

Dhammas as a Frame of Reference

§ 1. “All dhammas are rooted in desire.

“All dhammas come into play through attention.

“All dhammas have contact as their origination.

“All dhammas have feeling as their meeting place.

“All dhammas have concentration as their presiding state.

“All dhammas have mindfulness as their governing principle.

“All dhammas have discernment as their surpassing state.

“All dhammas have release as their heartwood.

“All dhammas gain footing in the deathless.

“All dhammas have unbinding as their final end.” – AN 10:58

§ 2. The Blessed One said: “This is a path going one way only to the purification of beings, to the overcoming of sorrow & lamentation, to the disappearance of pain & distress, to the attainment of the right method, & to the realization of unbinding—in other words, the four establishing of mindfulness. Which four?

“There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world....

“And how does a monk remain focused on mental qualities in & of themselves?

“[1] There is the case where a monk remains focused on mental qualities in & of themselves with reference to the *five hindrances*. And how does a monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns, ‘There is sensual desire present within me.’ Or, there being no sensual desire present within, he discerns, ‘There is no sensual desire present within me.’ He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. [The same formula is repeated for the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of

knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

“[2] And further, the monk remains focused on mental qualities in & of themselves with reference to the *five clinging-aggregates*. And how does a monk remain focused on mental qualities in & of themselves with reference to the five clinging-aggregates? There is the case where a monk (discerns): ‘Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.’

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. ... This is how a monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

“[3] And further, the monk remains focused on mental qualities in & of themselves with reference to the *sixfold internal & external sense media*. And how does a monk remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both. He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. [The same formula is repeated for the remaining sense media: ear, nose, tongue, body, & intellect.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. ... This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

“[4] And further, the monk remains focused on mental qualities in & of themselves with reference to the *seven factors for awakening*. And how does a monk remain focused on mental qualities in & of themselves with reference to the seven factors for awakening? There is the case where, there being mindfulness as a factor for awakening present within, he discerns, ‘Mindfulness as a factor for awakening is present within me.’ Or, there being no mindfulness as a factor for awakening present within, he discerns, ‘Mindfulness as a factor for awakening is not present within me.’ He discerns how there is the arising of unarisen mindfulness as a factor for awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for awakening once it has arisen. [The same formula is repeated for the remaining factors for awakening: analysis of qualities, persistence, rapture, serenity, concentration, & equanimity.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. ... This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening.

“[5] And further, the monk remains focused on mental qualities in & of themselves with reference to the *four noble truths*. And how does a monk remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where he discerns, as it has come to be, that ‘This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress.’

“[a] Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

“And what is *birth*? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of (sense) media of the various beings in this or that group of beings: This is called birth.

“And what is *aging*? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings: This is called aging.

“And what is *death*? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption of the life faculty of the various beings in this or that group of beings: This is called death.

“And what is *sorrow*? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing: This is called sorrow.

“And what is *lamentation*? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing: This is called lamentation.

“And what is *pain*? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact: This is called pain.

“And what is *distress*? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact: This is called distress.

“And what is *despair*? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing: This is called despair.

“And what is the stress of *association with the unbeloved*? There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one’s harm, who wish for

one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

"And what is the stress of *separation from the loved*? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

"And what is the stress of *not getting what is wanted*? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, and may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

"And what are the *five clinging-aggregates* that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

"This is called the noble truth of stress.

"[b] And what is the noble truth of the origination of stress? The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., sensuality-craving, becoming-craving, and non-becoming-craving.

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear.... The nose.... The tongue.... The body.... The intellect....

"Forms.... Sounds.... Aromas.... Tastes.... Tactile sensations.... Ideas....

"Eye-consciousness.... Ear-consciousness.... Nose-consciousness.... Tongue-consciousness.... Body-consciousness.... Intellect-consciousness....

"Eye-contact.... Ear-contact.... Nose-contact.... Tongue-contact.... Body-contact.... Intellect-contact....

