

DO and DL, 9-day retreat, Belgium, June 2022

DN 16: The Great Discourse on the Buddha's Extinguishment

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unperturbed, with mindfulness and situational awareness. Then it occurred to the Buddha, "It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha. Why don't I forcefully suppress this illness, stabilize the life force, and live on?"

So that is what he did. Then the Buddha's illness died down.

Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, it's fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren't clear to me. Still, at least I was consoled by the thought that the Buddha won't become fully extinguished without making some statement regarding the Saṅgha of mendicants."

"But what could the mendicant Saṅgha expect from me, Ānanda? I've taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn't have the closed fist of a teacher when it comes to the teachings. If there's anyone who thinks: 'I'll take charge of the Saṅgha of mendicants,' or 'the Saṅgha of mendicants is meant for me,' let them make a statement regarding the Saṅgha. But the Realized One doesn't think like this, so why should he make some statement regarding the Saṅgha?"

I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life. I'm currently eighty years old. Just as a decrepit cart keeps going by relying on straps, in the same way, the Realized One's body keeps going by relying on straps, or so you'd think. Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best." ...

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him, "Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall."

"Yes, sir," replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him, "Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience."

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants:

“So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

Then the Buddha said to the mendicants:

“Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’ The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

DN 15: The Great Discourse on Causation

1. Dependent Origination

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “It’s incredible, sir, it’s amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“Don’t say that, Ānanda, don’t say that! This dependent origination is deep and appears deep. It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

When asked, ‘Is there a specific condition for old age and death?’ you should answer, ‘There is.’ If they say, ‘What is the condition for old age and death?’ you should answer, ‘Rebirth is the condition for old age and death.’

When asked, ‘Is there a specific condition for rebirth?’ you should answer, ‘There is.’ If they say, ‘What is the condition for rebirth?’ you should answer, ‘Continued existence is the condition for rebirth.’

When asked, ‘Is there a specific condition for continued existence?’ you should answer, ‘There is.’ If they say, ‘What is the condition for continued existence?’ you should answer, ‘Grasping is the condition for continued existence.’

When asked, ‘Is there a specific condition for grasping?’ you should answer, ‘There is.’ If they say, ‘What is the condition for grasping?’ you should answer, ‘Craving is the condition for grasping.’

When asked, ‘Is there a specific condition for craving?’ you should answer, ‘There is.’ If they say, ‘What is the condition for craving?’ you should answer, ‘Feeling is the condition for craving.’

When asked, 'Is there a specific condition for feeling?' you should answer, 'There is.' If they say, 'What is the condition for feeling?' you should answer, 'Contact is the condition for feeling.'

When asked, 'Is there a specific condition for contact?' you should answer, 'There is.' If they say, 'What is the condition for contact?' you should answer, 'Name and form are the conditions for contact.'

When asked, 'Is there a specific condition for name and form?' you should answer, 'There is.' If they say, 'What is the condition for name and form?' you should answer, 'Consciousness is the condition for name and form.'

When asked, 'Is there a specific condition for consciousness?' you should answer, 'There is.' If they say, 'What is the condition for consciousness?' you should answer, 'Name and form are the conditions for consciousness.'

So: name and form are the conditions for consciousness. Consciousness is the condition for name and form. Name and form are conditions for contact. Contact is the condition for feeling. Feeling is the condition for craving. Craving is the condition for grasping. Grasping is the condition for continued existence. Continued existence is the condition for rebirth. Rebirth is the condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

'Rebirth is the condition for old age and death'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no rebirth for anyone anywhere. That is, there were no rebirth of sentient beings into their various realms—of gods, fairies, spirits, creatures, humans, quadrupeds, birds, or reptiles, each into their own realm. When there's no rebirth at all, with the cessation of rebirth, would old age and death still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of old age and death, namely rebirth.

'Continued existence is the condition for rebirth'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no continued existence for anyone anywhere. That is, continued existence in the sensual realm, the realm of luminous form, or the formless realm. When there's no continued existence at all, with the cessation of continued existence, would rebirth still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of rebirth, namely continued existence.

AN 3.76: Existence

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Bhante, it is said: 'existence, existence.' In what way, Bhante, is there existence?"

(1) "If, Ānanda, there were no kamma ripening in the sensory realm, would sense-sphere existence be discerned?"

"No, Bhante."

"Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness (volition and aspiration)

to be established in an inferior realm. In this way there is the production of renewed existence in the future.

(2) "If, Ānanda, there were no kamma ripening in the form realm, would form-sphere existence be discerned?"

"No, Bhante."

"Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness (volition and aspiration) to be established in a middling realm. In this way there is the production of renewed existence in the future.

(3) "If, Ānanda, there were no kamma ripening in the formless realm, would formless-sphere existence be discerned?"

"No, Bhante."

"Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness (volition and aspiration) to be established in a superior realm. In this way there is the production of renewed existence in the future.

"It is in this way, Ānanda, that there is existence."

(DN 15, cont.)

'Grasping is the condition for continued existence'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no grasping for anyone anywhere. That is, grasping at sensual pleasures, views, precepts and observances, and theories of a self. When there's no grasping at all, with the cessation of grasping, would continued existence still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of continued existence, namely grasping.

'Craving is the condition for grasping'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sights, sounds, smells, tastes, touches, and thoughts. When there's no craving at all, with the cessation of craving, would grasping still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of grasping, namely craving.

'Feeling is the condition for craving'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no feeling for anyone anywhere. That is, feeling born of contact through the eye, ear, nose, tongue, body, and mind. When there's no feeling at all, with the cessation of feeling, would craving still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of craving, namely feeling.

AN 2.12: two powers

“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 Sāvattthī 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

sensual desire. If he frequently thinks and ponders upon 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 behaviour is impure, but his verbal behaviour is pure; one should remove resentment toward such

a person. (2) A person's verbal behaviour is impure, but his bodily behaviour is pure; one should also remove resentment toward such a person. (3) A person's bodily behaviour and verbal behaviour 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 behaviour and verbal behaviour 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 behaviour and verbal behaviour 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 behaviour is impure but whose verbal behaviour 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 behaviour is impure but his verbal behaviour is pure, on that occasion one should not attend to the impurity of his bodily behaviour but should instead attend to the purity of his verbal behaviour. In this way resentment toward that person should be removed.

(2) "How, friends, should resentment be removed toward the person whose verbal behaviour is impure but whose bodily behaviour 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 behaviour is impure but his bodily behaviour is pure, on that occasion one should not attend to the impurity of his verbal behaviour but should instead attend to the purity of his bodily behaviour. In this way resentment toward that person should be removed.

(3) "How, friends, should resentment be removed toward the person whose bodily behaviour and verbal behaviour 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 behaviour and verbal behaviour 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 behaviour, 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 behaviour 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 travelling 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 travelling 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 behaviour 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 misbehaviour and develop good bodily behaviour; may he abandon verbal misbehaviour and

develop good verbal behaviour; may he abandon mental misbehaviour and develop good mental behaviour! 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 behaviour 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 behaviour 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 behaviour, to his pure verbal behaviour, 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."

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.’ ...

(DN 15 cont.)

So it is, Ānanda, that feeling is a cause of craving. Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of assessing. Assessing is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of ownership. Ownership is a cause of stinginess. Stinginess is a cause of safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, divisive speech, and lies.

‘Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, divisive speech, and lies’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no safeguarding for anyone anywhere. When there’s no safeguarding at all, with the cessation of safeguarding, would those many bad, unskillful things still come to be?”

“No, sir.”

“That’s why this is the cause, source, origin, and condition for the origination of those many bad, unskillful things, namely safeguarding.

‘Stinginess is a cause of safeguarding’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no stinginess for anyone anywhere. When there’s no stinginess at all, with the cessation of stinginess, would safeguarding still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and condition of safeguarding, namely stinginess.

‘Ownership is a cause of stinginess’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no ownership for anyone anywhere. When there’s no ownership at all, with the cessation of ownership, would stinginess still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and condition of stinginess, namely ownership.

‘Attachment is a cause of ownership’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no attachment for anyone anywhere. When there’s no attachment at all, with the cessation of attachment, would ownership still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and condition of ownership, namely attachment.

‘Desire and lust is a cause of attachment’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no desire and lust for anyone anywhere. When there’s no desire and lust at all, with the cessation of desire and lust, would attachment still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and condition of attachment, namely desire and lust.

‘Assessing is a cause of desire and lust’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no assessing for anyone anywhere. When there’s no assessing at all, with the cessation of assessing, would desire and lust still be found?”

“No, sir.”

