

Paths to Liberation in Early Buddhism: Reading Materials

I. Samyutta Nikāya, chapter 45: Connected Discourses on the Path

Sutta no. 8 Analysis of Path Factors

“Monks, I will teach you the Noble Eightfold Path and I will analyse it for you. Listen to that and attend closely, I will speak.”

“Yes, Bhante,” those monks replied. The Blessed One said this:

“And what, monks, is the Noble Eightfold Path? Right view ... right concentration.

“And what, monks, is right view? Knowledge of suffering, knowledge of the origin of suffering, [9] knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called right view.

“And what, monks, is right intention? Intention of renunciation, intention of non-ill will, intention of harmlessness: this is called right intention.

“And what, monks, is right speech? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from idle chatter: this is called right speech.

“And what, monks, is right action? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct:¹⁷ this is called right action.

“And what, monks, is right livelihood? Here a noble disciple, having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this is called right livelihood.

“And what, monks, is right effort? Here, monks, a monk generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states.... He generates desire for the arising of unarisen wholesome states.... He generates desire 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 right effort.

“And what, monks is right mindfulness? Here, monks, a monk dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called right mindfulness.

“And what, monks, is right concentration? Here, monks, secluded from sensual pleasures, secluded from unwholesome states, a monk enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With

the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called right concentration."

II. Majjhima Nikāya

Sutta no. 27 *Cūlahatthipadopama Sutta*

The Shorter Discourse on the Simile of the Elephant's Footprint

[I'll just give a short summary of the background story to the sutta, which is omitted here.]

...

9. Then the brahmin Jāṇussoṇi went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and related to the Blessed One his entire conversation with the wanderer Pilotika.

Thereupon the Blessed One told him: "At this point, brahmin, the simile of the elephant's footprint has not yet been completed in detail. As to how it is completed in detail, listen and attend carefully to what I shall say."—"Yes, sir," the brahmin Jāṇussoṇi replied. The Blessed One said this:

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

11. "So too, [179] brahmin, here a Tathāgata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

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

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

“Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many [180] and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

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

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

15. "On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty.³²² On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, [181] he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

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

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

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

19. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters

upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’³²⁴

20. “Again, with the stilling of applied and sustained thought, a monk enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This too, brahmin, is called a footprint of the Tathāgata ... but a noble [182] disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ...’

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

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

23. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ... (*as Sutta 4, §27*) ... Thus with their aspects and particulars he recollects his manifold past lives. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ...’ [183]

24. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus: ... (*as Sutta 4, §29*) ... Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ...’

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

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

26. “When he knows and sees thus, his mind is liberated from the taint of sensual desire, [184] from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

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

27. When this was said, the brahmin Jāṇussoṇi said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of monks. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

III. Samyutta Nikāya, chapter 46

Connected Discourses on the Factors of Enlightenment

5 (5) A Monk

At Sāvattthī. Then a certain monk approached the Blessed One ... and said to him: “Bhante, it is said, ‘factors of enlightenment, factors of enlightenment.’ In what sense are they called factors of enlightenment?”

“They lead to enlightenment, monk, therefore they are called factors of enlightenment. Here, monk, one develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.... One develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. While one is developing these seven factors of enlightenment, one’s mind is liberated from the taint of sensuality, from the taint of existence, from the taint of ignorance. When it is liberated there comes the knowledge: ‘It’s liberated.’ One understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’ They lead to enlightenment, monk, therefore they are called factors of enlightenment.”

3 (3) Virtue

“Monks, those monks who are accomplished in virtue, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation: even the sight of those monks is helpful, I say; even listening to them ... even approaching them ... even attending on them ... even recollecting them ... even going forth after them is helpful, I say. For what reason? Because when one has heard the Dhamma from such monks one dwells withdrawn by way of two kinds of withdrawal—withdrawal of body and withdrawal of mind.

“Dwelling thus withdrawn, one recollects that Dhamma and thinks it over. Whenever, monks, a monk dwelling thus withdrawn recollects that Dhamma and thinks it over, [68] 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 comes to fulfilment by development in the monk.⁶³

“Dwelling thus mindfully, he discriminates that Dhamma with wisdom, examines it, makes an investigation of it. Whenever, monks, a monk dwelling thus mindfully discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of discrimination of states is aroused by the monk; on that occasion the monk develops the enlightenment factor of discrimination of states; on that occasion the enlightenment factor of discrimination of states comes to fulfilment by development in the monk.

