

Hamburg Retreat, June 2017

DN 16 – The Great Passing

... ‘Ānanda, have I not told you before: All those things that are dear and pleasant to us must suffer change, separation and alteration? So how could this be possible? Whatever is born, become, compounded, is liable to decay - that it should not decay is impossible. And that has been renounced, given up, rejected, abandoned, forsaken: the Tathāgata has renounced the life-principle. The Tathāgata has said once for all: “The Tathāgata’s final passing will not be long delayed. Three months from now the Tathāgata will take final Nibbāna. ” That the Tathāgata should withdraw such a declaration in order to live on, is not possible. Now come, Ānanda, we will go to the Gabled Hall in the Great Forest.’ ‘Very good, Lord.’

And the Lord went with the Venerable Ānanda to the Gabled Hall in the Great Forest. When he got there, he said: ‘Ānanda, go and gather together all the monks living in the vicinity of Vesālī, and get them to come to the assembly hall.’ ‘Very good, Lord’, said Ānanda, and did so. He then returned to the Lord, saluted him, stood to one side and said: ‘Lord, the order of monks is gathered together. Now is the time for the Lord to do as he wishes.’

Then the Lord entered the assembly hall and sat down on the prepared seat. Then he said to the monks: ‘Monks, for this reason those matters which I have discovered and proclaimed should be thoroughly learnt by you, practised, developed and cultivated, so that this holy life may endure for a long time, that it may be for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans. And what are those matters ...? They are: The four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers the seven factors of enlightenment, the Noble Eightfold Path.’

Then the Lord said to the monks: ‘And now, monks, I declare to you — all conditioned things are of a nature to decay — strive on untiringly. The Tathāgata’s final passing will not be long delayed. Three months from now the Tathāgata will take his final Nibbāna.’ ...

AN 5.79 – Future Perils

... (4) “Again, in the future there will be bhikkhus who are undeveloped in body, virtuous behaviour, mind, and wisdom. When those discourses spoken by the Tathāgata are being recited that are deep, deep in meaning, world-transcending, connected with emptiness, they will not want to listen to them, will not lend an ear to them, or apply their minds to understand them; they will not think those teachings should be studied and learned. But when those discourses are being recited that are mere poetry composed by poets, beautiful in words and phrases, created by outsiders, spoken by disciples, they will want to listen to them, lend an ear to them, and apply their minds to understand them; they will think those teachings should be studied and learned. Thus, bhikkhus, through corruption of the Dhamma comes corruption of the discipline, and from corruption of the discipline comes corruption of the Dhamma. This is the fourth future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it. ...

AN 11.2 – Volition (extract)

(1)–(2) “Bhikkhus, for a virtuous person, one whose behaviour is virtuous, no volition need be exerted: ‘Let non-regret arise in me.’ It is natural that non-regret arises in one who is virtuous, one whose behaviour is virtuous.

(3) “For one without regret no volition need be exerted: ‘Let joy arise in me.’ It is natural that joy arises in one without regret.

(4) “For one who is joyful no volition need be exerted: ‘Let rapture arise in me.’ It is natural that rapture arises in one who is joyful.

(5) “For one with a rapturous mind no volition need be exerted: ‘Let my body become tranquil.’ It is natural that the body of one with a rapturous mind is tranquil.

(6) “For one tranquil in body no volition need be exerted: ‘Let me feel pleasure.’ It is natural that one tranquil in body feels pleasure.

(7) “For one feeling pleasure no volition need be exerted: ‘Let my mind be concentrated.’ It is natural that the mind of one feeling pleasure is concentrated.

(8) “For one who is concentrated no volition need be exerted: ‘Let me know and see things as they really are.’ It is natural that one who is concentrated knows and sees things as they really are. ...

SN 56.31 – The Siṃsapā Grove

On one occasion the Blessed One was dwelling at Kosambī in a siṃsapā grove. Then the Blessed One took up a few siṃsapā leaves in his hand and addressed the monks thus: “What do you think, bhikkhus, which is more numerous: these few leaves that I have taken up in my hand or those in the grove overhead?”

“Venerable sir, the leaves that the Blessed One has taken up in his hand are few, but those in the grove overhead are numerous.”

“So too, bhikkhus, the things I have directly known but have not taught you are numerous, while the things I have taught you are few. And why, bhikkhus, have I not taught those many things? Because they are unbeneficial, irrelevant to the fundamentals of the spiritual life, and do not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have not taught them.

“And what, bhikkhus, have I taught? I have taught: ‘This is suffering’; I have taught: ‘This is the origin of suffering’; I have taught: ‘This is the cessation of suffering’; I have taught: ‘This is the way leading to the cessation of suffering.’ And why, bhikkhus, have I taught this? Because this is beneficial, relevant to the fundamentals of the spiritual life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have taught this.

“Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering’... An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”

SN 56.11 – Setting in Motion the Wheel of the Dhamma (extract)

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:

“Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision ...

which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, old age is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

“Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.

“Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. ...

AN 10.62 – Ignorance

“Bhikkhus, it is said: ‘A first point of craving for existence, bhikkhus, is not seen such that before this there was no craving for existence and afterward it came into being.’ Still, craving for existence is seen to have a specific condition.

“I say, bhikkhus, that craving for existence has a nutriment; it is not without nutriment. And what is the nutriment for craving for existence? It should be said: ignorance. Ignorance, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for ignorance? It should be said: the five hindrances. The five hindrances, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the five hindrances? It should be said: the three kinds of misconduct. The three kinds of misconduct, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the three kinds of misconduct? It should be said: non-restraint of the sense faculties. Non-restraint of the sense faculties, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for non-restraint of the sense faculties? It should be said: lack of mindfulness and clear comprehension. Lack of mindfulness and clear comprehension, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for lack of mindfulness and clear comprehension? It should be said: careless attention. Careless attention, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for careless attention? It should be said: lack of faith. Lack of faith, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for lack of faith? It should be said: not hearing the good Dhamma. Not hearing the good Dhamma, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for not hearing the good Dhamma? It should be said: not associating with good persons.

“Thus not associating with good persons, becoming full, fills up not hearing the good Dhamma. Not hearing the good Dhamma, becoming full, fills up lack of faith. Lack of faith, becoming full, fills up careless attention. Careless attention, becoming full, fills up lack of mindfulness and clear comprehension. Lack of mindfulness and clear comprehension, becoming full, fills up non-restraint of the sense faculties. Non-restraint of the sense faculties, becoming full, fills up the three kinds of misconduct. The three kinds of misconduct, becoming full, fill up the five hindrances. The five

hindrances, becoming full, fill up ignorance. Thus there is nutriment for ignorance, and in this way it becomes full.

“Just as, when it is raining and the rain pours down in thick droplets on a mountaintop, the water flows down along the slope and fills the clefts, gullies, and creeks; these, becoming full, fill up the pools; these, becoming full, fill up the lakes; these, becoming full, fill up the streams; these, becoming full, fill up the rivers; and these, becoming full, fill up the great ocean; thus there is nutriment for the great ocean, and in this way it becomes full. So too, not associating with good persons, becoming full, fills up not hearing the good Dhamma.... The five hindrances, becoming full, fill up ignorance. Thus there is nutriment for ignorance, and in this way it becomes full.

“I say, bhikkhus, that (1) true knowledge and liberation have a nutriment; they are not without nutriment. And what is the nutriment for true knowledge and liberation? It should be said: (2) the seven factors of enlightenment. The seven factors of enlightenment, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the seven factors of enlightenment? It should be said: (3) the four establishments of mindfulness. The four establishments of mindfulness, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the four establishments of mindfulness? It should be said: (4) the three kinds of good conduct. The three kinds of good conduct, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the three kinds of good conduct? It should be said: (5) restraint of the sense faculties. Restraint of the sense faculties, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for restraint of the sense faculties? It should be said: (6) mindfulness and clear comprehension. Mindfulness and clear comprehension, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for mindfulness and clear comprehension? It should be said: (7) careful attention. Careful attention, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for careful attention? It should be said: (8) faith. Faith, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for faith? It should be said: (9) hearing the good Dhamma. Hearing the good Dhamma, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for hearing the good Dhamma? It should be said: (10) associating with good persons.

“Thus associating with good persons, becoming full, fills up hearing the good Dhamma. Hearing the good Dhamma, becoming full, fills up faith. Faith, becoming full, fills up careful attention. Careful attention, becoming full, fills up mindfulness and clear comprehension. Mindfulness and clear comprehension, becoming full, fill up restraint of the sense faculties. Restraint of the sense faculties, becoming full, fills up the three kinds of good conduct. The three kinds of good conduct, becoming full, fill up the four establishments of mindfulness. The four establishments of mindfulness, becoming full, fill up the seven factors of enlightenment. The seven factors of enlightenment, becoming full, fill up true knowledge and liberation. Thus there is nutriment for true knowledge and liberation, and in this way they become full.

“Just as, when it is raining and the rain pours down in thick droplets on a mountaintop, the water flows down along the slope and fills the clefts, gullies, and creeks; these, becoming full, fill up the pools; these, becoming full, fill up the lakes; these, becoming full, fill up the streams; these, becoming full, fill up the rivers; and these, becoming full, fill up the great ocean; thus there is nutriment for the great ocean, and in this way it becomes full. So too, associating with good persons, becoming full, fills up hearing the good Dhamma.... The seven factors of enlightenment, becoming full, fill up true knowledge and liberation. Thus there is nutriment for true knowledge and liberation, and in this way they become full.”