"That's why this is the cause, source, origin, and condition of desire and lust, namely assessing.

'Gaining material possessions is a cause of assessing'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no gaining of material possessions for anyone anywhere. When there's no gaining of material possessions at all, with the cessation of gaining material possessions, would assessing still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of assessing, namely the gaining of material possessions.

'Seeking is a cause of gaining material possessions'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no seeking for anyone anywhere. When there's no seeking at all, with the cessation of seeking, would the gaining of material possessions still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of gaining material possessions, namely seeking.

'Craving is a cause of seeking'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. When there's no craving at all, with the cessation of craving, would seeking still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of seeking, namely craving. And so, Ānanda, these two things are united by the two aspects of feeling.

'Contact is the condition for feeling'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no contact for anyone anywhere. That is, contact through the eye, ear, nose, tongue, body, and mind. When there's no contact at all, with the cessation of contact, would feeling still be found?"

"No, sir."

"That's why this is the cause, source, origin, and condition of feeling, namely contact.

'Name and form are conditions for contact'—that's what I said. And this is a way to understand how this is so. Suppose there were none of the features, attributes, signs, and details by which the category of mental phenomena is found. Would linguistic contact still be found in the category of physical phenomena?"

"No, sir."

"Suppose there were none of the features, attributes, signs, and details by which the category of physical phenomena is found. Would impingement contact still be found in the category of mental phenomena?"

"No, sir."

"Suppose there were none of the features, attributes, signs, and details by which the categories of mental or physical phenomena are found. Would either linguistic contact or impingement contact still be found?"

“No, sir.”

“Suppose there were none of the features, attributes, signs, and details by which name and form are found. Would contact still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and condition of contact, namely name and form.

‘Consciousness is the condition for name and form’—that’s what I said. And this is a way to understand how this is so. If consciousness were not conceived in the mother’s womb, would name and form coagulate there?”

“No, sir.”

“If consciousness, after being conceived in the mother’s womb, were to be miscarried, would name and form be born into this state of existence?”

“No, sir.”

“If the consciousness of a young boy or girl were to be cut off, would name and form achieve growth, increase, and maturity?”

“No, sir.”

“That’s why this is the cause, source, origin, and condition of name and form, namely consciousness.

‘Name and form are conditions for consciousness’—that’s what I said. And this is a way to understand how this is so. If consciousness were not to become established in name and form, would the coming to be of the origin of suffering—of rebirth, old age, and death in the future—be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and condition of consciousness, namely name and form. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. This is how far the scope of language, terminology, and description extends; how far the sphere of wisdom extends; how far the cycle of rebirths proceeds so that this state of existence is to be found; namely, name and form together with consciousness.

SN 12.1: Dependent Origination

“And what is dependent origination? Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form.”

AN 10.61: Ignorance

“Mendicants, it is said that no first point of ignorance is evident, before which there was no ignorance, and afterwards it came to be. And yet it is evident that there is a specific condition for ignorance.

I say that ignorance is fueled by something, it’s not unfueled. And what is the fuel for ignorance? You should say: ‘The five hindrances.’ I say that the five hindrances are fueled by something, they’re not unfueled. And what is the fuel for the five hindrances? You should say: ‘The three kinds of misconduct.’ I say that the three kinds of misconduct are fueled by something, they’re not unfueled. And what is the fuel for the three kinds of misconduct? You should say: ‘Lack of sense

restraint.' I say that lack of sense restraint is fueled by something, it's not unfueled. And what is the fuel for lack of sense restraint? You should say: 'Lack of mindfulness and situational awareness.' I say that lack of mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for lack of mindfulness and situational awareness? You should say: 'Improper attention.' I say that improper attention is fueled by something, it's not unfueled. And what is the fuel for improper attention? You should say: 'Lack of faith.' I say that lack of faith is fueled by something, it's not unfueled. And what is the fuel for lack of faith? You should say: 'Listening to an untrue teaching.' I say that listening to an untrue teaching is fueled by something, it's not unfueled. And what is the fuel for listening to an untrue teaching? You should say: 'Associating with bad people.' ...