“While he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening. Whenever, monks, a monk’s energy is aroused without

slackening as he discriminates that Dhamma with wisdom, examines it, makes an investigation of 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 comes to fulfilment by development in the monk.

“When his energy is aroused, there arises in him spiritual rapture. Whenever, monks, spiritual rapture arises in a monk whose energy is aroused, 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 comes to fulfilment by development in the monk.

“For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil. Whenever, monks, the body becomes tranquil and the mind becomes tranquil in a monk whose mind is uplifted by rapture, on that occasion the enlightenment factor of tranquillity is aroused by the monk; on that occasion the monk develops the enlightenment factor of tranquillity; on that occasion the enlightenment factor of tranquillity comes to fulfilment by development in the monk. [69]

“For one whose body is tranquil and who is happy the mind becomes concentrated.⁶⁴ Whenever, monks, the mind becomes concentrated in a monk whose body is tranquil and who is happy, 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 comes to fulfilment by development in the monk.

“He closely looks on with equanimity at the mind thus concentrated. Whenever, monks, a monk closely looks on with equanimity at 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 comes to fulfilment by development in the monk.

“Monks, when these seven factors of enlightenment have been developed and cultivated in this way, seven fruits and benefits may be expected. What are the seven fruits and benefits?

“One attains final knowledge early in this very life.

“If one does not attain final knowledge early in this very life, then one attains final knowledge at the time of death.

“If one does not attain final knowledge early in this very life or at the time of death, then with the utter destruction of the five lower fetters one becomes [a non-returner].

“When, monks, the seven factors of enlightenment have been developed and cultivated in this way, these seven fruits and benefits may be expected.”

6 (6) Kuṇḍaliya

On one occasion the Blessed One was dwelling at Sāketa in the Deer Park at the Añjana Grove. Then the wanderer Kuṇḍaliya approached the Blessed One and exchanged greetings with him.

When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

“Master Gotama, I am one who stays around monastic parks and frequents assemblies. After the meal, when I have finished my breakfast, it is my custom to roam and wander from park to park, from garden to garden. There I see some ascetics and brahmins engaged in discussion for the benefits of rescuing their own theses in debate and condemning [the theses of others].⁶⁷ But what is the benefit that Master Gotama lives for?”

“Kuṇḍaliya, the Tathāgata lives for the benefit and fruit of true knowledge and liberation.”⁶⁸

“But, Master Gotama, what things, when developed and cultivated, fulfil true knowledge and liberation?”

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

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

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

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

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

“But, Master Gotama, what things, when developed and cultivated, fulfil the three kinds of good conduct?” [74]

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

“And how, Kuṇḍaliya, is restraint of the sense faculties developed and cultivated so that it fulfils the three kinds of good conduct? Here, Kuṇḍaliya, having seen an agreeable form with the eye, a monk does not long for it, or become excited by it, or generate lust for it. His body is steady and his mind is steady, inwardly well composed and well liberated. But having seen a disagreeable form with the eye, he is not dismayed by it, not daunted, not dejected, without ill will.⁶⁹ His body is steady and his mind is steady, inwardly well composed and well liberated.

“Further, Kuṇḍaliya, having heard an agreeable sound with the ear ... having smelt an agreeable odour with the nose ... having savoured an agreeable taste with the tongue ... having felt an agreeable tactile object with the body ... having cognized an agreeable mental phenomenon with the mind, a monk does not long for it, or become excited by it, or generate lust for it. But having cognized a disagreeable mental phenomenon with the mind, he is not dismayed by it, not daunted, not dejected, without ill will. 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 both agreeable and disagreeable forms; when, after he has heard a sound with the ear ... smelt an odour with the nose ... savoured a taste with the tongue ... felt a tactile object with the body ... cognized a mental phenomenon with the mind, a monk’s body is steady and his mind is steady, inwardly well composed and well liberated in regard to both agreeable and disagreeable mental phenomena, [75] then his restraint of the sense faculties has been developed and cultivated in such a way that it fulfils the three kinds of good conduct.

“And how, Kuṇḍaliya, are the three kinds of good conduct developed and cultivated so that they fulfil the four establishments of mindfulness? Here, Kuṇḍaliya, having abandoned bodily misconduct, a monk develops good bodily conduct; having abandoned verbal misconduct, he develops good verbal conduct; having abandoned mental misconduct, he develops good mental conduct. It is in this way that the three kinds of good conduct are developed and cultivated so that they fulfil the four establishments of mindfulness.

