AN 3.90 — Dutiya Sikkhā Sutta (The Higher Trainings – Part 2)

English translation by Bhikkhu Candana.

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Text

89. Dutiya Sikkhā Sutta (The Higher Trainings – Part 2) Bhikkhus, these are the three Higher Trainings. What three?

Observing the training in the Higher Virtues; the training in the Higher Mind; and the training in the Higher Wisdom.

And what, Bhikkhus, is the training in the Higher Virtues?

Here, Bhikkhus, the Bhikkhu lives a virtuous life while observing and being restrained by the Pātimokkha, being disciplined and possessing good conduct, aware of the slightest misconduct in himself. And having thus taken on the training rules, he practices the monk’s Code of Discipline. This is called training in the Higher Virtue.

And what, Bhikkhus, is the training in the Higher Mind?

Here, Bhikkhus, by overcoming the obstructive five hindrances, while being secluded from sensual and harmful thoughts, the Bhikkhu enters upon and abides in the first jhāna, which is accompanied by thinking and planning, with joy and pleasure that arise from such seclusion. Later, through the disappearance of both thinking and planning, the Bhikkhu enters upon and abides in the second jhāna, which brings self-confidence and singleness of mind but without thinking and planning, with joy and pleasure born of the collected stability of mind. And with joy increasingly dissipating, he experiences a deepening of equanimity, where he remains mindful and fully aware, while experiencing pleasure and happiness within the body. This is the third jhāna, for which the Noble Ones state:

“Such a one mindfully abides in happiness, with ever-present equanimity.”

Further, by giving up both pleasure and pain, and having already gone beyond joy and anguish, the Bhikkhu remains in the continuous state of purifying mindfulness, with an ever-present sense

of equanimity, as he enters upon and abides in the fourth jhāna, while experiencing neither pleasure nor pain, having now gone beyond both.

This, therefore, is called training in the Higher Mind.

And what, Bhikkhus, is the training in Higher Wisdom?

Here, Bhikkhus, the Bhikkhu knows and sees directly, how suffering comes to be. He knows and sees directly, how suffering is conditioned and the manner in which its origination unfolds and comes to be. He also knows and sees directly, how the very cessation of suffering unfolds and takes place. Furthermore, he knows and sees directly, how the Path of Practice itself, when applied correctly, puts an end to suffering, thereby bringing suffering to its cessation, as it too finally unfolds.

Bhikkhus, this is the training in the Higher Wisdom.

These, Bhikkhus, are therefore the Three Higher Trainings.

‘Strong, resolute, and energized, Maintaining consistent mindfulness, Fully guarded in his sense faculties, He trains himself diligently in Higher Virtue, in Higher Mind, and in Higher Wisdom. Ever-present with his full awareness, Wherever he finds himself, throughout all quarters;

Whether in front of his face or behind him too, Be it above or below, whether by day or by night it may happen to be, His collected stability of heart (samādhi) remains boundlessly available and present, Persistently, always with him, wherever he may be.

One whose conduct and behavior has become thus purified Is known as a Noble Disciple who is genuinely training in this Path of Practice; Truly engaged in living and thus completing the Holy life, And to be known as having gone beyond the Training and reached the very Goal; An Awakened One himself, Son of the Self-Awakened and The Perfectly Enlightened Buddha. And through the ceasing of his consciousness, All craving comes to a full stop and is no more, Experiencing freedom at last from the constant thirst for more, Like an oil lamp that’s suddenly gone out.

That’s how it is, after all, that very moment, When the Heart is finally Liberated and Fully Released.’