The Path and the Way:

The Practices Leading to the End of Suffering

i. *The Four Establishments of Mindfulness*

1. Ambapālisutta

Ambapāli (SN 47:1)

 Evaṃ me sutaṃ. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati ambapālivane. Tatra kho bhagavā … etadavoca: “Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ, cattāro satipaṭṭhānā. Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ, cattāro satipaṭṭhānā”ti.

Literal translation

Thus by me heard. One occasion the Blessed One at Vesālī was dwelling, in Ambapālī’s Grove. There the Blessed One … this said: “One-going this, monks, path, of beings for purification, of sorrow-lamentation for overcoming, of pain-dejection for passing, of method for achievement, of nibbāna for realization, that is, the four mindfulness-establishments. What four? Here, monks, a monk in the body a body-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection; in feelings a feelings-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection; in the mind a mind-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection; in phenomena a phenomena-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection. One-going this, monks, path, of beings for purification, of sorrow-lamentation for overcoming, of pain-dejection for passing, of method for achievement, of nibbāna for realization, that is, the four mindfulness-establishments.”

Natural translation

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in Ambapālī’s grove. There … the Blessed One said this: “This, monks, is a one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and dejection, for the achievement of the method, for the realization of nibbāna, that is, the four establishments of mindfulness. What four? Here, monks, a monk dwells as a body-contemplator in regard to the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world; as a feelings-contemplator in regard to feelings, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world; as a mind-contemplator in regard to the mind, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world; as a phenomena-contemplator in regard to phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. This, monks, is a one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and dejection, for the achievement of the method, for the realization of nibbāna, that is, the four establishments of mindfulness.”

2. Satisutta

Mindfulness (SN 47:2)

 “Sato, bhikkhave, bhikkhu vihareyya sampajāno. Ayaṃ vo amhākaṃ anusāsanī. Kathañca, bhikkhave, bhikkhu sato hoti? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī … citte cittānupassī … dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Evaṃ kho, bhikkhave, bhikkhu sato hoti.

“Kathañca, bhikkhave, bhikkhu sampajāno hoti? Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti. Evaṃ kho, bhikkhave, bhikkhu sampajānakārī hoti. Sato, bhikkhave, bhikkhu vihareyya sampajāno. Ayaṃ vo amhākaṃ anusāsanī”ti

Literal translation

“Mindful, monks, a monk should dwell clearly-comprehending. This to you our instruction. How and, monks, a monk mindful is? Here, monks, a monk in the body a body-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection; in feelings a feelings-contemplator … in the mind a mind-contemplator … in phenomena a phenomena-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection. Thus, monks, a monk mindful is.

“How and, monks, a monk clearly-comprehending is? Here, monks, a monk when gone-out when returned a clearly-comprehending-doer is, when looked-ahead when looked-aside a clearly-comprehending-doer is, when bent when stretched a clearly-comprehending-doer is, when cloak-bowl-robe-wearing [carrying] a clearly-comprehending-doer is, when eaten when drunk when chewed when tasted a clearly-comprehending-doer is, when defecation-urination-act a clearly-comprehending-doer is, when gone when stood when sat when slept when awakened when spoken when silence a clearly-comprehending-doer is. Thus, monks, a monk a clearly-comprehending-doer is. Mindful, monks, a monk should dwell clearly-comprehending. This to you our instruction.”

Natural translation

“Monks, a monk should dwell mindful and clearly comprehending. This is our instruction to you. And how, monks, is a monk mindful? Here, monks, a monk dwells as a body-contemplator in regard to the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world; he dwells as a feelings-contemplator in regard to feelings … as a mind-contemplator in regard to the mind … as a phenomena-contemplator in regard to phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world.

“And how, monks, is a monk clearly comprehending? Here, monks, in going out and returning, a monk is one who acts with clear comprehension; in looking ahead and looking aside, he is one who acts with clear comprehension; in bending and stretching, he is one who acts with clear comprehension; in wearing the cloak and robe and carrying the bowl, he is one who acts with clear comprehension; in eating, drinking, chewing, and tasting, he is one who acts with clear comprehension; in defecation and urination, he is one who acts with clear comprehension; in going, in standing, in sitting, in going to sleep, in waking up, in speaking, and in keeping silent, he is one who acts with clear comprehension. Thus, monks, a monk is one who acts with clear comprehension. Monks, a monk should dwell mindful and clearly comprehending. This is our instruction to you.”

3. Sālasutta

At Sāla (SN 47:4)

[1. Juniors]

“Ye te, bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo, bhikkhave, bhikkhū catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbā. Katamesaṃ catunnaṃ? Etha tumhe, āvuso, kāye kāyānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, kāyassa yathābhūtaṃ ñāṇāya. Vedanāsu vedanānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, vedanānaṃ yathābhūtaṃ ñāṇāya. Citte cittānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, cittassa yathābhūtaṃ ñāṇāya. Dhammesu dhammānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, dhammānaṃ yathābhūtaṃ ñāṇāya.

Literal translation

“Those who, monks, monks juniors, not-long-gone-forth, recently-come to this Dhamma-discipline, those by you, monks, monks of four mindfulness-establishments in the development should-be-enjoined, should-be-settled, should-be-established. Of which four? ‘Come you, friends, in regard to the body body-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, of body as-really-is for knowledge. In regard to feelings feelings-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, of feelings as-really-is for knowledge. In regard to the mind mind-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, of mind as-really-is for knowledge. In regard to phenomena phenomena-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, of phenomena as-really-is for knowledge.’

Natural translation

“Monks, those monks who are juniors, not long gone forth, recently come to this Dhamma and discipline, should be enjoined, settled, and established by you in the development of the four establishments of mindfulness. What four? ‘Come, friends, dwell as body-contemplators in regard to the body, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, for knowledge of the body as it really is. Dwell as feelings-contemplators in regard to feelings, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, for knowledge of feelings as they really are. Dwell as mind-contemplators in regard to the mind, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, for knowledge of the mind as it really is. Dwell as phenomena-contemplators in regard to phenomena, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, for knowledge of phenomena as they really are.’

[2. Trainees]

“Yepi te, bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tepi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, kāyassa pariññāya; vedanāsu vedanānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, vedanānaṃ pariññāya; citte cittānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, cittassa pariññāya; dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, dhammānaṃ pariññāya.

Literal translation

“Those too who, monks, monks trainees, not-reached-ideal, unsurpassed bonds-security yearning-for dwell, they too in regard to the body body-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, of body for full-understanding. In regard to feelings feelings-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, of feelings for full-understanding. In regard to the mind mind-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, of mind for full-understanding. In regard to phenomena phenomena-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, of phenomena for full-understanding.

Natural translation

“Monks, those monks who are trainees, who have not reached their mind’s ideal, who dwell yearning for unsurpassed security from the bonds, they too dwell as body-contemplators in regard to the body, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, for full understanding of the body. They dwell as feelings-contemplators in regard to feelings, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, for full understanding of feelings. They dwell as mind-contemplators in regard to the mind, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, for full understanding of the mind. They dwell as phenomena-contemplators in regard to phenomena, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, for full understanding of phenomena.

[3. Arahants]

“Yepi te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññā vimuttā, tepi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, kāyena visaṃyuttā; vedanāsu vedanānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, vedanāhi visaṃyuttā; citte cittānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, cittena visaṃyuttā; dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, dhammehi visaṃyuttā.

“Yepi te, bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo, bhikkhave, bhikkhū imesaṃ catunnaṃ satipaṭṭhānānaṃ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbā”ti.

Literal translation

“Those too who, monks, monks arahants destroyed-influxes lived-possessors, done-what-should-be-done, laid-down-burden, reached-own-good, fully-destroyed-existence-fetters, completely through final-knowledge liberated, they too in regard to the body body-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, by body detached. In regard to feelings feelings-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, by feelings detached. In regard to the mind mind-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, by mind detached. In regard to phenomena phenomena-contemplators dwell, ardent clearly comprehending unified tranquil-minds concentrated one-pointed-minds, by phenomena detached.

“Those who too, monks, monks juniors, not-long-gone-forth, recently-come-to this Dhamma-discipline, those by you, monks, monks of these four mindfulness-establishments in the development should-be-enjoined, should-be-settled, should-be-established.”

Natural translation

“Monks, those monks who are arahants, whose influxes are destroyed, who have lived [the spiritual life], done what had to be done, laid down the burden, reached their own good, fully destroyed the fetters of existence, and are completely liberated by final knowledge, they too dwell as body-contemplators in regard to the body, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, detached from the body. They dwell as feelings-contemplators in regard to feelings, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, detached from feelings. They dwell as mind-contemplators in regard to the mind, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, detached from the mind. They dwell as phenomena-contemplators in regard to phenomena, ardent, clearly comprehending, unified, with tranquil minds, concentrated, with one-pointed minds, detached from phenomena.

“Monks, those monks who are juniors, not long gone forth, recently come to this Dhamma and discipline, should be enjoined, settled, and established by you in the development of these four establishments of mindfulness.”

3. Makkaṭasutta

The Monkey (SN 47:7)

[1. The monkey trap]

“Atthi, bhikkhave, himavato pabbatarājassa duggā visamā desā, yattha n’eva makkaṭānaṃ cārī na manussānaṃ. Atthi, bhikkhave, himavato pabbatarājassa duggā visamā desā, yattha makkaṭānañhi kho cārī, na manussānaṃ. Atthi, bhikkhave, himavato pabbatarājassa samā bhūmibhāgā ramaṇīyā, yattha makkaṭānañc’eva cārī manussānañca. Tatra, bhikkhave, luddā makkaṭavīthīsu lepaṃ oḍḍenti makkaṭānaṃ bādhanāya.

“Tatra, bhikkhave, ye te makkaṭā abālajātikā alolajātikā, te taṃ lepaṃ disvā ārakā parivajjanti. Yo pana so hoti makkaṭo bālajātiko lolajātiko, so taṃ lepaṃ upasaṅkamitvā hatthena gaṇhāti; so tattha bajjhati. ‘Hatthaṃ mocessāmī’ti dutiyena hatthena gaṇhāti; so tattha bajjhati. ‘Ubho hatthe mocessāmī’ti pādena gaṇhāti; so tattha bajjhati. ‘Ubho hatthe mocessāmi pādañcā’ti dutiyena pādena gaṇhāti; so tattha bajjhati. ‘Ubho hatthe mocessāmi pāde cā’ti tuṇḍena gaṇhāti; so tattha bajjhati. Evaṃ hi so, bhikkhave, makkaṭo pañcoḍḍito thunaṃ seti, anayaṃ āpanno vyasanaṃ āpanno yathākāmakaraṇīyo luddassa. Tamenaṃ, bhikkhave, luddo vijjhitvā tasmiṃyeva makkaṭaṃ uddharitvā avassajjetvā[[1]](#footnote-1) yena kāmaṃ pakkamati. Evaṃ so taṃ, bhikkhave, hoti yo agocare carati paravisaye.

Literal translation

“There are, monks, of the Himalaya the mountain-king impassable uneven places, where not of monkeys traveling, not of human beings. There are, monks, of the Himalaya the mountain-king impassable uneven places, where of monkeys traveling, not of human beings. There are, monks, of the Himalaya the mountain-king even ground-regions delightful, where of monkeys traveling, of human beings and. There, monks, hunters on monkey-trails paste plant of monkeys for trapping.

“There, monks, those which monkeys not-foolish-nature not-frivolous-nature, they that paste having seen, from afar avoid. Which but that is monkey foolish-nature frivolous-nature, he that paste having approached, with a hand grabs; he there is bound. ‘Hand I will free,’ with a second hand grabs; he there is bound. ‘Both hands I will free,’ with a foot grabs; he there is bound. ‘Both hands I will free foot and,’ with the second foot grabs; he there is bound. ‘Both hands I will free and feet,’ with snout grabs; he there is bound. Thus indeed that, monks, monkey five-trapped moaning lies, misery has incurred, disaster has incurred, according-to-desire-to-be-done-with of the hunter. That him, monks, the hunter having speared, on that itself the monkey having raised, having suspended, where desire departs. Thus that, monks, occurs who into not-range wanders, into others-domain.

Natural translation

“There are, monks, impassable uneven places in the Himalaya, the king of mountains, that are not fit for traveling either by monkeys or human beings. There are, monks, impassable uneven places in the Himalaya, the king of mountains, that are fit for traveling by monkeys but not by human beings. There are, monks, in the Himalaya, the king of mountains, even regions that are delightful, fit for traveling both by monkeys and human beings. There, monks, on the monkey trails hunters plant paste for trapping monkeys.

“When, monks, those monkeys there that are not foolish and frivolous see that paste, they avoid it from afar. But there is a monkey, foolish and frivolous, who approaches that paste and grabs it with his hand; he is bound there. Thinking, ‘I will free my hand,’ he grabs it with his second hand; he is bound there. Thinking, ‘I will free both hands,’ he grabs it with his foot; he is bound there. Thinking, ‘I will free both hands and the foot,’ he grabs it with his second foot; he is bound there. Thinking, ‘I will free both hands and feet,’ he grabs it with his snout; he is bound there. Thus, monks, that monkey, trapped in five places, lies there moaning; he has incurred misery, incurred disaster, to be done with by the hunter as he desires. Having speared him, monks, having raised the monkey on that [spear] itself, having suspended [him from it], the hunter departs where he desires. Such [is what] occurs, monks, when one wanders into what is not one’s own range, into the domain of others.

[2. The application]

“Tasmātiha, bhikkhave, mā agocare carittha paravisaye. Agocare, bhikkhave, carataṃ paravisaye lacchati māro otāraṃ, lacchati māro ārammaṇaṃ. Ko ca, bhikkhave, bhikkhuno agocaro paravisayo? Yadidaṃ pañca kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā … ghānaviññeyyā gandhā … jivhāviññeyyā rasā … kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ayaṃ, bhikkhave, bhikkhuno agocaro paravisayo.

“Gocare, bhikkhave, caratha sake pettike visaye. Gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ. Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? Yadidaṃ cattāro satipaṭṭhānā. Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī … citte cittānupassī … dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Ayaṃ, bhikkhave, bhikkhuno gocaro sako pettiko visayo”ti.

Literal translation

“Therefore, monks, do not into not-range wander, into others-domain. Into not-range, monks, of those wandering, into others-domain, will gain Māra an opening, will gain Māra a basis. What and, monks, of a monk not-range, others-domain? Which this five sensual-pleasure-objects. What five? Eye-cognizable forms, wished-for desired agreeable pleasing-nature sensuality-connected enticing; ear-cognizable sounds … nose-cognizable odors … tongue-cognizable tastes … body-cognizable tactiles wished-for desired agreeable pleasing-nature sensuality-connected enticing. This, monks, of a monk not-range, others-domain.

“In range, monks, wander, in own ancestral domain. In range, monks, of those wandering, in own ancestral domain, not will gain Māra an opening, not will gain Māra a basis. What and, monks, of a monk range, own ancestral domain? Which this four mindfulness-establishments. What four? Here, monks, a monk in the body a body-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection; in feelings … in the mind … in phenomena a phenomena-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection. This, monks, of a monk range, own ancestral domain.”

Natural translation

“Therefore, monks, do not wander into what is not your range, into the domain of others. For those wandering into what is not their range, into the domain of others, Māra will gain an opening, Māra will gain a basis. And what, monks, is not the range of a monk but the domain of others? It is the five objects of sensual pleasure. What five? Forms cognizable by the eye that are wished for, desired, agreeable, of a pleasing nature, connected with sensuality, enticing; sounds cognizable by the ear … odors cognizable by the nose … tastes cognizable by the tongue … tactiles cognizable by the body that are wished for, desired, agreeable, of a pleasing nature, connected with sensuality, enticing. This, monks, is not the range of a monk but the domain of others.

“Wander in your range, monks, in your own ancestral domain. For those wandering in their range, monks, in their own ancestral domain, Māra will not gain an opening, Māra will not gain a basis. And what, monks, is the range of a monk, his own ancestral domain? It is the four establishments of mindfulness. What four? Here, monks, a monk dwells as a body-contemplator in regard to the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world; as a feelings-contemplator in regard to feelings … as a mind-contemplator in regard to the mind … as a phenomena-contemplator in regard to phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. This, monks, is the range of a monk, his own ancestral domain.”

4. Gilānasutta

Ill (SN 47:9)

[1. The Buddha falls ill]

Evaṃ me sutaṃ. Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati beḷuvagāmake. Tatra kho bhagavā bhikkhū āmantesi: “Etha tumhe, bhikkhave, samantā vesāliyā yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha. Idh’evāhaṃ beḷuvagāmake vassaṃ upagacchāmī”ti.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā vesāliyā yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upagacchuṃ. Bhagavā pana tatth’eva beḷuvagāmake vassaṃ upagañchi.

Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bāḷhā vedanā vattanti māraṇantikā. Tatra sudaṃ bhagavā sato sampajāno adhivāsesi avihaññamāno. Atha kho bhagavato etadahosi: “Na kho me taṃ patirūpaṃ, yo’haṃ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ parinibbāyeyyaṃ. Yaṃnūnāhaṃ imaṃ ābādhaṃ viriyena paṭipaṇāmetvā jīvitasaṅkhāraṃ adhiṭṭhāya vihareyyan”ti. Atha kho bhagavā taṃ ābādhaṃ viriyena paṭipaṇāmetvā jīvitasaṅkhāraṃ adhiṭṭhāya vihāsi.

Literal translation

Thus by me heard. One occasion the Blessed One at Vesālī was dwelling, at Beḷuva village. There the Blessed One the monks addressed: “Come you, monks, around Vesālī according to-friend according to-acquaintance according to-companion the rains enter. Here itself I in Beḷuva village the rains will enter.”

“Yes, Bhante,” those monks to the Blessed One having replied, around Vesālī according to-friend according to-acquaintance according to-companion the rains entered. The Blessed One but there itself in Beḷuva village the rains entered.

Then of the Blessed One rains-entered a terrible affliction arose, severe pains occurred death-bordering. There the Blessed One, mindful clearly-comprehending, endured, not-being-distressed. Then to the Blessed One this occurred: “Not for me that proper, which I not-having-addressed attendants, not-having-taken-leave-of monks-Sangha, would-attain-final-nibbāna. Surely I, this affliction with energy having suppressed, life-condition having determined, should dwell.” Then the Blessed One that affliction with energy having suppressed, life-condition having determined, dwelled.

Natural translation

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in Beḷuva village. There the Blessed One addressed the monks: “Come, monks, enter the rains around Vesālī, wherever you have friends, acquaintances, and companions. I myself will enter upon the rains right here in Beḷuva village.”

“Yes, Bhante,” those monks replied, and they entered the rains around Vesālī, wherever they had friends, acquaintances, and companions. But the Blessed One entered the rains right there in Beḷuva village.