“And how, Kuṇḍaliya, are the four establishments of mindfulness developed and cultivated so that they fulfil the seven factors of enlightenment? Here, Kuṇḍaliya, a monk dwells contemplating the body in the body, ardent, clearly comprehending and mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending and mindful, having removed covetousness and displeasure in regard to the world. It is in this way that the four establishments of mindfulness are developed and cultivated so that they fulfil the seven factors of enlightenment.

“And how, Kuṇḍaliya, are the seven factors of enlightenment developed and cultivated so that they fulfil true knowledge and liberation? Here, Kuṇḍaliya, a monk develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way that the seven factors of enlightenment are developed and cultivated so that they fulfil true knowledge and liberation.”

When this was said, the wanderer Kuṇḍaliya said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to Master Gotama, and to the Dhamma, and to the Monk Saṅgha. From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

2 (2) The Body

(i. The nutriments for the hindrances)

At Sāvattḥī. “Monks, just as this body, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the five hindrances, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.⁵³

“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, the sign of the beautiful:⁵⁴ frequently giving careless attention to it 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, the sign of the repulsive:⁵⁵ frequently giving careless attention to it is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will.

“And what, monks, is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor? There are, monks, discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind:⁵⁶ [65] frequently giving careless attention to them is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor.

“And what, monks, is the nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and remorse? There is, monks, unsettledness of mind:⁵⁷ frequently giving careless attention to it is the nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and remorse.

“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: frequently giving careless attention to them is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt.

“Just as this body, monks, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the five hindrances, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.

(ii. The nutriments for the enlightenment factors)

“Monks, just as this body, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the seven factors of enlightenment, sustained by 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 fulfilment by development of the arisen enlightenment factor of mindfulness? There are, monks, things that are the basis for the enlightenment factor of

mindfulness:⁵⁸ frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness. [66]

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and for the fulfilment by development of the arisen enlightenment factor of discrimination of states? There are, monks, wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts:⁵⁹ frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and for the fulfilment by development of the arisen enlightenment factor of discrimination of states.

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development of the arisen enlightenment factor of energy? There are, monks, the element of arousal, the element of endeavour, the element of exertion:⁶⁰ frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development 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 fulfilment by development of the arisen enlightenment factor of rapture? There are, monks, things that are the basis for the enlightenment factor of rapture: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture.

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity? There are, monks, tranquillity of body, tranquillity of mind:⁶¹ frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity.

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration? There are, monks, the sign of serenity, the sign of nondispersal:⁶² frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration. [67]

“And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor of equanimity? There are, monks, things that are the basis for the enlightenment factor of equanimity: frequently giving careful attention to them is the nutriment for the arising of the

un arisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor of equanimity.

“Just as this body, monks, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too these seven factors of enlightenment, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.”

3 (3) Virtue

“Monks, those monks who are accomplished in virtue, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation: even the sight of those monks is helpful, I say; even listening to them ... even approaching them ... even attending on them ... even recollecting them ... even going forth after them is helpful, I say. For what reason? Because when one has heard the Dhamma from such monks one dwells withdrawn by way of two kinds of withdrawal—withdrawal of body and withdrawal of mind.

“Dwelling thus withdrawn, one recollects that Dhamma and thinks it over. Whenever, monks, a monk dwelling thus withdrawn recollects that Dhamma and thinks it over, [68] 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 comes to fulfilment by development in the monk.⁶³

“Dwelling thus mindfully, he discriminates that Dhamma with wisdom, examines it, makes an investigation of it. Whenever, monks, a monk dwelling thus mindfully discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of discrimination of states is aroused by the monk; on that occasion the monk develops the enlightenment factor of discrimination of states; on that occasion the enlightenment factor of discrimination of states comes to fulfilment by development in the monk.

“While he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening. Whenever, monks, a monk’s energy is aroused without slackening as he discriminates that Dhamma with wisdom, examines it, makes an investigation of 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 comes to fulfilment by development in the monk.

“When his energy is aroused, there arises in him spiritual rapture. Whenever, monks, spiritual rapture arises in a monk whose energy is aroused, 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 comes to fulfilment by development in the monk.

