DN 34 — DN 34 Progressing by Tens | Dasuttara Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/DN/DN34.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

Progressing by Tens

Dasuttara Sutta (DN 34)

Introduction

This sutta is the second of the two long catechisms that conclude the Dīgha Nikāya. It is similar to the preceding one in that it organizes its lists in terms of the number of members they contain, from one to ten, like a miniature Aṅguttara Nikāya. It also contains much of the same material as the preceding sutta, ending with the same list: the ten factors of an arahant’s path. It differs from the preceding sutta in that it further organizes its lists in terms of ten categories:

x dhammas that are very helpful,

x dhammas that should be developed,

x dhammas that should be comprehended,

x dhammas that should be abandoned,

x dhammas that are on the side of decline,

x dhammas that are on the side of distinction,

x dhammas that are hard to penetrate,

x dhammas that should be made to arise,

x dhammas that should be directly known,

x dhammas that should be realized.

Four of these categories are derived from the duties appropriate to the four noble truths: comprehending stress, abandoning its origination, realizing its cessation, and developing the path to its cessation.

Of the remaining categories, five are clearly related to these four: Dhammas that are very helpful, those on the side of distinction, those that should be made to arise, and those that should be directly known come under the duty to develop. Dhammas on the side of decline come under the duty to abandon.

This leaves one category that is somewhat anomalous: dhammas that are hard to penetrate. Unlike the other categories, the dhammas in this category do not all perform similar functions. What they have in common is that they present difficulties: either in being hard to develop, hard to abandon, or hard to realize, or in presenting obstacles to the practice as a whole.

Another anomaly is the final category of lists: dhammas that should be realized. Under the four noble truths, the duty of realization falls solely to the cessation of stress and its synonyms, such as release and dispassion. Here, however, many of the lists included in this category do not restrict themselves to release or cessation, but also include step-by-step practices leading to those attainments. In other words, they include practices that, strictly speaking, belong under the category of dhammas to be developed. Also, two of these lists—the eight emancipations and the nine step-by-step cessations—conclude with the cessation of perception and feeling. Some suttas treat this attainment as a step leading inevitably to the ending of the effluents (AN 9:34; AN 9:38–40); others, such as AN 9:31–33, treat it simply as a concentration attainment. In either case, though, it is an attainment that belongs to the path, and so should be developed rather than realized.

This sutta also differs from the preceding one in that it contains no material from the Vinaya, and there are proportionally fewer lists that do not appear in other suttas.

As is the case with the preceding sutta, this sutta is hard to date. However, unlike that sutta—whose open-ended organization would have allowed succeeding generations to keep adding material to expand it—the tighter organization of this sutta suggests that it was the work of a single generation of compilers, if not a single compiler. Whether the compiler(s) lived in the time of the Buddha or after, there is no way of knowing. But here again we have a sutta that gives an interesting glimpse of what a group of monastics at a time in early Buddhist history saw as the most important of the teachings that a monk should know for his own practice, for the purpose of instructing people at large, and for passing on to succeeding generations.

* * *

I have heard that on one occasion the Blessed One was staying near Campā on the banks of the Gaggarā Lake with a large community of monks, approximately 500 monks in all. There, Ven. Sāriputta addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said,

"I will teach the Dhamma

progressing by tens,

for attaining unbinding,

for putting an end to suffering & stress,

for releasing from all ties.

Ones

"One dhamma, friends, is very helpful. One dhamma should be developed. One dhamma should be comprehended. One dhamma should be abandoned. One dhamma is on the side of decline. One dhamma is on the side of distinction. One dhamma is hard to penetrate. One dhamma should be made to arise. One dhamma should be directly known. One dhamma should be realized.

• "Which one dhamma is very helpful? Heedfulness with regard to skillful qualities: This one dhamma is very helpful.

• "Which one dhamma should be developed? Mindfulness immersed in the body connected with joy1: This one dhamma should be developed.

• “Which one dhamma should be comprehended? Contact accompanied by effluents & subject to clinging: This one dhamma should be comprehended.

• “Which one dhamma should be abandoned? The conceit ‘I am’: This one dhamma should be abandoned.

