still not completed his task, he has not yet come to a conclusion (*na tveva niṭṭhaṃ gato hoti*) about the Triple Gem; rather, he is in the process of coming to a conclusion (*niṭṭhaṃ gacchati*). The sutta employs a pun on the meaning of the expression “coming to a conclusion” that is as viable in English as in Pali.
- 326 This shows the occasion when the disciple has attained the fruit of arahantship, and having completed all his tasks in every way, has come to the conclusion about the Triple Gem.

From Majjhima Nikāya no. 39; *Mahā-Assapura Sutta*:  
The Greater Discourse at Assapura

1. Thus have I heard. On one occasion the Blessed One was living in the Angan country at a town of the Angans named Assapura. There the Blessed One addressed the monks thus: “Monks.”—“Bhante,” they replied. The Blessed One said this:

2. “‘Recluses, recluses,’ monks, that is how people perceive you. And when you are asked, ‘What are you?’, you claim that you are recluses. Since that is what you are designated and what you claim to be, you should train thus: ‘We will undertake and practise those things that make one a recluse, that make one a brahmin,<sup>415</sup> so that our designations may be true and our claims genuine, and so that the services of those whose robes, almsfood, resting place, and medicinal requisites we use shall bring them great fruit and benefit, and so that our going forth shall not be in vain but fruitful and fertile.’

*(Conduct and Livelihood)*

3. “And what, monks, are the things that make one a recluse, that make one a brahmin? Monks, you should train thus: ‘We will be possessed of shame and fear of wrongdoing.’<sup>416</sup> Now, monks, you may think thus: ‘We are possessed of shame and fear of wrongdoing. That much is enough, that much has been done, the goal of recluseship has been reached, there is nothing more for us to do’; and you may rest content with that much. Monks, I inform you, I declare to you: You who seek the recluse’s status, do not fall short of the goal of recluseship while there is more to be done.<sup>417</sup>

4. “What more is to be done? Monks, you should train thus: ‘Our bodily conduct shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified bodily conduct.’ Now, monks, you may think thus: ‘We are possessed of shame and fear of wrongdoing and our bodily conduct has been purified. That much is enough, that much has been done, the goal of recluseship has been reached, there is nothing more for us to do’; and you may rest content with that much. Monks, I inform you, I declare to you: You who seek the recluse’s status, do not fall short of the goal of recluseship while there is more to be done.

5. “What more is to be done? Monks, you should train thus: ‘Our verbal conduct shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified verbal conduct.’ Now, monks, you may think thus: ‘We are possessed of shame and fear of wrongdoing, our bodily conduct has been purified, and our verbal conduct has been purified. That much is enough ... ’; and you may rest content with that much. Monks, I inform you, I declare to you: You who seek the recluse’s status, do not fall short of the goal of recluseship while there is more to be done.

6. “What more is to be done? Monks, you should train thus: ‘Our mental conduct shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified mental conduct.’ Now, monks, you may think thus: ‘We are

possessed of shame and fear of wrongdoing, our bodily conduct and verbal conduct have been purified, and our mental conduct has been purified. That much is enough ... ’; and you may rest content with that much. Monks, I inform you, I declare to you: You who seek the recluse’s status, do not fall short of the goal of recluseship while there is more to be done.

7. “What more is to be done? Monks, you should train thus: ‘Our livelihood shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified livelihood.’ Now, monks, you may think thus: ‘We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, and mental conduct have been purified, and our livelihood has been purified. That much is enough ... ’; and you may rest content with that much. Monks, I inform you, I declare to you: You who seek the recluse’s status, do not fall short of the goal of recluseship while there is more to be done.

*(Restraint of the Senses)*

8. “What more is to be done? Monks, you should train thus: ‘We will guard the doors of our sense faculties. On seeing a form with the eye, we will not grasp at its signs and features. Since, if we left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade us, we will practise the way of its restraint, we will guard the eye faculty, we will undertake the restraint of the eye faculty. On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, we will not grasp at its signs and features. Since, if we left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade us, we will practise the way of its restraint, we will guard the mind faculty, we will undertake the restraint of the mind faculty.’ Now, monks, you may think thus: ‘We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, and we guard the doors of our sense faculties. That much is enough ... ’; and you may rest content with that much. Monks, I inform you, I declare to you: You who seek the recluse’s status, do not fall short of the goal of recluseship while there is more to be done.