"Feeling born of eye-contact.... Feeling born of ear-contact.... Feeling born of nose-contact.... Feeling born of tongue-contact.... Feeling born of body-contact.... Feeling born of intellect-contact....

“Perception of forms.... Perception of sounds.... Perception of aromas....
Perception of tastes.... Perception of tactile sensations.... Perception of ideas....

“Intention for forms.... Intention for sounds.... Intention for aromas....
Intention for tastes.... Intention for tactile sensations.... Intention for ideas....

“Craving for forms.... Craving for sounds.... Craving for aromas.... Craving
for tastes.... Craving for tactile sensations.... Craving for ideas....

“Thought directed at forms.... Thought directed at sounds.... Thought
directed at aromas.... Thought directed at tastes.... Thought directed at tactile
sensations.... Thought directed at ideas....

“Evaluation of forms.... Evaluation of sounds.... Evaluation of aromas....
Evaluation of tastes.... Evaluation of tactile sensations.... Evaluation of ideas is
endearing & alluring in terms of the world. That is where this craving, when
arising, arises. That is where, when dwelling, it dwells.

“This is called the noble truth of the origination of stress.

“[c] And what is the noble truth of the cessation of stress? The remainderless
fading & cessation, renunciation, relinquishment, release, & letting go of that
very craving.

“And where, when being abandoned, is this craving abandoned? And where,
when ceasing, does it cease? Whatever is endearing & alluring in terms of the
world: that is where, when being abandoned, this craving is abandoned. That is
where, when ceasing, it ceases.

“And what is endearing & alluring in terms of the world? The eye is
endearing & alluring in terms of the world. That is where, when being
abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

“The ear.... The nose.... The tongue.... The body.... The intellect....

“Forms.... Sounds.... Aromas.... Tastes.... Tactile sensations.... Ideas....

“Eye-consciousness.... Ear-consciousness.... Nose-consciousness.... Tongue-
consciousness.... Body-consciousness.... Intellect-consciousness....

“Eye-contact.... Ear-contact.... Nose-contact.... Tongue-contact.... Body-
contact.... Intellect-contact....

“Feeling born of eye-contact.... Feeling born of ear-contact.... Feeling born of
nose-contact.... Feeling born of tongue-contact.... Feeling born of body-
contact.... Feeling born of intellect-contact....

“Perception of forms.... Perception of sounds.... Perception of aromas....
Perception of tastes.... Perception of tactile sensations.... Perception of ideas....

“Intention for forms.... Intention for sounds.... Intention for aromas....
Intention for tastes.... Intention for tactile sensations.... Intention for ideas....

“Craving for forms.... Craving for sounds.... Craving for aromas.... Craving
for tastes.... Craving for tactile sensations.... Craving for ideas....

“Thought directed at forms.... Thought directed at sounds.... Thought
directed at aromas.... Thought directed at tastes.... Thought directed at tactile
sensations.... Thought directed at ideas....

“Evaluation of forms.... Evaluation of sounds.... Evaluation of aromas....
Evaluation of tastes.... Evaluation of tactile sensations.... Evaluation of ideas is

endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

“This is called the noble truth of the cessation of stress.

“[d] And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“And what is right view? Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress: This is called right view.

“And what is right resolve? Resolve for renunciation, resolve for non-ill will, resolve for harmlessness: This is called right resolve.

“And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

“And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

“And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood. This is called right livelihood.

“And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called right effort.

“And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called right mindfulness.

“And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ With the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—he enters & remains in the fourth jhāna: purity

of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

“This is called the noble truth of the path of practice leading to the cessation of stress.