• “Which one dhamma is on the side of decline? Inappropriate attention: This one dhamma is on the side of decline.

• “Which one dhamma is on the side of distinction? Appropriate attention: This one dhamma is on the side of distinction.

• “Which one dhamma is hard to penetrate? Unmediated concentration of awareness2: This one dhamma is hard to penetrate.

• “Which one dhamma should be made to arise? Knowledge of the unprovoked [or: unprovoked knowledge]3: This one dhamma should be made to arise.

• “Which one dhamma should be directly known? All beings are maintained by nutriment: This one dhamma should be directly known.

• “Which one dhamma should be realized? Unprovoked release of awareness: This one dhamma should be realized.

“These ten dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Twos

“Two dhammas, friends, are very helpful. Two dhammas should be developed. Two dhammas should be comprehended. Two dhammas should be abandoned. Two dhammas are on the side of decline. Two dhammas are on the side of distinction. Two dhammas are hard to penetrate. Two dhammas should be made to arise. Two dhammas should be directly known. Two dhammas should be realized.

• “Which two dhammas are very helpful? Mindfulness & alertness: These two dhammas are very helpful.

• “Which two dhammas should be developed? Tranquility & insight: These two dhammas should be developed.

• “Which two dhammas should be comprehended? Name & form: These two dhammas should be comprehended.

• “Which two dhammas should be abandoned? Ignorance & craving for becoming: These two dhammas should be abandoned.

• “Which two dhammas are on the side of decline? Being hard to instruct & evil friendship: These two dhammas are on the side of decline.

• “Which two dhammas are on the side of distinction? Being easy to instruct & admirable friendship: These two dhammas are on the side of distinction.

• “Which two dhammas are hard to penetrate? The cause & condition for the defilement of beings and the cause & condition for the purification of beings: These two dhammas are hard to penetrate.

• “Which two dhammas should be made to arise? Two knowledges: knowledge of the ending (of the effluents) & knowledge of (their) non-recurrence. These two dhammas should be made to arise.

• “Which two dhammas should be directly known? Two properties: the fabricated property & the unfabricated property.4 These two dhammas should be directly known.

• “Which two dhammas should be realized? Clear knowing & release: These two dhammas should be realized.

“These twenty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Threes

“Three dhammas, friends, are very helpful. Three dhammas should be developed. Three dhammas should be comprehended. Three dhammas should be abandoned. Three dhammas are on the side of decline. Three dhammas are on the side of distinction. Three dhammas are hard to penetrate. Three dhammas should be made to arise. Three dhammas should be directly known. Three dhammas should be realized.

• “Which three dhammas are very helpful? Associating with people of integrity, listening to the True Dhamma, practicing the Dhamma in accordance with the Dhamma: These three dhammas are very helpful.

• “Which three dhammas should be developed? Three concentrations: concentration with directed thought & evaluation, concentration without directed thought & with a modicum of evaluation, concentration without directed thought & evaluation. These three dhammas should be developed.

• “Which three dhammas should be comprehended? Three feelings: a feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These three dhammas should be comprehended.

• “Which three dhammas should be abandoned? Three cravings: craving for sensuality, craving for becoming, craving for non-becoming. These three dhammas should be

abandoned.

• “Which three dhammas are on the side of decline? Three roots of what is unskillful: greed as a root of what is unskillful, aversion as a root of what is unskillful, delusion as a root of what is unskillful. These three dhammas are on the side of decline.

• “Which three dhammas are on the side of distinction? Three roots of what is skillful: lack of greed as a root of what is skillful, lack of aversion as a root of what is skillful, lack of delusion as a root of what is skillful. These three dhammas are on the side of distinction.

• “Which three dhammas are hard to penetrate? Three properties for escape: This is the escape from sensuality: renunciation. This is the escape from form: the formless. As for whatever has come into being, is fabricated, & is dependently co-arisen, the escape from that is cessation. These three dhammas are hard to penetrate.

• “Which three dhammas should be made to arise? Three knowledges: knowledge of the past, knowledge of the future, & knowledge of the present. These three dhammas should be made to arise.