I say that knowledge and freedom are fueled by something, they're not unfueled. And what is the fuel for knowledge and freedom? You should say: 'The seven awakening factors.' I say that the seven awakening factors are fueled by something, they're not unfueled. And what is the fuel for the seven awakening factors? You should say: 'The four kinds of mindfulness meditation.' I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled. And what is the fuel for the four kinds of mindfulness meditation? You should say: 'The three kinds of good conduct.' I say that the three kinds of good conduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of good conduct? You should say: 'Sense restraint.' I say that sense restraint is fueled by something, it's not unfueled. And what is the fuel for sense restraint? You should say: 'Mindfulness and situational awareness.' I say that mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for mindfulness and situational awareness? You should say: 'Proper attention.' I say that proper attention is fueled by something, it's not unfueled. And what is the fuel for proper attention? You should say: 'Faith.' I say that faith is fueled by something, it's not unfueled. And what is the fuel for faith? You should say: 'Listening to the true teaching.' I say that listening to the true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to the true teaching? You should say: 'Associating with good people.' ...

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up. ...

(DN 15, cont.)

2. Describing the Self

How do those who describe the self describe it? They describe it as physical and limited: 'My self is physical and limited.' Or they describe it as physical and infinite: 'My self is physical and infinite.' Or they describe it as formless and limited: 'My self is formless and limited.' Or they describe it as formless and infinite: 'My self is formless and infinite.'

Now, take those who describe the self as physical and limited. They describe the self as physical and limited in the present; or in some future life; or else they think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This being so, it's appropriate to say that a view of self as physical and limited underlies them.

Now, take those who describe the self as physical and infinite ... formless and limited ... formless and infinite. They describe the self as formless and infinite in the present; or in some future life; or else they think: 'Though it is not like that, I will ensure it is provided with what it needs to become

like that.' This being so, it's appropriate to say that a view of self as formless and infinite underlies them. That's how those who describe the self describe it.

3. Not Describing the Self

How do those who don't describe the self not describe it? They don't describe it as physical and limited ... physical and infinite ... formless and limited ... formless and infinite: 'My self is formless and infinite.'

Now, take those who don't describe the self as physical and limited ... physical and infinite ... formless and limited ... formless and infinite. They don't describe the self as formless and infinite in the present; or in some future life; and they don't think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This being so, it's appropriate to say that a view of self as formless and infinite doesn't underlie them. That's how those who don't describe the self don't describe it.

4. Regarding a Self

How do those who regard the self regard it? They regard feeling as self: 'Feeling is my self.' Or they regard it like this: 'Feeling is definitely not my self. My self does not experience feeling.' Or they regard it like this: 'Feeling is definitely not my self. But it's not that my self does not experience feeling. My self feels, for my self is liable to feel.'

Now, as to those who say: 'Feeling is my self.' You should say this to them: 'Reverend, there are three feelings: pleasant, painful, and neutral. Which one of these do you regard as self?' Ānanda, at a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling; you only feel a neutral feeling.

Pleasant feelings, painful feelings, and neutral feelings are all impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. When feeling a pleasant feeling they think: 'This is my self.' When their pleasant feeling ceases they think: 'My self has disappeared.' When feeling a painful feeling they think: 'This is my self.' When their painful feeling ceases they think: 'My self has disappeared.' When feeling a neutral feeling they think: 'This is my self.' When their neutral feeling ceases they think: 'My self has disappeared.' So those who say 'feeling is my self' regard as self that which is evidently impermanent, a mixture of pleasure and pain, and liable to rise and fall. That's why it's not acceptable to regard feeling as self.

Now, as to those who say: 'Feeling is definitely not my self. My self does not experience feeling.' You should say this to them, 'But reverend, where there is nothing felt at all, would the thought "I am" occur there?'"

"No, sir."

"That's why it's not acceptable to regard self as that which does not experience feeling.

Now, as to those who say: 'Feeling is definitely not my self. But it's not that my self does not experience feeling. My self feels, for my self is liable to feel.' You should say this to them, 'Suppose feelings were to totally and utterly cease without anything left over. When there's no feeling at all, with the cessation of feeling, would the thought "I am this" occur there?'"

"No, sir."

"That's why it's not acceptable to regard self as that which is liable to feel.

Not regarding anything in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

It wouldn't be appropriate to say that a mendicant whose mind is freed like this holds the following views: 'A Realized One exists after death'; 'A Realized One doesn't exist after death'; 'A Realized One both exists and doesn't exist after death'; 'A Realized One neither exists nor doesn't exist after death'.