“For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil. Whenever, monks, the body becomes tranquil and the mind becomes tranquil in a monk whose mind is uplifted by rapture, on that occasion the enlightenment factor of tranquillity is

aroused by the monk; on that occasion the monk develops the enlightenment factor of tranquillity; on that occasion the enlightenment factor of tranquillity comes to fulfilment by development in the monk. [69]

“For one whose body is tranquil and who is happy the mind becomes concentrated.⁶⁴ Whenever, monks, the mind becomes concentrated in a monk whose body is tranquil and who is happy, 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 comes to fulfilment by development in the monk.

“He closely looks on with equanimity at the mind thus concentrated. Whenever, monks, a monk closely looks on with equanimity at 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 comes to fulfilment by development in the monk.

“Monks, when these seven factors of enlightenment have been developed and cultivated in this way, seven fruits and benefits may be expected. What are the seven fruits and benefits?

“One attains final knowledge early in this very life.

“If one does not attain final knowledge early in this very life, then one attains final knowledge at the time of death.

“If one does not attain final knowledge early in this very life or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna in the interval.⁶⁵

“If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna in the interval, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna upon landing.

“If one does not attain final knowledge early in this very life ... [70] ... or become an attainer of Nibbāna upon landing, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna without exertion.

“If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna without exertion, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna with exertion.

“If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna with exertion, then with the utter destruction of the five lower fetters one becomes one bound upstream, heading towards the Akaniṭṭha realm.

“When, monks, the seven factors of enlightenment have been developed and cultivated in this way, these seven fruits and benefits may be expected.”

IV. Majjhima Nikāya

Sutta no. 24 Rathavinīta Sutta

The Relay of Chariots

8. Then, when it was evening, the venerable Sāriputta rose from meditation, went to the venerable Puṅṇa Mantāṇiputta, and exchanged greetings with him. He then sat down and said to the venerable Puṅṇa Mantāṇiputta:

9. “Do you live the holy life under our Blessed One, friend?” — “Yes, friend.” — “But, friend, is it for the sake of purification of virtue that the holy life is lived under the Blessed One?” — “No, friend.” — “Then is it for the sake of purification of mind that the holy life is lived under the Blessed One?” — “No, friend.” — “Then is it for the sake of purification of view that the holy life is lived under the Blessed One?” — “No, friend.” — “Then is it for the sake of purification by overcoming doubt that the holy life is lived under the Blessed One?” — “No, friend.” — “Then is it for the sake of purification by knowledge and vision of what is the path and what is not the path that the holy life is lived under the Blessed One?” — “No, friend.” — “Then is it for the sake of purification by knowledge and vision of the way that the holy life is lived under the Blessed One?” — “No, friend.” — “Then is it for the sake of purification by knowledge and vision that the holy life is lived under the Blessed One?” — “No, friend.”²⁸⁸

10. “Friend, when asked each of these questions, you replied: ‘No, friend.’ For the sake of what then, friend, [148] is the holy life lived under the Blessed One?”

“Friend, it is for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One.”²⁸⁹

11. “But, friend, is purification of virtue final Nibbāna without clinging?” — “No, friend.” — “Then is purification of mind final Nibbāna without clinging?” — “No, friend.” — “Then is purification of view final Nibbāna without clinging?” — “No, friend.” — “Then is purification by overcoming doubt final Nibbāna without clinging?” — “No, friend.” — “Then is purification by knowledge and vision of what is the path and what is not the path final Nibbāna without clinging?” — “No, friend.” — “Then is purification by knowledge and vision of the way final Nibbāna without clinging?” — “No, friend.” — “Then is purification by knowledge and vision final Nibbāna without clinging?” — “No, friend.” — “But, friend, is final Nibbāna without clinging to be attained without these states?” — “No, friend.”

12. “When asked: ‘But, friend, is purification of virtue final Nibbāna without clinging?’ you replied: ‘No, friend.’ When asked: ‘Then is purification of mind ... purification of view ... purification by overcoming doubt ... purification by knowledge and vision of what is the path and what is not the path ... purification by knowledge and vision of the way ... purification by knowledge and vision final Nibbāna without clinging?’ you replied: ‘No, friend.’ And when asked:

‘But, friend, is final Nibbāna without clinging to be attained without these states?’ you replied: ‘No, friend.’ But how, friend, should the meaning of these statements be regarded?”

