

Buddhawajana

Easy Paths for attaining Nibbāna

Abandoning delight, the mind is liberated

*O Kassapa, there is a way, there is a method
which if a man follow he will of himself, both see and know*

Dialogues of the Buddha, Part I (Digha Nikaya), The Pali Text Society, Oxford, 2002. [185] 13., p. 226.



Bhikkhus,
I will teach you
the way that is suitable for attaining Nibbana.
Listen to that
And what, bhikkhus,
is the way that is suitable for attaining Nibbana?

Bhikkhus, a bhikkhu sees the eye as impermanent;
He sees **forms** as impermanent;
He sees **eye-consciousness** as impermanent;
He sees **eye-contact** as impermanent;
He sees as impermanent
whatever feeling arises with eye-contact as condition,
whether pleasant or painful or neither-painful-nor-pleasant.

(He sees the **ear** as impermanent ...the **nose**....the **tongue** ...
the **body**.....He sees the **mind** as impermanent,
he sees as impermanent whatever feeling arises with **ear-contact**...
nose-contact...**tongue contact**...
body-contact...**mind-contact** as condition, whether pleasant
or painful or neither-painful-nor-pleasant).

This, bhikkhus, is the way that is suitable for attaining Nibbana.

Buddhawajana

Vol.04 **The Easy Paths**



Buddhawajana Institution

Learning, Practicing, Spreading only the Words of the Tathagata.

Buddhawajana

Vol 4 The Easy Paths

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Holy Appreciation Note

I would appreciate the editor team of this book on Buddhawajana – Easy Paths for attaining Nibbāna, who have helped to continue the good dhamma practice by spreading the teachings of the Buddha’s own words. Such is an act conducive to the development and cultivation of the Saddadhamma. This issue, **Easy Paths for attaining Nibbāna**, comprises 31 suttas, which provide the easy and swift methods for achieving liberation. Anyone will be able to bring these collected suttas into self-practice for a self-evident truth.

With these good deeds, may all who are involved in the publishing of this book and all who read and put these teachings into practice be gifted with an opportunity to achieve liberation and reach the land of the Deathless in this very life.

*May all be developed in the dhammas,
Venerable Ajahn Kukrit Sothibalo*



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Easy Paths for attaining Nibbāna



Preface

It is undeniable that the age of technology and information in which people rush to be the first to know has led society to an addiction to easy and short way of learning and regard facts or truths as secondary.

Even among new generations of Buddhists who have recognized the truth of suffering and are inclined towards the practice of meditation, there is no exception when it comes to the talk of easy and short path.

The issue here is in defining the word 'Easy'.

What understood by most somewhat differs from what being defined as the 'Easy Paths' by the Tathagata. Since the definition differs, to begin with, needless to say about the rest that follows.

When mentioning the word 'easy', it would generally be understood in the context of something that can be attained without much difficulty, much labour, much attempt, requiring little efforts, little information, little contemplation, little action...to no action at all.

Whereby, the discipline (way of attainment) leading to true knowledge and final liberation which has been laid down by the Buddha comprises two principal elements that are interconnected.

1. The path of practice that one elects which reflects the level of ease or difficulty in the practice;
2. A cause for being swift or slow in the attainment of true knowledge which varies depending on the level of the ‘five powers’.

For the first element which is the path elected, the Tathagata described this in two types; the difficult path and the easy path, that is, a path that emphasizes contemplating suffering as a mean to gain true knowledge and a path that emphasizes happiness in the practice thus yielding happiness to one who practices while progressing towards attaining true knowledge.

The other element which is a cause for being swift or slow in attaining true knowledge is the ‘five powers’. (The power of faith, the power of energy, the power of mindfulness, the power of concentration, and the power of insight)

One who possesses great faith in the Tathagata (the power of faith) is certain to believe in the enlightenment of the Buddha, to practice, to memorize the Buddhawajana in volume, and thus to possess the many knowledge of the minds and the practices.

One who is swift in insight (the power of insight) though electing the easy path shall attain true knowledge swiftly. If one, though knowing the right path, strives little (the power of energy), does not practice dhamma as worthy, does not strive in mindfulness, does not strive in concentration, does not abide by jhana, surely one shall be slow in attaining true knowledge.

Another consideration for the easy paths shall be those that the Tathagata taught often or said to be the easy ways for attainment of true knowledge or taught to the elderly, the ill, the terminal, who are weak and left with little time in life. Those are paths from which the Tathagata said of fruits greater than others.

Therefore, the Easy Path is not merely easy as being understood as requiring little attempts, little actions, little efforts, but easy relative to the cause and factors pertaining to individual cases.

With the limitation of the disciples, whom the Tathagata declared as, despite being an Arahant, the followers of the path, it is not unexpected to learn or hear explanation on the easy paths by way of the disciples in various forms, some consistent, some not consistent and unable to be used as common reference.

If one is to compare the attainment of true knowledge as a final destination, this book shall serve as a map scribed by the Knower of the Paths (the Tathagata) and Buddhists shall turn to this correct map as a common reference similar to how it was in the Buddha's time.

The editorial team book pays homage to the Tathagata, the Enlightened One, and Bhikkhus in the Disciplines from the Buddha's time to present days who have been in a great part conserving Buddhawajana (the Dhamma and the Disciplines) as declared by the Tathagata 'with the right meaning and phrasing'.

Disciples of the Tathagata





Destroying Delight (Nandi)



1

Becoming Even For A Finger-Snap Is Disgusting

Bhikkhus, just as even a trifling bit of dung has an ill smell, so likewise do I not favour becoming even for a trifling time, **not even for the lasting of a finger-snap.**

(For next Suttas, the Buddha similarly repeats here the entire Statement)

....Just as even a mere drop of **urine** . . . of **spittle** . . . of **pus** ... of blood has an ill smell, so do I not favour becoming even for a trifling time, not even for the lasting of a finger-snap).

Woodward, F.L., M.A., Gradual Sayings, The Book of the Ones (Anguttara-Nikaya), The P[ali Text society, Lancaster, 2006, p. 31.

2

One Who Is Engaged Is Unliberated; One Who Is Disengaged Is Liberated

Bhikkhus, one who is engaged is unliberated;
one who is disengaged is liberated.

Consciousness, bhikkhus, while standing, might stand engaged with form; based upon form, established upon form, with a **sprinkling of delight**, it might come to growth, increase, and expansion.

Consciousness, bhikkhus, while standing, might stand engaged with feeling; based upon feeling, established upon feeling, with a **sprinkling of delight**, it might come to growth, increase, and expansion.

Consciousness, bhikkhus, while standing, might stand engaged with perception; based upon perception, established upon perception, with a **sprinkling of delight**, it might come to growth,

increase, and expansion.

Consciousness, bhikkhus, while standing, might stand engaged with volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion.

Bhikkhus, though someone might say: ‘Apart from form, apart from feeling, apart from perception, apart from volitional formations, **I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion - that is impossible.**

Bhikkhus, if a bhikkhu has abandoned lust for the form element, for the feeling element, for the perception element, for the volitional formations element, for the consciousness element, **with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness.**

When that consciousness is unestablished, not coming to growth, nongenerative, it is

liberated. By being liberated, it is steady by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbana.

He understands that **“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.”**

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Volumn I, Wisdom Publication, Boston, 2000, 53(1) Engagement, p. 890-891.

3

Bound By The Craving Is Called One Dwelling With A Partner; Released From The Craving Is Called A Lone Dweller

“Venerable sir, in what way is one dwelling with a partner?”

There are, Migajala, **forms** cognizable by the eye that desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing.

If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises.

When there is delight, there is infatuation.

When there is infatuation, there is bondage.

Bound by the fetter of delight, Migajala,

a bhikkhu is called **one dwelling with a partner**.

(There are, Migajala, **sounds** cognizable by the ear... **odours** cognizable by the nose ... **tastes** cognizable by the tongue ...**tactile objects** cognizable by the body ...**mental phenomena** recognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them..... he is called one dwelling with a partner.)

Migajala, even though a bhikkhu who dwells thus resorts to forests and groves, to remote lodgings where there are few sounds and little noise, desolate, hidden from people, appropriate for seclusion, he is still called one dwelling with a partner.

For what reason?

Because **craving is his partner**, and he **has not abandoned it**; therefore he is called **one dwelling with a partner**.

*“Venerable sir, in what way is **one a lone dweller?**”*

There are, Migajala, **forms** cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantahzmg.

If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases.

When there is no delight, there is no infatuation.

When there is no infatuation, there is no bondage.

Released from the fetter of delight, Migajala, a bhikkhu is called a lone dweller.

(There are, Migajala, sounds cognizable by the ear... odours cognizable by the nose ... tastes cognizable by the tongue ...tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing.