Then, when the Blessed One had entered the rains, a terrible affliction arose in him; severe pains bordering on death occurred. But the Blessed One endured them, mindful and clearly comprehending, without being distressed. Then it occurred to the Blessed One: “It is not proper for me to attain final nibbāna without having addressed my attendants and without having taken leave of the monastic Sangha. Surely I should suppress this affliction by means of energy, determine [to maintain] the life condition, and live on.” Then the Blessed One suppressed that illness by means of energy, determined [to maintain] the life condition, and lived on.

[2. Ānanda’s request]

Atha kho bhagavā gilānā vuṭṭhito. Aciravuṭṭhito gelaññā vihārā nikkhamitvā vihārapacchāyāyaṃ[[2]](#footnote-2) paññatte āsane nisīdi. Atha kho āyasmā ānando yena bhagavā ten’upasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca: “Diṭṭhā me, bhante, bhagavato phāsu; diṭṭhā, bhante, bhagavato khamanīyaṃ; diṭṭhā, bhante, bhagavato yāpanīyaṃ.[[3]](#footnote-3) Api ca me, bhante, madhurakajāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṃ nappaṭibhanti bhagavato gelaññena. Api ca me, bhante, ahosi kācideva assāsamattā: ‘Na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṃ ārabbha kiñcideva udāharatī”’ti.

Literal translation

Then the Blessed One from illness recovered. Not-long-recovered from illness, from dwelling having come-out, in dwelling-shade in prepared seat sat down. Then the Venerable Ānanda where the Blessed One, there approached. Having approached, the Blessed One having paid homage to, one side sat down. One side seated the Venerable Ānanda to the Blessed One this said: “Fortunate for me, Bhante, of the Blessed One comfort; fortunate, Bhante, of the Blessed One bearing-up; fortunate, Bhante, of the Blessed One getting-along. However, for me, Bhante, drugged-become like the body, directions to me not appear, teachings too me not occur, the Blessed One’s by illness. However, Bhante, occurred a certain consolation-measure: ‘Not so long the Blessed One will attain-final-nibbāna, not as long as the Blessed One the monks-Sangha concerning something just pronounces.’”

Natural translation

Then the Blessed One recovered from illness. Not long after he had recovered from illness, having come out from his dwelling, he sat down in the seat prepared for him in the shade of his dwelling. Then the Venerable Ānanda approached the Blessed One. Having approached, he paid homage to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One: “It’s fortunate for me, Bhante, that the Blessed One is comfortable; it’s fortunate that the Blessed One is bearing up; it’s fortunate that the Blessed One keeps on going. However, Bhante, because of the Blessed One’s illness my body had been as if drugged; the directions did not appear clearly to me; the teachings too did not occur to me. However, Bhante, I had at least this much consolation: ‘The Blessed One will not attain final nibbāna so long as he has not pronounced something concerning the monastic Sangha.’”

[3. The Buddha’s rejoinder]

“Kiṃ pana dāni, ānanda, bhikkhusaṅgho mayi paccāsiṃsati? Desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā. Natth’ānanda, tathāgatassa dhammesu ācariyamuṭṭhi. Yassa nūna, ānanda, evamassa: ‘Ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā, ‘mam’uddesiko bhikkhusaṅgho’ti vā, so nūna, ānanda, bhikkhusaṅghaṃ ārabbha kiñcideva udāhareyya. Tathāgatassa kho, ānanda, na evaṃ hoti: ‘Ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā, ‘mam;uddesiko bhikkhusaṅgho’ti vā. Sa kiṃ, ānanda, tathāgato bhikkhusaṅghaṃ ārabbha kiñcideva udāharissati?

“Etarahi kho pan’āhaṃ, ānanda, jiṇṇo vuddho mahallako addhagato vayoanuppatto. Āsītiko me vayo vattati. Seyyathāpi, ānanda, jajjarasakaṭaṃ veṭhamissakena[[4]](#footnote-4) yāpeti, evameva kho, ānanda, veṭhamissakena maññe tathāgatassa kāyo yāpeti. Yasmiṃ, ānanda, samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhiṃ upasampajja viharati, phāsutaro, ānanda, tasmiṃ samaye tathāgatassa kāyo hoti.

Literal translation

 “What but now, Ānanda, the monks-Sangha in me expects? Taught, Ānanda, by me the Dhamma, not-internal not-external having made. There is not, Ānanda, of the Tathāgata in teachings a teacher-fist. To whom surely, Ānanda, such occurs: ‘I the monks-Sangha will lead’ or ‘Of me dependent the monks-Sangha’ or, he surely, Ānanda, the monks-Sangha concerning something just might pronounce. To the Tathāgata, Ānanda, not thus occurs: ‘I the monks-Sangha will lead’ or ‘Of me dependent the monks-Sangha’ or. Then why, Ānanda, the Tathāgata the monks-Sangha concerning something-just will pronounce?

“Now but I, Ānanda, old aged elderly journey-gone life-(end)-arrived. Eighty my life turned. Just as, Ānanda, a dilapidated-cart by straps-assortment keeps-going, just so, Ānanda, by straps-assortment, as it were, the Tathāgata’s body keeps-going. On which, Ānanda, occasion the Tathāgata of all-marks through non-attention to, of some feelings through the cessation, markless mind-concentration having entered dwells, more comfortable, Ānanda, on that occasion the Tathāgata’s body is.

Natural translation

“What now, Ānanda does the monastic Sangha expect of me? I have, Ānanda, taught the Dhamma without making [distinctions of] internal and external. The Tathāgata, Ānanda, does not have a teacher’s [closed] fist in regard to the teachings. Surely, Ānanda, one to whom such occurs: ‘I will lead the monastic Sangha,’ or ‘The monastic Sangha is dependent on me’—he might pronounce something concerning the monastic Sangha. To the Tathāgata, Ānanda, such does not occur: ‘I will lead the monastic Sangha,’ or ‘The monastic Sangha is dependent on me.’ Then why, Ānanda, should the Tathāgata pronounce something concerning the monastic Sangha?

“Now, Ānanda, I am old, aged, elderly, reached the end of my journey, arrived at [the end of] life. My life has turned eighty. Just as, Ānanda, a dilapidated cart keeps going by means of an assortment of straps, just so the Tathāgata’s body keeps going, as it were, by an assortment of straps. It is, Ānanda, on the occasion when, through non-attention to all marks, through the cessation of some feelings, the Tathāgata enters and dwells in the markless concentration of mind that the Tathāgata’s body is more comfortable.

[4. The Buddha’s instruction]

“Tasmātih’ānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā. Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo? Idh’ānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī … citte cittānupassī … dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo. Ye hi keci, ānanda, etarahi vā mam’accaye vā attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā; tamatagge m’ete, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā”ti.

Literal translation

“Therefore, Ānanda, self-island dwell, self-refuge not-another-refuge, Dhamma-island Dhamma-refuge not-another-refuge. How and, Ānanda, a monk self-island dwells, self-refuge not-another-refuge, Dhamma-island Dhamma-refuge not-another-refuge? Here, Ānanda, a monk in the body a body-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection; in feelings a feelings-contemplator … in the mind a mind-contemplator … in phenomena a phenomena-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection. Thus, Ānanda, a monk self-island dwells, self-refuge not-another-refuge, Dhamma-island Dhamma-refuge not-another-refuge. Those who, Ānanda, now or of me passing or, self-island will dwell, self-refuge not-another-refuge, Dhamma-island Dhamma-refuge not-another-refuge, topmost for me these, Ānanda, monks will be whoever training-desire.”

Natural translation

“Therefore, Ānanda, dwell with yourselves as an island, with yourselves as a refuge, with no other refuge, with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge. And how, Ānanda, does a monk dwell with himself as an island, with himself as a refuge, with no other refuge, with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge? Here, Ānanda, a monk dwells as a body-contemplator in regard to the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world; he dwells as a feelings-contemplator in regard to feelings … as a mind-contemplator in regard to the mind … as a phenomena-contemplator in regard to phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. It is in such a way, Ānanda, that a monk dwells with himself as an island, with himself as a refuge, with no other refuge, with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge. Those who, either now or after my passing, will dwell with themselves as an island, with themselves as a refuge, with no other refuge, with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge—for me, Ānanda, these monks will be topmost of those who desire the training.”

*tamatagge*: the meaning of this expression is uncertain. DOP has “[?] in the highest degree;? at the end of ignorance;?.” I follow Spk III 205, which explains it as if it means “these monks of mine will be at the top, in the highest position.”

*ye keci sikkhākāmā*: Spk III 205 glosses as if the sense of this should be taken as genitive plural: “As for those who desire the training, those monks whose range is the four establishments of mindfulness will be at the top of all of them” (*ye keci sikkhākāmā, sabbesaṃ tesaṃ catusatipaṭṭhānagocarāva bhikkhū agge bhavissantīti*).

6. Sedakasutta

Sedaka (SN 47:19)

[1. The parable]

Ekaṃ samayaṃ bhagavā sumbhesu viharati sedakaṃ nāma sumbhānaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi: “Bhūtapubbaṃ, bhikkhave, caṇḍālavaṃsiko caṇḍālavaṃsaṃ ussāpetvā medakathālikaṃ antevāsiṃ āmantesi: ‘Ehi tvaṃ, samma medakathālike, caṇḍālavaṃsaṃ abhiruhitvā mama uparikhandhe tiṭṭhāhī’ti. ‘Evaṃ, ācariyā’ti kho, bhikkhave, medakathālikā antevāsī[[5]](#footnote-5) caṇḍālavaṃsikassa paṭissutvā caṇḍālavaṃsaṃ abhiruhitvā ācariyassa uparikhandhe aṭṭhāsi. Atha kho, bhikkhave, caṇḍālavaṃsiko medakathālikaṃ antevāsiṃ etadavoca: ‘Tvaṃ, samma medakathālike, mamaṃ rakkha, ahaṃ taṃ rakkhissāmi. Evaṃ mayaṃ aññamaññaṃ guttā aññamaññaṃ rakkhitā sippāni c’eva dassessāma, lābhañca lacchāma, sotthinā ca caṇḍālavaṃsā orohissāmā’ti.

“Evaṃ vutte, bhikkhave, medakathālikā antevāsī caṇḍālavaṃsikaṃ etadavoca: ‘Na kho pan’etaṃ, ācariya, evaṃ bhavissati. Tvaṃ, ācariya, attānaṃ rakkha, ahaṃ attānaṃ rakkhissāmi. Evaṃ mayaṃ attaguttā attarakkhitā sippāni c’eva dassessāma, lābhañca lacchāma, sotthinā ca caṇḍālavaṃsā orohissāmā’ti.

Literal translation

One occasion the Blessed One among the Sumbhas was dwelling, Sedaka named of the Sumbhas town. There the Blessed One the monks addressed: “Was-past, monks, an acrobat a bamboo-pole having set up, Medakathālikā the apprentice addressed: ‘Come you, dear Medakathālikā, bamboo-pole having climbed, my above-shoulders stand.’ – ‘Yes, teacher,’ monks, Medakathālikā the apprentice to the acrobat having replied, the bamboo-pole having climbed, teacher’s above-shoulders stood. Then, monks, the acrobat to Medakathālikā the apprentice this said: ‘You, dear Medakathālikā, me protect, I you will protect. Thus we other-other guarded, other-other protected, skills and will display, profit and will gain, safely and from the bamboo-pole will descend.’

“Such said, monks, Medakathālikā the apprentice to the acrobat this said: ‘Not but this, teacher, thus will be. You, teacher, self protect, I self will protect. Thus we self-guarded, self-protected, skills and will show, profit and will gain, safely and from the bamboo-pole will descend.’

Natural translation

On one occasion the Blessed One was dwelling among the Sumbhas where there was a town of the Sumbhas named Sedaka. There the Blessed One addressed the monks: “In the past, monks, an acrobat set up his bamboo pole and addressed his apprentice Medakathālikā: ‘Come, dear Medakathālikā, having climbed up the bamboo pole, stand upon my shoulders.’ Having replied, ‘Yes, teacher,’ the apprentice Medakathālikā climbed up the bamboo pole and stood upon the teacher’s shoulders. Then, monks, the acrobat said this to the apprentice Medakathālikā: ‘Dear Medakathālikā, you protect me, and I will protect you. Thus guarded by one another, protected by one another, we will display our skills, gain a profit, and safely descend from the bamboo pole.’

“When such was said, monks, the apprentice Medakathālikā said this to the acrobat: ‘That, teacher, won’t be the way [to do it]. You, teacher, protect yourself, and I will protect myself. Thus self-guarded and self-protected, we will display our skills, gain a profit, and safely descend from the bamboo pole.’

[2. The application]

“So tattha ñāyo”ti bhagavā etadavoca, “yathā medakathālikā antevāsī ācariyaṃ avoca. ‘Attānaṃ rakkhissāmī’ti, bhikkhave, satipaṭṭhānaṃ sevitabbaṃ; ‘paraṃ rakkhissāmī’ti satipaṭṭhānaṃ sevitabbaṃ. Attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati; paraṃ rakkhanto, attānaṃ rakkhati.

“Kathañca, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati? Āsevanāya, bhāvanāya, bahulīkammena:[[6]](#footnote-6) evaṃ kho, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati. Kathañca, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati? Khantiyā, avihiṃsāya, mettacittatāya, anudayatāya: evaṃ kho, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati. ‘Attānaṃ akkhissāmī’ti, bhikkhave, satipaṭṭhānaṃ sevitabbaṃ; ‘paraṃ rakkhissāmī’ti satipaṭṭhānaṃ sevitabbaṃ. Attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati, paraṃ rakkhanto attānaṃ rakkhatī”ti.

Literal translation

“That there the method,” the Blessed One this said, “as Medakathālikā the apprentice to the teacher said. ‘Self I will protect,’ monks, mindfulness-establishment should-be-practiced; ‘other I will protect,’ mindfulness-establishment should-be-practiced. Self, monks, protecting, other protects; other protecting, self protects.

“How and, monks, self protecting, other protects? By regular-practice, by development, by cultivation: thus, monks, self protecting other protects. How and, monks, other protecting, self protects? By patience, by harmlessness, by loving-kindness-mind, by sympathy: thus, monks, other protecting, self protects. ‘Self I will protect,’ monks, mindfulness-establishment should-be-practiced; ‘other I will protect,’ mindfulness-establishment should-be-practiced. Self, monks, protecting, other protects; other protecting, self protects.”

Natural translation

“That is the method there,” the Blessed One said, “as the apprentice Medakathālikā said to the teacher. ‘I will protect myself,’ monks, thus the establishment of mindfulness should be practiced; ‘I will protect others,’ thus the establishment of mindfulness should be practiced. Protecting oneself, monks, one protects others; protecting others, one protects oneself.

“And how, monks, by protecting oneself does one protect others? By regular practice, by development, by cultivation [of the four establishments of mindfulness]: thus, monks, by protecting oneself, one protects others. And how, monks, by protecting others does one protect oneself? By patience, by harmlessness, by a mind of loving-kindness, by sympathy: thus, monks, by protecting others, one protects oneself. ‘I will protect myself,’ monks, thus the establishment of mindfulness should be practiced; ‘I will protect others,’ thus the establishment of mindfulness should be practiced. Protecting oneself, monks, one protects others; protecting others, one protects oneself.”

6. Janapadakalyāṇīsutta

The Country Belle (SN 47:20)

 “Seyyathāpi, bhikkhave, ‘janapadakalyāṇī, janapadakalyāṇī’ti kho, bhikkhave, mahājanakāyo sannipateyya. Sā kho pan’assa janapadakalyāṇī paramapāsāvinī nacce, paramapāsāvinī gīte. Janapadakalyāṇī naccati gāyatī’ti kho, bhikkhave, bhiyyosomattāya mahājanakāyo sannipateyya.

“Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenaṃ evaṃ vadeyyuṃ: ‘Ayaṃ te, ambho purisa, samatittiko telapatto antarena mahāsamajjaṃ antarena janapadakalyāṇiyā pariharitabbo. Puriso ca te ukkhittāsiko piṭṭhito piṭṭhito anubandhissati. Yatth’eva naṃ thokampi chaḍḍessasi tatth’eva te siro pātessatī’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ telapattaṃ amanasikaritvā bahiddhā pamādaṃ āhareyyā”ti? – “No h’etaṃ, bhante.”

“Upamā kho myāyaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ c’ev’ettha attho: ‘Samatittiko telapatto’ti kho, bhikkhave, kāyagatāya satiyā etaṃ adhivacanaṃ. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ: ‘kāyagatā sati no bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti. Evaṃ hi kho, bhikkhave, sikkhitabban”ti.

Literal translation

“Suppose, monks, ‘the country-belle, the country-belle,’ monks, a great-people-crowd would assemble. That but would be country-belle supreme-display-maker in dancing, supreme-display-maker in singing, ‘The country-belle dances sings,’ monks, to-a-greater-extent great-people-crowd would assemble.

“Then a man would come to-live-desire not-to-die-desire happiness-desire suffering-averse. To that him thus they would say: ‘This by you, good man, even-brim oil-bowl between the great-assembly between the country-belle to-be-carried-around. A man and of you uplifted-sword from back from back will follow. Wherever that a little even will spill, there just your head he will fell.’ That would do you think, monks, that man that oil-bowl not having attended to, externally heedlessness would bring?” – “No indeed, Bhante.”

“Simile by me this, monks, made of meaning for communicating. This and just here the meaning: ‘Even-brim oil-bowl,’ monks, of body-directed mindfulness this a designation. Therefore by you, monks, thus should-be-trained: ‘Body-gone mindfulness by us developed will be, cultivated, vehicle-made basis-made stabilized repeated well-undertaken.’ Thus indeed, monks, should-be-trained.”

Natural translation

“Suppose, monks, [having heard] ‘the country belle, the country belle,’ a great crowd of people would assemble. That country belle would be one who displays supreme [skill] in dancing, who displays supreme [skill] in singing. [Having heard] ‘the country belle is dancing [and] singing,’ to an even greater crowd of people would assemble.

“Then a man would come along who desires to live and does not desire to die, who desires happiness and is averse to suffering. They would say thus to him: ‘This bowl of oil, filled to the brim, must be carried around by you between the great assembly and the country belle. A man with uplifted sword will follow right behind you. Wherever you spill even a little of this, just there he will fell your head.’ What do you think about this, monks? Would that man stop paying attention to that bowl of oil and direct [his attention] outwardly due to heedlessness?” – “Certainly not, Bhante.”

“This simile has been made by me, monks, for the purpose of communicating a meaning. And this is the meaning here: ‘The bowl of oil filled to the brim’—this, monks, is a designation for mindfulness directed to the body. Therefore, monks, you should train thus: “Mindfulness directed to the body will be developed and cultivated by us, made a vehicle, made a basis, stabilized, repeated, and well undertaken.’ Thus indeed, monks, you should train.”