*(Moderation in Eating)*

9. “What more is to be done? Monks, you should train thus: ‘We will be moderate in eating. Reflecting wisely, we will take food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: “Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.”’ Now, monks, you may think thus: ‘We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, we guard the doors of our sense faculties, and we are moderate in eating. That much is enough ... ’; and you may rest content with that much. Monks, I inform you, I declare to you:

You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

*(Wakefulness)*

10. "What more is to be done? Monks, you should train thus: 'We will be devoted to wakefulness. During the day, while walking back and forth and sitting, we will purify our minds of obstructive states. In the first watch of the night, while walking back and forth and sitting, we will purify our minds of obstructive states. In the middle watch of the night we will lie down on the right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting in our minds the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, we will purify our minds of obstructive states.' Now, monks, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, we guard the doors of our sense faculties, we are moderate in eating, and we are devoted to wakefulness. That much is enough ...'; and you may rest content with that much. Monks, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

*(Mindfulness and Clear Comprehension)*

11. "What more is to be done? Monks, you should train thus: 'We will be possessed of mindfulness and clear comprehension. We will act with clear comprehension when going forward and returning; when looking ahead and looking away; when flexing and extending our limbs; when wearing our robes and carrying our outer robe and bowl; when eating, drinking, consuming food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.' Now, monks, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, we guard the doors of our sense faculties, we are moderate in eating, we are devoted to wakefulness, and we are possessed of mindfulness and clear comprehension. That much is enough, that much has been done, the goal of recluseship has been reached, there is nothing more for us to do'; and you may rest content with that much. Monks, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

*(Abandoning of the Hindrances)*

12. "What more is to be done? Here, monks, a monk resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

13. "On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness.

Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; [275] he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

14. “Monks, suppose a man were to take a loan and undertake business and his business were to succeed so that he could repay all the money of the old loan and there would remain enough extra to maintain a wife; then on considering this, he would be glad and full of joy. Or suppose a man were afflicted, suffering and gravely ill, and his food would not agree with him and his body had no strength, but later he would recover from the affliction and his food would agree with him and his body would regain strength; then on considering this, he would be glad and full of joy. Or suppose a man were imprisoned in a prisonhouse, but later he would be released from prison, safe and secure, with no loss to his property; then on considering this, he would be glad and full of joy. Or suppose a man were a slave, not self-dependent but dependent on others, unable to go where he wants, but later on he would be released from slavery, self-dependent, independent of others, a freed man able to go where he wants; then on considering this, [276] he would be glad and full of joy. Or suppose a man with wealth and property were to enter a road across a desert, but later on he would cross over the desert, safe and secure, with no loss to his property; then on considering this, he would be glad and full of joy. So too, monks, when these five hindrances are unabandoned in himself, a monk sees them respectively as a debt, a disease, a prisonhouse, slavery, and a road across a desert. But when these five hindrances have been abandoned in himself, he sees that as freedom from debt, healthiness, release from prison, freedom from slavery, and a land of safety.<sup>418</sup>

*(The Four Jhānas)*

15. “Having abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion. Just as a skilled bath man or a bath man’s apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it until the moisture wets his ball of bath powder, soaks it, and pervades it inside and out, yet the ball itself does not ooze; so too, a monk makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

16. “Again, monks, with the stilling of applied and sustained thought, a monk enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without

applied and sustained thought, with rapture and pleasure born of concentration. He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration. Just as though there were a lake whose waters welled up from below [277] and it had no inflow from east, west, north, or south, and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, a monk makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

17. “Again, monks, with the fading away as well of rapture, a monk abides in equanimity, and mindful and clearly comprehending, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ He makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture. Just as, in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, a monk makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

18. “Again, monks, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a monk enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind. Just as though a man were sitting covered from the head down with a white cloth, so that there would be no part of his whole [278] body unpervaded by the white cloth; so too, a monk sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind.

*(The Three Clear Knowledges)*

19. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births ... *(as Sutta 27)* ... Thus with their aspects and particulars he recollects his manifold past lives. Just as a man might go from his own village to another village and then back again to his own village, he might think: ‘I went from my own village to that village, and there I stood in such a way, sat in such a way, spoke in such a way, kept silent in such a way; and from that village I went to that other village, and there I stood in such a way, sat in such a way, spoke in such a way, kept silent in such a way; and from that village I came back again to my own village.’ So too, a monk

recollects his manifold past lives ... Thus with their aspects and particulars he recollects his manifold past lives.

20. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings ... (*as Sutta 27*) ... Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. Just as though there were two houses with doors and a man with good sight standing there between them saw people entering the houses and coming out and passing to and fro, so too, with the divine eye, which is purified and surpasses the human, a monk sees beings passing away and reappearing ... and he understands how beings pass on according to their actions.

21. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: ‘This is suffering’; ... ‘This is the origin of suffering’; ... ‘This is the cessation of suffering’; ... ‘This is the way leading to the cessation of suffering’; ... ‘These are the taints’; ... ‘This is the origin of the taints’; ... ‘This is the cessation of the taints’; ... ‘This is the way leading to the cessation of the taints.’

“When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

“Just as if there were a lake in a mountain recess, clear, limpid, and undisturbed, so that a man with good sight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, he might think: ‘There is this lake, clear, limpid, and undisturbed, and there are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.’ So too, a monk understands as it actually is: ‘This is suffering.’ ... He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’”

#### NOTES TO SUTTA 39

415 “Brahmin” should be understood in the sense explained below, §24.

