

The Gradual training

John Fries and Mary Stone, October 14th, 2014

<i>Name of Practice</i>	<i>AKA</i>	<i>Description</i>
Trust	Faith, Confidence	Trust and confidence in the Buddha and his teachings
Moral Discipline (<i>sīla</i>)	Morality, Virtue	Keeping the precepts
Guarding the Sense Doors	Sense Restraint	Not allowing sights, sounds, smells, etc. (including thoughts) to trigger craving and aversion
Mindfulness & Clear Knowing (<i>sati-sampajañña</i>)	Mindfulness & Clear Comprehension Mindfulness & Full Awareness	Always knowing what you are doing and why
Contentment		Living simply, doing all things in moderation, and not confusing needs with wants
Abandoning the Hindrances		Freeing the mind of the hindrances of sense desire, ill-will, sloth-and-torpor, restlessness-and-remorse, and doubt
Concentration (<i>samādhi</i>)		Attaining the jhanas (i.e., meditative absorptions; deep states of indistractability, clarity, and bliss)
Insight & Awakening	Destruction of the <i>āsavas</i> (i.e., taints, cankers, intoxicants)	Destruction of the <i>āsavas</i> , which are sense desire, becoming, and ignorance

Sutta References:

DN (Long Discourses) 2 Samaññaphala Sutta: The Fruits of Recluseship

MN (Middle Length Discourses) 27 Culahatthipadopama Sutta: The Shorter Discourse on the Simile of the Elephant's Footprint

Trust

On hearing the Dhamma he acquires faith in the Tathagata. 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.

Moral Discipline

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, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse. Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many 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.

Guarding the Sense Doors

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 practices 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 odor with the nose ... On tasting a flavor 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 practices the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty.

Mindfulness and Clear-Knowing

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.

Contentment

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.