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the four noble truths.” — *DN 22*

ARDENT, ALERT, & MINDFUL

§ 3. Ven. Mahā Kassapa: “And how is one ardent? There is the case where a monk, (thinking,) ‘Unarisen evil, unskillful qualities arising in me would lead to what is unbeneficial,’ arouses ardency. (Thinking,) ‘Arisen evil, unskillful qualities not being abandoned in me...’ ... ‘Unarisen skillful qualities not arising in me ...’ ... ‘Arisen skillful qualities ceasing in me would lead to what is unbeneficial,’ he arouses ardency. This is how one is ardent.” — *SN 16:2*

§ 4. “A person without ardency, without compunction, is incapable of self-awakening, incapable of unbinding, incapable of attaining the unsurpassed safety from bondage. A person ardent & compunctious is capable of self-awakening, capable of unbinding, capable of attaining the unsurpassed safety from bondage.” — *Iti 34*

§ 5. “If, while he is walking, there arises in a monk a thought of sensuality, a thought of ill will, or a thought of harmfulness, and he does not quickly abandon, dispel, demolish, or wipe that thought out of existence, then a monk walking with such a lack of ardency & compunction is called continually & continuously lethargic & low in his persistence. [Similarly if he is standing, sitting, or lying down.]

“But if, while he is walking, there arises in a monk a thought of sensuality, a thought of ill will, or a thought of harmfulness, and he quickly abandons, dispels, demolishes, & wipes that thought out of existence, then a monk walking with such ardency & compunction is called continually & continuously resolute, one with persistence aroused. [Similarly if he is standing, sitting, or lying down.]” — *Iti 110*

§ 6. “And how is a monk alert? There is the case where feelings are known to the monk as they arise, known as they become established, known as they

subside. Thoughts are known to him as they arise, known as they become established, known as they subside. Perceptions are known to him as they arise, known as they become established, known as they subside. This is how a monk is alert.” — *SN 47:35*

§ 7. “And how is a monk alert? When going forward & returning, he makes himself alert; when looking toward & looking away... when bending & extending his limbs... when carrying his outer cloak, his upper robe, & his bowl... when eating, drinking, chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself alert. This is how a monk is alert.” — *SN 36:7*

§ 8. “And what is the faculty of mindfulness? There is the case where a monk, a disciple of the noble ones, is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago. He remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the faculty of mindfulness.” — *SN 48:10*

§ 9. “Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, earnestness, mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities.” — *AN 10:51*

§ 10. “Just as the royal frontier fortress has a gatekeeper—wise, competent, intelligent—to keep out those he doesn’t know and to let in those he does, for the protection of those within and to ward off those without; in the same way a disciple of the noble ones is mindful, endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. With mindfulness as his gatekeeper, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity.” — *AN 7:63*

§ 11. “Now what, monks, is noble right concentration with its supports & requisite conditions? Any singleness of mind equipped with these seven factors—right view, right resolve, right speech, right action, right livelihood, right effort, & right mindfulness—is called noble right concentration with its supports & requisite conditions.

“Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one’s right view....

“One makes an effort for the abandoning of wrong view & for entering into right view: This is one’s right effort. One is mindful to abandon wrong view & to enter & remain in right view: This is one’s right mindfulness. Thus these three qualities—right view, right effort, & right mindfulness—run & circle around right view [and each of the remaining path factors from right resolve through right livelihood.]” – *MN 117*

§ 12. “And how is mindfulness the governing principle? The mindfulness that ‘I will make complete any training with regard to good conduct that is not yet complete, or I will protect with discernment any training with regard to good conduct that is complete’ is well-established right within. The mindfulness that ‘I will make complete any training with regard to the basics of the holy life that is not yet complete, or I will protect with discernment any training with regard to the basics of the holy life that is complete’ is well-established right within. The mindfulness that ‘I will scrutinize with discernment any Dhamma that is not yet scrutinized, or I will protect with discernment any Dhamma that has been scrutinized’ is well-established right within. The mindfulness that ‘I will touch through release any Dhamma that is not yet touched, or I will protect with discernment any Dhamma that has been touched’ is well-established right within.” – *AN 4:245*

§ 13. “Now, what is the establishing of mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This called the establishing of mindfulness.