416 Shame (*hiri*) and fear of wrongdoing (*ottappa*) are two complementary qualities designated by the Buddha “the guardians of the world” (AN i.51) because they serve as the foundation for morality. *Shame* has the characteristic of disgust with evil, is dominated by a sense of self-respect, and manifests itself as conscience. *Fear of wrongdoing* has the characteristic of dread of evil, is dominated by a concern for the opinions of others, and manifests itself as fear of doing evil. See Vsm XIV, 142.

417 MA quotes SN 45:35–36/v.25: “What, monks, is reclusheship (*sāmañña*)? The Noble Eightfold Path ... —this is called reclusheship. And what, monks, is the goal of reclusheship

(*sāmaññattho*)? The destruction of greed, hate, and delusion—this is called the goal of recluseship.”

418 MA gives a detailed elaboration of each of the five similes. An English translation can be found in Nyanaponika Thera, *The Five Mental Hindrances*, pp. 27–34.

From *Upanisā Sutta*: Proximate Cause (Aṅguttara Nikāya. 11:3)

"Monks, (1) for a virtuous person, for one whose behavior is virtuous, (2) non-regret possesses its proximate cause. When there is non-regret, for one possessing non-regret, (3) joy possesses its proximate cause. When there is joy, for one possessing joy, (4) rapture possesses its proximate cause. When there is rapture, for one possessing rapture, (5) tranquility possesses its proximate cause. When there is tranquility, for one possessing tranquility, (6) pleasure possesses its proximate cause. When there is pleasure, for one possessing pleasure, (7) right concentration possesses its proximate cause. When there is right concentration, for one possessing right concentration, (8) the knowledge and vision of things as they really are possesses its proximate cause. When there is the knowledge and vision of things as they really are, for one possessing the knowledge and vision of things as they really are, (9) disenchantment possesses its proximate cause. When there is disenchantment, for one possessing disenchantment, (10) dispassion possesses its proximate cause. When there is dispassion, for one possessing dispassion, (11) the knowledge and vision of liberation possesses its proximate cause.

"Suppose there is a tree possessing branches and foliage. Then its shoots grow to fullness; also its bark, softwood, and heartwood grow to fullness. So too, for a virtuous person, one whose behavior is virtuous, non-regret possesses its proximate cause. When there is non-regret ... the knowledge and vision of liberation possesses its proximate cause."

## Samatha & Vipassana

### 1. 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.

(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."

### 2. Both Serenity and Insight Are Needed (Aṅguttara Nikāya 4:94)

"Monks, there are these four kinds of persons found existing in the world. What four? (1) Here, monks, some person gains internal serenity of mind (*ajjhataṃ cetosamatha*) but not the higher wisdom of insight into phenomena (*adhipaññādharmavipassanā*). (2) Some other person gains the higher wisdom of insight into phenomena but not internal serenity of mind. (3) Still another gains neither internal serenity of mind nor the higher wisdom of insight into phenomena. (4) And still another gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(1) "The person who gains internal serenity of mind but not the higher wisdom of insight into phenomena should approach one who gains the higher wisdom of insight into phenomena and ask: 'How, friend, should conditioned phenomena be seen (*daṭṭhabba*)? How should they be explored (*sammasitabba*)? How should they be discerned by insight (*vipassitabba*)?' The other then answers him as he has understood the matter thus: 'Conditioned phenomena should be seen in such a way, explored in such a way, discerned by insight in such a way.' Then, some time later, one gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(2) "The person who gains the higher wisdom of insight into phenomena but not internal serenity of mind should approach one who gains internal serenity of mind and ask: 'How, friend,

should the mind be stabilized (*saṇṭhapetabba*)? How should the mind be settled (*sannisādetabba*)? How should the mind be unified (*ekodi kātabba*)? How should the mind be concentrated (*samādahātabba*)? The other then answers thus: 'The mind should be stabilized in such a way, settled in such a way, unified in such a way, concentrated in such a way.' Then, some time later, one gains both the higher wisdom of insight into phenomena and internal serenity of mind.

(3) "The person who gains neither internal serenity of mind nor the higher wisdom of insight into phenomena should approach one who gains both and ask both sets of questions. The other should then answer in both ways. Then, some time later, one gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(4) "The person who gains both internal serenity of mind and the higher wisdom of insight into phenomena should stand on those same wholesome qualities and make a further effort for the destruction of the taints."

### **3. How to Contemplate with Insight (Saṃyutta Nikāya, chap. 22)**

(12) "Monks, form is impermanent, feeling is impermanent, perception is impermanent, volitional formations are impermanent, consciousness is impermanent. Seeing thus, the instructed noble disciple becomes disenchanted with form, feeling, perception, volitional formations and consciousness. Disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Finished is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

(13) "Form is dukkha, feeling is dukkha, perception is dukkha, volitional formations are dukkha, consciousness is dukkha. Seeing thus ... his mind is liberated ....

(14) "Form is non-self, feeling is non-self, perception is non-self, volitional formations are non-self, consciousness is non-self. Seeing thus ... the mind is liberated ....

(15) "Form is impermanent.... Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is dukkha. What is dukkha is non-self. What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... the mind is liberated.... He understands: '... there is no more for this state of being.'"