8. Sirivaḍḍhasutta

Sirivaḍḍha (SN 47:29)

[1. Sirivaḍḍha’s request]

Ekaṃ samayaṃ āyasmā ānando rājagahe viharati, veḷuvane kalandakanivāpe. Tena kho pana samayena sirivaḍḍho gahapati ābādhiko hoti dukkhito bāḷhagilāno. Atha kho sirivaḍḍho gahapati aññataraṃ purisaṃ āmantesi: “Ehi tvaṃ, ambho purisa, yen’āyasmā ānando ten’upasaṅkama. Upasaṅkamitvā mama vacanena āyasmato ānandassa pāde sirasā vanda: ‘Sirivaḍḍho, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato ānandassa pāde sirasā vandatī’ti. Evañca vadehi: ‘Sādhu kira, bhante, āyasmā ānando yena sirivaḍḍhassa gahapatissa nivesanaṃ ten’upasaṅkamatu anukampaṃ upādāyā”’ti.

“Evaṃ, bhante”ti kho so puriso sirivaḍḍhassa gahapatissa paṭissutvā yen’āyasmā ānando ten’upasaṅkami. Upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ ānandaṃ etadavoca: “Sirivaḍḍho, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato ānandassa pāde sirasā vandati. Evañca vadeti: ‘Sādhu kira, bhante, āyasmā ānando yena sirivaḍḍhassa gahapatissa nivesanaṃ ten’upasaṅkamatu anukampaṃ upādāyā’”ti. Adhivāsesi kho āyasmā ānando tuṇhībhāvena.

Literal translation

One occasion the Venerable Ānanda at Rājagaha was dwelling, in the bamboo-grove in the squirrel-feeding-ground. By that occasion Sirivaḍḍha the householder afflicted was, sick, severely-ill. Then Sirivaḍḍha the householder a certain man addressed: “Come you, good man, where the Venerable Ānanda, there approach. Having approached, my by word the Venerable Ānanda’s at feet with head venerate: ‘Sirivaḍḍha, Bhante, the householder afflicted, sick, severely-ill. He the Venerable Ānanda’s at feet with head venerates.’ Thus and say: ‘Good indeed, Bhante, the Venerable Ānanda where Sirivaḍḍha the householder’s residence, there let him approach compassion on-account-of.’”

“Yes, Bhante,” that man to Sirivaḍḍha the householder having replied, where the Venerable Ānanda, there approached. Having approached, to the Venerable Ānanda having paid homage to, one side sat. One side seated, that man to the Venerable Ānanda this said: “Sirivaḍḍha, Bhante, the householder afflicted, sick, severely-ill. He the Venerable Ānanda’s at feet with head venerates. Thus and says: ‘Good indeed, Bhante, the Venerable Ānanda where Sirivaḍḍha the householder’s residence, there let him approach compassion on-account-of.’” Consented the Venerable Ānanda by silence.

Natural translation

On one occasion the Venerable Ānanda was dwelling at Rājagaha in the bamboo grove, in the squirrels’ feeding ground. Now on that occasion the householder Sirivaḍḍha was afflicted, sick, severely ill. Then the householder Sirivaḍḍha addressed a man: “Come, good man, approach the Venerable Ānanda. Having approached, on my behalf venerate the Venerable Ānanda’s feet with your head [and say]: ‘The householder Sirivaḍḍha, Bhante, is afflicted, sick, severely ill. He venerates the Venerable Ānanda’s feet with his head.’ And then say thus: ‘Please, Bhante, let the Venerable Ānanda come to the householder Sirivaḍḍha’s residence out of compassion.’”

“Yes, Bhante,” that man replied to the householder Sirivaḍḍha. Then he approached the Venerable Ānanda. Having approached, having paid homage to the Venerable Ānanda, he sat down to one side. Seated to one side, that man said this to the Venerable Ānanda: ‘Bhante, the householder Sirivaḍḍha is afflicted, sick, severely ill. He venerates the Venerable Ānanda’s feet with his head. And he says this: ‘Please, Bhante, let the Venerable Ānanda come to the householder Sirivaḍḍha’s residence out of compassion.’” The Venerable Ānanda consented by silence.

[2. The conversation]

Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena sirivaḍḍhassa gahapatissa nivesanaṃ ten’upasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā ānando sirivaḍḍhaṃ gahapatiṃ etadavoca: “Kacci te, gahapati, khamanīyaṃ, kacci yāpanīyaṃ, kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ: ‘Kāye kāyānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī … citte cittānupassī … dhammesu dhammānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassan’ti. Evaṃ hi te, gahapati, sikkhitabban”ti.

“Ye’me, bhante, bhagavatā cattāro satipaṭṭhānā desitā, saṃvijjanti te dhammā mayi, ahañca tesu dhammesu sandissāmi. Ahaṃ hi, bhante, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī … citte cittānupassī … dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Yāni c’imāni, bhante, bhagavatā pañcorambhāgiyāni saṃyojanāni desitāni, nāhaṃ, bhante, tesaṃ kiñci attani appahīnaṃ samanupassāmī”ti.

“Lābhā te, gahapati, suladdhaṃ te, gahapati! Anāgāmiphalaṃ tayā, gahapati, vyākatan”ti.

Literal translation

Then the Venerable Ānanda morning-time having dressed, bowl-robe having taken, where Sirivaḍḍha the householder’s residence, there approached. Having approached, in prepared seat sat. Having sat, the Venerable Ānanda to Sirivaḍḍha the householder this said: “Is it the case by you, householder, bearing-up? Is it the case getting-along? Is it the case painful feelings retreating, not advancing, retreat is discerned, not advance?”

“Not by me, Bhante, bearing-up, not getting-along. Severe of me painful feelings are advancing, not retreating, advance is discerned, not retreat.”

“Therefore by you, householder, thus should-be-trained: ‘In the body a body-contemplator I will dwell, ardent clearly-comprehending mindful, having removed in the world longing-dejection; in feelings a feelings-contemplator … in the mind a mind-contemplator … in phenomena a phenomena-contemplator I will dwell, ardent clearly-comprehending mindful, having removed in the world longing-dejection.’ Thus, householder, by you should-be-trained.

“Which these, Bhante, by the Blessed One the four mindfulness-establishments taught, are found those things in me, I and in those things am seen. I because, Bhante, in the body a body-contemplator dwell, ardent clearly-comprehending mindful, having removed in the world longing-dejection; in feelings a feelings-contemplator … in the mind a mind-contemplator … in phenomena a phenomena-contemplator dwell, ardent clearly-comprehending mindful, having removed in the world longing-dejection. Which and these, Bhante, by the Blessed One five-lower-portion fetters taught, not I, Bhante, of those any in self not abandoned perceive.”

“Gains for you, householder, well gained by you, householder! Non-returner-fruit by you, householder, have declared.”

Natural translation

Then in the morning the Venerable Ānanda dressed, took his bowl and [outer] robe, and went to the householder Sirivaḍḍha’s residence. Having gone there, he sat down in the prepared seat. Having sat down, the Venerable Ānanda said this to the householder Sirivaḍḍha: ‘Are you bearing up, householder? Are you getting along? Are your painful feelings retreating, not advancing, so that their retreat, not their advance, is discerned?”

“I am not bearing up, Bhante, not getting along. My severe painful feelings are advancing, not retreating, so that their advance, not their retreat, is discerned.”

“Therefore, householder, you should train thus: ‘I will dwell as a body-contemplator in regard to the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world; I will dwell as a feelings-contemplator in regard to feelings … as a mind-contemplator in regard to the mind … as a phenomena-contemplator in regard to phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world.’ It is in such a way, householder, that you should train.

“Bhante, as to these four establishments of mindfulness that have been taught by the Blessed One, those things are found in me and I am seen [engaging] in those things, For, Bhante, I dwell as a body-contemplator in regard to the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world; I dwell as a feelings-contemplator in regard to feelings … as a mind-contemplator in regard to the mind … as a phenomena-contemplator in regard to phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. And, Bhante, as to those five lower fetters taught by the Blessed One, I do not perceive in myself any of them that has not been abandoned.”

“It is a gain for you, householder, it is well gained by you, householder! You have declared, householder, the fruit of a non-returner.”

ii. *The Seven Factors of Enlightenment*

1. Himavantasutta

The Himalaya (SN 46:1)

“Seyyathāpi, bhikkhave, himavantaṃ pabbatarājānaṃ nissāya nāgā kāyaṃ vaḍḍhenti, balaṃ gāhenti; te tattha kāyaṃ vaḍḍhetvā balaṃ gāhetvā kusobbhe otaranti; kusobbhe otaritvā mahāsobbhe otaranti; mahāsobbhe otaritvā kunnadiyo otaranti; kunnadiyo otaritvā mahānadiyo otaranti; mahānadiyo otaritvā mahāsamuddasāgaraṃ otaranti. Te tattha mahantattaṃ vepullattaṃ āpajjanti kāyena. Evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto mahantattaṃ vepullattaṃ pāpuṇāti dhammesu.

“Kathañca, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto mahantattaṃ vepullattaṃ pāpuṇāti dhammesu? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgaṃ bhāveti … viriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto mahantattaṃ vepullattaṃ pāpuṇāti dhammesū”ti.

Literal translation

“Just as, monks, the Himalaya the mountain-king based on, nāgas the body increase, strength make it acquire. They there the body having increased, strength having made it acquire, the little pools enter. The little pools having entered, the large pools enter. The large pools having entered, the little rivers enter. The little rivers having entered, the large rivers enter. The large rivers having entered, the great ocean-sea enter. They there greatness vastness achieve with the body. Just so, monks, a monk good-behavior based on, on good-behavior having been established, seven enlightenment-factors developing, seven enlightenment-factors cultivating, greatness vastness acquire in qualities.

“How and, monks, a monk good-behavior based on, on good-behavior having been established, seven enlightenment-factors developing, seven enlightenment-factors cultivating, greatness vastness acquires in qualities? Here, monks, a monk mindfulness-enlightenme nt-factor develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in; qualities-discrimination-enlightenment-factor develops … energy-enlightenment-factor develops … rapture-enlightenment-factor develops … tranquility-enlightenment-factor develops … concentration-enlightenment-factor develops … equanimity-enlightenment-factor develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in. Thus, monks, a monk good-behavior based on, on good-behavior having been established, seven enlightenment-factors developing, seven enlightenment-factors cultivating, greatness vastness acquires in qualities.”

Natural translation

“Monks, based on the Himalaya, the king of mountains, nāgas grow their bodies and acquire strength. Having grown their bodies and acquired strength there, they enter the little pools. Having entered the little pools, they enter the large pools. Having entered the large pools, they enter the little rivers. Having entered the little rivers, they enter the large rivers. Having entered the large rivers, they enter the great ocean. There they achieve greatness and vastness with respect to their bodies. Just so, monks, based on good behavior, established on good behavior, developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, a monk acquires greatness and vastness in [wholesome] qualities.

“And how, monks, does a monk, based on good behavior, established on good behavior, developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, acquire greatness and vastness in [wholesome] qualities? Here, monks, a monk develops the enlightenment factor of mindfulness, which is based on seclusion, based on dispassion, based on cessation, maturing in release. He develops the enlightenment factor of discrimination of qualities … the enlightenment factor of energy … the enlightenment factor of rapture … the enlightenment factor of tranquility … the enlightenment factor of concentration … the enlightenment factor of equanimity, which is based on seclusion, based on dispassion, based on cessation, maturing in release. It is in such a way, monks, that a monk, based on good behavior, established on good behavior, developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, acquires greatness and vastness in [wholesome] qualities.”

2. Kāyasutta

Body (SN 46:2)

[1. The hindrances of sensual desire and ill will]

“Seyyathāpi, bhikkhave, ayaṃ kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati; evameva kho, bhikkhave, pañca nīvaraṇā āhāraṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.

“Ko ca, bhikkhave, āhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, subhanimittaṃ. Tattha ayonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, āhāro anuppannassa vā vyāpādassa uppādāya, uppannassa vā vyāpādassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, paṭighanimittaṃ. Tattha ayonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā vyāpādassa uppādāya, uppannassa vā vyāpādassa bhiyyobhāvāya vepullāya.

Literal translation

“Just as, monks, this body nutriment-subsisting, nutriment in dependence on subsists, without-nutriment does not subsist, just so, monks, the five hindrances nutriment-subsistent, nutriment in dependence on subsist, without-nutriment do not subsist.

“What and, monks, the nutriment of unarisen or sensual-desire for arising, of arisen or sensual-desire for increase, for expansion? There is, monks, a beautiful-object. There non-thorough-attention-cultivation: this the nutriment of unarisen or sensual-desire for arising, of arisen or sensual desire for increase, for expansion.

“What and, monks, the nutriment of unarisen or ill-will for arising, of arisen or ill-will for increase, for expansion? There is, monks, an aversion-object.[[7]](#footnote-7) There non-thorough-attention-cultivation: this the nutriment of unarisen or ill-will for arising, of arisen or ill-will for increase, for expansion.

Natural translation

“Just as, monks, this body is subsistent on nutriment, subsists in dependence on nutriment, and does not subsist without nutriment, just so, monks, the five hindrances are subsistent on nutriment, subsist in dependence on nutriment, and do not subsist without nutriment.

“And what, monks, is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire? There is, monks, a beautiful object. The cultivation of superficial attention to it—this is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire.

“And what, monks, is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will? There is, monks, an object of aversion. The cultivation of superficial attention to it—this is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will.

[2. The other three hindrances]

“Ko ca, bhikkhave, āhāro anuppannassa vā thīnamiddhassa uppādāya, uppannassa vā thīnamiddhassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, arati tandī vijambhitā bhattasammado cetaso ca līnattaṃ. Tattha ayonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā thīnamiddhassa uppādāya, uppannassa vā thīnamiddhassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, āhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, cetaso avūpasamo. Tattha ayonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya? Atthi, bhikkhave, vicikicchāṭṭhānīyā dhammā. Tattha ayonisomanasikārabahulīkāro: ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.

“Seyyathāpi, bhikkhave, ayaṃ kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati; evameva kho, bhikkhave, ime pañca nīvaraṇā āhāraṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.”

Literal translation

 “What and, monks, the nutriment of unarisen or dullness-drowsiness for arising, of arisen or dullness-drowsiness for increase, for expansion? There is, monks, discontent, lethargy, yawning, meals-sloth, of mind and sluggishness. There non-thorough-attention-cultivation: this the nutriment of unarisen or dullness-drowsiness for arising, of arisen or dullness-drowsiness for increase, for expansion.

“What and, monks, the nutriment of unarisen or restlessness-regret for arising, of arisen or restlessness-regret for increase, for expansion? There is, monks, of mind disquietude. There non-thorough-attention-cultivation: this the nutriment of unarisen or restlessness-regret for arising, of arisen or restlessness-regret for increase, for expansion.

“What and, monks, the nutriment of unarisen or doubt for arising, of arisen or doubt for increase, for expansion? There are, monks, doubt-basis things. There non-thorough-attention-cultivation: this the nutriment of unarisen or doubt for arising, of arisen or doubt for increase, for expansion.

“Just as, monks, this body nutriment-subsisting, nutriment in dependence on subsists, without-nutriment does not subsist, just so, monks, these five hindrances nutriment- subsisting, nutriment in dependence on subsist, without-nutriment do not subsist.

Natural translation

 “And what, monks, is the nutriment for the arising of unarisen dullness and drowsiness and for the increase and expansion of arisen dullness and drowsiness? There is, monks, discontent, lethargy, yawning, sloth after meals, and sluggishness of mind. The cultivation of superficial attention to these—this is the nutriment for the arising of unarisen dullness and drowsiness and for the increase and expansion of arisen dullness and drowsiness.

“And what, monks, is the nutriment for the arising of unarisen restlessness and regret and for the increase and expansion of arisen restlessness and regret? There is, monks, disquietude of mind. The cultivation of superficial attention to this—this is the nutriment for the arising of unarisen restlessness and regret and for the increase and expansion of arisen restlessness and regret.

“And what, monks, is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt? There are, monks, things that are the basis for doubt. The cultivation of superficial attention to this—this is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt.

“Just as, monks, this body is subsistent on nutriment, subsists in dependence on nutriment, and does not subsist without nutriment, just so, monks, these five hindrances are subsistent on nutriment, subsist in dependence on nutriment, and do not subsist without nutriment.

[3. The first four factors of enlightenment]

 “Seyyathāpi, bhikkhave, ayaṃ kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati; evameva kho, bhikkhave, satta bojjhaṅgā āhāraṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.

“Ko ca, bhikkhave, āhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, kusalākusalā dhammā, sāvajjānavajjā dhammā, hīnapaṇītā dhammā, kaṇhasukkasappaṭibhāgā dhammā. Tattha yonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā viriyasambojjhaṅgassa uppādāya, uppannassa vā viriyasambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu. Tattha yonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā viriyasambojjhaṅgassa uppādāya, uppannassa vā viriyasambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.

Literal translation

“Just as, monks, this body nutriment-subsisting, nutriment in dependence on subsists, without-nutriment does not subsist, just so, monks, seven enlightenment-factors nutriment-subsistent, nutriment in dependence on subsist, without-nutriment do not subsist.

“What and, monks, the nutriment of unarisen or mindfulness-enlightenment-factor for arising, of arisen or mindfulness-enlightenment-factor for development, for fulfillment? There are, monks, mindfulness-enlightenment-factor-basis things. There thorough-attention-cultivation: this the nutriment of unarisen or mindfulness-enlightenment-factor for arising, of arisen or mindfulness-enlightenment-factor for development, for fulfillment.[[8]](#footnote-8)

“What and, monks, the nutriment of unarisen or qualities-discrimination-enlightenment-factor for arising, of arisen or qualities-discrimination-enlightenment-factor for development, for fulfillment? There are, monks, wholesome-unwholesome qualities, blameworthy-blameless qualities, inferior-superior qualities, dark-bright-counterparts qualities. There thorough-attention-cultivation: this the nutriment of unarisen or qualities-discrimination-enlightenment-factor for arising, of arisen or qualities-discrimination-enlightenment-factor for development, for fulfillment.

“What and, monks, the nutriment of unarisen or energy-enlightenment-factor for arising, of arisen or energy-enlightenment-factor for development, for fulfillment? There are, monks, the arousal-element, the endeavor-element, the exertion-element. There thorough-attention-cultivation: this the nutriment of unarisen or energy-enlightenment-factor for arising, of arisen or energy-enlightenment-factor for development, for fulfillment.