Why is that? A mendicant is freed by directly knowing this: how far language and the scope of language extend; how far terminology and the scope of terminology extend; how far description and the scope of description extend; how far wisdom and the sphere of wisdom extend; how far the cycle of rebirths and its continuation extend. It wouldn't be appropriate to say that a mendicant freed by directly knowing this holds the view: 'There is no such thing as knowing and seeing.'

5. Planes of Consciousness

Ānanda, there are seven planes of consciousness and two dimensions. What seven?

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

Then there's the dimension of non-percipient beings, and secondly, the dimension of neither perception nor non-perception.

Now, regarding these seven planes of consciousness and two dimensions, is it appropriate for someone who understands them—and their origin, ending, gratification, drawback, and escape—to take pleasure in them?"

"No, sir."

"When a mendicant, having truly understood the origin, ending, gratification, drawback, and escape regarding these seven planes of consciousness and these two dimensions, is freed by not grasping, they're called a mendicant who is freed by wisdom.

6. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see visions. This is the first liberation.

Not perceiving form internally, they see visions externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.

When a mendicant enters into and withdraws from these eight liberations—in forward order, in reverse order, and in forward and reverse order—wherever they wish, whenever they wish, and for as long as they wish; and when they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, they're called a mendicant who is freed both ways. And, Ānanda, there is no other freedom both ways that is better or finer than this."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

Dependent liberation

SN 12.23: Upañisa Sutta (extract)

"So ignorance is a vital condition for choices. Choices are a vital condition for consciousness. Consciousness is a vital condition for name and form. Name and form are vital conditions for the six sense fields. The six sense fields are vital conditions for contact. Contact is a vital condition for feeling. Feeling is a vital condition for craving. Craving is a vital condition for grasping. Grasping is a vital condition for continued existence. Continued existence is a vital condition for rebirth. Rebirth is a vital condition for suffering. Suffering is a vital condition for faith. Faith is a vital condition for joy. Joy is a vital condition for rapture. Rapture is a vital condition for tranquility. Tranquility is a vital condition for bliss. Bliss is a vital condition for immersion. Immersion is a vital condition for truly knowing and seeing. Truly knowing and seeing is a vital condition for disillusionment. Disillusionment is a vital condition for dispassion. Dispassion is a vital condition for freedom. Freedom is a vital condition for the knowledge of ending.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes

fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

In the same way, ignorance is a vital condition for choices. ... Freedom is a vital condition for the knowledge of ending.”

AN 10.2: Making a Wish

“Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish: ‘May I have no regrets!’ It’s only natural that an ethical person has no regrets. When you have no regrets you need not make a wish: ‘May I feel joy!’ It’s only natural that joy springs up when you have no regrets. When you feel joy you need not make a wish: ‘May I experience rapture!’ It’s only natural that rapture arises when you’re joyful. When your mind is full of rapture you need not make a wish: ‘May my body become tranquil!’ It’s only natural that your body becomes tranquil when your mind is full of rapture. When your body is tranquil you need not make a wish: ‘May I feel bliss!’ It’s only natural to feel bliss when your body is tranquil. When you feel bliss you need not make a wish: ‘May my mind be immersed in samādhi!’ It’s only natural for the mind to be immersed in samādhi when you feel bliss. When your mind is immersed in samādhi you need not make a wish: ‘May I truly know and see!’ It’s only natural to truly know and see when your mind is immersed in samādhi. When you truly know and see you need not make a wish: ‘May I become disillusioned and dispassionate!’ It’s only natural to become disillusioned and dispassionate when you truly know and see. When you’re disillusioned and dispassionate you need not make a wish: ‘May I realize the knowledge and vision of freedom!’ It’s only natural to realize the knowledge and vision of freedom when you’re disillusioned and dispassionate.

And so, mendicants, the knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion. Disillusionment and dispassion is the purpose and benefit of truly knowing and seeing. Truly knowing and seeing is the purpose and benefit of immersion. Immersion is the purpose and benefit of bliss. Bliss is the purpose and benefit of tranquility. Tranquility is the purpose and benefit of rapture. Rapture is the purpose and benefit of joy. Joy is the purpose and benefit of not having regrets. Not having regrets is the purpose and benefit of skillful ethics. And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore.”

SN 46.1: The Himalaya

At Sāvaththī.

“Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body.

In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities. And how does a mendicant develop the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities?