MN 27 – Shorter Sutta on Simile of the Elephant's Footprint (extract)

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

“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.

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

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

“He 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 bhikkhu 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.

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

“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.

“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.

“On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; 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.

“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.’

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

“Again, with the fading away as well of rapture, a bhikkhu 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...’

“Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu 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...’

“When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-

term; and passing away from there, I reappeared here.’ Thus with their aspects and particulars he recollects his manifold past lives. This too, brahmin, is called a footprint of the Tathāgata ... but a noble disciple does not yet come to the conclusion: ‘The Blessed One is fully enlightened ...’

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

“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.

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

“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. And it is at this point, brahmin, that the simile of the elephant’s footprint has been completed in detail.’”

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 bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

AN 2.12

“Bhikkhus, there are these two powers. What two? The power of reflection and the power of development.

“And what is the power of reflection? Here, someone reflects thus: ‘Bodily misconduct has a bad result in the present life and in the future life; verbal misconduct has a bad result in the present life and in the future life; mental misconduct has a bad result in the present life and in the future life.’ Having reflected thus, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the power of reflection.

“And what is the power of development? Here, a bhikkhu develops the enlightenment factor of mindfulness that is based upon seclusion, dispassion, and cessation, maturing in release. He develops the enlightenment factor of discrimination of phenomena ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity that is based upon seclusion, dispassion, and cessation, maturing in release. This is called the power of development.

“These, bhikkhus, are the two powers.”

MN 19 – Two Kinds of Thought (extract)

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

“Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta, it occurred to me: ‘Suppose that I divide my thoughts into two classes. Then I set on one side thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty, and I set on the other side thoughts of renunciation, thoughts of non-ill will, and thoughts of non-cruelty.

“As I abided thus, diligent, ardent, and resolute, a thought of sensual desire arose in me. I understood thus: ‘This thought of sensual desire has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered: ‘This leads to my own affliction,’ it subsided in me; when I considered: ‘This leads to others’ affliction,’ it subsided in me; when I considered: ‘This leads to the affliction of both,’ it subsided in me; when I considered: ‘This obstructs wisdom, causes difficulties, and leads away from Nibbāna,’ it subsided in me. Whenever a thought of sensual desire arose in me, I abandoned it, removed it, did away with it.

“As I abided thus, diligent, ardent, and resolute, a thought of ill will arose in me ... a thought of cruelty arose in me. I understood thus: ‘This thought of cruelty has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered thus ... it subsided in me. Whenever a thought of cruelty arose in me, I abandoned it, removed it, did away with it.

“Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of sensual desire, he has abandoned the thought of renunciation to cultivate the thought of sensual desire, and then his mind inclines to thoughts of sensual desire. If he frequently thinks and ponders thoughts of ill will ... upon thoughts of cruelty, he has abandoned the thought of non-cruelty to cultivate the thought of cruelty, and then his mind inclines to thoughts of cruelty.

“Just as in the last month of the rainy season, in the autumn, when the crops thicken, a cowherd would guard his cows by constantly tapping and poking them on this side and that with a stick to check and curb them. Why is that? Because he sees that he could be flogged, imprisoned, fined, or

blamed [if he let them stray into the crops]. So too I saw in unwholesome states danger, degradation, and defilement, and in wholesome states the blessing of renunciation, the aspect of cleansing.

“As I abided thus, diligent, ardent, and resolute, a thought of renunciation arose in me. I understood thus: ‘This thought of renunciation has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes strained, and when the mind is strained, it is far from concentration.’ So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be strained.

“As I abided thus, diligent, ardent, and resolute, a thought of non-ill will arose in me ... a thought of non-cruelty arose in me. I understood thus: ‘This thought of non-cruelty has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes strained, and when the mind is strained, it is far from concentration.’ So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be strained.

“Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of renunciation, he has abandoned the thought of sensual desire to cultivate the thought of renunciation, and then his mind inclines to thoughts of renunciation. If he frequently thinks and ponders upon thoughts of non-ill will ... upon thoughts of non-cruelty, he has abandoned the thought of cruelty to cultivate the thought of non-cruelty, and then his mind inclines to thoughts of non-cruelty.

“Just as in the last month of the hot season, when all the crops have been brought inside the villages, a cowherd would guard his cows while staying at the root of a tree or out in the open, since he needs only to be mindful that the cows are there; so too, there was need for me only to be mindful that those states were there.

“Tireless energy was aroused in me and unremitting mindfulness was established, my body was tranquil and untroubled, my mind concentrated and unified. ...