“What and, monks, the nutriment of unarisen or rapture-enlightenment-factor for arising, of arisen or rapture-enlightenment-factor for development, for fulfillment? There are, monks, rapture-enlightenment-factor-basis things. There thorough-attention-cultivation: this the nutriment of unarisen or rapture-enlightenment-factor for arising, of arisen or rapture-enlightenment-factor for development, for fulfillment.

Natural translation

“Just as, monks, this body is subsistent on nutriment, subsists in dependence on nutriment, and does not subsist without nutriment, just so, monks, the seven factors of enlightenment are subsistent on nutriment, subsist in dependence on nutriment, and do not subsist without nutriment.

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the development and fulfillment of the arisen enlightenment factor of mindfulness? There are, monks, things that are the basis for the enlightenment factor of mindfulness. The cultivation of thorough attention to them—this is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the development and fulfillment of the arisen enlightenment factor of mindfulness.

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of discrimination of qualities and for the development and fulfillment of the arisen enlightenment factor of discrimination of qualities? There are, monks, wholesome and unwholesome qualities, blameworthy and blameless qualities, inferior and superior qualities, qualities that are dark and bright counterparts. The cultivation of thorough attention to them—this is the nutriment for the arising of the unarisen enlightenment factor of discrimination of qualities and for the development and fulfillment of the arisen enlightenment factor of discrimination of qualities.

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of energy and for the development and fulfillment of the arisen enlightenment factor of energy? There are, monks, the element of arousal, the element of endeavor, the element of exertion. The cultivation of thorough attention to them—this is the nutriment for the arising of the unarisen enlightenment factor of energy and for the development and fulfillment of the arisen enlightenment factor of energy.

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the development and fulfillment of the arisen enlightenment factor of rapture? There are, monks, things that are the basis for the enlightenment factor of rapture. The cultivation of thorough attention to them—this is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the development and fulfillment of the arisen enlightenment factor of rapture.

[4. The other three factors of enlightenment]

“Ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, kāyapassaddhi, cittapassaddhi. Tattha yonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, samathanimittaṃ avyagganimittaṃ. Tattha yonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhi­sambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulīkāro: ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.

“Seyyathāpi, bhikkhave, ayaṃ kāyo āhāraṭṭhitiko, āhāraṃ paṭicca tiṭṭhati, anāhāro no tiṭṭhati; evameva kho, bhikkhave, ime satta bojjhaṅgā āhāraṭṭhitikā, āhāraṃ paṭicca tiṭṭhanti, anāhārā no tiṭṭhantī”ti.

Literal translation

 “What and, monks, the nutriment of unarisen or tranquility-enlightenment-factor for arising, of arisen or tranquility-enlightenment-factor for development, for fulfillment? There are, monks, body-tranquility, mind-tranquility. There thorough-attention-cultivation: this the nutriment of unarisen or tranquility-enlightenment-factor for arising, of arisen or tranquility-enlightenment-factor for development, for fulfillment.

“What and, monks, the nutriment of unarisen or concentration-enlightenment-factor for arising, of arisen or concentration-enlightenment-factor for development, for fulfillment? There is, monks, serenity-object, non-diffusion-object. There thorough-attention-cultivation: this the nutriment of unarisen or concentration-enlightenment-factor for arising, of arisen or concentration-enlightenment-factor for development, for fulfillment.

“What and, monks, the nutriment of unarisen or equanimity-enlightenment-factor for arising, of arisen or equanimity-enlightenment-factor for development, for fulfillment? There are, monks, equanimity-enlightenment-factor-basis things. There thorough-attention-cultivation: this the nutriment of unarisen or equanimity-enlightenment-factor for arising, of arisen or equanimity-enlightenment-factor for development, for fulfillment.

“Just as, monks, this body nutriment-subsisting, nutriment in dependence on subsists, without-nutriment does not subsist, just so, monks, these seven enlightenment-factors nutriment-subsistent, nutriment in dependence on subsist, without-nutriment do not subsist.”

Natural translation

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of tranquility and for the development and fulfillment of the arisen enlightenment factor of tranquility? There are, monks, tranquility of body and tranquility of mind. The cultivation of thorough attention to them—this is the nutriment for the arising of the unarisen enlightenment factor of tranquility and for the development and fulfillment of the arisen enlightenment factor of tranquility.

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the development and fulfillment of the arisen enlightenment factor of concentration? There is, monks, an object of serenity, an object of non-diffusion. The cultivation of thorough attention to this—this is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the development and fulfillment of the arisen enlightenment factor of concentration.

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the development and fulfillment of the arisen enlightenment factor of equanimity? There are, monks, things that are the basis for the enlightenment factor of equanimity. The cultivation of thorough attention to them—this is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the development and fulfillment of the arisen enlightenment factor of equanimity.

“Just as, monks, this body is subsistent on nutriment, subsists in dependence on nutriment, and does not subsist without nutriment, just so, monks, these seven factors of enlightenment are subsistent on nutriment, subsist in dependence on nutriment, and do not subsist without nutriment.”

3. Sīlasutta

Good Behavior (SN 46:3)

[1. Right association]

“Ye te, bhikkhave, bhikkhū sīlasampannā samādhisampannā paññāsampannā[[9]](#footnote-9) vimuttisampannā vimuttiñāṇadassanasampannā: dassanampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi; savanampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi; upasaṅkamanampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi; payirupāsanampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi; anussatimpāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi; anupabbajjampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi. Taṃ kissa hetu? Tathārūpānaṃ, bhikkhave, bhikkhūnaṃ dhammaṃ sutvā dvayena vūpakaṭṭho viharati: kāyavūpakāsena ca cittavūpakāsena ca. So tathā vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi.

Literal translation

“Those who, monks, monks good-behavior-accomplished, concentration-accomplished, wisdom-accomplished, liberation-accomplished, liberation-knowledge-vision-accomplished: sight too I, monks, of those monks helpful I say; listening too I, monks, of those monks helpful I say; approaching too I, monks, of those monks helpful I say; attending too I, monks, of those monks helpful I say; recollection too I, monks, of those monks helpful I say; going-forth-under too I, monks, of those monks helpful I say. That for what reason? Of such-kind, monks, of monks Dhamma having heard, by dual withdrawn one dwells: by body-withdrawal and by mind-withdrawal and. He thus withdrawn dwelling, that Dhamma recollects, thinks over.

Natural translation

“Monks, as to those monks who are accomplished in good behavior, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation: I say, monks, that the sight of those monks is helpful; I say, monks, that listening to those monks too is helpful; I say, monks, that approaching those monks too is helpful; I say, monks, that attending on those monks too is helpful; I say, monks, that going forth under those monks too is helpful. For what reason? Because, monks, having heard the Dhamma from such kind of monks, one dwells withdrawn in two ways: by withdrawal of body and by withdrawal of mind. Dwelling thus withdrawn, one recollects and thinks over that Dhamma.

[2. The first four factors of enlightenment]

“Yasmiṃ samaye, bhikkhave, bhikkhu tathā vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti; satisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti; satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsaṃ āpajjati. Yasmiṃ samaye, bhikkhave, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti; dhammavicayasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti; dhammavicayasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ, viriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti; viriyasambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti; viriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Āraddhaviriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhaviriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti; pītisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti; pītisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Literal translation

“On which occasion, monks, a monk thus withdrawn dwelling that Dhamma recollects thinks over, the mindfulness-enlightenment-factor on that occasion of the monk aroused is; the mindfulness-enlightenment-factor on that occasion the monk develops; the mindfulness-enlightenment-factor on that occasion for the monk development-fulfillment goes.

“He thus mindful dwelling that Dhamma with wisdom discriminates, examines, investigation embarks upon. On which occasion, monks, a monk thus mindful dwelling that Dhamma with wisdom discriminates, examines, investigation embarks upon, the qualities-discimination-enlightenment-factor on that occasion of the monk aroused is; the qualities-discimination-enlightenment-factor on that occasion the monk develops; the qualities-discimination-enlightenment-factor on that occasion for the monk development-fulfillment goes.

“Of him that Dhamma with wisdom discriminating, examining, investigation embarking upon, aroused is energy unsluggish. On which occasion, monks, of a monk that Dhamma with wisdom discriminating, examining, investigation embarking upon, aroused is energy unsluggish, the energy-enlightenment-factor on that occasion of the monk aroused is; the energy-enlightenment-factor on that occasion the monk develops; the energy-enlightenment-factor on that occasion for the monk development-fulfillment goes.

“For one aroused-energy arises rapture non-sensual. On which occasion, monks, for a monk who has aroused-energy arises rapture non-sensual, the rapture-enlightenment-factor on that occasion of the monk aroused is; the rapture-enlightenment-factor on that occasion the monk develops; the rapture-enlightenment-factor on that occasion for the monk development-fulfillment goes.

Natural translation

“When, monks, a monk dwelling thus withdrawn recollects and reflects on that Dhamma, on that occasion the enlightenment factor of mindfulness is aroused by the monk; on that occasion the monk develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfillment by development for the monk.

“Dwelling thus mindful, he discriminates that Dhamma with wisdom, examines it, and embarks upon an investigation into it. When, monks, a monk, dwelling thus mindful, discriminates that Dhamma with wisdom, examines it, and embarks upon an investigation into it, on that occasion the enlightenment factor of discrimination of qualities is aroused by the monk; on that occasion the monk develops the enlightenment factor of discrimination of qualities; on that occasion the enlightenment factor of discrimination of qualities goes to fulfillment by development for the monk.

“As he is discriminating that Dhamma with wisdom, examining it, and embarking upon an investigation into it, unsluggish energy is aroused. When, monks, unsluggish energy is aroused in a monk as he is discriminating that Dhamma with wisdom, examining it, and embarking upon an investigation into it, on that occasion the enlightenment factor of energy is aroused by the monk; on that occasion the monk develops the enlightenment factor of energy; on that occasion the enlightenment factor of energy goes to fulfillment by development for the monk.

“For one with energy aroused there arises non-sensual rapture. When, monks, for a monk with energy aroused there arises non-sensual rapture, on that occasion the enlightenment factor of rapture is aroused by the monk; on that occasion the monk develops the enlightenment factor of rapture; on that occasion the enlightenment factor of rapture goes to fulfillment by development for the monk.

[3. The other three factors of enlightenment]

“Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati cittampi passambhati, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti; passaddhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti; passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Passaddhakāyassa sukhino cittaṃ samādhiyati.Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti; samādhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti; samādhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti; upekkhāsambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti; upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.”

Literal translation

 “For one rapture-mind, body too becomes tranquil, mind too becomes tranquil. On which occasion, monks, of a monk body too becomes tranquil, mind too becomes tranquil, the tranquility-enlightenment-factor on that occasion of the monk aroused is; the tranquility-enlightenment-factor on that occasion the monk develops; the tranquility-enlightenment-factor on that occasion for the monk development-fulfillment goes.

“Of one tranquil-body, happy, the mind is concentrated. On which occasion, monks, of a monk body-tranquil, happy, the mind is concentrated, the concentration-enlightenment-factor on that occasion of the monk aroused is; the concentration-enlightenment-factor on that occasion the monk develops; the concentration-enlightenment-factor on that occasion for the monk development-fulfillment goes.

“He thus-concentrated mind well equanimous-observer is. On which occasion, monks, of a monk thus-concentrated mind well equanimous-observer is, the equanimity-enlightenment-factor on that occasion of the monk aroused is; the equanimity-enlightenment-factor on that occasion the monk develops; the equanimity-enlightenment-factor on that occasion for the monk development-fulfillment goes.”

Natural translation

“For one with a mind of rapture, the body becomes tranquil and the mind becomes tranquil. When, monks, for a monk the body becomes tranquil and the mind becomes tranquil, on that occasion the enlightenment factor of tranquility is aroused by the monk; on that occasion the monk develops the enlightenment factor of tranquility; on that occasion the enlightenment factor of tranquility goes to fulfillment by development for the monk.

“For one tranquil in body, who is happy, the mind becomes concentrated. When, monks, for a monk tranquil in body, who is happy, the mind becomes concentrated, on that occasion the enlightenment factor of concentration is aroused by the monk; on that occasion the monk develops the enlightenment factor of concentration; on that occasion the enlightenment factor of concentration goes to fulfillment by development for the monk.

“He is one who observes well with equanimity the mind thus concentrated. When, monks, a monk is one who observes well with equanimity the mind thus concentrated, on that occasion the enlightenment factor of equanimity is aroused by the monk; on that occasion the monk develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfillment by development for the monk.”

[*The final section of the sutta states that one who develops the seven factors of enlightenment in such a way may expect one or another of seven benefits. These are: the attainment of arahantship during life, the attainment of arahantship at the time of death, or the attainment of the fruit of a non-returner in any of five ways, graded by degrees of superiority*.]

4. Bhikkhusutta

A Monk (SN 46:5)

Atha kho aññataro bhikkhu yena bhagavā ten’upasaṅkami.... Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca: “‘Bojjhaṅgā, bojjhaṅgā’ti, bhante, vuccanti. Kittāvatā nu kho, bhante, ‘bojjhaṅgā’ti vuccantī”ti?

“‘Bodhāya saṃvattantī’ti kho, bhikkhu, tasmā ‘bojjhaṅgā’ti vuccanti. Idha, bhikkhu, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Tass’ime satta bojjhaṅge bhāvayato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Bodhāya saṃvattantīti, bhikkhu, tasmā ‘bojjhaṅgā’ti vuccantī”ti.

Literal translation

Then a certain monk where the Blessed One, there approached.… One side seated, that monk to the Blessed One this said: “‘Enlightenment-factors, enlightenment-factors,’ Bhante, are called. In what way, Bhante, ‘enlightenment-factors’ are called?”

“To enlightenment they lead, monk, therefore ‘enlightenment-factors’ are called. Here, monk, a monk mindfulness-enlightenment-factor develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in; qualities-discrimination-enlightenment-factor develops … equanimity-enlightenment-factor develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in. Of him these seven enlightenment-factors developing, from the sensuality-influx too the mind is liberated, from the existence-influx too the mind is liberated, from the ignorance-influx too the mind is liberated. When liberated ‘liberated,’ thus the knowledge occurs. ‘Finished birth, lived the spiritual-life, done what-is-to-be-done, not beyond for such-a-state,’ understands. ‘To enlightenment they lead,’ monk, therefore ‘enlightenment-factors’ are called.”

Natural translation

Then a certain monk approached the Blessed One…. Seated to one side, that monk said this to the Blessed One: “They are called, Bhante, ‘factors of enlightenment, factors of enlightenment.’ In what way, Bhante, are they called ‘factors of enlightenment’?

“They lead to enlightenment, monk, therefore they are called ‘factors of enlightenment.’ Here, monks, a monk develops the enlightenment factor of mindfulness, which is based on seclusion, based on dispassion, based on cessation, maturing in release…. He develops the enlightenment factor of equanimity, which is based on seclusion, based on dispassion, based on cessation, maturing in release. As he is developing these seven factors of enlightenment, the mind is liberated from the influx of sensuality, liberated from the influx of existence, liberated from the influx of ignorance. When it is liberated, the knowledge occurs thus: ‘Liberated’. He understands: ‘Finished is birth, the spiritual life has been lived, what had to be done has been done, there is no more for this state of being.’ They lead to enlightenment, monk, therefore they are called ‘factors of enlightenment.’”

5. Kuṇḍaliyasutta

Kuṇḍaliya (SN 46:6)

[1. The wanderer’s questions]

Ekaṃ samayaṃ bhagavā sākete viharati añjanavane migadāye. Atha kho kuṇḍaliyo paribbājako yena bhagavā ten’upasaṅkami. Upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho kuṇḍaliyo paribbājako bhagavantaṃ etadavoca:

“Ahamasmi, bho gotama, ārāmanisādī parisāvacaro. Tassa mayhaṃ, bho gotama, pacchābhattaṃ bhuttapātarāsassa ayamācāro hoti: ārāmena ārāmaṃ uyyānena uyyānaṃ anucaṅkamāmi anuvicarāmi. So tattha passāmi eke samaṇabrāhmaṇe itivādap­pamokkhānisaṃsañc’eva kathaṃ kathente upārambhānisaṃsañca. Bhavaṃ pana gotamo kimānisaṃso viharatī”’ti?

“Vijjāvimuttiphalānisaṃso kho, kuṇḍaliya, tathāgato viharatī”ti.

“Katame pana, bho gotama, dhammā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrentī”ti?

“Satta kho, kuṇḍaliya, bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

“Katame pana, bho gotama, dhammā bhāvitā bahulīkatā satta bojjhaṅge paripūrentī”ti?

“Cattāro kho, kuṇḍaliya, satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrentī”ti.

“Katame pana, bho gotama, dhammā bhāvitā, bahulīkatā cattāro satipaṭṭhāne paripūrentī”ti?

“Tīṇi kho, kuṇḍaliya, sucaritāni bhāvitāni bahulīkatāni cattāro satipaṭṭhāne paripūrentī”ti.

“Katame pana, bho gotama, dhammā bhāvitā bahulīkatā tīṇi sucaritāni paripūrentī”ti?

“Indriyasaṃvaro kho, kuṇḍaliya, bhāvito bahulīkato tīṇi sucaritāni paripūretī”ti.

Literal translation

One occasion the Blessed One at Sākata was dwelling in the añjana[[10]](#footnote-10) grove in the deer park. Then Kuṇḍaliya the wanderer where the Blessed One, there approached. Having approached, with the Blessed One together greeted. Greeting talk cordial having concluded, one side sat. One side seated, Kuṇḍaliya the wanderer to the Blessed One this said:

“I am, Master Gotama, park-sitter assembly-sphere. Of that me, Master Gotama, after-meal, eaten-breakfast, this custom is: by park to park, by garden to garden, I walk around, wander around. That there I see some ascetics-brahmins thus-doctrines-freedom-benefit and, talk talking condemnation-benefit and. Master but Gotama what-benefit lives?”

“Clear-knowledge-liberation-fruit-benefit, Kuṇḍaliya, the Tathāgata lives.”

“What but, Master Gotama, things developed cultivated clear-knowledge-liberation fulfill?”

“Seven, Kuṇḍaliya, enlightenment-factors developed cultivated clear-knowledge-liberation fulfill.”

“What but, Master Gotama, things developed cultivated seven enlightenment-factors fulfill?”

“Four, Kuṇḍaliya, mindfulness-establishments developed cultivated seven enlightenment-factors fulfill.”

“What but, Master Gotama, things developed cultivated four mindfulness-establishments fulfill?”

“Three, Kuṇḍaliya, good-conducts developed cultivated four mindfulness-establishments fulfill.”

“What but, Master Gotama, things developed cultivated three good-conducts fulfill?”

“Faculties-restraint, Kuṇḍaliya, developed cultivated three good-conducts fulfill.