“And what is the development of the establishing of mindfulness? There is the case where a monk remains focused on the phenomenon of origination with regard to the body, remains focused on the phenomenon of passing away with regard to the body, remains focused on the phenomenon of origination & passing away with regard to the body—ardent, alert, & mindful—subduing greed & distress with reference to the world.

“He remains focused on the phenomenon of origination with regard to feelings... with regard to the mind... with regard to mental qualities, remains focused on the phenomenon of passing away with regard to mental qualities, remains focused on the phenomenon of origination & passing away with regard to mental qualities—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the development of the establishing of mindfulness.” — *SN 47:40*

THE SIXFOLD SENSE MEDIA

§ 14. Ven. Sāriputta: “Suppose that a black ox and a white ox were joined with a single collar or yoke. If someone were to say, ‘The black ox is the fetter of the white ox, the white ox is the fetter of the black’—speaking this way, would he be speaking rightly?”

Ven. Mahā Kotṭhita: “No, my friend. The black ox is not the fetter of the white ox, nor is the white ox the fetter of the black. The single collar or yoke by which they are joined: That is the fetter there.”

Ven. Sāriputta: “In the same way, the eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire-passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds.... The nose is not the fetter of aromas.... The tongue is not the fetter of flavors.... The body is not the fetter of tactile sensations.... The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect. Whatever desire-passion arises in dependence on the two of them: That is the fetter there.” — *SN 35:191*

§ 15. “And what is lack of restraint? There is the case where a monk, seeing a form with the eye, is obsessed with pleasing forms, is repelled by unpleasing forms, and remains with body-mindfulness unestablished, with limited awareness. He doesn’t discern, as it has come to be, the awareness-release, the discernment-release where any evil, unskillful mental qualities that have arisen utterly cease without remainder. [Similarly with the other sense media: ear, nose, tongue, body, & intellect.]

“Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he would bind it with a strong rope. Catching a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, and tying a knot in the middle, he would set chase to them.

“Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat. The snake would pull, thinking, ‘I’ll go into the anthill.’ The crocodile would pull, thinking, ‘I’ll go into the water.’ The bird would pull, thinking, ‘I’ll fly up into the air.’ The dog would pull, thinking, ‘I’ll go into the village.’ The hyena would pull, thinking, ‘I’ll go into the charnel ground.’ The monkey would pull, thinking, ‘I’ll go into the forest.’ And when these six animals became internally exhausted, they would submit, they would surrender, they would come under the sway of whichever among them was the strongest. In the same way, when a monk whose mindfulness immersed in the body is undeveloped & unpursued, the eye pulls toward pleasing forms, while unpleasing forms are repellent. The ear pulls toward pleasing sounds.... The nose pulls toward pleasing aromas.... The tongue pulls toward pleasing flavors.... The body pulls toward pleasing tactile sensations.... The intellect pulls toward pleasing ideas, while unpleasing ideas are repellent. This, monks, is lack of restraint.

“And what is restraint? There is the case where a monk, seeing a form with the eye, is not obsessed with pleasing forms, is not repelled by unpleasing forms, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it has come to be, the awareness-release, the discernment-release where all evil, unskillful mental qualities that have arisen utterly cease without remainder. [Similarly with the other sense media.]

“Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope... and tether them to a strong post or stake.

“Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat... And when these six animals became internally exhausted, they would stand, sit, or lie down right there next to the post or stake. In the same way, when a monk whose mindfulness immersed in the body is developed & pursued, the eye doesn't pull toward pleasing forms, and unpleasing forms are not repellent. The ear doesn't pull toward pleasing sounds... the nose doesn't pull toward pleasing aromas... the tongue doesn't pull toward pleasing tastes... the body doesn't pull toward pleasing tactile sensations... the intellect doesn't pull toward pleasing ideas, and unpleasing ideas are not repellent. This, monks, is restraint.