AN 5.162 – Removing Resentment

There the Venerable Sāriputta addressed the bhikkhus: “Friends, bhikkhus!”

“Friend,” those bhikkhus replied. The Venerable Sāriputta said this:

“Friends, there are these five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone. What five? (1) Here, a person’s bodily behavior is impure, but his verbal behavior is pure; one should remove resentment toward such a person. (2) A person’s verbal behavior is impure, but his bodily behavior is pure; one should also remove resentment toward such a person. (3) A person’s bodily behavior and verbal behavior are impure, but from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person. (4) A person’s bodily behavior and verbal behavior are impure, and he does not gain an opening of the mind, placidity of mind from time to time; one should also remove resentment toward such a person. (5) A person’s bodily behavior and verbal behavior are pure, and from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person.

(1) “How, friends, should resentment be removed toward the person whose bodily behavior is impure but whose verbal behavior is pure? Suppose a rag-robed bhikkhu sees a rag by the roadside. He would

press it down with his left foot, spread it out with his right foot, tear off an intact section, and take it away with him; so too, when a person's bodily behavior is impure but his verbal behavior is pure, on that occasion one should not attend to the impurity of his bodily behavior but should instead attend to the purity of his verbal behavior. In this way resentment toward that person should be removed.

(2) "How, friends, should resentment be removed toward the person whose verbal behavior is impure but whose bodily behavior is pure? Suppose there is a pond covered with algae and water plants. A man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would plunge into the pond, sweep away the algae and water plants with his hands, drink from his cupped hands, and then leave; so too, when a person's verbal behavior is impure but his bodily behavior is pure, on that occasion one should not attend to the impurity of his verbal behavior but should instead attend to the purity of his bodily behavior. In this way resentment toward that person should be removed.

(3) "How, friends, should resentment be removed toward the person whose bodily behavior and verbal behavior are impure but who from time to time gains an opening of the mind, placidity of mind? Suppose there is a little water in a puddle. Then a person might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would think: 'This little bit of water is in the puddle. If I try to drink it with my cupped hands or a vessel, I will stir it up, disturb it, and make it undrinkable. Let me get down on all fours, suck it up like a cow, and depart.' He then gets down on all fours, sucks the water up like a cow, and departs. So too, when a person's bodily behavior and verbal behavior are impure but from time to time he gains an opening of the mind, placidity of mind, on that occasion one should not attend to the impurity of his bodily and verbal behavior, but should instead attend to the opening of the mind, the placidity of mind, he gains from time to time. In this way resentment toward that person should be removed.

(4) "How, friends, should resentment be removed toward the person whose bodily and verbal behavior are impure and who does not gain an opening of the mind, placidity of mind, from time to time? Suppose a sick, afflicted, gravely ill person was traveling along a highway, and the last village behind him and the next village ahead of him were both far away. He would not obtain suitable food and medicine or a qualified attendant; he would not get [to meet] the leader of the village district. Another man traveling along the highway might see him and arouse sheer compassion, sympathy, and tender concern for him, thinking: 'Oh, may this man obtain suitable food, suitable medicine, and a qualified attendant! May he get [to meet] the leader of the village district! For what reason? So that this man does not encounter calamity and disaster right here.' So too, when a person's bodily and verbal behavior are impure and he does not gain from time to time an opening of the mind, placidity of mind, on that occasion one should arouse sheer compassion, sympathy, and tender concern for him, thinking, 'Oh, may this venerable one abandon bodily misbehavior and develop good bodily behavior; may he abandon verbal misbehavior and develop good verbal behavior; may he abandon mental misbehavior and develop good mental behavior! For what reason? So that, with the breakup of the body, after death, he will not be reborn in the plane of misery, in a bad destination, in the lower world, in hell.' In this way resentment toward that person should be removed.

(5) "How, friends, should resentment be removed toward the person whose bodily and verbal behavior are pure and who from time to time gains an opening of the mind, placidity of mind? Suppose there were a pond with clear, sweet, cool water, clean, with smooth banks, a delightful place shaded by various trees. Then a man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. Having plunged into the pond, he would bathe and drink, and then, after coming out, he would sit or lie down in the shade of a tree right there. So too, when a person's bodily and verbal behavior are pure and from time to time he gains an opening of the mind, placidity of mind, on that occasion one should attend to his pure bodily behavior, to his pure verbal behavior, and to the opening of the mind, the placidity of mind, that he gains from time to time. In this way resentment toward that person should be removed. Friends, by means of a person who inspires confidence in

every way, the mind gains confidence.

“These, friends, are the five ways of removing resentment by means of which a bhikkhu can entirely remove resentment toward whomever it has arisen.”