Natural translation

On one occasion the Blessed One was dwelling at Sāketa in the añjana grove in the deer park. Then the wanderer Kuṇḍaliya approached the Blessed One. Having approached, he exchanged greetings with the Blessed One. When they had concluded their greetings and cordial talk, he sat down to one side. Seated to one side, the wanderer Kuṇḍaliya said this to the Blessed One:

“Master Gotama, I am one who sits in parks and frequents assemblies. This is my custom, Master Gotama: after the meal, when I have eaten breakfast, I walk and wander from park to park, from garden to garden. There I see some ascetics and brahmins who engage in discussions for the benefit of freeing their own doctrines [from criticism in debates] and for the benefit of condemning [the doctrines of others].[[11]](#footnote-11) But for what benefit does Master Gotama live?”

“The Tathāgata, Kuṇḍaliya, lives for the fruit and benefit of clear knowledge and liberation.”

“But, Master Gotama, what things, developed and cultivated, fulfill clear knowledge and liberation?”

“The seven factors of enlightenment, Kuṇḍaliya, when developed and cultivated, fulfill clear knowledge and liberation.”

“But, Master Gotama, what things, when developed and cultivated, fulfill the seven factors of enlightenment?”

“The four establishments of mindfulness, Kuṇḍaliya, when developed and cultivated, fulfill the seven factors of enlightenment.”

“But, Master Gotama, what things, when developed and cultivated, fulfill the four establishments of mindfulness?”

“The three kinds of good conduct, Kuṇḍaliya, when developed and cultivated, fulfill the four establishments of mindfulness.”

“But, Master Gotama, what things, developed and cultivated, fulfill the three kinds of good conduct?”

“Restraint of the [sense] faculties, Kuṇḍaliya, when developed and cultivated, fulfills the three kinds of good conduct.

[2. Restraint of the senses]

“Kathaṃ bhāvito ca, kuṇḍaliya, indriyasaṃvaro kathaṃ bahulīkato tīṇi sucaritāni paripūreti? Idha, kuṇḍaliya, bhikkhu cakkhunā rūpaṃ disvā manāpaṃ nābhijjhati nābhihaṃsati, na rāgaṃ janeti. Tassa ṭhito ca kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Cakkhunā kho pan’eva rūpaṃ disvā amanāpaṃ na maṅku hoti appatitthīnacitto[[12]](#footnote-12) adīnamānaso avyāpannacetaso. Tassa ṭhito ca kāyo hoti ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ.

“Puna caparaṃ, kuṇḍaliya, bhikkhu sotena saddaṃ sutvā ... ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā ... manasā dhammaṃ viññāya manāpaṃ nābhijjhati nābhihaṃsati, na rāgaṃ janeti. Tassa ṭhito ca kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ. Manasā kho pan’eva dhammaṃ viññāya amanāpaṃ na maṅku hoti appatitthīnacitto adīnamānaso avyāpannacetaso. Tassa ṭhito ca kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ.

“Yato kho, kuṇḍaliya, bhikkhuno cakkhunā rūpaṃ disvā manāpāmanāpesu rūpesu ṭhito ca kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ; sotena saddaṃ sutvā ... ghānena gandhaṃ ghāyitvā ... jivhāya rasaṃ sāyitvā ... kāyena phoṭṭhabbaṃ phusitvā ... manasā dhammaṃ viññāya manāpāmanāpesu dhammesu ṭhito ca kāyo hoti, ṭhitaṃ cittaṃ ajjhattaṃ susaṇṭhitaṃ suvimuttaṃ, evaṃ bhāvito kho, kuṇḍaliya, indriyasaṃvaro evaṃ bahulīkato tīṇi sucaritāni paripūreti.

Literal translation

“How developed and, Kuṇḍaliya, faculties-restraint, how cultivated, three good-conducts fulfills? Here, Kuṇḍaliya, a monk with the eye a form having seen, agreeable does not long, does not rejoice, not lust generates. His steady and body is, steady mind, inwardly well composed well liberated. But with the eye a form having seen, disagreeable not dismayed is, not-obstinate-mind, undejected-mind, without-ill-will-mind. His steady and body is, steady mind, inwardly well composed well liberated.

“Again further, Kuṇḍaliya, a monk with the ear a sound having heard … with the nose an odor having smelled … with the tongue a taste having tasted … with the body a tactile having felt … with the mind a mental-object having cognized, agreeable does not long, does not rejoice, not lust generates. His steady and body is, steady mind, inwardly well composed well liberated. But with the mind a mental-object having cognized, disagreeable not dismayed is, not-obstinate-mind, undejected-mind, without-ill-will-mind. His steady and body is, steady mind, inwardly well composed well liberated.

“When, Kuṇḍaliya, of a monk with the eye a form having seen, in regard to agreeable-disagreeable forms steady and body is, steady mind, inwardly well composed well liberated; with the ear a sound having heard … with the nose an odor having smelled … with the tongue a taste having tasted … with the body a tactile having felt … with the mind a mental-object having cognized, in regard to agreeable-disagreeable mental-objects steady and body is, steady mind, inwardly well composed well liberated, thus developed, Kuṇḍaliya, faculties-restraint, thus cultivated, three good-conducts fulfills.

Natural translation

“And how, Kuṇḍaliya, is restraint of the [sense] faculties developed, how cultivated, so that it fulfills the three kinds of good conduct? Here, Kuṇḍaliya, having seen a form with the eye, a monk does not long for one that is agreeable, does not rejoice in it, does not generate lust for it. His body is steady and his mind is steady, inwardly well composed and well liberated. But having seen a form with the eye, he is not dismayed by one that is disagreeable, not obdurate, not disappointed, not annoyed. His body is steady and his mind is steady, inwardly well composed and well liberated.

“Further, Kuṇḍaliya, having heard a sound with the ear … having smelled an odor with the nose … having tasted a taste with the tongue … having felt a tactile object with the body … having cognized a mental object with the mind, a monk does not long for one that is agreeable, does not rejoice in it, does not generate lust for it. His body is steady and his mind is steady, inwardly well composed and well liberated. But having cognized a mental object with the mind, he is not dismayed by one that is disagreeable, not obdurate, not disappointed, not annoyed. His body is steady and his mind is steady, inwardly well composed and well liberated.

“When, Kuṇḍaliya, after he has seen a form with the eye, a monk’s body is steady and his mind is steady, inwardly well composed and well liberated in regard to agreeable and disagreeable forms; when, after he has heard a sound with the ear … smelled an odor with the nose … tasted a taste with the tongue … felt a tactile object with the body … cognized a mental object with the mind, a monk’s body is steady and his mind is steady, inwardly well composed and well liberated in regard to agreeable and disagreeable mental objects, then his restraint of the [sense] faculties has been developed and cultivated in such a way that it fulfills the three kinds of good conduct.

[3. From good conduct to liberation]

“Kathaṃ bhāvitāni ca, kuṇḍaliya, tīṇi sucaritāni kathaṃ bahulīkatāni cattāro satipaṭṭhāne paripūrenti? Idha, kuṇḍaliya, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti; vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti; manoduccaritaṃ pahāya manosucaritaṃ bhāveti. Evaṃ bhāvitāni kho, kuṇḍaliya, tīṇi sucaritāni evaṃ bahulīkatāni cattāro satipaṭṭhāne paripūrenti.

“Kathaṃ bhāvitā ca, kuṇḍaliya, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti? Idha, kuṇḍaliya, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ... citte cittānupassī viharati … dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Evaṃ bhāvitā kho, kuṇḍaliya, cattāro satipaṭṭhānā evaṃ bahulīkatā satta bojjhaṅge paripūrenti.

“Kathaṃ bhāvitā ca, kuṇḍaliya, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti? Idha, kuṇḍaliya, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ bhāvitā kho, kuṇḍaliya, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

Literal translation

“How developed and, Kuṇḍaliya, three good-conducts, how cultivated, four mindfulness-establishments fulfill? Here, Kuṇḍaliya, a monk body-misconduct having abandoned, body-good-conduct develops; speech-misconduct having abandoned, speech-good-conduct develops; speech-misconduct having abandoned, speech-good-conduct develops. Thus developed, Kuṇḍaliya, three good-conducts, thus cultivated, four mindfulness-establishments fulfill.

“How developed and, Kuṇḍaliya, four mindfulness-establishments, how cultivated, seven enlightenment-factors fulfill? Here, Kuṇḍaliya, a monk in the body a body-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection; in feelings a feelings-contemplator dwells … in the mind a mind-contemplator dwells … in phenomena a phenomena-contemplator dwells, ardent clearly-comprehending mindful, having removed in the world longing-dejection. Thus developed, Kuṇḍaliya, four mindfulness-establishments, thus cultivated, seven enlightenment-factors fulfill.

“How developed and, Kuṇḍaliya, seven enlightenment-factors, how cultivated, clear-knowledge-liberation fulfill? Here, Kuṇḍaliya, a monk mindfulness-enlightenment-factor develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in; qualities-discrimination-enlightenment-factor develops … equanimity-enlightenment-factor develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in. Thus developed, Kuṇḍaliya, seven enlightenment-factors, thus cultivated, clear-knowledge-liberation fulfill.

Natural translation

“And how, Kuṇḍaliya, are the three kinds of good conduct developed, how cultivated, so that they fulfill the four establishments of mindfulness? Here, Kuṇḍaliya, having abandoned misconduct of body, a monk develops good conduct of body; having abandoned misconduct of speech, he develops good conduct of speech; having abandoned misconduct of mind, he develops good conduct of mind. When the three kinds of good conduct have been developed and cultivated in such a way, they fulfill the four establishments of mindfulness.

“And how, Kuṇḍaliya, are the four establishments of mindfulness developed, how cultivated, so that they fulfill the seven factors of enlightenment? Here, Kuṇḍaliya, a monk dwells as a body-contemplator in regard to the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world; he dwells as a feelings-contemplator in regard to feelings … as a mind-contemplator in regard to the mind … as a phenomena-contemplator in regard to phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. When the four establishments of mindfulness have been developed and cultivated in such a way, they fulfill the seven factors of enlightenment.

“And how, Kuṇḍaliya, are the seven factors of enlightenment developed, how cultivated, so that they fulfill clear knowledge and liberation? Here, Kuṇḍaliya, a monk develops the enlightenment factor of mindfulness based on seclusion, based on dispassion, based on cessation, maturing in release…. He develops the enlightenment factor of equanimity, which is based on seclusion, based on dispassion, based on cessation, maturing in release. When the seven factors of enlightenment have been developed and cultivated in such a way, they fulfill clear knowledge and liberation.”

[4. Going for refuge]

Evaṃ vutte kuṇḍaliyo paribbājako bhagavantaṃ etadavoca: “Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘Cakkhumanto rūpāni dakkhantī’ti, evameva bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Literal translation

Thus said, Kuṇḍaliya the wanderer to the Blessed One this said: “Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, overturned or would turn upright, concealed or would reveal, to one confused or the path would point out, in darkness or oil-lamp would hold, ‘Eye-possessors forms will see,’ just so by Master Gotama by many-way the Dhamma revealed. This I Master Gotama refuge go, the Dhamma and the monk-Sangha and. Lay-disciple me Master Gotama let remember today-onward life-approached refuge gone.”

Natural translation

When this was said, the wanderer Kuṇḍaliya said this to the Blessed One: “Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one would turn upright what had been overturned, or would reveal what was concealed, or would point out the path to one who was confused (lost), or would hold up an oil lamp in the darkness, [thinking,] ‘Those with eyes will see forms,’ just so the Dhamma has been revealed in many ways by Master Gotama. I go to Master Gotama as a refuge, to the Dhamma, and to the monastic Sangha. Let Master Gotama remember me as a lay disciple who from today has gone for refuge as long as life lasts.”

7. Gilānasutta

Ill (SN 46:14)

Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ viharati ābādhiko dukkhito bāḷhagilāno. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yen’āyasmā mahākassapo ten’upasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ mahākassapaṃ etadavoca:

“Kacci te, kassapa, khamanīyaṃ kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti, paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Na me, bhante, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti, abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

“Satt’ime, kassapa, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti. Katame satta? Satisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati.... Upekkhāsambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṃvattati. Ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattantī”ti.

“Taggha, bhagavā, bojjhaṅgā! Taggha, sugata, bojjhaṅgā!”ti.

Idamavoca bhagavā. Attamano āyasmā mahākassapo bhagavato bhāsitaṃ abhinandi. Vuṭṭhahi c’āyasmā mahākassapo tamhā ābādhā. Tathā pahīno c’āyasmato mahākassapassa so ābādho ahosīti.

Literal translation

One occasion the Blessed One at Rājagaha was dwelling in the bamboo grove, in the squirrel-feeding-ground. By that occasion the Venerable Mahākassapa in the pipphali-cave[[13]](#footnote-13) was dwelling, afflicted, sick, severely-ill. Then the Blessed One evening-time from seclusion emerged, where the Venerable Mahākassapa, there approached. Having approached, in a prepared seat sat. Having sat, the Blessed One to the Venerable Mahākassapa this said: “Is it the case by you, Kassapa, bearing-up? Is it the case getting-along? Is it the case painful feelings retreating, not advancing, retreat is discerned, not advance?”

“Not by me, Bhante, bearing-up, not getting-along. Severe of me painful feelings are advancing, not retreating, advance is discerned, not retreat.”

“Seven these, Kassapa, enlightenment-factors by me rightly expounded, developed cultivated, to direct-knowledge, to enlightenment, to nibbāna lead. What seven? The mindfulness-enlightenment-factor, Kassapa, by me rightly expounded, developed cultivated, to direct-knowledge, to enlightenment, to nibbāna leads…. The equanimity-enlightenment-factor, Kassapa, by me rightly expounded, developed cultivated, to direct-knowledge, to enlightenment, to nibbāna leads. These seven, Kassapa, enlightenment-factors by me rightly expounded, developed cultivated, to direct-knowledge, to enlightenment, to nibbāna lead.”

“Certainly, Blessed One, enlightenment-factors. Certainly, Fortunate One, enlightenment-factors.”

This said the Blessed One. Elated the Venerable Mahākassapa the Blessed One’s statement delighted in. Recovered and the Venerable Mahākassapa from that affliction. Thus abandoned and of the Venerable Mahākassapa that affliction was.

Natural translation

On one occasion the Blessed One was dwelling at Rājagaha in the bamboo grove, in the squirrels’ feeding ground. Now on that occasion the Venerable Mahākassapa was dwelling in the pipphali cave, afflicted, sick, severely ill. Then in the evening the Blessed One, when he emerged from seclusion, approached the Venerable Mahākassapa, Having approached, he sat down in the prepared seat. Having sat down, the Blessed One said this to the Venerable Mahākassapa: “Are you bearing up, Kassapa? Are you getting along? Are your painful feelings retreating, not advancing, so that their retreat, not their advance, is discerned?”

“I am not bearing up, Bhante, not getting along. My severe painful feelings are advancing, not retreating, so that their advance, not their retreat, is discerned.”

“These seven factors of enlightenment, Kassapa, have been rightly expounded by me; developed and cultivated, they lead to direct knowledge, to enlightenment, to nibbāna. What seven? The enlightenment factor of mindfulness, Kassapa, has been rightly expounded by me; developed and cultivated, it leads to direct knowledge, to enlightenment, to nibbāna…. The enlightenment factor of equanimity, Kassapa, has been been rightly expounded by me; developed and cultivated, it leads to direct knowledge, to enlightenment, to nibbāna. These seven factors of enlightenment, Kassapa, have been rightly expounded by me; developed and cultivated, they lead to direct knowledge, to enlightenment, to nibbāna.”

“Certainly, Blessed One, [they are] enlightenment factors! Certainly, Fortunate One, [they are] enlightenment factors!”

This is what the Blessed One said. Elated, the Venerable Mahākassapa delighted in the Blessed One’s statement. The Venerable Mahākassapa recovered from that affliction. And thus that affliction was abandoned by the Venerable Mahākassapa.

*taggha*: affirmative particle meaning “certainly, indeed”

8. Aggisutta

Fire (SN 46:53)

[*At the begnning of the discourse a number of monks, on the way to their alms round, visit the park where the wanderers of other sects dwell. The wanderers tell the monks that they too, just like the Buddha, teach their disciples to abandon the five hindrances and to develop the seven factors of enlightenment. So, they ask, what is the difference between the ascetic Gotama and themselves with respect to their manner of teaching? Without responding, the monks return to the Buddha after their alms round and ask this question. The Buddha responds as follows:]*

[1. The challenge]

“Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā: ‘Yasmiṃ, āvuso, samaye līnaṃ cittaṃ hoti, katamesaṃ tasmiṃ samaye bojjhaṅgānaṃ akālo bhāvanāya, katamesaṃ tasmiṃ samaye bojjhaṅgānaṃ kālo bhāvanāya? Yasmiṃ pan’āvuso, samaye uddhataṃ cittaṃ hoti, katamesaṃ tasmiṃ samaye bojjhaṅgānaṃ akālo bhāvanāya, katamesaṃ tasmiṃ samaye bojjhaṅgānaṃ kālo bhāvanāyā’ti? Evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na c’eva sampāyissanti,[[14]](#footnote-14) uttariñca vighātaṃ āpajjissanti. Taṃ kissa hetu? Yathā taṃ, bhikkhave, avisayasmiṃ.

“Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇa­brāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.

Literal translation

“Thus-speaking, monks, other-sect wanderers thus should-be-said: ‘On which, friends, occasion sluggish the mind is, of which on that occasion enlightenment-factors not-time for development, of which on that occasion enlightenment-factors time for development? On but which, friends, occasion excited the mind is, of which on that occasion enlightenment-factors not-time for development, of which on that occasion enlightenment-factors time for development?’ Thus asked, monks, other-sect wanderers not and will succeed, further and distress will incur. That for what reason? As that, monks, not-in-domain.

“Not I that, monks, see in with-devas world, with-Māra with-Brahmā, in with-ascetics-brahmins population, with-devas-humans, who of these questions with answer the mind could satisfy, except by the Tathāgata or by a Tathāgata-disciple or from here or having heard.

Natural translation

“Wanderers of other sects who speak thus should be told: ‘When, friends, the mind is sluggish, on that occasion, which factors of enlightenment is it not the time to develop, and which factors of enlightenment is it the time to develop? But when, friends, the mind is excited, on that occasion, which factors of enlightenment is it not the time to develop, and which factors of enlightenment is it the time to develop?’ Asked thus, monks, wanderers of other sects will not succeed [in replying], and further, they will incur distress. For what reason? Because, monks, that is not in their domain.

“I do not see anyone, monks, in this world with its devas, with Marā, with Brahmā, in this population with its ascetics and brahmins, with its devas and humans, who could satisfy the mind with an answer to these questions except the Tathāgata or a disciple of the Tathāgata or one who has heard it from here.