It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.

They develop the awakening factor of investigation of principles ...

They develop the awakening factor of energy ...

They develop the awakening factor of rapture ...

They develop the awakening factor of tranquility ...

They develop the awakening factor of immersion ...

They develop the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.

That's how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities."

SN 46.2: The Body

At Sāvattthī.

"Mendicants, this body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the feature of beauty. Frequent improper attention to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the feature of harshness. Frequent improper attention to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent improper attention to them fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow? There is the unsettled mind. Frequent improper attention to that fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow.

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent improper attention to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of mindfulness. Frequent proper attention to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent proper

attention to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it? There are the elements of initiative, persistence, and exertion. Frequent proper attention to them fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of rapture. Frequent proper attention to them fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it? There is tranquility of the body and of the mind. Frequent proper attention to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it? There are things that are the foundation of serenity and freedom from distraction. Frequent proper attention to them fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of equanimity. Frequent proper attention to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue."

AN 6.10: With Mahānāma

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, when a noble disciple has reached the fruit and understood the instructions, what kind of meditation do they frequently practice?"

"Mahānāma, when a noble disciple has reached the fruit and understood the instructions they frequently practice this kind of meditation.

Firstly, a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the Buddha.

Furthermore, a noble disciple recollects the teaching: ‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the teaching.

Furthermore, a noble disciple recollects the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’ When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the Saṅgha.

Furthermore, a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical conduct their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of ethics.

Furthermore, a noble disciple recollects their own generosity: ‘I’m so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’ When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of generosity.

Furthermore, a noble disciple recollects the deities: ‘There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā’s Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’ When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When you’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you’re blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the deities.

When a noble disciple has reached the fruit and understood the instructions this is the kind of meditation they frequently practice.”

SN 1.20: Samiddhi Sutta

So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying himself.

Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, and, standing in the air, addressed him in verse:

“Mendicant, you seek alms before you eat;
you wouldn’t seek alms after eating.
But you should eat first, then seek alms:
don’t let the time pass you by.”

“I actually don’t know the time;
it’s hidden and unseen.
That’s why I seek alms before eating,
so that the time may not pass me by!”

Then that deity landed on the ground and said to Samiddhi, “You’ve gone forth while young, mendicant. You’re black-haired, blessed with youth, in the prime of life, and you’ve never flirted with sensual pleasures. Enjoy human sensual pleasures! Don’t give up what is visible in the present to chase after what takes effect over time.”

“I’m not, good sir; I’m giving up what takes effect over time to chase after what is visible in the present. For the Buddha has said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks. But this teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“But in what way, mendicant, has the Buddha said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks? And how is this teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“I’m junior, good sir, recently gone forth, newly come to this teaching and training. I’m not able to explain this in detail. But the Blessed One, the perfected one, the fully awakened Buddha is staying near Rājagaha in the Hot Springs Monastery. You should go to him and ask about this matter. And you should remember it in line with the Buddha’s answer.”

“It’s not easy for us to approach the Buddha, as he is surrounded by other illustrious deities. If you go to the Buddha and ask him about this matter, we’ll come along and listen to the teaching.”

“Yes, good sir,” Venerable Samiddhi replied. He went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Sir, if that deity spoke the truth, he’ll be close by.”

When he had spoken, that deity said to Samiddhi, “Ask, mendicant, ask! For I have arrived.”

Then the Buddha addressed the deity in verse:

“Sentient beings who perceive the communicable,
become established in the communicable.
Not understanding the communicable,
they fall under the yoke of Death.

But having fully understood the communicable,
they don’t identify as a communicator,

for they have nothing
by which they might be described.
Tell me if you understand, spirit.”

“I don’t understand the detailed meaning of the Buddha’s brief statement. Please teach me this matter so I can understand the detailed meaning.”

“If you think that ‘I’m equal,
special, or worse’, you’ll get into arguments.
Unwavering in the face of the three discriminations,
you’ll have no thought ‘I’m equal or special’.
Tell me if you understand, spirit.”

“I don’t understand the detailed meaning of the Buddha’s brief statement. Please teach me this matter so I can understand the detailed meaning.”

“Judging is given up, conceit rejected;
craving for name and form is cut off right here.
They’ve cut the ties, untroubled, with no need for hope.
Though gods and humans search for them
in this world and the world beyond, they never find them,
not in heaven nor in any abode.