If a bhikkhu does not seek delight in them . . . he is called a lone dweller.)

Migajala, even though a bhikkhu who dwells thus lives in the vicinity of a village, associating with bhikkhus and bhikkhunis with male and female lay followers, with kings and royal ministers, with sectarian teachers and their disciples, he is still called a lone dweller.

For what reason?

Because **craving is his partner, and he has abandoned it**; therefore he is called a **lone dweller**.

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication, Boston, 2000, 63 (1) Migajiila .p. 1150-1151.

4

For Abandoning Becoming This Brahma-Life Is Lived

*This world become ablaze, by touch of sense
afflicted,
Utters its own lament. Whate'er conceit one has,
Therein is instability. Becoming other,
Bound to becoming, yet in becoming it rejoices.
Delight therein is fear, and what it fears is Ill.
For abandoning becoming this Brahma-life is
lived.*

Whatsoever recluses or brāhmins have said that by becoming is release from becoming, all of them are unreleased from becoming, I declare.

But whatsoever recluses or brāhmins have said that by the stopping of becoming there is a refuge from becoming, all such are not free from becoming, I declare.

It is due to the substrate that this Ill is produced.

By the ending of all grasping there is no production of Ill.

Behold this manifold world, by ignorance afflicted,

*Come into being and thus with what has become
delighted,*

*Yet from becoming not released. Yea,
all becomings*

*Wherever and in whatsoever state they be,--
All are impermanent and Ill and doomed to
change.*

*In one who sees as it really is by perfect wisdom
The craving to become is left ; he joys not in its
slaying.*

***But craving's utter ending, utter stopping,
is Nibbāna.***

*Thus become cool, that monk, no more reborn,
no more becomes.*

*Beaten is Māra. He's won the fight, escaped all
more-becomings.*

*Masefield, Peter, The Itivuttaka, The Pali Text Society, Oxford, 2001. P.
39-40.*

5

Destruction Of Delight And Lust Comes Destruction Of Suffering

Bhikkhus, a bhikkhu sees as impermanent the eye which is actually impermanent: that is his **right view** (samma ditthi).

Seeing rightly, he experiences revulsion.

(Samma passam nibbindati)

**With the destruction of delight comes
destruction of lust;**

(Nandikhaya ragakkhayo)

**With the destruction of lust comes destruction
of delight;**

(Ragakkhaya nandikkhayo)

**With the destruction of delight and lust the
mind is said to be well liberated.**

(Nandi-ragakkhaya cittam suvimuttanti vuccati)

(Bhikkhus, a bhikkhu sees as impermanent

the ear ..., the nose..., the tongue..., the body..., the mind which is actually impermanent.... Seeing rightly, he experiences revulsion.With the destruction of delight and lust the mind is said to be well liberated. [*The Buddha repeats the entire Statement of the rest internal bases (ear, nose, tongue, body, mind), and the 6 external bases (forms, sounds, odours, tastes, tactile objects, mental phenomena)*]

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication, Boston, 2000, 156 (1) The Destruction of Delight (1) p. 1217.

6

With The Cease Of Delight, Comes The Destruction Of Suffering

Punna, there are forms cognizable by the eye, **sounds** cognizable by the ear, **odours** cognizable by the nose, **tastes** cognizable by the tongue, **tactile objects** cognizable by the body, **mental phenomena** cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing.

A bhikkhu should not seek delight in them, should not welcome them, and should not remain holding to them. When a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases in him.

With the cease of delight, Punna, there is the complete destruction of suffering, I say.

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication, Boston, 2000, 88 (5) Punna p. 1167



Mindfulness Direct To The Body
(Kāyagata Sati)



7

Mindfulness Directed To The Body Is A ‘Strong Pillar For Mind’

One Dwells Without Having Set Up Mindfulness Of The Body

Suppose, bhikkhus, a man would catch six animals - with different domains and different feeding grounds – and tie them by a strong rope. He would catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, and tie each by a strong rope. Having done so, he would tie the ropes together with a knot in the middle and release them.

Then, bhikkhus, those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. **The snake would pull one way, thinking, ‘Let me enter an anthill.’** The crocodile would pull another way, thinking, **‘Let me enter the water.’** The bird would pull another way, thinking, **‘Let me fly up into the sky.’** The dog would pull another way, thinking,

‘Let me enter a village.’ The jackal would pull another way, thinking, ***‘Let me enter a charnel ground.’*** The monkey would pull another way, thinking, ***‘Let me enter a forest.’*** “Now when these six animals become worn out and fatigued, they would be dominated by the one among them that strongest; they would submit to it and come under its control.

So too, bhikkhus, when **a bhikkhu has not developed and cultivated mindfulness directed to the body, the eye pulls in the direction of agreeable forms** and disagreeable forms are repulsive; **ear pulls in the direction of agreeable sounds** and disagreeable sounds are repulsive; **the nose pulls in the direction of agreeable odours** and disagreeable odours are repulsive; **the tongue pulls in the direction of agreeable tastes** and disagreeable tastes are repulsive; **the body pulls in the direction of agreeable tactile objects** and disagreeable tactile objects are repulsive; **the mind pulls in the direction of agreeable mental phenomena** and agreeable mental phenomena are repulsive. It is in such a way that there is nonrestraint.

One Dwells Having Set Up Mindfulness Of The Body

Suppose, bhikkhus, a man would catch six animals - with different domains and different feeding grounds -and tie them by a strong rope. He would catch a snake, a crocodile a bird, a jackal, and a monkey, and tie each by a strong rope. **Having done so, he would bind them to a strong post or pillar.**

Then, bhikkhus, those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain.

The snake would pull one way, thinking, '*Let me enter an anthill.*' The crocodile would pull another way, thinking, '*Let me enter the water.*' The bird would pull another way, thinking, '*Let me fly up into the sky.*' The dog would pull another way, thinking, '*Let me enter a village.*' The jackal would pull another way, thinking, '*Let me enter a*

charnel ground.’ The monkey would pull another way, thinking, *‘Let me enter a forest.’*

Now, bhikkhus, when these six animals become worn out and fatigued, they would stand close to that post or pillar, they would sit down there, they would lie down there.

So too, bhikkhus, **when a bhikkhu has developed and cultivated mindfulness directed to the body**, the **eye** does not pull in the direction of agreeable forms nor are **disagreeable forms repulsive**; the **ear** does not pull in the direction of agreeable sounds nor are **disagreeable sounds repulsive**; the **nose** does not pull in the direction of agreeable odours nor are **disagreeable odours repulsive**; the **tongue** does not pull in the direction of agreeable tastes nor are **disagreeable tastes repulsive**; the **body** does not pull in the direction of agreeable tactile objects nor are **disagreeable tactile objects repulsive**; the **mind** does not pull in the direction of agreeable mental phenomena nor are **disagreeable mental phenomena repulsive**. It is in such a way that there is restraint.

“A strong post or pillar”: this, bhikkhus, is a **designation for mindfulness directed to the body**.

Therefore, bhikkhus, you should train yourselves thus: **“We will develop and cultivate mindfulness directed to the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.”**

Thus should you train yourselves.

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Volumn II, Wisdom Publication, Boston, 2000, 247 (10) The Simile of the Six Animals p. 1255 – 1257.

8

The Simile Of The Tortoise

Bhikkhus, in the past a tortoise was searching for food along the bank of a river one evening. On that same evening a jackal was also searching for food along the bank of that same river. When the tortoise saw the jackal in the distance searching for food, it drew its limbs and neck inside its shell and passed the time keeping still and silent. The jackal had also seen the tortoise in the distance searching for food, so he approached and waited close by, thinking, ‘When this tortoise extends one or another of its limbs or its neck, I will grab it right on the spot, pull it out, and eat it. But **because the tortoise did not extend any of its limbs or its neck, the jackal, failing to gain access to it, lost interest in it and departed.**

So too, bhikkhus, Mara the Evil One is constantly and continually waiting close by you, thinking, “Perhaps I will gain access to him

through the eye or through the ear or through the nose or through the tongue or through the body or through the mind.”

Therefore, **bhikkhus, dwell guarding the doors of the sense faculties.** Having seen a form with the eye, having heard a sound with the ear, having smelt an odour with the nose, having savoured a taste with the tongue, having felt a tactile object with the body, or having cognized a mental phenomenon with the mind, do not grasp its signs and features. Since, if you leave the eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, and mind faculty unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the sense faculties, undertake the restraint of the eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, and mind faculty.

When, bhikkhus, you dwell guarding the doors of the sense faculties, Mara the Evil One, failing to gain access to you, will lose interest in

you and depart, just as the jackal departed from the tortoise.

“Drawing in the mind’s thoughts
As a tortoise draws its limbs into its shell,
Independent, not harassing others, fully
quenched,
A bhikkhu would not blame anyone.”