[2. Stimulating the sluggish mind: not the time]

“Yasmiṃ, bhikkhave, samaye līnaṃ cittaṃ hoti, akālo tasmiṃ samaye passaddhisambojjhaṅgassa bhāvanāya, akālo samādhisambojjhaṅgassa bhāvanāya, akālo upekkhāsambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Līnaṃ, bhikkhave, cittaṃ; taṃ etehi dhammehi dussamuṭṭhāpayaṃ hoti.

“Seyyathāpi, bhikkhave, puriso parittaṃ aggiṃ ujjāletukāmo assa. So tattha allāni c’eva tiṇāni pakkhipeyya, allāni ca gomayāni pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātañca dadeyya, paṃsukena ca okireyya. Bhabbo nu kho so puriso parittaṃ aggiṃ ujjālitun”ti? – “No h’etaṃ, bhante.”

“Evameva kho, bhikkhave, yasmiṃ samaye līnaṃ cittaṃ hoti, akālo tasmiṃ samaye passaddhisambojjhaṅgassa bhāvanāya, akālo samādhisambojjhaṅgassa bhāvanāya, akālo upekkhāsambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Līnaṃ, bhikkhave, cittaṃ; taṃ etehi dhammehi dussamuṭṭhāpayaṃ hoti.

Literal translation

“On which, monks, occasion sluggish the mind is, not-time, on that occasion, of tranquility-enlightenment-factor for development, not-time of concentration-enlightenment-factor for development, not-time of equanimity-enlightenment-factor for development. That for what reason? Sluggish, monks, the mind; that by these things hard-arousing is.

“Suppose, monks, a person a small fire to-blaze-up-desire would be. He there wet and grass would throw, wet and cow dung would throw, wet and sticks would throw, wet-wind and would give, with soil and would sprinkle. Capable that person a small fire to blaze up?” – “Not indeed this, Bhante.”

“Just so, monks, on which occasion sluggish the mind is, not-time, on that occasion, of tranquility-enlightenment-factor for development, not-time of concentration-enlightenment-factor for development, not-time of equanimity-enlightenment-factor for development. That for what reason? Sluggish, monks, the mind; that by these things hard-arousing is.

Natural translation

“When, monks, the mind is sluggish, on that occasion it is not the time to develop the enlightenment factor of tranquility; it is not the time to develop the enlightenment factor of concentration; it is not the time to develop the enlightenment factor of equanimity. For what reason? Because, monks, the mind is sluggish; it is hard to arouse it with these things.

“Suppose, monks, a person would desire to cause a small fire to blaze up. He would throw wet grass upon it, and would throw wet cow dung upon it, and would throw wet sticks upon it, and would give it a wet wind, and would sprinkle it with soil. Would that person be capable of causing a small fire to blaze up?” – “Certainly not, Bhante.”

“Just so, monks, when the mind is sluggish, on that occasion it is not the time to develop the enlightenment factor of tranquility; it is not the time to develop the enlightenment factor of concentration; it is not the time to develop the enlightenment factor of equanimity. For what reason? Because, monks, the mind is sluggish; it is hard to arouse it with these things.

[3. Stimulating the sluggish mind: the time]

“Yasmiñca kho, bhikkhave, samaye līnaṃ cittaṃ hoti, kālo tasmiṃ samaye dhammavicayasambojjhaṅgassa bhāvanāya, kālo viriyasambojjhaṅgassa bhāvanāya, kālo pītisambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Līnaṃ, bhikkhave, cittaṃ; taṃ etehi dhammehi susamuṭṭhāpayaṃ hoti.

“Seyyathāpi, bhikkhave, puriso parittaṃ aggiṃ ujjāletukāmo assa. So tattha sukkhāni c’eva tiṇāni pakkhipeyya, sukkhāni gomayāni pakkhipeyya, sukkhāni kaṭṭhāni pakkhipeyya, mukhavātañca dadeyya, na ca paṃsukena okireyya. Bhabbo nu kho so puriso parittaṃ aggiṃ ujjālitun”ti? – “Evaṃ, bhante.”

“Evameva kho, bhikkhave, yasmiṃ samaye līnaṃ cittaṃ hoti, kālo tasmiṃ samaye dhammavicayasambojjhaṅgassa bhāvanāya, kālo viriyasambojjhaṅgassa bhāvanāya, kālo pītisambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Līnaṃ, bhikkhave, cittaṃ; taṃ etehi dhammehi susamuṭṭhāpayaṃ hoti.

Literal translation

 “On which, monks, occasion sluggish the mind is, time, on that occasion, of qualities-discrimination-enlightenment-factor for development, time of energy-enlightenment-factor for development, time of rapture-enlightenment-factor for development. That for what reason? Sluggish, monks, the mind; that by these things easy-arousing is.

“Suppose, monks, a person a small fire to-blaze-up-desire would be. He there dry and grass would throw, dry and cow dung would throw, dry and sticks would throw, mouth-wind and would give, not and with soil would sprinkle. Capable that person a small fire to blaze up?” – “Yes, Bhante.”

“Just so, monks, on which occasion sluggish the mind is, time, on that occasion, of qualities-discrimination-enlightenment-factor for development, time of energy-enlightenment-factor for development, time of rapture-enlightenment-factor for development. That for what reason? Sluggish, monks, the mind; that by these things easy-arousing is.

Natural translation

 “When, monks, the mind is sluggish, on that occasion it is the time to develop the enlightenment factor of discrimination of qualities; it is the time to develop the enlightenment factor of energy; it is the time to develop the enlightenment factor of rapture. For what reason? Because, monks, the mind is sluggish; it is easy to arouse it with these things.

“Suppose, monks, a person would desire to cause a small fire to blaze up. He would throw dry grass upon it, and would throw dry cow dung upon it, and would throw dry sticks upon it, and would blow on it with his mouth, and would not sprinkle it with soil. Would that person be capable of causing a small fire to blaze up?” – “Yes, Bhante.”

“Just so, monks, when the mind is sluggish, on that occasion it is the time to develop the enlightenment factor of discrimination of qualities; it is the time to develop the enlightenment factor of energy; it is the time to develop the enlightenment factor of rapture. For what reason? Because, monks, the mind is sluggish; it is easy to arouse it with these things.

[4. Calming down the excited mind: not the time]

“Yasmiṃ, bhikkhave, samaye uddhattaṃ cittaṃ hoti, akālo tasmiṃ samaye dhammavicayasambojjhaṅgassa bhāvanāya, akālo viriyasambojjhaṅgassa bhāvanāya, akālo pītisambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Uddhataṃ, bhikkhave, cittaṃ; taṃ etehi dhammehi duvūpasamayaṃ hoti.

“Seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa. So tattha sukkhāni c’eva tiṇāni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya, mukhavātañca dadeyya, na ca paṃsukena okireyya. Bhabbo nu kho so puriso mahantaṃ aggikkhandhaṃ nibbāpetun”ti? – “No h’etaṃ, bhante.”

“Evameva kho, bhikkhave, yasmiṃ samaye uddhataṃ cittaṃ hoti, akālo tasmiṃ samaye dhammavicayasambojjhaṅgassa bhāvanāya, akālo viriyasambojjhaṅgassa bhāvanāya, akālo pītisambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Uddhataṃ, bhikkhave, cittaṃ; taṃ etehi dhammehi duvūpasamayaṃ hoti.

Literal translation

“On which, monks, occasion excited the mind is, not-time, on that occasion, of qualities-discrimination-enlightenment-factor for development, not-time of energy-enlightenment-factor for development, not-time of rapture-enlightenment-factor for development. That for what reason? Excited, monks, the mind; that by these things hard-calming is.

“Suppose, monks, a person a large fire-mass to-extinguish-desire would be. He there dry and grass would throw, dry and cow dung would throw, dry and sticks would throw, mouth-wind and would give, not and with soil would sprinkle. Capable that person a large fire-mass to extinguish?” – “Not indeed this, Bhante.”

“Just so, monks, on which occasion excited the mind is, not-time, on that occasion, of qualities-discrimination-enlightenment-factor for development, not-time of energy-enlightenment-factor for development, not-time of rapture-enlightenment-factor for development. That for what reason? Excited, monks, the mind; that by these things hard-calming is.

Natural translation

“When, monks, the mind is excited, on that occasion it is not the time to develop the enlightenment factor of discrimination of qualities; it is not the time to develop the enlightenment factor of energy; it is not the time to develop the enlightenment factor of rapture. For what reason? Because, monks, the mind is excited; it is hard to calm it down with these things.

“Suppose, monks, a person would desire to extinguish a large bonfire. He would throw dry grass upon it, and would throw dry cow dung upon it, and would throw dry sticks upon it, and would blow on it with his mouth, and would not sprinkle it with soil. Would that person be capable of extinguishing a large bonfire?” – “Certainly not, Bhante.”

“Just so, monks, when the mind is excited, on that occasion it is not the time to develop the enlightenment factor of discrimination of qualities; it is not the time to develop the enlightenment factor of energy; it is not the time to develop the enlightenment factor of rapture. For what reason? Because, monks, the mind is excited; it is hard to calm it down with these things.

[5. Calming down the excited mind: the time]

“Yasmiñca kho, bhikkhave, samaye uddhataṃ cittaṃ hoti, kālo tasmiṃ samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhisambojjhaṅgassa bhāvanāya, kālo upekkhāsambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Uddhataṃ, bhikkhave, cittaṃ; taṃ etehi dhammehi suvūpasamayaṃ hoti.

“Seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa. So tattha allāni c’eva tiṇāni pakkhipeyya, allāni ca gomayāni pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātañca dadeyya, paṃsukena ca okireyya. Bhabbo nu kho so puriso mahantaṃ aggikkhandhaṃ nibbāpetun”ti? – “Evaṃ, bhante.”

“Evameva kho, bhikkhave, yasmiṃ samaye uddhataṃ cittaṃ hoti, kālo tasmiṃ samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhisambojjhaṅgassa bhāvanāya, kālo upekkhāsambojjhaṅgassa bhāvanāya. Taṃ kissa hetu? Uddhataṃ, bhikkhave, cittaṃ; taṃ etehi dhammehi suvūpasamayaṃ hoti.

“Satiñca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmī”ti.

Literal translation

 “On which, monks, occasion excited the mind is, time, on that occasion, of tranquility-enlightenment-factor for development, time of concentration-enlightenment-factor for development, time of equanimity-enlightenment-factor for development. That for what reason? Excited, monks, the mind; that by these things easy-calming is.

“Suppose, monks, a person a large fire-mass to-extinguish-desire would be. He there wet and grass would throw, wet and cow-dung would throw, wet and sticks would throw, wet-wind and would give, with soil and would sprinkle. Capable that person a large fire-mass to extinguish?” – “Yes, Bhante.”

“Just so, monks, on which occasion excited the mind is, time, on that occasion, of tranquility-enlightenment-factor for development, time of concentration-enlightenment-factor for development, time of equanimity-enlightenment-factor for development. That for what reason? Excited, monks, the mind; that by these things easy-calming is.

“Mindfulness but I, monks, all-useful say.”

Natural translation

“When, monks, the mind is excited, on that occasion it is the time to develop the enlightenment factor of tranquility; it is the time to develop the enlightenment factor of concentration; it is the time to develop the enlightenment factor of equanimity. For what reason? Because, monks, the mind is excited; it is easy to calm it down with these things.

“Suppose, monks, a person would desire to extinguish a large bonfire. He would throw wet grass upon it, and would throw wet cow dung upon it, and would throw wet sticks upon it, and would give it a wet wind, and would sprinkle it with soil. Would that person be capable of extinguishing a large bonfire?” – “Yes, Bhante.”

“Just so, monks, when the mind is excited, on that occasion it is the time to develop the enlightenment factor of tranquility; it is the time to develop the enlightenment factor of concentration; it is the time to develop the enlightenment factor of equanimity. For what reason? Because, monks, the mind is excited; it is easy to calm it down with these things.

“But mindfulness, monks, I say is useful everywhere.”

iii. *The Noble Eightfold Path*

1. Upaḍḍhasutta

Half (SN 45:2)

[1. Good friendship is the whole spiritual life]

Ekaṃ samayaṃ bhagavā sakyesu viharati nāgarakaṃ nāma sakyānaṃ nigamo. Atha kho āyasmā ānando yena bhagavā ten’upasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca: “Upaḍḍhamidaṃ, bhante, brahmacariyaṃ, yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti.

“Mā h’evaṃ, ānanda! Mā h’evaṃ, ānanda! Sakalamev’idaṃ, ānanda, brahmacariyaṃ, yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. Kalyāṇamittass’etaṃ, ānanda, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvessati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

“Kathañcānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti? Idhānanda, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; sammāsaṅkappaṃ bhāveti ... sammāvācaṃ bhāveti  ... sammākammantaṃ bhāveti ... sammāājīvaṃ bhāveti ... sammāvāyāmaṃ bhāveti ... sammāsatiṃ bhāveti ... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ kho, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

Literal translation

One occasion the Blessed One among the Sakyans was dwelling, Nāgaraka named of the Sakyans town. Then the Venerable Ānanda where the Blessed One, there approached. Having approached, the Blessed One having paid homage to, one side sat. One side seated, the Venerable Ānanda to the Blessed One this said: “Half this, Bhante, spiritual-life, that is, good-friendship good-companionship good-comradeship.”

“Not indeed so, Ānanda! Not indeed so, Ānanda! Whole indeed this, Ānanda, spiritual-life, that is, good-friendship good-companionship good-comradeship. Of good-friend this, Ānanda, of a monk, is to-be-expected, of good-companion, of good-comrade, noble eightfold path will develop, noble eightfold path will cultivate.

“How and, Ānanda, a monk good-friend good-companion good-comrade, noble eightfold path develops, noble eightfold path cultivates? Here, Ānanda, a monk right-view develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in; right-intention develops … right-speech develops … right-action develops … right-livelihood develops … right-effort develops … right-mindfulness develops … right-concentration develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in. Thus, Ānanda, a monk good-friend good-companion good-comrade, noble eightfold path develops, noble eightfold path cultivates.

Natural translation

On one occasion the Blessed One was dwelling among the Sakyans, where there was a town of the Sakyans named Nāgaraka. Then the Venerable Ānanda approached the Blessed One. Having approached, he paid homage to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One: “This is half the spiritual life, Bhante, that is, good friendship, good companionship, good comradeship.”

“Do not [speak] thus, Ānanda! Do not [speak] thus, Ānanda![[15]](#footnote-15) This is indeed the whole spiritual life, Ānanda, that is, good friendship, good companionship, good comradeship. It is to be expected, Ānanda, that a monk who has a good friend, a good companion, a good comrade, will develop the noble eightfold path, will cultivate the noble eightfold path.

“And how, Ānanda, does a monk who has a good friend, a good companion, a good comrade, develop the noble eightfold path, cultivate the noble eightfold path? Here, Ānanda, a monk develops right view, which is based on seclusion, based on dispassion, based on cessation, maturing in release; he develops right intention … right speech … right action … right livelihood … right effort … right mindfulness … right concentration, which is based on seclusion, based on dispassion, based on cessation, maturing in release. It is in such a way, Ānanda, that a monk who has a good friend, a good companion, a good comrade, develops the noble eightfold path, cultivates the noble eightfold path.

[2. The Buddha as the good friend]

“Tadamināp’etaṃ, ānanda, pariyāyena veditabbaṃ yathā sakalamev’idaṃ brahmacariyaṃ, yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. Mamañhi, ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti; jarādhammā sattā jarāya parimuccanti; maraṇadhammā sattā maraṇena parimuccanti; sokaparideva­dukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Iminā kho etaṃ, ānanda, pariyāyena veditabbaṃ yathā sakalamev’idaṃ brahmacariyaṃ, yadidaṃ: kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti.

Literal translation

 “That by this too this, Ānanda, by way can-be-understood how whole indeed this spiritual-life, that is, good-friendship good-companionship good-comradeship. Me because, Ānanda, good-friend depending-on, birth-nature beings from birth are freed; old-age-nature beings from old-age are freed; death-nature beings from death are freed; sorrow-lamentation-pain-dejection-misery-nature beings from sorrow-lamentation-pain-dejection-misery are freed. By this, this, Ānanda, by way can-be-understood how whole indeed this spiritual-life, that is, good-friendship good-companionship good-comradeship.”

Natural translation

 “In this way, too, Ānanda, it can be understood how this is indeed the whole spiritual life, that is, good friendship, good companionship, good comradeship. Because depending on me as a good friend, Ānanda, beings subject to birth are freed from birth; beings subject to old age are freed from old age; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, dejection, and misery are freed from sorrow, lamentation, pain, dejection, and misery. In this way, too, Ānanda, it can be understood how this is the whole spiritual life, that is, good friendship, good companionship, good comradeship.”

*tadamināp’etaṃ, ānanda, pariyāyena veditabbaṃ*: This expression should be resolved thus (1) *tad* and *etaṃ* are dual pronouns with the same reference (“that this”), common in sutta-style Pāli; in this case they refer to the statement that the whole of the spiritual life is good friendship. (2) *Aminā* belongs with *pariyāyena*, “by this method, in this way,” the method or way being the Buddha’s role in liberating beings from birth, old age, and death, etc. (3) And the –*p*– is a contraction of *pi*, “too.”

2. Kimatthiyasutta

For What Purpose? (SN 45:5)

[1. The encounter with the wanderers]

Atha kho sambahulā bhikkhū yena bhagavā ten’upasaṅkamiṃsu.... Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ: “Idha no,[[16]](#footnote-16) bhante, aññatitthiyā paribbājakā amhe evaṃ pucchanti: ‘kimatthiyaṃ, āvuso, samaṇe gotame brahmacariyaṃ vussatī’ti? Evaṃ puṭṭhā mayaṃ, bhante, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākaroma: ‘Dukkhassa kho, āvuso, pariññatthaṃ bhagavati brahmacariyaṃ vussatī’ti. Kacci mayaṃ, bhante, evaṃ puṭṭhā evaṃ vyākaramānā vuttavādino c’eva bhagavato homa, na ca bhagavantaṃ abhūtena abbhācikkhāma, dhammassa cānudhammaṃ vyākaroma, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgacchatī”ti?

Literal translation

Then several monks where the Blessed One, there approached.… One side seated, those monks to the Blessed One this said: “Here, Bhante, other-sect wanderers us thus ask: ‘For what purpose, friends, under the ascetic Gotama the spiritual-life is lived?’ Thus asked we, Bhante, to those other-sect wanderers thus answer: ‘Of suffering, friends, full-understanding-purpose under the Blessed One the spiritual-life is lived.’ Is it the case we, Bhante, thus asked, thus answering, of-what-was-spoken-speakers and of the Blessed One are, not and the Blessed One falsely misrepresent, of the Dhamma and according-to-Dhamma answer, not and any reasonable assertion-consequence deserving-criticism ground comes upon?”