• “Which three dhammas should be directly known? Three properties: the property of sensuality, the property of form, the property of the formless. These three dhammas should be directly known.

• “Which three dhammas should be realized? Three forms of clear knowing: the clear knowing of the knowledge of previous lifetimes, the clear knowing of the knowledge of the passing away & arising of beings, the clear knowing of the knowledge of the ending of the effluents.5 These three dhammas should be realized.

“These thirty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Fours

“Four dhammas, friends, are very helpful. Four dhammas should be developed. Four dhammas should be comprehended. Four dhammas should be abandoned. Four dhammas are on the side of decline. Four dhammas are on the side of distinction. Four dhammas are hard to penetrate. Four dhammas should be made to arise. Four dhammas should be directly known. Four dhammas should be realized.

• “Which four dhammas are very helpful? Four wheels: living in a civilized land, associating with people of integrity, directing oneself rightly, & having done merit in the past. These four dhammas are very helpful.

• “Which four dhammas should be developed? Four establishings of mindfulness: There is the case, friends, 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—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. These four dhammas should be developed.

• “Which four dhammas should be comprehended? Four nutriments: physical food, gross or refined; contact as the second; intellectual intention the third; and consciousness the fourth.6 These four dhammas should be comprehended.

• “Which four dhammas should be abandoned? Four floods: the flood of sensuality, the flood of becoming, the flood of views, the flood of ignorance. These four dhammas should be abandoned.

• “Which four dhammas are on the side of decline? Four yokes: the yoke of sensuality, the yoke of becoming, the yoke of views, the yoke of ignorance. These four dhammas are on the side of decline.

• “Which four dhammas are on the side of distinction? Four unyokings: the unyoking of the yoke of sensuality, the unyoking of the yoke of becoming, the unyoking of the yoke of views, the unyoking of the yoke of ignorance. These four dhammas are on the side of distinction.

• “Which four dhammas are hard to penetrate? Four concentrations: concentration that has a share in decline, concentration that has a share in stability, concentration that has a share in distinction, concentration that has a share in penetration.7 These four dhammas are hard to penetrate.

• “Which four dhammas should be made to arise? Four knowledges: knowledge with regard to the Dhamma, knowledge with regard to inference, knowledge with regard to encompassing (the minds of others), knowledge of conventions. These four dhammas should be made to arise.

• “Which four dhammas should be directly known? Four noble truths: the noble truth of stress, the noble truth of the origination of stress, the noble truth of the cessation of stress, the noble truth of the path of practice leading to the cessation of stress. These four dhammas should be directly known.

• “Which four dhammas should be realized? Four fruits of the contemplative life: the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship. These four dhammas should be realized.

“These forty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Fives

“Five dhammas, friends, are very helpful. Five dhammas should be developed. Five dhammas should be comprehended. Five dhammas should be abandoned. Five dhammas are on the side of decline. Five dhammas are on the side of distinction. Five dhammas are hard to penetrate. Five dhammas should be made to arise. Five dhammas should be directly known. Five dhammas should be realized.

• “Which five dhammas are very helpful? Five factors for exertion: There is the case, friends, where a monk has conviction, is convinced of the Tathāgata’s awakening: ‘Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.’

“He is free from illness & discomfort, endowed with good digestion—not too cold, not too hot, of moderate strength—fit for exertion.

“He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his observant companions in the holy life in line with what he actually is.

“He keeps his persistence aroused for abandoning unskillful qualities & taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

“He is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress.

“These five dhammas are very helpful.

• “Which five dhammas should be developed? Five-factored right concentration: suffusion with rapture, suffusion with pleasure, suffusion with awareness, suffusion with light, the theme of reflection.8 These five dhammas should be developed.

• “Which five dhammas should be comprehended? Five clinging-aggregates: the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, the consciousness clinging-aggregate. These five dhammas should be comprehended.

• “Which five dhammas should be abandoned? Five hindrances: the hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth & drowsiness, the hindrance of restlessness & anxiety, the hindrance of uncertainty. These five dhammas should be abandoned.