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication, Boston, 2000, 240 (3) The Simile of the Tortoise p. 1240 – 1241.

9

The Simile Of The Most Beautiful Girl Of The Land

Bhikkhus, suppose that on hearing, ‘The most beautiful girl of the land! The most beautiful girl of the land!’ a great crowd of people would assemble. Now that most beautiful girl of the land would dance exquisitely and sing exquisitely. On hearing, ‘The most beautiful girl of the land is dancing! The most beautiful girl of the land is singing!’ an even larger crowd of people would assemble. Then a man would come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. Someone would say to him:

“Good man, you must carry around this bowl of oil filled to the brim between the crowd and the most beautiful girl of the land. A man with a drawn sword will be following right behind you, and wherever you spill even a little of it, right there he will fell your head.”

What do you think, bhikkhus, would that man stop attending to that bowl of oil and out of negligence turn his attention outwards?”

“No, venerable sir.”

I have made up this simile, bhikkhus, in order to convey a meaning. This here is the meaning: **“The bowl of oil filled to the brim”**: this is a designation for **mindfulness directed to the body**.

Therefore, bhikkhus, you should train yourselves thus: ‘We will develop and cultivate mindfulness directed to the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.’

Thus, bhikkhus, should you train yourselves.

Bhikkhus, they partake not of the Deathless who partake not of mindfulness centred on body.

Bhikkhus, they who partake of mindfulness centred on body do indeed partake of the Deathless.

Bhikkhus, they have neglected the Deathless
who have neglected mindfulness centred on body :
not so in those who have not neglected mindfulness

.....

*Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New
Translation of the Samyutta Nikaya, Volumn II, Wisdom Publication,
Boston, 2000, 20 (10) The Most Beautiful Girl of the Land, p. 1649*

*Woodward, F. L. M.A., The Book of the Gradual Sayings
(anguttara-nikaya) or More-numbered suttas, Vol. I (one, two, threes),
p. 40-41*

Ānāpānasati



10

Two Great Fruits Of Anapanasati

Bhikkhus, **one thing, when developed and cultivated, is of great fruit and benefit.** What one thing? **Mindfulness of breathing.** And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.

Breathing in long, he knows: ‘I breathe in long’; or breathing out long, he knows: ‘I breathe out long.’

Breathing in short, he knows: ‘I breathe in short’; or breathing out short, he knows: ‘I breathe out short.’

He trains thus: ‘**Experiencing the whole body**, I will breathe in’; he trains thus: ‘Experiencing the whole body, I will breathe out.’

He trains thus: ‘**Tranquillizing the bodily formation**, I will breathe in’; he trains thus: ‘Tranquillizing the bodily formation, I will breathe out.’

He trains thus: ‘**Experiencing rapture**, I will breathe in’; he trains thus: ‘Experiencing rapture, I will breathe out.’

He trains thus: ‘**Experiencing happiness**, I will breathe in’; he trains thus: ‘Experiencing happiness, I will breathe out.’

He trains thus: ‘**Experiencing the mental formation**, I will breathe in’; he trains thus: ‘Experiencing the mental formation, I will breathe out.’

He trains thus: ‘**Tranquillizing the mental formation**, I will breathe in’; he trains thus: ‘Tranquillizing the mental formation, I will breathe

out.’

He trains thus: ‘**Experiencing the mind**, I will breathe in’; he trains thus: ‘Experiencing the mind, I will breathe out.’

He trains thus: ‘**Gladdening the mind**, I will breathe in’; he trains thus: ‘Gladdening the mind, I will breathe out.’

He trains thus: ‘**Concentrating the mind**, I will breathe in’; he trains thus: ‘Concentrating the mind, I will breathe out.’

He trains thus: ‘**Liberating the mind**, I will breathe in’; he trains thus: ‘Liberating the mind, I will breathe out.’

He trains thus: ‘**Contemplating impermanence**, I will breathe in’; he trains thus: ‘Contemplating impermanence, I will breathe out.’

He trains thus: ‘**Contemplating fading away**, I will breathe in’; he trains thus: ‘Contemplating fading away, I will breathe out.’

He trains thus: ‘**Contemplating cessation**, I will breathe in’; he trains thus: ‘Contemplating cessation, I will breathe out.’

He trains thus: ‘**Contemplating relinquishment**, I will breathe in’; he trains thus: ‘Contemplating relinquishment, I will breathe out’.

It is, bhikkhus, when **mindfulness of breathing is developed and cultivated in this way that it is of great fruit and benefit.**

When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, one of two fruits may be expected: either **final knowledge in this very life** or, if there is a residue of clinging, **the state of nonreturning.**

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication, Boston, 2000, The Great Book1 (1) One Thing. (4) Fruits (1) P.1765-1767

11

Cultivating Anapanasati Fulfils 4 Establishments Of Mindfulness 7 Factors Of Enlightenment True Knowledge And Liberation

There is, bhikkhus, one thing which, when developed and cultivated, fulfils four things; and four things which, when developed and cultivated, fulfil seven things; and seven things which, when developed and cultivated, fulfil two things.

Concentration by mindfulness of breathing, bhikkhus, is the one thing which, when developed and cultivated, fulfils the four establishments of mindfulness. The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

Anapanasati Fulfils

4 Establishments Of Mindfulness

And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it fulfils the four establishments of mindfulness?

Whenever, bhikkhus, a bhikkhu,

when **breathing in long**, knows: ‘I breathe in long’; when breathing out long, knows: ‘I breathe out long’;

when **breathing in short**, knows: ‘I breathe in short’; when breathing out short, knows: ‘I breathe out short’;

He trains thus: ‘**Experiencing the whole body**, I will breathe in’; he trains thus: ‘Experiencing the whole body, I will breathe out.’

He trains thus: ‘**Tranquillizing the bodily formation**, I will breathe in’; he trains thus:

‘Tranquillizing the bodily formation, I will breathe out.’

Bhikkhus, on that occasion, the bhikkhu **dwells contemplating the body in the body**, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

I call this a certain kind of body, bhikkhus, **that is, breathing in and breathing out.**

Therefore, bhikkhus, on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

Whenever, bhikkhus, a bhikkhu trains thus: **‘Experiencing rapture**, I will breathe in; he trains thus: ‘Experiencing rapture, I will breathe out.’

He trains thus: **‘Experiencing happiness**, I will breathe in’; he trains thus: ‘Experiencing happiness, I will breathe out.’

He trains thus: ‘**Experiencing the mental formation**, I will breathe in’; he trains thus: ‘Experiencing the mental formation, I will breathe out.’

He trains thus: ‘**Tranquillizing the mental formation**, I will breathe in’; he trains thus: ‘Tranquillizing the mental formation, I will breathe out.’

Bhikkhus, on that occasion, the bhikkhu **dwells contemplating feelings in feelings**, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

I call this **a certain kind of feeling**, bhikkhus, **that is, close attention to breathing in and breathing out**.

Therefore, bhikkhus, on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

Whenever, bhikkhus, a bhikkhu trains thus: ‘**Experiencing the mind**, I will breathe in’; he trains thus: ‘Experiencing the mind, I will breathe out.’

He trains thus: ‘**Gladdening the mind**, I will breathe in’; he trains thus: ‘Gladdening the mind, I will breathe out.’

He trains thus: ‘**Concentrating the mind**, I will breathe in’; he trains thus: ‘Concentrating the mind, I will breathe out.’

He trains thus: ‘**Liberating the mind**, I will breathe in’; he trains thus: ‘Liberating the mind, I will breathe out.’

Therefore, bhikkhus, on that occasion the bhikkhu dwells **contemplating mind in mind**, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

I say, bhikkhus, that there is no development of concentration by mindfulness of breathing

for one who is muddled and who lacks clear comprehension.

Therefore, bhikkhus, on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

Whenever, bhikkhus, a bhikkhu trains thus: ‘**Contemplating impermanence**, I will breathe in’; he trains thus: ‘Contemplating impermanence, I will breathe out.’

He trains thus: ‘**Contemplating fading away**, I will breathe in’; he trains thus: ‘Contemplating fading away, I will breathe out.’

He trains thus: ‘**Contemplating cessation**, I will breathe in’; he trains thus: ‘Contemplating cessation,

I will breathe out.’

He trains thus: ‘**Contemplating relinquishment**, I will breathe in’; he trains thus:

‘Contemplating relinquishment, I will breathe out.’