“The ‘strong post or stake’ is a synonym for mindfulness immersed in the body.” — SN 35:206

§ 16. “Suppose, monks, that a large crowd of people comes thronging together, saying, ‘The beauty queen! The beauty queen!’ And suppose that the beauty queen is highly accomplished at singing & dancing, so that an even greater crowd comes thronging, saying, ‘The beauty queen is singing! The beauty queen is dancing!’ Then a man comes along, desiring life & shrinking from death, desiring pleasure & abhorring pain. They say to him, ‘Now look here, mister. You must take this bowl filled to the brim with oil and carry it on your head in between the great crowd & the beauty queen. A man with a raised sword will follow right behind you, and wherever you spill even a drop of oil, right there will he cut off your head.’ Now what do you think, monks? Would that man, not paying attention to the bowl of oil, bring heedlessness outside?”

“No, lord.”

“I've given you this simile to convey a meaning. The meaning is this: The bowl filled to the brim with oil stands for mindfulness immersed in the body.” — SN 47:20

THE FIVE HINDRANCES

§ 17. “Now, what is lack of food for the arising of unarisen *sensual desire*, or for the growth & increase of sensual desire once it has arisen? There is the theme of unattractiveness. To foster appropriate attention to it: This is lack of food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

“And what is lack of food for the arising of unarisen *ill will*, or for the growth & increase of ill will once it has arisen? There is the release of the mind [through good will, compassion, empathetic joy, or equanimity]. To foster appropriate attention to that: This is lack of food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen.

“And what is lack of food for the arising of unarisen *sloth & drowsiness*, or for the growth & increase of sloth & drowsiness once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is lack of food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

“And what is lack of food for the arising of unarisen *restlessness & anxiety*, or for the growth & increase of restlessness & anxiety once it has arisen? There is stillness of awareness. To foster appropriate attention to that: This is lack of food for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

“And what is lack of food for the arising of unarisen *uncertainty*, or for the growth & increase of uncertainty once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is lack of food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen.” — SN 46:51

§ 18. Once the Blessed One was living among the Bhaggas in the Deer Park at Bhesakalā Grove, near Crocodile Haunt. At that time Ven. Mahā Moggallāna [prior to his awakening] sat nodding near the village of Kallavālaputta, in Magadha. The Blessed One saw this with his purified divine eye, surpassing the human, and as soon as he saw this—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Deer Park... appeared right in front of Ven. Mahā Moggallāna, and sat down on a prepared seat. As he was sitting there, the Blessed One said to Ven. Mahā Moggallāna, “Are you nodding, Moggallāna? Are you nodding?”

“Yes, lord.”

“Well then, Moggallāna, whatever perception you have in mind when drowsiness descends on you, don’t attend to that perception, don’t pursue it. It’s possible that by doing this you will shake off your drowsiness.

“But if by doing this you don’t shake off your drowsiness, then recall to your awareness the Dhamma as you have heard & memorized it, re-examine it & ponder it over in your mind....

“But if by doing this you don’t shake off your drowsiness, then repeat aloud in detail the Dhamma as you have heard & memorized it. It’s possible that by doing this you will shake off your drowsiness.

“But if by doing this you don’t shake off your drowsiness, then pull both your earlobes and rub your limbs with your hands....

“But if by doing this you don’t shake off your drowsiness, then get up from your seat and, after washing your eyes out with water, look around in all directions and upward to the major stars & constellations....

“But if by doing this you don’t shake off your drowsiness, then attend to the perception of light, resolve on the perception of daytime, [dwelling] by night as by day, and by day as by night. By means of an awareness thus open & unhampered, develop a brightened mind....

“But if by doing this you don’t shake off your drowsiness, then—percipient of what lies in front & behind—set a distance to meditate walking back & forth, your senses inwardly immersed, your mind not straying outwards....

“But if by doing this you don’t shake off your drowsiness, then—reclining on your right side—take up the lion’s posture, one foot placed on top of the other, mindful, alert, with your mind set on getting up. As soon as you wake up, get up quickly, with the thought, ‘I won’t stay indulging in the pleasure of lying down, the pleasure of reclining, the pleasure of drowsiness.’