MN48 – The Kosambians (extract)

... “Here a bhikkhu maintains bodily acts of loving-kindness both in public and in private towards his companions in the holy life. This is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

“Again, a bhikkhu maintains verbal acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love and respect, and conduces to ... unity.

“Again, a bhikkhu maintains mental acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love and respect, and conduces to ... unity. ...

MN21 – The Simile of the Saw (extract)

... “So too, bhikkhus, there are these five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. ... Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness; and starting with him, we shall abide pervading the all-encompassing world with a mind similar to a catskin bag, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

“Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

...

MN 54 – Potaliya Sutta (extract)

... “Householder, suppose a dog, overcome by hunger and weakness, was waiting by a butcher’s shop. Then a skilled butcher or his apprentice would toss the dog a well hacked, clean hacked skeleton of meatless bones smeared with blood. What do you think, householder? Would that dog get rid of his hunger and weakness by gnawing such a well hacked, clean hacked skeleton of meatless bones smeared with blood?”

“No, venerable sir. Why is that? Because that was a skeleton of well hacked, clean hacked meatless bones smeared with blood. Eventually that dog would reap weariness and disappointment.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a skeleton by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a vulture, a heron, or a hawk seized a piece of meat and flew away, and then vultures, herons, and hawks pursued it and pecked and clawed it. What do you think, householder? If that vulture, heron, or hawk does not quickly let go of that piece of meat, wouldn’t it incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a piece of meat by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a man took a blazing grass torch and went against the wind. What do you think, householder? If that man does not quickly let go of that blazing grass torch, wouldn’t that blazing grass torch burn his hand or his arm or some other part of his body, so that he might incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a grass torch by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose there were a charcoal pit deeper than a man’s height full of glowing coals without flame or smoke. Then a man came who wanted to live and not to die, who wanted pleasure and recoiled from pain, and two strong men seized him by both arms and dragged him towards that charcoal pit. What do you think, householder? Would that man twist his body this way and that?”

“Yes, venerable sir. Why is that? Because that man knows that if he falls into that charcoal pit, he will incur death or deadly suffering because of that.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a charcoal pit by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a man dreamt about lovely parks, lovely groves, lovely meadows, and lovely lakes, and on waking he saw nothing of it. So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a dream by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a man borrowed goods on loan—a fancy carriage and fine-jewelled earrings—and preceded and surrounded by those borrowed goods he went to the marketplace. Then people, seeing him, would say: ‘Sirs, that is a rich man! That is how the rich enjoy their wealth!’ Then the owners, whenever they saw him, would take back their things. What do you think, householder? Would that be enough for that man to become dejected?”

“Yes, venerable sir. Why is that? Because the owners took back their things.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to borrowed goods by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose there were a dense grove not far from some village or town, within which there was a tree laden with fruit but none of its fruit had fallen to the ground. Then a man came needing fruit, seeking fruit, wandering in search of fruit, and he entered the grove and saw the tree laden with fruit. Thereupon he thought: ‘This tree is laden with fruit but none of its fruit has fallen to the ground. I know how to climb a tree, so let me climb this tree, eat as much fruit as I want, and fill my bag.’ And he did so. Then a second man came needing fruit, seeking fruit, wandering in search of fruit, and taking a

sharp axe, he too entered the grove and saw that tree laden with fruit. Thereupon he thought: 'This tree is laden with fruit but none of its fruit has fallen to the ground. I do not know how to climb a tree, so let me cut this tree down at its root, eat as much fruit as I want, and fill my bag.' And he did so. What do you think, householder? If that first man who had climbed the tree doesn't come down quickly, when the tree falls, wouldn't he break his hand or his foot or some other part of his body, so that he might incur death or deadly suffering because of that?"

"Yes, venerable sir."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to fruits on a tree by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' ...

DN21 – A God Consults the Buddha (extract)

... Being thus invited, Sakka, ruler of the gods, put his first question to the Lord: 'By what fetters, sir, are beings bound—gods, humans, asuras, nāgas, gandhabbas and whatever other kinds there may be—whereby, although they wish to live without hate, harming, hostility or malignity, and in peace, they yet live in hate, harming one another, hostile and malign?' This was Sakka's first question to the Lord, and the Lord replied: 'Ruler of the Gods, it is the bonds of jealousy and avarice that bind beings so that, though they wish to live without hate ... they yet live in hate, harming one another, hostile and malign.' ...

Then Sakka, having expressed his appreciation, asked another question: 'But sir, what gives rise to jealousy and avarice, what is their origin, how are they born, how do they arise? Owing to the presence of what do they arise, owing to the absence of what do they not arise?' 'Jealousy and avarice, Ruler of the Gods, take rise from like and dislike, this is their origin, this is how they are born, how they arise. When these are present, they arise; when these are absent, they do not arise.' 'But, sir, what gives rise to like and dislike? ... Owing to the presence of what do they arise, owing to the absence of what do they not arise?' 'They arise, Ruler of the Gods, from desire ... Owing to the presence of desire they arise, owing to the absence of desire they do not arise.' ...