Bhikkhus, on that occasion, the bhikkhu dwells **contemplating phenomena in phenomena**, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

Bhikkhus, **having seen with wisdom what is the abandoning of covetousness and displeasure, the bhikkhu is one who looks on closely with equanimity.**

Therefore, bhikkhus, on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

It is, bhikkhus, **when concentration by mindfulness of breathing is developed and cultivated in this way that it fulfils the four establishments of mindfulness.**

4 Establishments Of Mindfulness Fulfil 7 Factors Of Enlightenment

And how, bhikkhus, are the four establishments of mindfulness developed and cultivated so that they fulfil the seven factors of enlightenment?

Whenever, bhikkhus, a bhikkhu dwells contemplating the body in the body, ... contemplating **feelings in feelings**, ... **contemplating mind in mind**, ... **contemplating phenomena in phenomena**, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world, **on that occasion unmuddled mindfulness is established in that bhikkhu.**

Whenever, bhikkhus, unmuddled mindfulness has been established in a bhikkhu, on that occasion the **enlightenment factor of mindfulness** is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to

fulfilment by development in the bhikkhu. **Dwelling thus mindfully, the bhikkhu discriminates that Dhamma with wisdom, examines it, makes an investigation of it.**

Whenever, bhikkhus, a bhikkhu 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 bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of discrimination of states; on that occasion the enlightenment factor of discrimination of states goes to fulfilment by development in the bhikkhu. **While he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening.**

Whenever, bhikkhus, a bhikkhu'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 bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of energy; on that occasion the enlightenment factor of energy

goes to fulfilment by development in the bhikkhu. **When his energy is aroused, there arises in him spiritual rapture.**

Whenever, bhikkhus, spiritual rapture arises in a bhikkhu whose energy is aroused, on that occasion the **enlightenment factor of rapture** is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of rapture; on that occasion the enlightenment factor of rapture goes to fulfilment by development in the bhikkhu. **For the bhikkhu whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil.**

Whenever, bhikkhus, the body becomes tranquil and the mind becomes tranquil in a bhikkhu whose mind is uplifted by rapture, on that occasion the **enlightenment factor of tranquillity** is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of tranquillity; on that occasion the enlightenment factor of tranquillity goes to fulfilment by development in the bhikkhu. **For the bhikkhu whose body is tranquil and who is happy the mind becomes concentrated.**

Whenever, bhikkhus, the mind becomes concentrated in a bhikkhu whose body is tranquil and who is happy, on that occasion the **enlightenment factor of concentration** is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of concentration; on that occasion the enlightenment factor of concentration goes to fulfilment by development in the bhikkhu. **He becomes one who closely looks on with equanimity at the mind thus concentrated.**

Whenever, bhikkhus, a bhikkhu becomes one who closely looks on with equanimity at the mind thus concentrated, on that occasion the **enlightenment factor of equanimity** is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfilment by development in the bhikkhu.

It is, bhikkhus, when the four establishments of mindfulness are developed and cultivated in this way that they fulfil the seven factors of enlightenments.

7 Factors Of Enlightenment Fulfil True Knowledge And Liberation

How, bhikkhus, are the seven factors of enlightenment developed and cultivated so that they fulfil true knowledge and liberation?

Here, bhikkhus, a bhikkhu develops the **enlightenment factor of mindfulness**, which is based upon seclusion, dispassion, and cessation, maturing in release.

He develops the **enlightenment factor of discrimination of states**, which is based upon seclusion, dispassion, and cessation, maturing in release.

He develops the **enlightenment factor of energy**, which is based upon seclusion, dispassion, and cessation, maturing in release.

He develops the **enlightenment factor of rapture**, which is based upon seclusion, dispassion, and cessation, maturing in release.

He develops the **enlightenment factor of tranquillity**, which is based upon seclusion, dispassion, and cessation, maturing in release.

He develops the **enlightenment factor of concentration**, 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, bhikkhus, when the seven factors of enlightenment are developed and cultivated in this way that they fulfil true knowledge and liberation.

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication, Boston, 2000, The Great Book1 (1) One Thing. (4) Fruits (1), P.1765-1767

**Suitable Way Of Practice For
Attaining “Nibbāna”**



12

Suitable Way For Attaining Nibbana

(1st sutta)

Bhikkhus, I will teach you the **way that is suitable for attaining Nibbana**. Listen to that

And what, bhikkhus, is the way that is suitable for attaining Nibbana?

Here; a bhikkhu **sees the eye as impermanent**, he sees **forms as impermanent**, he sees **eye-consciousness as impermanent**, he sees **eye-contact as impermanent**, he sees **as impermanent whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant**.

(He sees the **ear** as impermanent...the **nose**the **tongue... the body**.....He sees the **mind** as impermanent, he sees as impermanent whatever feeling arises with **ear-contact...nose-contact** ...

tongue contact...body-contact...mind-contact
as condition, whether pleasant or painful or
neither-painful-nor-pleasant).

**This, bhikkhus, is the way that is suitable
for attaining Nibbana.**

*Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New
Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication,
Boston, 2000, 147 (2) Suitable for Attaining Nibbana (1) p. 1212-1213*

13

Suitable Way For Attaining Nibbana**(2nd sutta)**

Bhikkhus, I will teach you the **way that is suitable for attaining Nibbana**. Listen to that

And what, bhikkhus, is the way that is suitable for attaining Nibbana?

Here; a bhikkhu **sees the eye as suffering**, he sees **forms as suffering**, he sees **eye-consciousness as suffering**, he sees **eye-contact as suffering**, he sees as **suffering whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant**.

(He sees the **ear** as suffering ...the **nose**.... the **tongue** ... the **body**.....He sees the **mind** as suffering, he sees as suffering whatever feeling arises with **ear-contact... nose-contact...tongue contact... body-contact...mind-contact** as

condition, whether pleasant or painful or neither-painful-nor-pleasant).

This, bhikkhus, is the way that is suitable for attaining Nibbana.

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication, Boston, 2000, 147 (2) Suitable for Attaining Nibbana (2) p. 1212-1213

14

Suitable Way For Attaining Nibbana**(3rd sutta)**

Bhikkhus, I will teach you the **way that is suitable for attaining Nibbana**. Listen to that

And what, bhikkhus, is the way that is suitable for attaining Nibbana?

Here; a bhikkhu **sees the eye as nonself**, he sees **forms as nonself**, he sees **eye-consciousness as nonself**, he sees **eye-contact as nonself**, he sees as **nonself whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant**.

(He sees the **ear** as nonself...the **nose**... the **tongue** ... the **body**.....He sees the **mind** as nonself, he sees as nonself whatever feeling arises with **ear-contact... nose-contact...tongue contact... body-contact...mind-contact** as

condition, whether pleasant or painful or neither-painful-nor-pleasant).

This, bhikkhus, is the way that is suitable for attaining Nibbana.

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Volumn II, Wisdom Publication, Boston, 2000, 147 (2) Suitable for Attaining Nibbana (3) p. 1212-1213

15

Suitable Way For Attaining Nibbana

(4th sutta)

Bhikkhus, I will teach you the **way that is suitable for attaining Nibbana**. Listen to that

And what, bhikkhus, is the way that is suitable for attaining Nibbana?

What do you think, bhikkhus, is the eye permanent or impermanent?

“Impermanent, venerable sir.”

Is what is impermanent suffering or happiness?

“Suffering, venerable sir.”

Is what is impermanent, suffering, and subject to change fit to be regarded thus: “This is mine (*etam mama*), this I am (*eso ‘ham asmi*), this is my self (*eso me attā*)”?

“No, venerable sir.”

(The rest is Identical with the preceding discourse).

What do you think, bhikkhus, is the form... the **eye-consciousness**... the **eye-contact**... **whatever feeling arises with eye-contact as condition** permanent or impermanent? (The rest is identical with the above speech, but are stated by way of the six external sense bases: the ear... the nose... the tongue... the body ... the mind).

Seeing thus, bhikkhus, the instructed noble disciple experiences:

Revulsion towards the **eye**;

Revulsion towards **forms**;

Revulsion towards **eye-consciousness**;

Revulsion towards **eye-contact**;

Revulsion towards **whatever arises with eye-contact as condition-whether pleasant or painful or neither-painful-nor-pleasant**.

(Each of the followings is to be completed as above)

The ear... the nose... the tongue... the body
... the mind.

Experiencing revulsion, he **becomes dispassionate**. Through dispassion [his mind] is **liberated**.

When it is liberated, there comes the **knowledge**: ‘It’s liberated.’

He 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.”*

This, bhikkhus, is the way that is suitable for attaining Nibbana.

*Bodhi Bhikkhu, The Connected Discourses of the Buddha:
A New Translation of the Samyutta Nikaya, Vollum II,
Wisdom Publication, Boston, 2000, 150 (5) Suitable for
Attaining Nibbana (4) p. 1156, 1212-1213*

16

Dispelling The Contact (Phassa)

Bhikkhus, consciousness comes to be in dependence on a dyad.

And how, bhikkhus, does consciousness come to be in dependence on a dyad?