13. “Friend, if the Blessed One had described purification of virtue as final Nibbāna without clinging, he would have described what is still accompanied by clinging as final Nibbāna without clinging. If the Blessed One had described purification of mind ... purification of view ... purification by overcoming doubt ... purification by knowledge and vision of what is the path and what is not the path ... purification by knowledge and vision of the way ... purification by knowledge and vision as final Nibbāna without clinging, he would have described what is still accompanied by clinging as final Nibbāna without clinging.²⁹⁰ And if final Nibbāna without clinging were to be attained without these states, then an ordinary person would have attained final Nibbāna, for an ordinary person is without these states.

14. “As to that, friend, I shall give you a simile, for some wise men understand the meaning of a statement by means of a simile. Suppose that King Pasenadi of Kosala while living at Sāvattthī [149] had some urgent business to settle at Sāketa, and that between Sāvattthī and Sāketa seven relay chariots were kept ready for him. Then King Pasenadi of Kosala, leaving Sāvattthī through the inner palace door, would mount the first relay chariot, and by means of the first relay chariot he would arrive at the second relay chariot; then he would dismount from the first chariot and mount the second chariot, and by means of the second chariot, he would arrive at the third chariot ... by means of the third chariot, he would arrive at the fourth chariot ... by means of the fourth chariot, he would arrive at the fifth chariot ... by means of the fifth chariot, he would arrive at the sixth chariot ... by means of the sixth chariot, he would arrive at the seventh chariot, and by means of the seventh chariot he would arrive at the inner palace door in Sāketa. Then, when he had come to the inner palace door, his friends and acquaintances, his kinsmen and relatives, would ask him: ‘Sire, did you come from Sāvattthī to the inner palace door in Sāketa by means of this relay chariot?’ How then should King Pasenadi of Kosala answer in order to answer correctly?”

“In order to answer correctly, friend, he should answer thus: ‘Here, while living at Sāvattthī I had some urgent business to settle at Sāketa, and between Sāvattthī and Sāketa seven relay chariots were kept ready for me. Then, leaving Sāvattthī through the inner palace door, I mounted the first relay chariot, and by means of the first relay chariot I arrived at the second relay chariot; then I dismounted from the first chariot and mounted the second chariot, and by means of the second chariot I arrived at the third ... fourth ... fifth ... sixth ... seventh chariot, and by means of the seventh chariot I arrived at the inner palace door in Sāketa.’ In order to answer correctly he should answer thus.”

15. “So too, friend, purification of virtue is for the sake of reaching purification of mind; purification of mind is for the sake of reaching purification of view; purification of view is for the sake of reaching purification by overcoming doubt; purification by overcoming doubt is for the sake of reaching purification by knowledge and vision of what is the path and what is not the

path; purification by knowledge and vision of what is the path and what is not the path is for the sake of reaching purification by knowledge and vision of the way; purification by knowledge and vision of the way is for the sake of reaching purification by knowledge and vision; purification by knowledge and vision is for the sake of reaching final Nibbāna without clinging. It is for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One.”

16. When this was said, the venerable Sāriputta asked the venerable Puṇṇa Mantāniputta: “What is your name, and how do your fellow monks refer to you?”²⁹¹

“My name is Puṇṇa, friend, and my fellow monks know me as Mantāniputta.”

“It is wonderful, friend, it is marvellous! Each profound question has been answered, point by point, by the venerable Puṇṇa Mantāniputta as a learned disciple who understands the Teacher’s Dispensation correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Puṇṇa Mantāniputta. Even if it were by carrying the venerable Puṇṇa Mantāniputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Puṇṇa Mantāniputta.”

17. When this was said, the venerable Puṇṇa Mantāniputta asked the venerable Sāriputta: “What is the venerable one’s name, and how do his companions in the holy life know the venerable one?”

“My name is Upatissa, friend, and my companions in the holy life know me as Sāriputta.”

“Indeed, friend, we did not know that we were talking with the venerable Sāriputta, the disciple who is like the Buddha himself. If we had known that this was the venerable Sāriputta, we should not have said so much. It is wonderful, friend, it is marvellous! Each profound question has been posed, point by point, by the venerable Sāriputta as a learned disciple who understands the Buddha’s Teaching correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Sāriputta. Even if it were by carrying the venerable Sāriputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, [151] it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Sāriputta.”

Thus it was that these two great beings rejoiced in each other’s good words.