“That, Moggallāna, is how should you train yourself.” — AN 7:58

THE SEVEN FACTORS FOR AWAKENING

§ 19. “Now, what is the food for the arising of unarisen *mindfulness* as a factor for awakening, or for the growth & increase of mindfulness... once it has arisen? There are qualities that act as a foothold for mindfulness as a factor for awakening. [According to SN 47:16, these are well-purified virtue & views made straight; according to MN 118, they would include the qualities fostered by the sixteen steps of breath meditation.] To foster appropriate attention to them: This is the food for the arising of unarisen mindfulness as a factor for awakening, or for the growth & increase of mindfulness... once it has arisen.

“And what is the food for the arising of unarisen *analysis of qualities* as a factor for awakening, or for the growth & increase of analysis of qualities... once it has arisen? There are qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is the food for the arising of unarisen analysis of qualities as a factor for awakening, or for the growth & increase of analysis of qualities... once it has arisen.

“And what is the food for the arising of unarisen *persistence* as a factor for awakening, or for the growth & increase of persistence... once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is the food for the arising of unarisen persistence as a factor for awakening, or for the growth & increase of persistence... once it has arisen.

“And what is the food for the arising of unarisen *rapture* as a factor for awakening, or for the growth & increase of rapture... once it has arisen? There are mental qualities that act as a foothold for rapture as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of

un arisen rapture as a factor for awakening, or for the growth & increase of rapture... once it has arisen.

“And what is the food for the arising of un arisen *calm* as a factor for awakening, or for the growth & increase of calm... once it has arisen? There is physical calm & there is mental calm. To foster appropriate attention to them: This is the food for the arising of un arisen calm as a factor for awakening, or for the growth & increase of calm... once it has arisen.

“And what is the food for the arising of un arisen *concentration* as a factor for awakening, or for the growth & increase of concentration... once it has arisen? There are themes for calm, themes for non-distraction [these are the four establishings of mindfulness]. To foster appropriate attention to them: This is the food for the arising of un arisen concentration as a factor for awakening, or for the growth & increase of concentration... once it has arisen.

“And what is the food for the arising of un arisen *equanimity* as a factor for awakening, or for the growth & increase of equanimity... once it has arisen? There are mental qualities that act as a foothold for equanimity as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of un arisen equanimity as a factor for awakening, or for the growth & increase of equanimity... once it has arisen.” — SN 46:51

THE FOUR NOBLE TRUTHS

§ 20. “Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This is the noble truth of stress’... ‘This noble truth of stress is to be comprehended’ ... ‘This noble truth of stress has been comprehended.’ ...

“‘This is the noble truth of the origination of stress’ ... ‘This noble truth of the origination of stress is to be abandoned’ ... ‘This noble truth of the origination of stress has been abandoned.’ ...

“‘This is the noble truth of the cessation of stress’ ... ‘This noble truth of the cessation of stress is to be directly experienced’ ... ‘This noble truth of the cessation of stress has been directly experienced.’ ...

“‘This is the noble truth of the way of practice leading to the cessation of stress’ ... ‘This noble truth of the way of practice leading to the cessation of stress is to be developed’ ... ‘This noble truth of the way of practice leading to the cessation of stress has been developed.’

“And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its people with their contemplatives & brahmans, their royalty & commonfolk. But as soon as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in

the cosmos... Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'" — SN 56:11

THE FIVE AGGREGATES

§ 21. "And why do you call it 'form' [*rūpa*]? Because it is afflicted [*ruppati*], thus it is called 'form.' Afflicted with what? With cold & heat & hunger & thirst, with the touch of flies, mosquitoes, wind, sun, & reptiles....

"And why do you call it 'feeling'? Because it feels, thus it is called 'feeling.' What does it feel? It feels pleasure, it feels pain, it feels neither pleasure nor pain....

"And why do you call it 'perception'? Because it perceives, thus it is called 'perception.' What does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white....