DN15 – The Great Discourse on Origination (extract)

... 'And so, Ananda, feeling conditions craving, craving conditions seeking, seeking conditions acquisition, acquisition conditions decision-making, decision-making conditions lustful desire, lustful desire conditions attachment, attachment conditions appropriation, appropriation conditions avarice, avarice conditions guarding of possessions, and because of the guarding of possessions there arise the taking up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states. ...

MN75 – To Māgandiya (extract)

... "Suppose, Māgandiya, there was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit. Then his friends and companions, his kinsmen and relatives, brought a physician to treat him. The physician would make medicine for him, and by means of that medicine the man would be cured of his leprosy and would become well and happy, independent, master of himself, able to go where he likes. Then two strong men would seize him by both arms and drag him towards a burning charcoal pit. What do you think, Māgandiya? Would that man twist his body this way and that?"

“Yes, Master Gotama. Why is that? Because that fire is indeed painful to touch, hot, and scorching.”

“What do you think, Māgandiya? Is it only now that that fire is painful to touch, hot, and scorching, or previously too was that fire painful to touch, hot, and scorching?”

“Master Gotama, that fire is now painful to touch, hot, and scorching, and previously too that fire was painful to touch, hot, and scorching. For when that man was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, his faculties were impaired; thus, though the fire was actually painful to touch, he acquired a mistaken perception of it as pleasant.”

“So too, Māgandiya, in the past sensual pleasures were painful to touch, hot, and scorching; in the future sensual pleasures will be painful to touch, hot, and scorching; and now at present sensual pleasures are painful to touch, hot, and scorching. But these beings who are not free from lust for sensual pleasures, who are devoured by craving for sensual pleasures, who burn with fever for sensual pleasures, have faculties that are impaired; thus, though sensual pleasures are actually painful to touch, they acquire a mistaken perception of them as pleasant. ...

SN1:20 – Samiddhi (extract)

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagahain the Hot Springs Park. Then the Venerable Samiddhi, having risen at the first flush of dawn, went to the hot springs to bathe. Having bathed in the hot springs and come back out, he stood in one robe drying his limbs.

Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire hot springs, approached the Venerable Samiddhi. Having approached, she stood in the air and addressed the Venerable Samiddhi in verse:

“Without having enjoyed you seek alms, bhikkhu,
You don’t seek alms after you’ve enjoyed.
First enjoy, bhikkhu, then seek alms:
Don’t let the time pass you by!”

“I do not know what the time might be;
The time is hidden and cannot be seen.
Hence, without enjoying, I seek alms:
Don’t let the time pass me by!”

Then that devatā alighted on the earth and said to the Venerable Samiddhi: “You have gone forth while young, bhikkhu, a lad with black hair, endowed with the blessing of youth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sensual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what takes time.”

“I have not abandoned what is directly visible, friend, in order to pursue what takes time. I have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, friend, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.” ...

AN 3:39 – Delicate

“Bhikkhus, I was delicately nurtured, most delicately nurtured, extremely delicately nurtured. At my father’s residence lotus ponds were made just for my enjoyment: in one of them blue lotuses bloomed, in another red lotuses, and in a third white lotuses. I used no sandalwood unless it came from Kāsi and

my headdress, jacket, lower garment, and upper garment were made of cloth from Kāsi. By day and by night a white canopy was held over me so that cold and heat, dust, grass, and dew would not settle on me.

“I had three mansions: one for the winter, one for the summer, and one for the rainy season. I spent the four months of the rains in the rainy-season mansion, being entertained by musicians, none of whom were male, and I did not leave the mansion. While in other people’s homes slaves, workers, and servants are given broken rice together with sour gruel for their meals, in my father’s residence they were given choice hill rice, meat, and boiled rice.

(1) “Amid such splendor and a delicate life, it occurred to me: ‘An uninstructed worldling, though himself subject to old age, not exempt from old age, feels repelled, humiliated, and disgusted when he sees another who is old, overlooking his own situation. Now I too am subject to old age and am not exempt from old age. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who is old, that would not be proper for me.’ When I reflected thus, my intoxication with youth was completely abandoned.

(2) “[Again, it occurred to me:] ‘An uninstructed worldling, though himself subject to illness, not exempt from illness, feels repelled, humiliated, and disgusted when he sees another who is ill, overlooking his own situation. Now I too am subject to illness and am not exempt from illness. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who is ill, that would not be proper for me.’ When I reflected thus, my intoxication with health was completely abandoned.