• “Which five dhammas are on the side of decline? Five mental blockages: There is the case, friends, where a monk is doubtful, uncertain, indecisive about the Teacher and is not confident in him. When a monk is doubtful, uncertain, indecisive about the Teacher and is not confident in him, then his mind doesn’t tend toward ardency, commitment, perseverance, or exertion. When one’s mind doesn’t tend toward ardency, commitment,

perseverance, or exertion, that is the first mental blockage.

“There is the case where a monk is doubtful, uncertain, indecisive about the Dhamma… about the Saṅgha… about the training…

“There is the case where a monk is angered & unhappy with his fellows in the holy life, his mind rigid & hostile. When a monk is angered & unhappy with his fellows in the holy life, his mind rigid & hostile, then his mind doesn’t tend toward ardency, commitment, perseverance, or exertion. When one’s mind doesn’t tend toward ardency, commitment, perseverance, or exertion, that is the fifth mental blockage.

“These five dhammas are on the side of decline.

• “Which five dhammas are on the side of distinction? Five faculties: the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment. These five dhammas are on the side of distinction.

• “Which five dhammas are hard to penetrate? Five properties leading to escape: There is the case, friends, where the mind of a monk, when attending to sensuality, doesn’t leap up at sensuality, doesn’t grow confident, steadfast, or released in sensuality. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from sensuality, then whatever effluents, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He doesn’t experience that feeling. This is expounded as the escape from sensuality.

“And further, there is the case where the mind of a monk, when attending to ill will, doesn’t leap up at ill will, doesn’t grow confident, steadfast, or released in ill will. But when attending to non-ill will, his mind leaps up at non-ill will, grows confident, steadfast, & released in non-ill will. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from ill will, then whatever effluents, torments, & fevers there are that arise in dependence on ill will, he is released from them. He doesn’t experience that feeling. This is expounded as the escape from ill will.

“And further, there is the case where the mind of a monk, when attending to harmfulness, doesn’t leap up at harmfulness, doesn’t grow confident, steadfast, or released in harmfulness. But when attending to harmlessness, his mind leaps up at harmlessness, grows confident, steadfast, & released in harmlessness. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from harmfulness, then whatever effluents, torments, & fevers there are that arise in dependence on harmfulness, he is released from them. He doesn’t experience that feeling. This is expounded as the escape from harmfulness.

“And further, there is the case where the mind of a monk, when attending to forms, doesn’t leap up at forms, doesn’t grow confident, steadfast, or released in forms. But when

attending to the formless, his mind leaps up at the formless, grows confident, steadfast, & released in the formless. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from forms, then whatever effluents, torments, & fevers there are that arise in dependence on forms, he is released from them. He doesn't experience that feeling. This is expounded as the escape from forms.

"And further, there is the case where the mind of a monk, when attending to self-identification, doesn't leap up at self-identification, doesn't grow confident, steadfast, or released in self-identification. But when attending to the cessation of self-identification, his mind leaps up at the cessation of self-identification, grows confident, steadfast, & released in the cessation of self-identification. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from self-identification, then whatever effluents, torments, & fevers there are that arise in dependence on self-identification, he is released from them. He doesn't experience that feeling. This is expounded as the escape from self-identification.

"These five dhammas are hard to penetrate.

• "Which five dhammas should be made to arise? Right concentration with knowledges: The knowledge arises right within oneself that 'This concentration is blissful in the present & will result in bliss in the future.'

"The knowledge arises right within oneself that 'This concentration is noble & not connected with the baits of the flesh.'

"The knowledge arises right within oneself that 'This concentration is not obtained by base people.'

"The knowledge arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of calm, the attainment of unification, not kept in place by the fabrications of forceful restraint.'

"The knowledge arises right within oneself that 'I enter into this concentration mindfully, & mindfully I emerge from it.'

"These five dhammas should be made to arise.

• "Which five dhammas should be directly known? Five openings to release: "There is the case, friends, where the Teacher or a fellow person leading the holy life teaches the Dhamma to a monk. And in whatever way the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the first opening to release.