Natural translation

Then several monks approached the Blessed One…. Seated to one side, those monks said this to the Blessed One: “Here, Bhante, wanderers belonging to other sects ask us thus: ‘For what purpose, friends, is the spiritual life lived under the ascetic Gotama?’ When we are asked thus, Bhante, we answer those wanderers belonging to other sects thus: ‘It is for the purpose of full understanding of suffering, friends, that the spiritual life is lived under the Blessed One.’ Is the case, Bhante, that when we are asked thus and answer thus, we are stating what has been said by the Blessed One and do not falsely misrepresent him; that we answer in accordance with the Dhamma, and no reasonable consequence of our assertion comes upon a ground for criticism?”

[2. The Buddha’s response]

“Taggha tumhe, bhikkhave, evaṃ puṭṭhā evaṃ vyākaramānā vuttavādino c’eva me hotha, na ca maṃ abhūtena abbhācikkhatha, dhammassa cānudhammaṃ vyākarotha, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgacchati. Dukkhassa hi pariññatthaṃ mayi brahmacariyaṃ vussati.

“Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ: ‘Atthi pan’āvuso, maggo, atthi paṭipadā etassa dukkhassa pariññāyā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyātha: ‘Atthi kho, āvuso, maggo, atthi paṭipadā etassa dukkhassa pariññāyā’ti.

“Katamo ca, bhikkhave, maggo, katamā paṭipadā etassa dukkhassa pariññāya? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi ... sammāsamādhi. Ayaṃ, bhikkhave, maggo, ayaṃ paṭipadā etassa dukkhassa pariññāyāti. Evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyāthā”ti.

Literal translation

 “Certainly you, monks, thus asked thus answering of-what-was-spoken-speakers and of me are, not and me falsely misrepresent, of the Dhamma and according-to-Dhamma answer, not and any reasonable assertion-consequence deserving-criticism ground come upon. Of suffering because full-understanding-purpose under me the spiritual-life is lived.

“If you, monks, other-sect wanderers thus would ask, ‘Is there but, friends, a path, is there a way, of this suffering for full-understanding,’ thus asked you, monks, to those other-sect wanderers thus should answer: ‘There is, friends, a path, there is a way, of this suffering for full-understanding.’

“What and, monks, the path, what the way, of this suffering for full-understanding? This just noble eightfold path, that is, right-view … right-concentration. This, monks, the path, this the way, of this suffering for full-understanding. Thus asked you, monks, to those other-sect wanderers thus should answer.”

Natural translation

“Certainly, monks, when you are asked thus and answer thus, you state what has been said by me and do not falsely misrepresent me; you answer in accordance with the Dhamma, and no reasonable consequence of your assertion comes upon a ground for criticism. Because it is for the purpose of full understanding of suffering that the spiritual life is lived under me.

“If, monks, wanderers belonging to other sects would ask you, ‘But is there, friends, a path, is there a way, for the full understanding of this suffering?’ being asked thus, monks, you should answer those wanderers belonging to other sects thus: ‘There is, friends, a path, there is a way, for the full understanding of this suffering.’

“And what, monks, is the path, what is the way, for the full understanding of this suffering? It is just this noble eightfold path, that is, right view … right concentration. This, monks, is the path, this is the way, for the full understanding of this suffering. When you are asked thus, monks, you should thus answer those wanderers belonging to other sects.”

3. Paṭipadāsutta

Practice (SN 45:24)

[1. Wrong practice]

“Gihino vāhaṃ, bhikkhave, pabbajitassa vā micchāpaṭipadaṃ na vaṇṇemi. Gihi vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Katamā ca, bhikkhave, micchāpaṭipadā? Seyyathidaṃ: micchādiṭṭhi ... micchāsamādhi. Ayaṃ vuccati, bhikkhave, micchāpaṭipadā. Gihino vāhaṃ, bhikkhave, pabbajitassa vā micchāpaṭipadaṃ na vaṇṇemi. Gihi vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

Literal translation

“Of a layperson or I, monks, of one-gone-forth or, wrong-practice not I praise. A layperson or, monks, one-gone-forth or, wrong-practicing, wrong-practice-reason-cause, not achiever is the method, the Dhamma wholesome.

“What and, monks, wrong-practice? That like this: wrong view … wrong concentration.This is called, monks, wrong practice. Of a layperson or I, monks, of one-gone-forth or, wrong-practice not I praise. A layperson or, monks, one-gone-forth or, wrong-practicing, wrong-practice-reason-cause, not achiever is the method, the Dhamma wholesome.

Natural translation

“I do not, monks, praise wrong practice, whether of a layperson or of one gone forth. One practicing wrongly, monks, whether a layperson or one gone forth, by reason of their wrong practice, is not one who achieves the method, the Dhamma that is wholesome.

“And what, monks, is wrong practice? It is this: wrong view … wrong concentration. This, monks, is called wrong practice. I do not, monks, praise wrong practice, whether of a layperson or of one gone forth. One practicing wrongly, monks, whether a layperson or one gone forth, by reason of their wrong practice, is not one who achieves the method, the Dhamma that is wholesome.

[2. Right practice]

“Gihino vāhaṃ, bhikkhave, pabbajitassa vā sammāpaṭipadaṃ vaṇṇemi. Gihi vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Katamā ca, bhikkhave, sammāpaṭipadā? Seyyathidaṃ: sammādiṭṭhi ... sammāsamādhi. Ayaṃ vuccati, bhikkhave, sammāpaṭipadā. Gihino vāhaṃ, bhikkhave, pabbajitassa vā sammāpaṭipadaṃ vaṇṇemi. Gihi vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalan”ti.

Literal translation

 “Of a layperson or I, monks, of one-gone-forth or, right-practice I praise. A layperson or, monks, one-gone-forth or, right-practicing, right-practice-reason-cause, achiever is the method, the Dhamma wholesome.

“What and, monks, right-practice? That as this, right view … right concentration. This is called, monks, right practice. Of a layperson or I, monks, of one-gone-forth or, right-practice I praise. A layperson or, monks, one-gone-forth or, right-practicing right-practice-reason-cause, achiever is the method, the Dhamma wholesome.”

Natural translation

 “I praise, monks, right practice, whether of a layperson or of one gone forth. One practicing rightly, monks, whether a layperson or one gone forth, because of their undertaking of right practice, is one who achieves the method, the Dhamma that is wholesome.

“And what, monks, is right practice? It is this: right view … right concentration. This, monks, is called right practice. I praise, monks, right practice, whether of a layperson or of one gone forth. One practicing rightly, monks, whether a layperson or one gone forth, because of their undertaking of right practice, is one who achieves the method, the Dhamma that is wholesome.”

4. Kalyāṇamittasutta

Good Friend (SN 45:49, 45:56 combined)

“Suriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ: aruṇuggaṃ. Evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ: kalyāṇamittatā. Kalyāṇamittass’etaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ: ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvessati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

(45:49) “Kathañca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti? Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossagga­pariṇāmiṃ. Evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotī”ti.

(45:56) “Kathañca, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti? Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ... sammāsamādhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ. Evaṃ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotī”ti.

Literal translation

“Of the sun, monks, rising this the forerunner, this the foresign, which this: the dawn. Just so, monks, of a monk, of the noble eightfold path for the arising, this the forerunner, this the foresign, which this: good-friendship. Of a good-friend this, monks, of a monk, to-be-expected: the noble eightfold path will develop, the noble eightfold path will cultivate.

(45:49) “How and, monks, a monk a good-friend the noble eightfold path develops, the noble eightfold path cultivates? Here, monks, a monk right view develops … right concentration develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in. Thus, monks, a monk a good-friend the noble eightfold path develops, the noble eightfold path cultivates.”

(45:56) “How and, monks, a monk a good-friend the noble eightfold path develops, the noble eightfold path cultivates? Here, monks, a monk right view develops … right concentration develops, lust-removal-goal, hatred-removal-goal, delusion-removal-goal. Thus, monks, a monk a good-friend the noble eightfold path develops, the noble eightfold path cultivates.”

Natural translation

“This, monks, is the forerunner, the foresign, for the rising of the sun, that is, the dawn. Just so, monks, for a monk, this is the forerunner, the foresign, for the arising of the noble eightfold path, that is, good friendship. Of a monk who has a good friend, monks, this is to be expected, that he will develop the noble eightfold path, that he will cultivate the noble eightfold path.

(45:49) “And how, monks, does a monk who has a good friend develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view … right concentration, which is based on seclusion, based on dispassion, based on cessation, maturing in release. It is in such a way, monks, that a monk who has a good friend develops the noble eightfold path, cultivates the noble eightfold path.”

(45:56) “And how, monks, does a monk who has a good friend develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view … right concentration, which has as its goal the removal of lust, which has as its goal the removal of hatred, which has as its goal the removal of delusion. It is in such a way, monks, that a monk who has a good friend develops the noble eightfold path, cultivates the noble eightfold path.”

5. Pācīnaninnasutta

Slants Eastward (SN 45:91, 45:103 combined)

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā, evameva kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

(45:91) “Kathañca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro? Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti ... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

(45:103) “Kathañca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro? Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti … sammāsamādhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ. Evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro’’ti.

Literal translation

“Just as, monks, Ganges river eastward-slanting, eastward-sloping, eastward-inclining, just so, monks, a monk noble eightfold path developing, noble eightfold path cultivating, nibbāna-slanting, nibbāna-sloping, nibbāna-inclining.

(45:91) “How and, monks, a monk noble eightfold path developing, noble eightfold path cultivating, nibbāna-slanting, nibbāna-sloping, nibbāna-inclining? Here, monks, a monk right view develops … right concentration develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in. Thus, monks, a monk the noble eightfold path developing, the noble eightfold path cultivating, nibbāna-slanting, nibbāna-sloping, nibbāna-inclining.”

(45:103) “How and, monks, a monk noble eightfold path developing, noble eightfold path cultivating, nibbāna-slanting, nibbāna-sloping, nibbāna-inclining? Here, monks, a monk right view develops … right concentration develops, lust-removal-goal, hatred-removal-goal, delusion-removal-goal. Thus, monks, a monk the noble eightfold path developing, the noble eightfold path cultivating, nibbāna-slanting, nibbāna-sloping, nibbāna-inclining.”

Natural translation

“Just as, monks, the Ganges River slants eastward, slopes eastward, inclines eastward, just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants to nibbāna, slopes to nibbāna, inclines to nibbāna.

(45:91) “And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant to nibbāna, slope to nibbāna, incline to nibbāna? Here, monks, a monk develops right view … develops right concentration, which is based on seclusion, based on dispassion, based on cessation, maturing in release. It is in such a way, monks, that a monk developing the noble eightfold path, cultivating the noble eightfold path, slants to nibbāna, slopes to nibbāna, inclines to nibbāna.”

(45:103) “And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant to nibbāna, slope to nibbāna, incline to nibbāna? Here, monks, a monk develops right view … develops right concentration, which has as its goal the removal of lust, which has as its goal the removal of hatred, which has as its goal the removal of delusion. It is in such a way, monks, that a monk developing the noble eightfold path, cultivating the noble eightfold path, slants to nibbāna, slopes to nibbāna, inclines to nibbāna.”

6. Nadīsutta

The River (SN 45:160)

[1. The Ganges River does not change directions]

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā. Atha mahājanakāyo āgaccheyya kuddālapiṭakaṃ ādāya: ‘Mayaṃ imaṃ gaṅgaṃ nadiṃ pacchāninnaṃ karissāma pacchāpoṇaṃ pacchāpabbhāran’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so mahājanakāyo gaṅgaṃ nadiṃ pacchāninnaṃ kareyya pacchāpoṇaṃ pacchāpabbhāran”ti? – “No h’etaṃ, bhante. Taṃ kissa hetu? Gaṅgā, bhante, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā. Sā na sukarā pacchāninnaṃ kātuṃ pacchāpoṇaṃ pacchāpabbhāraṃ. Yāvadeva pana so mahājanakāyo kilamathassa vighātassa bhāgī assā”ti.

Literal translation

“Suppose, monks, the Ganges River eastward-slanting, eastward-sloping, eastward-inclining. Then great-people-crowd would come, shovel-basket having taken: ‘We this Ganges River westward-slanting will make, westward-sloping, westward-inclining.’ That what you think, monks, that great-people-crowd the Ganges River westward-slanting can make, westward-sloping, westward-inclining?”

“Not indeed this, Bhante. That for what reason? The Ganges, Bhante, River eastward-slanting, eastward-sloping, eastward-inclining. That not easily-done westward-slanting to make, westward-sloping, westward-inclining. So much only that great-people-crowd of fatigue, of distress, partaker would be.”

Natural translation

“Monks, the Ganges River slants eastward, slopes eastward, inclines eastward. Suppose now a great crowd of people would come, having taken a shovel and a basket, [thinking:] ‘We will make this Ganges River slant westward, slope westward, incline westward.’ What do you think, monks, can that great crowd of people make the Ganges River slant westward, slope westward, incline westward?”

“Certainly not, Bhante. For what reason? As the Ganges River slants eastward, slopes eastward, inclines eastward, it is not easy to make it slant westward, slope westward, incline westward. In the end that great crowd of people would only reap fatigue and distress.”

[2. A monk on the path will not revert to the household life]

“Evameva kho, bhikkhave, bhikkhuṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarontaṃ rājāno vā rājamahāmattā vā mittā vā amaccā vā ñātī vā sālohitā vā bhogehi abhihaṭṭhuṃ pavāreyyuṃ: ‘Eh’ambho purisa, kiṃ te ime kāsāvā anudahanti, kiṃ muṇḍo kapālaṃ anusañcarasi? Ehi, hīnāyāvattitvā bhoge ca bhuñjassu, puññāni ca karohī’ti. So vata, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto sikkhaṃ paccakkhāya hīnāyāvattissatīti, n’etaṃ ṭhānaṃ vijjati. Taṃ kissa hetu? Yaṃ hi taṃ, bhikkhave, cittaṃ dīgharattaṃ vivekaninnaṃ vivekapoṇaṃ vivekapabbhāraṃ, taṃ vata hīnāyāvattissatīti, n’etaṃ ṭhānaṃ vijjati.

“Kathañca, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti? Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti … sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ kho, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarotī”ti.

Literal translation

 “Just so, monks, a monk the noble eightfold path developing, the noble eightfold path cultivating, kings or king-ministers or friends or companions or relatives or kinsfolk or, with wealths to partake of might invite: ‘Come, good man, why for you these ochre-robes burn, why shaven-headed begging-bowl carry-around? Come, to the low having reverted, wealths and enjoy, merits and do.’ That indeed, monks, a monk the noble eightfold path developing, the noble eightfold path cultivating, the training having disavowed, to the low will revert, not this possibility exists. That for what reason? Because that, monks, mind long-time seclusion-slanting, seclusion-sloping, seclusion-inclining, that indeed to the low he will revert, not this possibility exists.

“How and, monks, a monk the noble eightfold path develops, the noble eightfold path cultivates? Here, monks, a monk right view develops … right concentration develops, seclusion-based, dispassion-based, cessation-based, release-maturing-in. Thus, monks, a monk the noble eightfold path develops, the noble eightfold path cultivates.”

Natural translation

“Just so, monks, kings or royal ministers, or friends or associates, or relatives or kinsfolk, might invite a monk who is developing the noble eightfold path, cultivating the noble eightfold path, to partake of wealth, [saying:] ‘Come, good man, why should these ochre robes burn you? Why wander around with a shaved head [carrying] a begging bowl? Come, having reverted to the low state, enjoy wealth and do meritorious deeds.’ Monks, that a monk who is developing the noble eightfold path, cultivating the noble eightfold path, will disavow the training and revert to the low state, there is no possibility of this. For what reason? Because, monks, that mind [of his] for a long time has slanted to seclusion, sloped to seclusion, inclined to seclusion, so that he will revert to the low state—there is no possibility of this.

“And how, monks, does a monk develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view … develops right concentration, which is based on seclusion, based on dispassion, based on cessation, maturing in release. It is in such a way, monks, that a monk develops the noble eightfold path, cultivates the noble eightfold path.”

**The Faculties**

**To Be Seen (SN 48:8)**

Pañcimāni, bhikkhave, indriyāni. Katamāni pañca? Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Kattha ca, bhikkhave, saddhindriyaṃ daṭṭhabbaṃ? Catūsu sotāpattiyaṅgesu – ettha saddhindriyaṃ daṭṭhabbaṃ. Kattha ca, bhikkhave, vīriyindriyaṃ daṭṭhabbaṃ? Catūsu sammappadhānesu – ettha vīriyindriyaṃ daṭṭhabbaṃ. Kattha ca, bhikkhave, satindriyaṃ daṭṭhabbaṃ? Catūsu satipaṭṭhānesu – ettha satindriyaṃ daṭṭhabbaṃ. Kattha ca, bhikkhave, samādhindriyaṃ daṭṭhabbaṃ? Catūsu jhānesu – ettha samādhindriyaṃ daṭṭhabbaṃ. Kattha ca, bhikkhave, paññindriyaṃ daṭṭhabbaṃ? Catūsu ariyasaccesu – ettha paññindriyaṃ daṭṭhabbaṃ. Imāni kho, bhikkhave, pañcindriyānī’’ti.

 “Monks, there are these five faculties. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.

“And where, monks, is the faculty of faith to be seen? The faculty of faith is to be seen in the four factors of stream-entry.

“And where, monks, is the faculty of energy to be seen? The faculty of energy is to be seen in the four right strivings.

“And where, monks, is the faculty of mindfulness to be seen? The faculty of mindfulness is to be seen in the four establishments of mindfulness.

“And where, monks, is the faculty of concentration to be seen? The faculty of concentration is to be seen in the four jhānas.

“And where, monks, is the faculty of wisdom to be seen? The faculty of wisdom is to be seen in the four noble truths.”

**Analysis (SN 48:9/10)**

‘‘Pañcimāni, bhikkhave, indriyāni. Katamāni pañca? Saddhindriyaṃ…pe… paññindriyaṃ. Katamañca, bhikkhave, saddhindriyaṃ? Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti – idaṃ vuccati, bhikkhave, saddhindriyaṃ.

‘‘Katamañca, bhikkhave, vīriyindriyaṃ? Idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā [samāpattiyā (syā. kaṃ. ka.)] asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati – idaṃ vuccati, bhikkhave, vīriyindriyaṃ.

‘‘Katamañca, bhikkhave, satindriyaṃ? Idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā. So kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu…pe… citte…pe… dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ – idaṃ vuccati, bhikkhave, satindriyaṃ.

“And what, monks, is the faculty of faith? Here, a noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’

“And what, monks, is the faculty of energy? Here, the noble disciple dwells with energy aroused for the abandoning of unwholesome states and the acquisition of wholesome states; he is strong, firm in exertion, not shirking the responsibility of cultivating wholesome states.