"And why do you call them 'fabrications'? Because they fabricate fabricated things, thus they are called 'fabrications.' What do they fabricate as a fabricated thing? For the sake of form-ness, they fabricate form as a fabricated thing. For the sake of feeling-ness, they fabricate feeling as a fabricated thing. For the sake of perception-hood... For the sake of fabrication-hood... For the sake of consciousness-hood, they fabricate consciousness as a fabricated thing....

"And why do you call it 'consciousness'? Because it cognizes, thus it is called consciousness. What does it cognize? It cognizes sour, it cognizes bitter, it cognizes pungent, it cognizes sweet, it cognizes alkaline, it cognizes non-alkaline, it cognizes salty, it cognizes unsalty." — SN 22:79

§ 22. "Develop concentration, monks. A concentrated monk discerns things as they have come to be. And what does he discern as it has come to be?

"The origination & disappearance of form... of feeling... of perception... of fabrications... of consciousness.

"And what is the origination of form... of feeling... of perception... of fabrications... of consciousness? There is the case where one relishes, welcomes, & remains fastened. To what? One relishes form, welcomes it, & remains fastened to it. While one is relishing form, welcoming it, & remaining fastened to it, delight arises. Any delight in form is clinging. With that clinging as a condition there is becoming. With becoming as a condition there is birth. With birth as a condition then aging-&-death, sorrow, lamentation, pain, distress, & despair all come into play. Thus is the origination of this entire mass of suffering & stress. [Similarly with feeling, perception, fabrications, & consciousness.]

"And what is the disappearance of form... of feeling... of perception... of fabrications... of consciousness? There is the case where one does not relish, welcome or remain fastened. To what? One does not relish form, welcome it, or remain fastened to it. While one is not relishing form, welcoming it, or remaining fastened to it, one's delight in form ceases. From the cessation of that delight, clinging ceases. From the cessation of clinging, becoming ceases. From the cessation of becoming, birth ceases. From the cessation of birth, then aging-&-

death, sorrow, lamentation, pain, distress, & despair all cease. Thus is the cessation of this entire mass of suffering & stress. [Similarly with feeling, perception, fabrications, & consciousness.]” — *SN 22:5*

On one occasion Ven. Sāriputta & Ven. Mahā Koṭṭhita were staying near Bārāṇasi in the Deer Park at Isipatana. Then Ven. Mahā Koṭṭhita, emerging from seclusion in the late afternoon, went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, “Sāriputta my friend, which things should a virtuous monk attend to in an appropriate way?”

“A virtuous monk, Koṭṭhita my friend, should attend in an appropriate way to the five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. Which five? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate. A virtuous monk should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. For it is possible that a virtuous monk, attending in an appropriate way to these five clinging-aggregates as inconstant... not-self, would realize the fruit of stream-entry.” ...

“Then which things should an arahant attend to in an appropriate way?”

“An arahant should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. Although, for an arahant, there is nothing further to do, and nothing to add to what has been done, still these things—when developed & pursued—lead both to a pleasant abiding in the here-&-now and to mindfulness & alertness.” — *SN 22:122*

§ 23. “And what are fabrications? These six groups of intention—intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to tactile sensation, intention with regard to ideas: These are called fabrications. From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications. And just this noble eightfold path is the path of practice leading to the cessation of fabrications.” — *SN 22:56*

§ 24. [Visākha:] “Now, lady, what are fabrications?”

[Sister Dhammadinnā:] “These three fabrications, friend Visākha: bodily fabrications, verbal fabrications, & mental fabrications.”

“But what are bodily fabrications? What are verbal fabrications? What are mental fabrications?”

“In-&-out breaths are bodily fabrications. Directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental fabrications.”

“But why are in-&-out breaths bodily fabrications? Why are directed thought & evaluation verbal fabrications? Why are perceptions & feelings mental fabrications?”