Bhikkhus, in dependence on the **eye** and **forms** there arises **eye-consciousness**. The **eye** is impermanent, changing, becoming otherwise; **forms** are impermanent, changing, becoming otherwise. Thus this **dyad (eye+forms)** is moving and tottering, impermanent, changing, becoming otherwise. **Eye-consciousness** is impermanent, changing, becoming otherwise. The **cause** and **condition** for the arising of eye-consciousness is also impermanent, changing, becoming otherwise. When, bhikkhus, eye-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

Bhikkhus, **the meeting, the encounter, the concurrence of these three things is called eye-contact** (eye+forms+eye-consciousness). **Eye-contact** too is impermanent, changing, becoming otherwise. The **cause** and **condition** for the arising of eye-contact is also impermanent, changing, becoming otherwise. When, bhikkhus, eye-contact has arisen in dependence on a condition that is impermanent, how could it be permanent?

Contacted, bhikkhus, one **feels** (*vedayita*), contacted one **intends** (*ceteti*), contacted one **perceives** (*sañjānāti*). Thus **these things** (*vedayita, ceteti, sañjānāti*), too are moving and tottering, impermanent, changing, becoming otherwise.

(The same for Bhikkhus, in dependence on the ear and sounds there arises ear-consciousness..... In dependence on the nose and odours, the tongue and tastes, the body and tactile objects...)

Bhikkhus, in dependence on the **mind** and **mental phenomena** there arises **mind-consciousness**. The **mind** is impermanent, changing, becoming otherwise; **mental phenomena** are impermanent, changing, becoming otherwise. Thus this **dyad (mind+mental phenomena)** is moving and tottering, impermanent, changing, becoming otherwise. **Mind-consciousness** is impermanent, changing, becoming otherwise. The **cause** and **condition** for the arising of mind-consciousness is also impermanent, changing, becoming otherwise. When, bhikkhus, mind-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

Bhikkhus, **the meeting, the encounter, the concurrence of these three things is called mind-contact** (mind+ mental phenomena +mind-consciousness). **Mind-contact** too is impermanent, changing, becoming otherwise. The **cause** and **condition** for the arising of mind-contact is also impermanent, changing, becoming otherwise. When, bhikkhus, mind-contact has arisen in dependence on a condition that is impermanent, how could it be permanent?

Contacted, bhikkhus, one **feels** (*vedayita*), contacted one **intends** (*ceteti*), contacted one **perceives** (*sañjānāti*). Thus **these things** (*vedayita, ceteti, sañjānāti*), too are moving and tottering, impermanent, changing, becoming otherwise.

It is in such a way, bhikkhus, that consciousness comes to be in dependence on a dyad.

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication, Boston, 2000, 93 (10) The Dyad (2), p. 1172-1173

17

Direct Practice For Developing Noble Eightfold Path

Bhikkhus,

when one knows and sees the **eye** as it actually is;

when one knows and sees **forms** as they actually are;

when one knows and sees **eye-consciousness** as it actually is;

when one knows and sees **eye-contact** as it actually is;

when one knows and sees as it actually is **[the feeling]** felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition, then one **is not inflamed by lust for the eye**, for **forms**, for **eye-consciousness**, for **eye-contact**, for **[the feeling]** felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition.

When one abides uninflamed by lust, unfettered, uninfatuated, contemplating danger, then the **five aggregates** affected by clinging are diminished for oneself in the future; and one's **craving**—which brings renewal of being, is accompanied by delight and lust, and delights in this or that—is abandoned. One's ***bodily and mental troubles*** are abandoned, one's ***bodily and mental torments*** are abandoned, one's ***bodily and mental fevers*** are abandoned, and one experiences bodily and mental pleasure.

The **view** of a person such as this is **right view** (*samma ditthi*).

His **intention** is **right intention** (*samma sankappa*),

his effort is right effort (*samma vayama*),

his mindfulness is right mindfulness (*samma sati*),

his concentration is right concentration (*samma samadhi*).

But his **bodily action**, his **verbal action**, and his **livelihood** have already been well purified

earlier. (Therefore, his right action (*samma kammanta*), his right speech (*samma vaca*), and his right livelihood (*samma ajiva*) have already been completed).

Thus this Noble Eightfold Path comes to fulfillment in him by development.

When he develops this Noble Eightfold Path, the four foundations of mindfulness,... the four right kinds of striving,... the four bases for spiritual power,... the five faculties,... the five powers,... the seven enlightenment factors also come to fulfillment in him by development. These two things—serenity and insight—occur in him yoked evenly together.

[When one knows and sees the **ear**... the **nose**... the **tongue**... the **body**... the **mind**... as it actually is.... (the Buddha repeats here the entire Statement of each base)]

Nanamoli Bhikkhu and Bodhi Bhikkhu, The Middle Length Discourses of the Buddha, A New Translation of the Majjhima Nikaya, Wisdom Publication, Boston, 1995. P. 1547-1548,

18

Coming-And-Going Not Being, There Is No Decease-And-Rebirth

The Exalted One was teaching, establishing, rousing and making the bhikkhus happy with a discourse according to dhamma that was centred on nibbana. And those bhikkhus, were earnestly paying attention and listening to dhamma with ready ears. Then the Exalted One at that time, was seeing the meaning of it, gave utterance to this verse of uplift.

*For him who clings there is wavering;
for him who clings not there is no wavering.
Wavering not being, there is calm;
calm being, there is no bending.*

Bending not being, there is no coming-and-going
(to birth);
coming-and-going not being,
there is no decease-and-rebirth.

Decease-and-rebirth not being, there is no “here”
or “yonder” nor anything between the two.

This indeed is the end of Ill.

*Masefiled, Peter, The Udana, VERSES OF UPLIFT, The Pali Text Society,
Lancaster, 2007. P. 97-99. (Udana OCR pdf. 49-50)*

There Will Be Just The Seen



19

There Will Be Just The Seen,

(1st sutta)

Bahiya, thus must, you train yourself:

In the seen there will be just the seen,
in the heard just the heard,
in the imagined just the imagined,
in the cognized just the cognized.

Thus you will have no “thereby.”

Bahiya, as you will have no “thereby,”
you will have no “therein.”

As you, Bahiya, will have no “therein,”
it follows that you will have no “here” or
“beyond” or “midway between.”

That is just the end of Ill.

*Masefiled Peter, The Udana, translated, The Pali Text society, Lancaster,
2007 Verses of Uplift, Enlightenment, p. 10*

20

There Will Be Just The Seen,

(2nd sutta)

“Venerable sir, I am old, aged, burdened with years, advanced in life, come to the last stage, let the Blessed One teach me the Dhamma in brief, let the Fortunate One teach me the Dhamma in brief. Perhaps I may understand the meaning of the Blessed One’s statement, perhaps I may become an heir to the Blessed One’s statement.”

What do you think, Malunkyaputta, do you have any desire, lust, or affection for **those forms cognizable by the eye** that you have not seen and never saw before, that you do not see and would not think might be seen ?

“No, venerable sir.”

(Do you have any desire, lust, or affection for those sounds cognizable by the ear ... for those odours cognizable by the nose... for those tastes cognizable by the tongue ... for those tactile objects cognizable by the body ... for those mental phenomena cognizable by the mind that you have

not cognized and never cognized before, that you do not cognize and would not think might be cognized?)

Here, Malunkyaputta, regarding things seen, heard, sensed, and cognized by you: in **the seen there will be merely the seen; in the heard there will be merely the heard; in the sensed (by the nose, by the tongue, by the body) there will be merely the sensed; in the cognized (by consciousness) there will be merely the cognized.**

When, Malunkyaputta, regarding things seen there will be merely the seen; regarding things heard there will be merely the heard; regarding things sensed there will be merely the sensed; regarding things cognized there will be merely the cognized

Then, Malunkyaputta, you will not be ‘by that.’ When, Malunkyaputta, you are not ‘by that,’ then you will not be ‘there in’. When, Malunkyaputta, you are not ‘therein,’ then you will be neither here nor beyond nor in between the two. This itself is the end of suffering.

“I understand in detail, venerable sir, the meaning of what was stated by the Blessed One in brief:”

**Having seen a form with mindfulness muddled,
 Attending to the pleasing sign,
 One experiences it with infatuated mind
 And remains tightly holding to it.
 Many feelings flourish within,
 Originating from the visible form,
 Covetousness and annoyance as well
 By which one's mind becomes disturbed.
 For one who accumulates suffering thus
 Nibbana is said to be far away.**

(Having heard a sound with mindfulness muddled ...Having smelt an odour with mindfulness muddled ... Having enjoyed a taste with mindfulness muddled ...Having felt a contact with mindfulness muddled ...Having known an object with mindfulness muddled ... For one who accumulates suffering thus Nibbana is said to be far away.)