(3) “[Again, it occurred to me:] ‘An uninstructed worldling, though himself subject to death, not exempt from death, feels repelled, humiliated, and disgusted when he sees another who has died, overlooking his own situation. Now I too am subject to death and am not exempt from death. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who has died, that would not be proper for me.’ When I reflected thus, my intoxication with life was completely abandoned.

“There are, bhikkhus, these three kinds of intoxication. What three? Intoxication with youth, intoxication with health, and intoxication with life. (1) An uninstructed worldling, intoxicated with youth, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. (2) An uninstructed worldling, intoxicated with health, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. (3) An uninstructed worldling, intoxicated with life, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

“Intoxicated with youth, a bhikkhu gives up the training and reverts to the lower life; or intoxicated with health, he gives up the training and reverts to the lower life; or intoxicated with life, he gives up the training and reverts to the lower life.

AN 7.66 – Seven Suns (extract)

On one occasion the Blessed One was dwelling at Vesālī in Ambapālī’s Grove. There the Blessed One addressed the bhikkhus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, conditioned phenomena are impermanent; conditioned phenomena are unstable; conditioned phenomena are unreliable. It is enough to become disenchanted with all conditioned phenomena, enough to become dispassionate toward them, enough to be liberated from them.

“Bhikkhus, Sineru, the king of mountains, is 84,000 yojanas in length and 84,000 yojanas in width; it is submerged 84,000 yojanas in the great ocean and rises up 84,000 yojanas above the great ocean.

(1) “There comes a time, bhikkhus, when rain does not fall for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. When rain does not fall, seed life and vegetation, medicinal plants, grasses, and giant trees of the forest wither and dry up and no longer exist. So impermanent are conditioned phenomena, so unstable, so unreliable. It is enough to become disenchanted with all conditioned phenomena, enough to become dispassionate toward them, enough to be liberated from them.

(2) “There comes a time when, after a long time, a second sun appears. With the appearance of the second sun, the small rivers and lakes dry up and evaporate and no longer exist. So impermanent are conditioned phenomena ... It is enough to be liberated from them.

(3) “There comes a time when, after a long time, a third sun appears. With the appearance of the third sun, the great rivers—the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī—dry up and evaporate and no longer exist. So impermanent are conditioned phenomena ... It is enough to be liberated from them.

(4) “There comes a time when, after a long time, a fourth sun appears. With the appearance of the fourth sun, the great lakes from which those great rivers originate—Anotatta, Sihapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, and Mandākinī—dry up and evaporate and no longer exist. So impermanent are conditioned phenomena ... It is enough to be liberated from them.

(5) “There comes a time when, after a long time, a fifth sun appears. With the appearance of the fifth sun, the waters in the great ocean sink by a hundred yojanas, two hundred yojanas ... three hundred yojanas ... seven hundred yojanas. The water left in the great ocean stands at the height of seven palm trees, at the height of six palm trees ... five palm trees ... four palm trees ... three palm trees ... two palm trees ... a mere palm tree. The water left in the great ocean stands at the height of seven fathoms ... six fathoms ... five fathoms ... four fathoms ... three fathoms ... two fathoms ... a fathom ... half a fathom ... up to the waist ... up to the knees ... up to the ankles. Just as, in the autumn, when thick drops of rain are pouring down, the waters stand in the hoof prints of cattle here and there, so the waters left in the great ocean will stand here and there [in pools] the size of the hoof prints of cattle. With the appearance of the fifth sun, the water left in the great ocean is not enough even to reach the joints of one’s fingers. So impermanent are conditioned phenomena.... It is enough to be liberated from them.

(6) “There comes a time when, after a long time, a sixth sun appears. With the appearance of the sixth sun, this great earth and Sineru, the king of mountains, smoke, fume, and smolder. Just as a potter’s fire, when kindled, first smokes, fumes, and smolders, so with the appearance of the sixth sun, this great earth and Sineru, the king of mountains, smoke, fume, and smolder. So impermanent are conditioned phenomena ... It is enough to be liberated from them.

(7) “There comes a time when, after a long time, a seventh sun appears. With the appearance of the seventh sun, this great earth and Sineru, the king of mountains, burst into flames, blaze up brightly, and become one mass of flame. As the great earth and Sineru are blazing and burning, the flame, cast up by the wind, rises even to the brahmā world. As Sineru is blazing and burning, as it is undergoing destruction and being overcome by a great mass of heat, mountain peaks of a hundred yojanas disintegrate; mountain peaks of two hundred yojanas ... three hundred yojanas ... four hundred yojanas ... five hundred yojanas disintegrate.

