AN 3.157–162 — Dutiya Paṭipadā Sutta (Modes of Practice – Part 2)

English translation by Bhikkhu Candana.

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Text

156. Dutiya Paṭipadā Sutta (Modes of Practice – Part 2) Bhikkhus, these are the three methods of practice. What three?

The pleasurable and sensually indulgent method of practice; the scorching method of practice that wastes the person away; and the method that is declared The Practice of the Middle Path.

a. And what, Bhikkhus, is the pleasurable and sensually indulgent method?

Here, Bhikkhus, someone holds on to the wrong view, exclaiming: ‘There is nothing wrong in seeking pleasure or indulging in sensual pleasures,’ as he falls for the bait of sensual pleasures, while seeking their gratification, endlessly.

This, Bhikkhus, is the pleasurable and sensually indulgent method of practice.

b. And what, Bhikkhus, is the scorching method of practice that wastes the person away?

Here, Bhikkhus, someone lives without wearing any clothes, rejecting proper conventions of behavior within society; licks his hands, slurps his food loudly; does not invite nor accept invitations from anyone, neither offering a meal himself, nor accepting what is brought to him. He does not accept a special preparation, or an invitation to a meal. He does not accept a serving of food from a pot, from a cooking vessel, or a stick, or even pushed towards him on a broom. He does not accept food from two individuals who are eating, from a woman bearing a child, from a breast-feeding woman, from a woman living with a man, from a place where she is supported, or from a place where flies and dogs gather. He does not accept fish, meat, intoxicating drinks, brewed drinks and gruel.

Furthermore, he supports himself by going to a single house for food, to two houses, three houses, four houses, five houses, six houses or seven houses. Or he supports himself with what is brought from a single house with one morsel of food, from two houses and two morsels, from three houses and three morsels, from four houses and four morsels, from

five houses and five morsels, from six houses and six morsels, from seven houses and seven morsels. He supports himself by eating once a day, once every two days, once every three days, and as such, up to once every two weeks.

While eating, he takes vegetables, millet, raw rice, dark rice, moss, finely broken rice, rice foam, sesame flour, grass, cow dung, roots and fruits from the forest, and whatever is picked from the ground. He wears robes made of hemp, robes made of coarse cloth interwoven with hemp, robes made of rags, robes made from tree barks or kusa grass, from antelope hide, from strips of

antelope hide, from strips of wood, and from owl's wings. He wears robes made of grass, from blankets made of head hair and blankets made of horse's tail.

He pursues the practice of pulling out his head hair and beard; continuously standing as penance while rejecting seats, or maintaining a squatting position at all times. He tortures himself by wearing thorns and sleeping on a bed of sharp thorns. He continuously practices bathing for an extended period, up to three times per day, as well as in the evenings. Thus, he exposes himself and his body to various kinds of torture.

This, Bhikkhus, is the scorching method of practice that wastes the person away.

c. And what, Bhikkhus, is the method that is declared "The Practice of the Middle Path?"

1. Here, Bhikkhus, the Bhikkhu generates within himself the exceptional fervency so that no evil and damaging qualities may arise in him. To this end, he ardently strives and puts forth dedicated effort, zeal, determination, and unremitting energy, so that evil and damaging qualities do not arise in him.

Similarly, the Bhikkhu generates within himself the exceptional fervency so as to eliminate and totally obliterate any evil or damaging qualities that may have already arisen in him. To this end, he ardently strives and puts forth dedicated effort, zeal, determination, and unremitting energy, so that the evil and damaging qualities that may have already arisen in him are immediately thrown out and given up.

Similarly, the Bhikkhu generates within himself the exceptional fervency so that beneficial and constructive qualities receive their spark and thus arise in him. To this end, he ardently strives and puts forth dedicated effort, zeal, determination, and unremitting energy, so that beneficial and constructive qualities do arise in him.

Similarly, the Bhikkhu generates within himself the exceptional fervency so that the beneficial and constructive qualities that have already arisen in him, continue to grow. To this end, he ardently strives and puts forth dedicated effort, zeal, determination, and unremitting energy so that the beneficial and constructive qualities that have already arisen in him, become further cultivated and continue to develop.

2. Furthermore, Bhikkhus, the Bhikkhu strives by building and cultivating the foundation for success and psychic power by fanning and directing the saṅkhāra of fervent interest for developing in his practice, through the deepening of his samādhi, which grows as a result of being impelled by that fervor, accompanied by active endeavor and the necessary exertion.

Next, Bhikkhus, the Bhikkhu strives by building and cultivating the foundation for success and psychic power by fanning and directing the saṅkhāra for persevering energy, through the deepening of his samādhi, which grows as a result of being impelled by that energy, accompanied by active endeavor and the necessary exertion.

Also, Bhikkhus, the Bhikkhu strives by building and cultivating the foundation for success and psychic power by fanning and directing the saṅkhāra for intuitive awareness, through the deepening of his samādhi, which grows as a result of being impelled by his directed heart, accompanied by active endeavor and the necessary exertion.

Also, Bhikkhus, the Bhikkhu strives by building and cultivating the foundation for success and psychic power by fanning and directing the saṅkhāra for examination, through the deepening of his samādhi, which grows as a result of being impelled by that investigative capacity, accompanied by active endeavor and the necessary exertion.

3. Furthermore, Bhikkhus, the Bhikkhu applies himself by cultivating the spiritual faculty of faith and trust in his heart. He applies himself by cultivating the spiritual faculty of persevering effort. He applies himself by cultivating the spiritual faculty of mindfulness. He applies himself by cultivating the spiritual faculty of collected stability of the heart. He applies himself by cultivating the spiritual faculty of wisdom.

4. Next, Bhikkhus, the Bhikkhu applies himself by cultivating the spiritual power of faith and trust in his heart. He applies himself by cultivating the spiritual power of persevering effort. He applies himself by cultivating the spiritual power of mindfulness. He applies himself by cultivating the spiritual power of collected stability of the heart. He applies himself by cultivating the spiritual power of wisdom.

5. Next, Bhikkhus, the Bhikkhu applies himself by cultivating the Awakening Factor of mindfulness. He applies himself by cultivating the Awakening Factor of investigation of states. He applies himself by cultivating the Awakening Factor of persevering effort. He applies himself by cultivating the Awakening Factor of spiritual joy. He applies himself by cultivating the Awakening Factor of tranquility of mind. He applies himself by cultivating the Awakening Factor of collected stability of the heart. He applies himself by cultivating the Awakening Factor of equanimity.

6. Next, Bhikkhus, the Bhikkhu applies himself by cultivating Right View and Understanding. He applies himself by cultivating Right Thinking and Intentions. He applies himself by cultivating Right Speech in his Communication. He applies himself by cultivating Right Action throughout his behavior. He applies himself by cultivating Right Livelihood. He applies himself by cultivating Right Effort. He applies himself by cultivating Right

Mindfulness. He applies himself by cultivating Right Concentration.

This, therefore, Bhikkhus, is the method that is declared “The Practice of the Middle Path.”

Bhikkhus, these then comprise the three methods of practice.