[He generates desire for the nonarising of unarisen bad unwholesome states … for the abandoning of arisen bad unwholesome states … for the arising of unarisen wholesome states … for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives.] This is called the faculty of energy.

“And what, monks, is the faculty of mindfulness? Here, monks, the noble disciple is mindful, possessing supreme mindfulness and discretion, one who remembers and recollects what was done and said long ago.

[He dwells contemplating the body in the body … feelings in feelings … mind in mind … phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.] This is called the faculty of mindfulness.

‘‘Katamañca, bhikkhave, samādhindriyaṃ? Idha, bhikkhave, ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhiṃ, labhati cittassa ekaggataṃ. So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati – idaṃ vuccati, bhikkhave, samādhindriyaṃ.

‘‘Katamañca, bhikkhave, paññindriyaṃ? Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya, sammā dukkhakkhayagāminiyā. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti – idaṃ vuccati, bhikkhave, paññindriyaṃ. Imāni kho, bhikkhave, pañcindriyānī’’ti.

 “And what, monks, is the faculty of concentration? Here, monks, the noble disciple gains concentration, gains one-pointedness of mind, having made release the object.

[Secluded from sensual pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna … the second jhāna … the third jhāna … the fourth jhāna.] This is called the faculty of concentration.

“And what, monks, is the faculty of wisdom? Here, monks, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering.

[He understands as it 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.’] This is called the faculty of wisdom.”

**Gradations (SN 48:18)**

‘‘Pañcimāni, bhikkhave, indriyāni. Katamāni pañca? Saddhindriyaṃ…pe… paññindriyaṃ – imāni kho, bhikkhave, pañcindriyāni. Imesaṃ kho, bhikkhave, pañcannaṃ indriyānaṃ samattā paripūrattā arahaṃ hoti, tato mudutarehi arahattaphalasacchikiriyāya paṭipanno hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi anāgāmiphalasacchikiriyāya paṭipanno hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sakadāgāmiphalasacchikiriyāya paṭipanno hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi sotāpattiphalasacchikiriyāya paṭipanno hoti. Yassa kho, bhikkhave, imāni pañcindriyāni sabbena sabbaṃ sabbathā sabbaṃ natthi, tamahaṃ ‘bāhiro puthujjanapakkhe ṭhito’ti vadāmī’’ti.

“One who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is practising for the fruit of arahantship; if still weaker, one is a nonreturner; if still weaker, one is practising for the fruit of non-returning; if still weaker, one is a once-returner; if still weaker, one is practising for the fruit of once-returning; if still weaker, one is a stream-enterer; if still weaker, one is practising for the fruit of stream-entry. But, monks, I say that one in whom these five faculties are completely and totally absent is ‘an outsider, one who stands in the faction of worldlings.’”

**Sāriputta is Beyond Faith (SN 48:44)**

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbakoṭṭhake. Tatra kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi – ‘‘saddahasi tvaṃ, sāriputta – saddhindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ amatapariyosānaṃ…pe… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ amatapariyosāna’’nti?

‘‘Na khvāhaṃ ettha, bhante, bhagavato saddhāya gacchāmi – saddhindriyaṃ…pe… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ amatapariyosānaṃ. Yesañhetaṃ, bhante, aññātaṃ assa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya, te tattha paresaṃ saddhāya gaccheyyuṃ – saddhindriyaṃ…pe… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ amatapariyosānaṃ. Yesañca kho etaṃ, bhante, ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya, nikkaṅkhā te tattha nibbicikicchā – saddhindriyaṃ…pe… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ amatapariyosānaṃ. Mayhañca kho etaṃ, bhante, ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya. Nikkaṅkhavāhaṃ tattha nibbicikiccho saddhindriyaṃ…pe… paññindriyaṃ bhāvitaṃ bahulīkataṃ amatogadhaṃ hoti amataparāyaṇaṃ amatapariyosāna’’nti.

[The Buddha asked Venerable Sāriputta:] “Do you have faith that the faculty of faith, when developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal?… That the faculty of wisdom, when developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal.”

“I do not go by faith in the Blessed One about this. Those by whom this has not been known, seen, understood, realized, and fathomed with wisdom—they would have to go by faith in others about this. But those by whom this has been known, seen, understood, realized, and fathomed with wisdom—they would be without perplexity or doubt about this.

“I am one, Bhante, by whom this has been known, seen, understood, realized, and fathomed with wisdom. Thus I am without perplexity or doubt about this: that the faculty of faith … the faculty of wisdom, when developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal.”

**The Noble Disciple is Without Doubt (SN 48:50)**

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā aṅgesu viharati āpaṇaṃ nāma aṅgānaṃ nigamo. Tatra kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi – ‘‘yo so, sāriputta, ariyasāvako tathāgate ekantagato [ekantigato (sī.)] abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā’’ti?

‘‘Yo so, bhante, ariyasāvako tathāgate ekantagato abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā. Saddhassa hi, bhante, ariyasāvakassa evaṃ pāṭikaṅkhaṃ yaṃ āraddhavīriyo viharissati – akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Yaṃ hissa, bhante, vīriyaṃ tadassa vīriyindriyaṃ.

‘‘Saddhassa hi, bhante, ariyasāvakassa āraddhavīriyassa etaṃ pāṭikaṅkhaṃ yaṃ satimā bhavissati, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā. Yā hissa, bhante, sati tadassa satindriyaṃ.

‘‘Saddhassa hi, bhante, ariyasāvakassa āraddhavīriyassa upaṭṭhitassatino etaṃ pāṭikaṅkhaṃ yaṃ vossaggārammaṇaṃ karitvā labhissati samādhiṃ, labhissati cittassa ekaggataṃ. Yo hissa, bhante, samādhi tadassa samādhindriyaṃ.

The Blessed One addressed Sāriputta thus: “Sāriputta, does the noble disciple who is completely dedicated to the Tathāgata and has full confidence in him entertain any perplexity or doubt about the Tathāgata or the Tathāgata’s teaching?”

“Bhante, the noble disciple who is completely dedicated to the Tathāgata and has full confidence in him does not entertain any perplexity or doubt about the Tathāgata or the Tathāgata’s teaching.

“It is indeed to be expected that a noble disciple who has faith will dwell with energy aroused for the abandoning of unwholesome states and the acquisition of wholesome states; that he will be strong, firm in exertion, not shirking the responsibility of cultivating wholesome states. That energy of his, Bhante, is *his faculty of energy*.

“It is indeed to be expected that a noble disciple who has faith and whose energy is aroused will be mindful, possessing supreme mindfulness and discretion, one who remembers and recollects what was done and said long ago. That mindfulness of his, Bhante, is *his faculty of mindfulness*.

“It is indeed to be expected that a noble disciple who has faith, whose energy is aroused, and whose mindfulness is established, will gain concentration, will gain one-pointedness of mind, having made release the object. That concentration of his, Bhante, is *his faculty of concentration*.

‘‘Saddhassa hi, bhante, ariyasāvakassa āraddhavīriyassa upaṭṭhitassatino samāhitacittassa etaṃ pāṭikaṅkhaṃ yaṃ evaṃ pajānissati – anamataggo kho saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Avijjāya tveva tamokāyassa asesavirāganirodho santametaṃ padaṃ paṇītametaṃ padaṃ, yadidaṃ – sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ [nibbānanti (?)]. Yā hissa, bhante, paññā tadassa paññindriyaṃ.

‘‘Sa kho so, bhante, ariyasāvako evaṃ padahitvā padahitvā evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ pajānitvā pajānitvā evaṃ abhisaddahati – ‘ime kho te dhammā ye me pubbe sutavā ahesuṃ. Tenāhaṃ etarahi kāyena ca phusitvā viharāmi, paññāya ca ativijjha passāmī’ti. Yā hissa, bhante, saddhā tadassa saddhindriya’’nti.

 “It is indeed to be expected that a noble disciple who has faith, who is energetic, mindful, and concentrated, will understand: ‘This saṃsāra is without discoverable beginning. A first point is not discerned of beings wandering on, hindered by ignorance and fettered by craving. But the remainderless fading away and cessation of ignorance is the peaceful state, the sublime state, that is, the stilling of all formations, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, nibbāna.’ That wisdom of his, Bhante, is *his faculty of wisdom*.

“And, Bhante, when he has again and again strived in such a way, recollected in such a way, concentrated his mind in such a way, understood things in such a way, that noble disciple gains complete faith thus: ‘As to these things that previously I had only heard about, now I dwell having contacted them with the body and, having pierced them through with wisdom, I see.’ That faith of his, Bhante, is his faculty of faith.”

**The Trainee and the Arahant (SN 48:53)**

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘atthi nu kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajāneyya, asekho bhikkhu asekhabhūmiyaṃ ṭhito ‘asekhosmī’ti pajāneyyā’’ti?

Bhagavaṃmūlakā no, bhante, dhammā…pe… ‘‘atthi, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajāneyya, asekho bhikkhu asekhabhūmiyaṃ ṭhito ‘asekhosmī’ti pajāneyya’’.

‘‘Katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajānāti? Idha, bhikkhave, sekho bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti – ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajānāti’’.

‘‘Puna caparaṃ, bhikkhave, sekho bhikkhu iti paṭisañcikkhati – ‘atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā yo evaṃ bhūtaṃ tacchaṃ tathaṃ dhammaṃ deseti yathā bhagavā’ti? So evaṃ pajānāti – ‘natthi kho ito bahiddhā añño samaṇo vā brāhmaṇo vā yo evaṃ bhūtaṃ tacchaṃ tathaṃ dhammaṃ deseti yathā bhagavā’ti. Ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajānāti’’.

The Blessed One addressed the monks thus: “Monks, is there a method by means of which a monk who is a trainee, standing on the plane of a trainee, might know: ‘I am a trainee,’ while a monk who is an arahant, standing on the plane of one beyond training, might understand: ‘I am an arahant’?”

“Bhante, our teachings are rooted in the Blessed One….”

“There is a method, monks, by means of which a monk who is a trainee might understand: ‘I am a trainee,’ while a monk who is an arahant might understand: ‘I am an arahant.’

“And what, monks, is the method by means of which a monk who is a trainee, standing on the plane of a trainee, understands: ‘I am a trainee’? Here, monks, a monk who is a trainee understands as it really is: ‘This is suffering’ … ‘This is the way leading to the cessation of suffering.’ …

“Again, a monk who is a trainee considers thus: ‘Is there outside here another ascetic or brahmin who teaches a Dhamma so real, true, actual as the Blessed One does?’ He understands thus: ‘There is no other ascetic or brahmin outside here who teaches a Dhamma so real, true, actual as the Blessed One does.’ This too is a method by means of which a monk who is a trainee, standing on the plane of a trainee, understands: ‘I am a trainee.’

‘‘Puna caparaṃ, bhikkhave, sekho bhikkhu pañcindriyāni pajānāti – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ – yaṃgatikāni yaṃparamāni yaṃphalāni yaṃpariyosānāni. Na heva kho kāyena phusitvā viharati; paññāya ca ativijjha passati. Ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma sekho bhikkhu sekhabhūmiyaṃ ṭhito ‘sekhosmī’ti pajānāti’’.

‘‘Katamo ca, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma asekho bhikkhu asekhabhūmiyaṃ ṭhito ‘asekhosmī’ti pajānāti? Idha, bhikkhave, asekho bhikkhu pañcindriyāni pajānāti – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ – yaṃgatikāni yaṃparamāni yaṃphalāni yaṃpariyosānāni. Kāyena ca phusitvā viharati; paññāya ca ativijjha passati. Ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma asekho bhikkhu asekhabhūmiyaṃ ṭhito ‘asekhosmī’ti pajānāti’’.

‘‘Puna caparaṃ, bhikkhave, asekho bhikkhu cha indriyāni pajānāti. ‘Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ – imāni kho cha indriyāni sabbena sabbaṃ sabbathā sabbaṃ aparisesaṃ nirujjhissanti, aññāni ca cha indriyāni na kuhiñci kismiñci uppajjissantī’ti pajānāti. Ayampi kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma asekho bhikkhu asekhabhūmiyaṃ ṭhito ‘asekhosmī’ti pajānātī’’ti.

 “Again, monks, a monk who is a trainee understands the five spiritual faculties—the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. He does not yet dwell having contacted with the body their destination, their culmination, their fruit, their final goal; but having pierced it through with wisdom, he sees it. This too is a method by means of which a monk who is a trainee, standing on the plane of a trainee, understands: ‘I am a trainee.’

“And what, monks, is the method by means of which a monk who is an arahant, standing on the plane of one beyond training, understands: ‘I am an arahant’? Here, monks, a monk who is one beyond training understands the five spiritual faculties—the faculty of faith … the faculty of wisdom. He dwells having contacted with the body their destination, their culmination, their fruit, their final goal; and having pierced it through with wisdom, he sees it. This is a method by means of which a monk who is an arahant, standing on the plane of one beyond training, understands: ‘I am one an arahant.’

“Again, monks, a monk who is an arahant understands the six faculties—the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty. He understands: ‘These six faculties will cease completely and totally without remainder, and no other six faculties will arise anywhere in any way.’ This too is a method by means of which a monk who is an arahant, standing on the plane of one beyond training, understands: ‘I am an arahant.’”

1. I have adopted the reading of Ce here. Be has *tasmiṃ yeva kaṭṭhakataṅgāre avissajjetvā*. Possibly the readings in all editions are corrupted. My rendering is thus partly a conjecture, but the general point is clear. The Chinese parallel (SĀ 620, at T II 173b28–29) has:獵師既至，即以杖貫，擔負而去. “When the hunter arrives, he pierces [the monkey] with a spear, and carrying it, he departs.” [↑](#footnote-ref-1)
2. PED defines *pacchāyā* as “a place in the shade, shaded part.” *Pacchāyāyaṃ* is the locative. Some editions read *vihāra­pacchā­chāyāyaṃ*, “the shade at the back of the dwelling.” [↑](#footnote-ref-2)
3. I have altered the reading to follow DOP, which takes *diṭṭḥā* as an absolutive (= Skt *diṣṭyā*) with the idiomatic sense, “thank heaven! what luck!” But SED regards *diṣṭyā* as the instrumental of *diṣṭi*, “auspicious juncture, good fortune, happiness.” Be has *diṭṭho* in the first phrase with *phāsu*, and *diṭṭhaṃ* in the next two phrases with both *khamanīyaṃ* and *yāpanīyaṃ*. Ce omits the first phrase and has *diṭṭhaṃ* as qualifying *khamanīyaṃ* and *yāpanīyaṃ*. These editions evidently take *diṭṭha* to be the past participle of *dissati*, “to be seen.” [↑](#footnote-ref-3)
4. There are various readings of this expression, unique to this passage. Be has *veḷamissakena* and cites as variants *vegamissakena* (Ce), *veḷumissakena* (Se), *vedhamissakena* (Ee). I adopt the reading in the commentary at Spk III 204 (Be), which explains: “With an assortment of straps, by repairing it with arm bands, wheel bands, and so forth.” [↑](#footnote-ref-4)
5. Although Medakathālikā is a feminine name, the designation *antevāsī* (apprentice) is a masculine form. Thus the gender of the apprentice is indeterminate. The commentary, Spk III 226, says: “Thus the name is obtained by way of the feminine gender” (*evaṃ itthiliṅgavasena laddhanāmaṃ*), but it uses masculine pronouns when referring to the apprentice. [↑](#footnote-ref-5)
6. It seems to me that this sentence should have began with *catunnaṃ* *satipaṭṭhānānaṃ*. [↑](#footnote-ref-6)
7. Normally *paṭigha* is an unwholesome mental state, almost equivalent in meaning to ill will, but here it evidently refers to an attribute of the object. [↑](#footnote-ref-7)
8. *Bhāvanāya pāripūriyā*. Alternatively, this expression might have been taken literally as “by development for fulfillment” or, in the natural translation, as “for fulfillment by development.” Since *bhāvanā* is a feminine noun, and since the instrumental and dative cases of the feminine nouns of this class are identical, there is no way to determine which was intended. [↑](#footnote-ref-8)
9. I follow the Ce and Ee reading here. Be has *ñāṇasampannā*, which seems to be an editorial error. [↑](#footnote-ref-9)
10. According to DOP, *añjana* is “the name of a tree or plant.” This is distinct from another kind of *añjana*, defined as “ointment, esp. a collyrium for the eyes, used for decoration or as a medication.” [↑](#footnote-ref-10)
11. Spk III 145: **Itivādappamokkhānisaṃsa**nti “evaṃ pucchā hoti, evaṃ vissajjanaṃ, evaṃ gahaṇaṃ, evaṃ nibbeṭhanan”ti iminā nayena itivādo hoti itivādappamokkhoti etaṃ ānisaṃsaṃ. **Upārambhānisaṃsa**nti “ayaṃ pucchāya doso, ayaṃ vissajjane”ti evaṃ vādadosānisaṃsaṃ. (“**The benefit of freeing their own doctrines**: ‘Such is the question, such is the answer, such is the critique, such is the disentangling [of one’s position from the critique].’ In such a way there is a particular doctrine and the benefit of freeing one’s doctrine [from criticism]. **The benefit of refuting**: ‘This is the fault in the question, this [is the fault] in the reply’: such is the benefit of [ascribing] faults to a doctrine.”) [↑](#footnote-ref-11)
12. Here and below I follow Ce *appatitthīnacitto* as against Be *appatiṭṭhitacitto*. Ee has ??. [↑](#footnote-ref-12)
13. PED defines *pipphalī* as “long pepper.” However, according to the Pāli commentaries, Mahākassapa’s name in lay life was “Pipphali,” so the cave may have been named after him. [↑](#footnote-ref-13)
14. Spk III 169: *Na c’eva sampāyissantī ti sampādetvā kathetuṃ na sakkhissanti*. “‘**Will not succeed**’: having made the effort, will not be able to explain.” [↑](#footnote-ref-14)
15. The commentarial gloss at Spk I 157 adds an aorist with the prohibitive sense: *Ānanda, mā evaṃ abhaṇi*. The gloss on a similar passage at Spk II 94 adds a different aorist: *Ānanda … mā h’evaṃ avaca*. Both verbs mean “say” or “speak.” [↑](#footnote-ref-15)
16. Spk IV 51, commenting on a parallel passage (SN 35:81), explains that *no* in the text is “a mere indeclinable”: *ettha no-kāro nipātamattameva*. I thus do not translate it. While *no* can also be the enclitic accusative of the first-person plural pronoun *mayaṃ*, since the accusative pronoun *amhe* occurs in the text, it is unlikely that this was the meaning of *no* here. [↑](#footnote-ref-16)