Tell me if you understand, spirit.”

“This is how I understand the detailed meaning of the Buddha’s brief statement:

You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures, mindful and aware,
you shouldn’t keep doing what’s painful and pointless.”

MN 118: Mindfulness of Breathing

So I have heard. At one time the Buddha was staying near Sāvattḥī in the Eastern Monastery, the stilt longhouse of Migāra’s mother, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmogallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

Now at that time the senior mendicants were advising and instructing the junior mendicants. Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty. Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“I am satisfied, mendicants, with this practice. My heart is satisfied with this practice. So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. I will wait here in Sāvattḥī for the Komudi full moon of the fourth month.”

Mendicants from around the country heard about this, and came down to Sāvattḥī to see the Buddha.

And those senior mendicants instructed the junior mendicants even more. Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty. Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Now, at that time it was the sabbath—the Komudi full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“This assembly has no nonsense, mendicants, it’s free of nonsense. It consists purely of the essential core. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Such is this Saṅgha of monks, such is this assembly! Even a small gift to an assembly such as this is fruitful, while giving more is even more fruitful. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is rarely seen in the world. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

For in this Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation ... the four right efforts ... the four bases of psychic power ... the five faculties ... the five powers ... the seven awakening factors ... the noble eightfold path. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on love ... compassion ... rejoicing ... equanimity ... ugliness ... impermanence. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial. Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation. The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out.

When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.' When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.' They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body. They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

They practice breathing in experiencing rapture. They practice breathing out experiencing rapture. They practice breathing in experiencing bliss. They practice breathing out experiencing bliss. They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions. They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

They practice breathing in experiencing the mind. They practice breathing out experiencing the mind. They practice breathing in gladdening the mind. They practice breathing out gladdening the mind. They practice breathing in immersing the mind in samādhi. They practice breathing out immersing the mind in samādhi. They practice breathing in freeing the mind. They practice breathing out freeing the mind.

They practice breathing in observing impermanence. They practice breathing out observing impermanence. They practice breathing in observing fading away. They practice breathing out observing fading away. They practice breathing in observing cessation. They practice breathing out observing cessation. They practice breathing in observing letting go. They practice breathing out observing letting go.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Whenever a mendicant knows that they breathe heavily, or lightly, or experiencing the whole body, or stilling the body's motion—at that time they're meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. For I say that the in-breaths and out-breaths are an aspect of the body. That's why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. ...

Satipaṭṭhāna and Ānāpānasati compared

Satipaṭṭhāna	Ānāpānasati
<p>Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'</p>	<p>When breathing in/out heavily they know: 'I'm breathing in/out heavily.' When breathing in/out lightly they know: 'I'm breathing in/out lightly.' They practice breathing in/out experiencing the whole body. They practice breathing in/out stilling the body's motion.</p>
<p>When they feel a pleasant/painful/neutral feeling, they know that they feel a pleasant/painful/neutral feeling. When they feel a worldly pleasant/painful/neutral feeling, they know that they feel worldly pleasant/painful/neutral feeling. When they feel a spiritual pleasant/painful/neutral feeling, they know that they feel a spiritual pleasant/painful/neutral feeling.</p>	<p>They practice breathing in/out experiencing rapture. They practice breathing in/out experiencing bliss. They practice breathing in/out experiencing these emotions. They practice breathing in/out stilling these emotions.</p>
<p>It's when a mendicant understands mind with desire as with desire, and mind without desire as without. They understand mind with anger as with anger, and mind without anger as without. They understand mind with confusion as with confusion, and mind without confusion as without. They know constricted mind as constricted, and scattered mind as scattered. They know expansive mind as expansive, and unexpansive mind as unexpansive. They know un-supreme mind is as un-supreme, and supreme mind as supreme. They know mind in samādhi as in samādhi, and mind not in samādhi as not in samādhi. They know freed mind as freed, and unfreed mind as unfreed.</p>	<p>They practice breathing in/out experiencing the mind. They practice breathing in/out gladdening the mind. They practice breathing in/out immersing the mind in samādhi. They practice breathing in/out freeing the mind.</p>
<p>It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.</p>	<p>They practice breathing in/out observing impermanence. They practice breathing in/out observing fading away. They practice breathing in/out observing cessation. They practice breathing in/out observing letting go.</p>