**When, firmly mindful, one sees a form,
 One is not inflamed by lust for forms;
 One experiences it with dispassionate mind
 And does not remain holding it tightly.
 One fares mindfully in such a way
 That even as one sees the form,
 Arid while one undergoes a feeling,**

**[Suffering] is exhausted, not built up.
For one dismantling suffering thus,
Nibbana is said to be close by.**

(When, firmly mindful, one hears a sound, One is not inflamed by lust for sounds; ... When, firmly mindful, one smells an odour, One is not inflamed by lust for odours; ... When, firmly mindful, one enjoys a taste, One is not inflamed by lust for tastes; ... When, firmly mindful, one feels a contact, One is not inflamed by lust for contacts; ... When, firmly mindful, one knows an object, One is not inflamed by lust for objects; ... For one diminishing suffering thus Nibbana is said to be close by.)

“It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief.”

Good, good, Malunkyaputta! **It is good that you understand in detail the meaning of what was stated by me in brief.** Then the Venerable Malunkyaputta, departed and dwelt alone, diligent, ardent, and resolute. He became one of the arahants.

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Volumes II, Wisdom Publication, Boston, 2000, 95 (2) Malunkyaputta p. 1175-1178.

**4 Establishments Of Mindfulness
(Satipatthāna)**



21

Awaiting That Time With Mindful And Clearly Comprehending

Bhikkhus, a bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

And how, bhikkhus, is a bhikkhu mindful?

Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world.

He dwells contemplating feelings in feelings
... ;

He dwells contemplating mind in mind ...;

He dwells phenomena in phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard

to the world. It is in such a way that **a bhikkhu is mindful.**

And how, bhikkhus, does a bhikkhu exercise clear comprehension?

Here, bhikkhus, a bhikkhu is **one who acts with clear comprehension** when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, chewing his food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent. It is in such a way that **a bhikkhu exercises clear comprehension.**

Bhikkhus, a bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a **pleasant feeling**, he understands thus: “There has arisen in

me a pleasant feeling. Now that is dependent, not independent. Dependent on what? **Dependent on this very body.** But this body is impermanent, conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent? Thus, the bhikkhu dwells contemplating impermanence in the body and in pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to **lust** in regard to the body and in regard to pleasant feeling is abandoned by him.

If the bhikkhu feels a **pleasant feeling**, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’ If he feels a **painful feeling**, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’ If he feels a **neither-painful-nor-pleasant feeling**, he understands: ‘It is impermanent’; he understands:

‘It is not held to’; he understands: ‘It is not delighted in.’

If the bhikkhu feels a **pleasant feeling**, he feels it detached; if he feels a **painful feeling**, he feels it detached; if he feels a **neither-painful-nor-pleasant feeling**, he feels it detached.

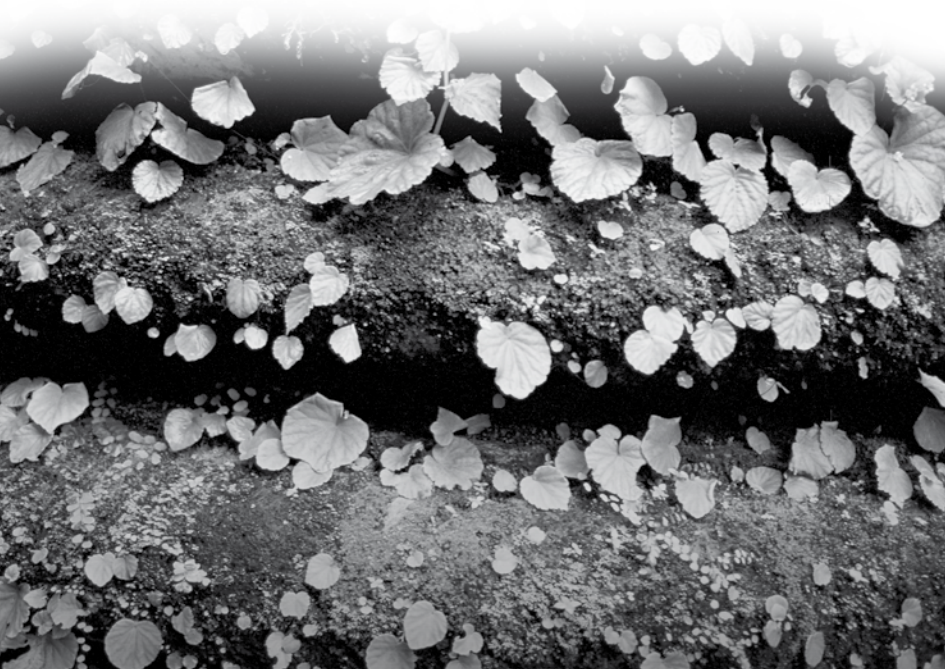
When the bhikkhu feels a **feeling terminating with the body**, he understands: ‘I feel a feeling terminating with the body.’ When he feels a **feeling terminating with life**, he understands: ‘I feel a feeling terminating with life.’ He understands: ‘**With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.**’

Just as, bhikkhus, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, bhikkhus, when a bhikkhu feels a feeling terminating with the body, he understands: ‘I feel a feeling terminating with

the body.’ When he feels a feeling terminating with life, he understands: ‘I feel a feeling terminating with life.’ Thus, he understands: ‘With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.’

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Volumn II, Wisdom Publication, Boston, 2000, 7(7) The Sick Ward (1) p. 1266-1268.

**Abandoning Ignorance
(Avijja)**



22

Nothing Is Worth Adhering

Then a certain bhikkhu approached the Blessed One and said to him: *“Venerable sir, is there one thing through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises?”*

There is one thing, bhikkhu, through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises.

“And what is that one thing, venerable sir?”

Ignorance, bhikkhu, is that one thing through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises.

“But, venerable sir, how should a bhikkhu know, how should he see, for ignorance to be abandoned by him and true knowledge to arise?”

Here, bhikkhu, a bhikkhu has heard,

‘**Nothing is worth adhering to.**’ (This is my self, this is mine)

(Sabbe dhamma nalam abhinivesaya)

Bhikkhu, when a bhikkhu has heard, ‘Nothing is worth adhering to, **he directly knows everything.**

Having directly known everything, **he fully understands everything.**

Having fully understood everything, **he sees all signs differently.**

He sees the **eye** differently;

He sees **forms** differently;

He sees **eye-consciousness** differently;

He sees **eye-contact** differently;

Whatever **feeling** arises with eye-contact as condition-whether pleasant or painful or neither-painful-nor-pleasant, that too, he sees differently.

(The Buddha repeats each of the following

bases as preceding Statement. The ear... the nose...
the tongue... the body ... the mind.)

**Bhikkhu, when a bhikkhu knows and sees
thus, ignorance is abandoned by him and true
knowledge arises.**

*Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New
Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication,
Boston, 2000, 80 (7) Abandoning Ignorance (2) p. 1160-1161.*

23

Seeing The Impermanence

Then a certain bhikkhu approached the Blessed One and said to him: *“Venerable sir, is there one thing through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises?”*

Bhikkhu, when a **bhikkhu knows and sees the eye as impermanent**, ignorance is abandoned by him and true knowledge arises.

When he **knows and sees** forms as impermanent

When he **knows and sees** eye-consciousness

When he **knows and sees** eye-contact

When he **knows and sees as impermanent** whatever feeling arises with eye-contact as condition-whether pleasant or painful or neither-

painful-nor-pleasant, ignorance is abandoned by him and true knowledge arises.

(Each of the following bases to be repeated as preceding Statement. The ear... the nose... the tongue... the body ... the mind.)

Bhikkhu, when a bhikkhu knows and sees thus, ignorance is abandoned by him and true knowledge arises.

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Vollum II, Wisdom Publication, Boston, 2000, 80 (7) Abandoning Ignorance (2) p. 1160-1161.

**Patipadā For Sick Men And Anyone
(Way Of Practice)**



24

Dhamma For A Sick Man

Bhikkhus, if five things forsake not anyone weak and ailing, for him this may be expected: ere long, by destroying the cankers, **he will enter and abide in the emancipation of mind, the emancipation of insight, which is free of cankers**, realizing this by his own knowledge even both here and now.

What five?

Herein, Bhikkhus, a bhikkhu **abides seeing nothing attractive in the body** (Asubanupassi Kaye Viharati); **is conscious of the cloying of food** (Āhāre paṭikkūlasaññāya); **is conscious of distaste as to the world** (Sabbaloke Anabhiratasuttāni); **perceives impermanence in the compounded** (Sabbesankhāresu Aniccanupassati); and **his inner self is well set on the thought of death**.