“When this great earth and Sineru, the king of mountains, are blazing and burning, neither ashes nor soot are seen. Just as, when ghee or oil are blazing and burning, neither ashes nor soot are seen, so it is when this great earth and Sineru, the king of mountains, are blazing and burning. So impermanent

are conditioned phenomena, so unstable, so unreliable. It is enough to become disenchanted with all conditioned phenomena, enough to become dispassionate toward them, enough to be liberated from them.

“Bhikkhus, who except those who have seen the truth would think or believe: ‘This great earth and Sineru, the king of mountains, will burn up, be destroyed, and will no longer exist’? ...

MN 129 – Fools and Wise Men (extract)

... “Again, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past—his good bodily, verbal, and mental conduct—cover him, overspread him, and envelop him. Just as the shadow of a great mountain peak in the evening covers, overspreads, and envelops the earth, so too, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past—his good bodily, verbal, and mental conduct—cover him, overspread him, and envelop him. Then the wise man thinks: ‘I have not done what is evil, I have not done what is cruel, I have not done what is wicked. I have done what is good, I have done what is wholesome, I have made myself a shelter from anguish. When I pass away, I shall go to the destination of those who have not done what is evil ... who have made themselves a shelter from anguish.’ He does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. This is the third kind of pleasure and joy that a wise man feels here and now. ...

MN118 – Mindfulness of Breathing (extract)

... “Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated, it fulfils the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfil the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfil true knowledge and deliverance.

“And how, bhikkhus, is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

“Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

“Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’ He trains thus: ‘I shall breathe in experiencing the whole body [of breath]’; he trains thus: ‘I shall breathe out experiencing the whole body [of breath].’ He trains thus: ‘I shall breathe in tranquillising the bodily formation’; he trains thus: ‘I shall breathe out tranquillising the bodily formation.’

“He trains thus: ‘I shall breathe in experiencing rapture’; he trains thus: ‘I shall breathe out experiencing rapture.’ He trains thus: ‘I shall breathe in experiencing pleasure’; he trains thus: ‘I shall breathe out experiencing pleasure.’ He trains thus: ‘I shall breathe in experiencing the mental formation’; he trains thus: ‘I shall breathe out experiencing the mental formation.’ He trains thus: ‘I shall breathe in tranquillising the mental formation’; he trains thus: ‘I shall breathe out tranquillising the mental formation.’

“He trains thus: ‘I shall breathe in experiencing the mind’; he trains thus: ‘I shall breathe out experiencing the mind.’ He trains thus: ‘I shall breathe in gladdening the mind’; he trains thus: ‘I shall breathe out gladdening the mind.’ He trains thus: ‘I shall breathe in concentrating the mind’; he trains

thus: 'I shall breathe out concentrating the mind.' He trains thus: 'I shall breathe in liberating the mind'; he trains thus: 'I shall breathe out liberating the mind.'

"He trains thus: 'I shall breathe in contemplating impermanence'; he trains thus: 'I shall breathe out contemplating impermanence.' He trains thus: 'I shall breathe in contemplating fading away'; he trains thus: 'I shall breathe out contemplating fading away.' He trains thus: 'I shall breathe in contemplating cessation'; he trains thus: 'I shall breathe out contemplating cessation.' He trains thus: 'I shall breathe in contemplating relinquishment'; he trains thus: 'I shall breathe out contemplating relinquishment.'

"Bhikkhus, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit.

... I say that this is a certain body among the bodies, namely, in-breathing and out-breathing. That is why on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. ...

AN6:10 – Mahānāma (extract)

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Banyan Tree Park. Then Mahānāma the Sakyian approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One:

"Bhante, how does a noble disciple who has arrived at the fruit and understood the teaching often dwell?"

"Mahānāma, a noble disciple who has arrived at the fruit and understood the teaching often dwells in this way:

(1) "Here, Mahānāma, a noble disciple recollects the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' When a noble disciple recollects the Tathāgata, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Tathāgata. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of the Buddha.

(2) "Again, Mahānāma, a noble disciple recollects the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.' When a noble disciple recollects the Dhamma, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Dhamma. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of the Dhamma.

(3) "Again, Mahānāma, a noble disciple recollects the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the

proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.’ When a noble disciple recollects the Saṅgha, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Saṅgha. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of the Saṅgha.

(4) “Again, Mahānāma, a noble disciple recollects his own virtuous behavior as unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. When a noble disciple recollects his virtuous behavior, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on virtuous behavior. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of virtuous behavior.

(5) “Again, Mahānāma, a noble disciple recollects his own generosity thus: ‘It is truly my good fortune and gain that in a population obsessed by the stain of miserliness, I dwell at home with a mind devoid of the stain of miserliness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing.’ When a noble disciple recollects his generosity, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on generosity. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of generosity. ...