“In-&-out breaths are bodily; these are things tied up with the body. That’s why in-&-out breaths are bodily fabrications. Having first directed one’s thoughts and made an evaluation, one then breaks out into speech. That’s why directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental; these are things tied up with the mind. That’s why perceptions & feelings are mental fabrications.” – MN 44

§ 25. “Now what, monks, is noble right concentration with its supports & requisite conditions? Any singleness of mind equipped with these seven factors—right view, right resolve, right speech, right action, right livelihood, right effort, & right mindfulness—is called noble right concentration with its supports & requisite conditions.

“Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one’s right view....

“One makes an effort for the abandoning of wrong view & for entering into right view: This is one’s right effort. One is mindful to abandon wrong view & to enter & remain in right view: This is one’s right mindfulness. Thus these three qualities—right view, right effort, & right mindfulness—run & circle around right view [and each of the remaining path factors from right resolve through right livelihood.]” – MN 117

§ 26. “Now what, monks, is five-factored noble right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born from seclusion.

“Just as if a dexterous bathman or bathman’s apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would nevertheless not drip; even so, the monk permeates, suffuses and fills this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born from seclusion. This is the first development of the five-factored noble right concentration.

“And further, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought and evaluation—internal assurance. He permeates and pervades, suffuses and fills this very body with the

rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration.

“Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration. This is the second development of the five-factored noble right concentration.

“And further, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third *jhāna*, and of him the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture.

“Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. This is the third development of the five-factored noble right concentration.

“And further, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters and remains in the fourth *jhāna*: purity of equanimity & mindfulness, neither pleasure nor pain. He sits, permeating the body with a pure, bright awareness, so that there is nothing of his entire body unpervaded by pure, bright awareness.

“Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration.

“And further, the monk has his theme of reflection well in hand, well attended to, well-considered, well-tuned [well-penetrated] by means of discernment.

“Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned [well-penetrated] by means of

discernment. This is the fifth development of the five-factored noble right concentration.” – AN 5:28

§ 27. “Suppose that an archer or archer’s apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: ‘This is peace, this is exquisite—the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; unbinding.’

“Staying right there, he reaches the ending of the effluents [*āsava*]. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total ending of the five lower fetters [self-identification views, grasping at habits & practices, uncertainty, sensual passion, and irritation]—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

“I tell you, the ending of the effluents depends on the first jhāna.’ Thus it was said, and in reference to this was it said.

“[Similarly with the remaining jhānas up through the dimension of nothingness.]” – AN 9:36

§ 28. “Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernable, passing away is discernable, alteration [*literally*: otherness] while staying is discernable.

“These are three fabricated characteristics of what is fabricated.

“Now these three are unfabricated characteristics of what is unfabricated. Which three? No arising is discernable, no passing away is discernable, no alteration while staying is discernable.

“These are three unfabricated characteristics of what is unfabricated.” – AN 3:47–48

§ 29. “Whatever is the ending of passion, the ending of aversion, the ending of delusion: That is called—

the unfabricated, the unbent,
the effluent-free,
the true, the beyond,
the subtle, the very-hard-to-see,
the ageless, permanence, the undecaying,

the surfaceless, non-objectification,
 peace, the deathless,
 the exquisite, bliss, rest,
 the ending of craving,
 the amazing, the astounding,
 the secure, security,
 unbinding,
 the unafflicted, dispassion, purity,
 release, the attachment-free,
 the island, shelter, harbor, refuge,
 the ultimate.

“And what is the path going to the unfabricated... the ultimate? The noble eightfold path.

“Thus, monks, I have taught you the unfabricated and the path going to the unfabricated.... I have taught you the ultimate and the path going to the ultimate. Whatever a sympathetic teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don’t be heedless. Don’t later fall into regret. This is our message to you all.” — SN 43
[excerpt]

§ 30. *Upasiva:*

He who has reached the end:

Does he not exist,
 or is he for eternity
 free from dis-ease?

Please, sage, declare this to me

as this dhamma has been known by you.

The Buddha:

One who has reached the end

has no criterion

by which anyone would say that—

for him it doesn’t exist.

When all dhammas are done away with,

all means of speaking

are done away with as well.