Bhikkhus, if five things forsake not anyone weak and ailing, for him this may be expected: ere long, by destroying the cankers, he will enter and abide in the emancipation of mind, the emancipation of insight, which is free of cankers, realizing this by his own knowledge even both here and now.

Woodward, F.L., M.A., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), The Pali Text Society, Lancaster, 2006, The Book of the Fives, (121). A sick man, p. 109 – 110.

25

Dhamma For Anyone

(1st sutta)

Bhikkhus, whatsoever bhikkhus, or bhikkhunis make become five things, make an increase in five things, unto such one of two fruits may be expected: either **gnosis here and now** or, the **state of a Non-returner** if they have some substrate left.

What five?

Herein, bhikkhus, **mindfulness as to insight into the way of the rise and fall of things is well established within a bhikkhu** (Ajjhattaññeva sati sūpaṭṭhitā hoti dhammānaṃ udayatthagāminiyā paññāya); **he abides seeing nothing attractive in the body** (Asubanupassi Kaye Viharati); **is conscious of the cloying of food** (Āhāre paṭikkūlasaññāya); **is conscious of there being no real joy in the world** (Sabbaloke anabhiratasuttāni);

and perceives impermanence in the compounded (Sabbesankhāresu aniccanupassati).

Bhikkhus, whatsoever bhikkhus, or bhikkhunis make become these five things, make an increase in five things, unto such one of two fruits may be expected: either **gnosis here and now** or, the **state of a Non-returner** if they have some substrate left.

Woodward, F.L., M.A., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. III (Ones, Twos, Threes), The Pali Text Society, Lancaster; 2006, (122). The arising of mindfulness, The Book of the Fives, p. 110.

26

Dhamma For Anyone

(2nd sutta)

Bhikkhus, these five things, when made become, made an increase in, lead to complete disgust (ekānatānibbidā), dispassion (virāga), ending (nirodhā), calm (upasāmā), knowledge (ābhiññā), enlightenment (sambodha), and to Nibbana.

What five?

Bhikkhus, herein a bhikkhu abides perceiving the foulness of the body; is conscious of the cloying of food; is conscious of distaste as to the world; perceives impermanence in all compounded things; and the thought of death is by him inwardly well established.

Bhikkhus, these five things, when made become, made an increase in, lead to complete disgust, dispassion, ending, calm, knowledge, enlightenment, and to Nibbana.

Woodward, F.L., M.A., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), The Pali Text Society, Lancaster; 2006, (69). Disgust, The, Book of the Fives, p. 68.

27

Dhamma For Anyone

(3rd sutta)

Bhikkhus, these five things, when made become, made an increase in, lead to the destruction of the cankers (āśava).

What five?

Bhikkhus, herein a **bhikkhu abides perceiving the foulness of the body; is conscious of the cloying of food; is conscious of distaste as to the world; perceives impermanence in all compounded things; and the thought of death is by him inwardly well established.**

Bhikkhus, these five things, when made become, made an increase in, lead to the destruction of the cankers.

Woodward, F.L., M.A., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), The Pali Text Society, Lancaster, 2006, (70). Destruction of the cankers, The Book of the Fives, p. 68.

28

Dhamma For Anyone

(4th sutta)

Bhikkhus, these five things, when made become, made an increase in, have as their fruits: mind-emancipation and the advantages thereof, insight-emancipation and the advantages thereof.

What five?

Bhikkhus, herein a bhikkhu, **abides perceiving the foulness of the body; is conscious of the cloying of food; is conscious of distaste as to the world; perceives impermanence in all compounded things; and the thought of death is by him inwardly well established.**

Bhikkhus, these five things, when made become, made an increase in, have as their fruits: mind-emancipation and the advantages thereof, insight-emancipation and the advantages thereof.

Bhikkhus, when indeed a bhikkhu is both mind-emancipated and insight-emancipated, that bhikkhu is said to have lifted the barrier, filled in the moat, pulled up the pillar, withdrawn the bolts, an Ariyan, with flag laid low, with burden dropped, free of the fetters.

And how, bhikkhus, has the bhikkhu lifted the barrier? Herein by the bhikkhu ignorance is got rid of, cut down to the roots, made as a palm-tree stump, made so that it cannot grow up in the future, conditioned so that it cannot rise again. Thus, bhikkhus, has the bhikkhu lifted the barrier.

And how, bhikkhus, has the bhikkhu filled in the moat? Herein by the bhikkhu coming-to-be again, birth and faring on are got rid of, cut down to the roots, made as a palm-tree stump, made so that it cannot grow up in the future, conditioned so that it cannot rise again. Thus, bhikkhus, has the bhikkhu filled in the moat.

And how, bhikkhus, has the bhikkhu pulled up the pillar? Herein by the bhikkhu craving is got rid of, cut down to the roots, made as a palm-tree stump, made so that it cannot grow up in the future, conditioned so that it cannot rise again. Thus, bhikkhus, has the bhikkhu pulled up the pillar.

And how, bhikkhus, has the bhikkhu withdrawn the bolts? Herein by the bhikkhu the five lower fetters are got rid of, cut down to the roots, made as a palm-tree stump, made so that it cannot grow up in the future, conditioned so that it cannot rise again. Thus, bhikkhus, has the bhikkhu withdrawn the bolts.

And how bhikkhus, is the bhikkhu an Ariyan, with flag laid low, with burden dropped, free of the fetters? Herein, bhikkhus by the bhikkhu the conceit “I am” (asmimāna) is got rid of, cut down to the roots, made as a palm-tree stump, made so that it cannot grow up in the future, conditioned so that it cannot arise again. Thus, bhikkhus, is the bhikkhu an Ariyan, with flag laid low, with burden dropped, free of the fetters.

Woodward, F.L., M.A., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), The Pali Text Society, Lancaster, 2006, (71) The fruits of mind-emancipation (a). The Book of the Fives, p. 69 - 70.



**Sammā Sankappa
(Right Intention)**



29

**One Who Is Always And For Ever
Strong In Energy**

Bhikkhus, if **while a bhikkhu walks** there arise in his thoughts sensual or malign or cruel, and that bhikkhu does not admit them, but rejects and expels, makes an end of them, drives them out of renewed existence, a bhikkhu who while walking becomes such an one is called “ardent, scrupulous, always and for ever strong in energy and resolute.”

Bhikkhus, if **while a bhikkhu stands still** there arise in his thoughts sensual or malign or cruel, and that bhikkhu does not admit them, but rejects and expels, makes an end of them, drives them out of renewed existence, a bhikkhu who while standing still becomes such an one is called “ardent, scrupulous, always and for ever strong in energy and resolute.”

Bhikkhus, if **while a bhikkhu sits** there arise in his thoughts sensual or malign or cruel, and that bhikkhu does not admit them, but rejects and expels, makes an end of them, drives them out of renewed existence, a bhikkhu who while sitting becomes such an one is called “ardent, scrupulous, always and for ever strong in energy and resolute.”

Bhikkhus, if **while a bhikkhu lies** there arise in his thoughts sensual or malign or cruel, and that bhikkhu does not admit them, but rejects and expels, makes an end of them, drives them out of renewed existence, a bhikkhu who while lying awake becomes such an one is called “ardent,

scrupulous, always and for ever strong in energy and resolute.”

Woodward, F.L., M.A., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. II (Book of Four), The Pali Text Society, Lancaster; 2006, (11) Deportment. P. 13

30

One Who Is For Ever Sluggish And Poor In Energy

Bhikkhus, if **while a bhikkhu walks** there arise in his thoughts sensual or malign or cruel, and that bhikkhu admits them, does not reject and expel them, does not make an end of them, does not drive them out of renewed existence, a bhikkhu who while walking becomes thus is called “void of zeal and unscrupulous, always and for ever sluggish and poor in energy.”

Bhikkhus, if **while a bhikkhu stands still** there arise in his thoughts sensual or malign or cruel, and that bhikkhu admits them, does not reject and expel them, does not make an end of them, does not drive them out of renewed existence, a bhikkhu who while standing still becomes thus is called “void of zeal and unscrupulous, always and for ever sluggish and poor in energy.”

Bhikkhus, if **while a bhikkhu sits** there arise in his thoughts sensual or malign or cruel, and that bhikkhu admits them, does not reject and expel them, does not make an end of them, does not drive them out of renewed existence, a bhikkhu who while sitting becomes thus is called “void of zeal and unscrupulous, always and for ever sluggish and poor in energy.”

Bhikkhus, if **while a bhikkhu lies** there arise in his thoughts sensual or malign or cruel, and that bhikkhu admits them, does not reject and expel them, does not make an end of them, does not drive them out of renewed existence, a

bhikkhu who while lying awake becomes thus is called “void of zeal and unscrupulous, always and for ever sluggish and poor in energy.”

Woodward, F.L., M.A., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. II (Book of Four), The Pali Text Society, Lancaster, 2006, (11) Depoṭṭent. P. 13





**4 Modes Of Progress For
The Destruction Of The Āsavas**



31

4 Modes Of Progress For The Destruction Of The Āsavas

Bhikkhus, there are these four modes of progress.

What four?

1. The painful mode of progress with sluggish intuition;
2. The painful mode with swift intuition;
3. The pleasant mode of progress with sluggish intuition;
4. The pleasant mode with swift intuition.

Painful Mode With Sluggish Intuition

And of what sort, bhikkhus, is the mode of progress that is **painful with sluggish intuition?**

Bhikkhus, in this case **a certain bhikkhu lives contemplating the unloveliness in body, aware of the repulsiveness of food, aware of his distaste for all the world, aware of impermanence in all the activities. Thus awareness of death is implanted in the very self.**

He lives dependent on these five powers of a pupil: the **power of faith**, the **power of modesty**, that of **self-restraint**, that of **energy**, and the **power of wisdom**. But in him **these five controlling faculties are dully manifested**, to wit: the controlling faculty of faith, that of energy, that of mindfulness, that of concentration, and the controlling faculty of wisdom. Thus, owing to the dullness of these five controlling faculties, **sluggish is his attainment** of the concentration that follows on for the destruction of the āsavas.

This, bhikkhus, is called **“the mode of progress that is painful with sluggish intuition.”**

Painful Mode With Swift Intuition

And of what sort, Bhikkhus, is the mode of progress that is **painful but with swift intuition?**

Bhikkhus, in this case **a certain bhikkhu lives contemplating the unloveliness in body, aware of the repulsiveness of food, aware of his distaste for all the world, aware of impermanence in all the activities. Thus awareness of death is implanted in the very self.**

He lives dependent on these five powers of a pupil: the **power of faith**, the **power of modesty**, that of **self-restraint**, that of **energy**, and the **power of wisdom**. But in him **these five controlling faculties are manifested in abundance**, to wit: the controlling faculty of faith, that of energy, that of mindfulness, that of concentration, and the controlling faculty of wisdom. Thus, owing to the preponderance of these five faculties, **swift is his attainment** of the concentration that follows on for the destruction of the āsavas.

This, bhikkhus, is called **“the progress that is painful but with swift intuition.”**

Pleasant Mode With Sluggish Intuition

And of what sort, bhikkhus, is the mode of progress that is **pleasant, but with sluggish intuition?**

Bhikkhus, in this case **a certain bhikkhu, aloof from sense-desires, aloof from evil conditions . . . enters upon the first musing..., the second musing..., the third musing..., the fourth musing,** a state of neither ease nor discomfort, an equanimity of utter purity, and having attained it abides therein.

He lives dependent on these five powers of a pupil: the **power of faith**, the **power of modesty**, that of **self-restraint**, that of **energy**, and the **power of wisdom**. But in him **these five controlling faculties are dully manifested**, to wit: the controlling faculty of faith, that of energy, that of mindfulness, that of concentration, and the controlling faculty of wisdom. Thus, owing to the dullness of these five faculties, **sluggish is his attainment** of the concentration that follows on for the destruction of the āsavas.

This, bhikkhus, is called **“the mode of progress that is pleasant, but with sluggish intuition.”**

Pleasant Mode With Swift Intuition

And of what sort, bhikkhus, is the mode of progress that is **both pleasant and accompanied by swift intuition?**

Bhikkhus, in this case **a certain bhikkhu, aloof from sense-desires, aloof from evil conditions . . . enters upon the first musing..., the second musing..., the third musing..., the fourth musing**, a state of neither ease nor discomfort, an equanimity of utter purity, and having attained it abides therein.

He lives dependent on these five powers of a pupil: the **power of faith**, the **power of modesty**, that of **self-restraint**, that of **energy**, and the **power of wisdom**. But in him **these five controlling faculties are manifested in abundance**, to wit: the controlling faculty of faith, that of energy, that of mindfulness, that of concentration, and the controlling faculty of wisdom. Thus, owing to the preponderance of of these five faculties, **swift is his attainment** of the concentration that follows on for the destruction of the āsavas.

This, bhikkhus, is called **“mode of progress that is both pleasant and is accompanied by swift intuition.”**

Bhikkhus, so these are the four modes of progress.

Woodward, F.L., M.A., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. II (Book of Four), The Pali Text Society, Lancaster; 2006, (11) Department. P. 13.





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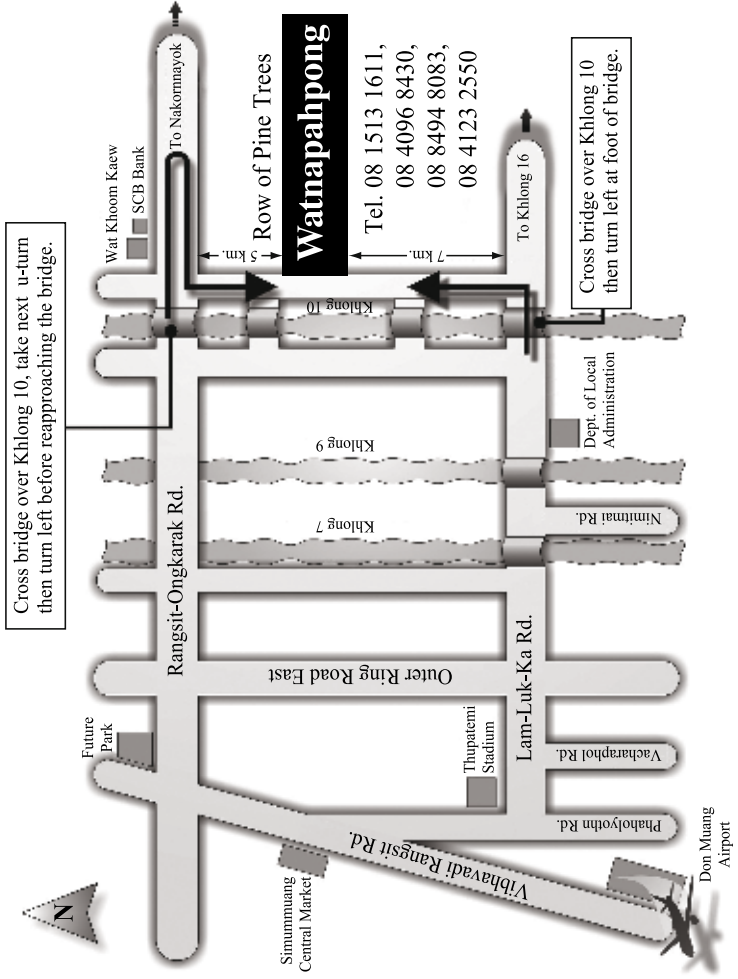
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Bhikkhus,
I will teach you the **wrong way** and the **right way**.
Listen to that and attend closely, I will speak.

And what, bhikkhus, is the **wrong way**?

It is: wrong view (*micchā ditthi*),
wrong intention (*micchā sankappa*), wrong speech (*micchā vaca*),
wrong action (*micchā kammanta*),
wrong livelihood (*micchā ajiva*), wrong effort (*micchā vayama*),
wrong mindfulness (*micchā sati*),
wrong concentration (*micchā Samadhi*).
This, bhikkhus, is called the **wrong way**.

And what, bhikkhus, is the **right way**?

It is: right view (*sammā ditthi*), right intention (*sammā sankappa*),
right speech (*sammā vaca*), right action (*sammā kammanta*),
right livelihood (*sammā ajiva*), right effort (*sammā vayama*),
right mindfulness (*sammā sati*),
right concentration (*sammā samadhi*).
This, bhikkhus, is called the **right way**.

DESTRUCTION OF DELIGHT

Nandikhaya ragakkhaya

With the destruction of delight comes destruction of lust

Ragakkhaya nandikkhaya

With the destruction of lust comes destruction of delight

Nandi-ragakkhaya cittam suvimuttanti vuccati

With the destruction of delight and lust the mind is said to be well liberated

THE NOBLE EIGHTFOLD PATH

In this doctrine and discipline, Subhadda, is found the Aryan eightfold path, in it too, is found the man of true saintliness of the first..., and the second..., and the third..., and the fourth degree.

THE BLESSED ONE'S WORDS

Ānanda, what is the good practice? It is the Noble Eightfold Path....

When there are two men living, he under whom there occurs a breach of this good practice—he is the last man among them.

Therefore, Ānanda, I say to you:

“continue this good practice instituted by me and do not be the last man.”

Bodhi Bhikkhu, The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya, Volume II, Wisdom Publication, Boston, 2000, 156 (1) The Destruction of Delight (1) p. 1217

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