“And further, it’s not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk. But the monk teaches the Dhamma to others in detail, as he has heard it, as he has learned it. And in whatever way he teaches the Dhamma to others in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the second opening to release.

“And further, it’s not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it. But he recites the Dhamma in detail, as he has heard it, as he has learned it. In whatever way he recites the Dhamma in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the third opening to release.

“And further, it’s not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it. But in his awareness he directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it; he evaluates it, & mentally examines it. In whatever way he, in his awareness, directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluates it, & mentally examines it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the fourth opening to release.

“And further, it’s not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it; nor does he, in his awareness, direct his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluate it, or mentally examine it. But he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment. In whatever way he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the fifth opening to release.

“These five dhammas should be directly known.

• “Which five dhammas should be realized? Five dhamma aggregates: the aggregate of virtue, the aggregate of concentration, the aggregate of discernment, the aggregate of release, the aggregate of knowledge & vision of release. These five dhammas should be realized.

“These fifty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Sixes

“Six dhammas, friends, are very helpful. Six dhammas should be developed. Six dhammas should be comprehended. Six dhammas should be abandoned. Six dhammas are on the side of decline. Six dhammas are on the side of distinction. Six dhammas are hard to penetrate. Six dhammas should be made to arise. Six dhammas should be directly known. Six dhammas should be realized.

• “Which six dhammas are very helpful? Six conditions conducive to amiability: There is the case, friends, where a monk is set on bodily acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further, the monk is set on verbal acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further, the monk is set on mental acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further, whatever righteous gains the monk may obtain in a righteous way—even if only the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous companions in the holy life. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration—the monk dwells with his virtue in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading

to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further—with reference to the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with his view in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“These six dhammas are very helpful.

• “Which six dhammas should be developed? Six objects of recollection: recollection of the Buddha, recollection of the Dhamma, recollection of the Saṅgha, recollection of virtue, recollection of generosity, recollection of the devas.9 These six dhammas should be developed.

• “Which six dhammas should be comprehended? Six internal sense media: the eye as a sense medium, the ear as a sense medium, the nose as a sense medium, the tongue as a sense medium, the body as a sense medium, the intellect as a sense medium. These six dhammas should be comprehended.

• “Which six dhammas should be abandoned? Six classes of craving: craving for forms, craving for sounds, craving for aromas, craving for flavors, craving for tactile sensations, craving for ideas. These six dhammas should be abandoned.

• “Which six dhammas are on the side of decline? Six types of disrespect: There is the case, friends, where a monk dwells without respect or deference for the Teacher… for the Dhamma… for the Saṅgha… for the training… for heedfulness… for welcoming manners. These six dhammas are on the side of decline.

• “Which six dhammas are on the side of distinction? Six types of respect: There is the case, friends, where a monk dwells with respect & deference for the Teacher… for the Dhamma… for the Saṅgha… for the training… for heedfulness… for welcoming manners. These six dhammas are on the side of distinction.

• “Which six dhammas are hard to penetrate? Six properties that are means of escape: There is the case, friends, where a monk might say, ‘Although goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still ill will keeps overpowering my mind.’ He should be told, ‘Don’t say that. You shouldn’t speak in that way. Don’t misrepresent the Blessed One, for it’s not right to misrepresent the Blessed One, and the Blessed One wouldn’t say that. It’s impossible, there is no way that—when goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—ill will would still keep overpowering the mind. That possibility doesn’t exist, for this is the escape from ill will: goodwill as an awareness-release.’

“And further, there is the case where a monk might say, ‘Although compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still harmfulness keeps overpowering my mind.’ He should be told, ‘Don’t say that. You shouldn’t speak in that way. Don’t misrepresent the Blessed One, for it’s not right to misrepresent the Blessed One, and the Blessed One wouldn’t say that. It’s impossible, there is no way that—when compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—harmfulness would still keep overpowering the mind. That possibility doesn’t exist, for this is the escape from harmfulness: compassion as an awareness-release.’

“And further, there is the case where a monk might say, ‘Although empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still resentment keeps overpowering my mind.’ He should be told, ‘Don’t say that. You shouldn’t speak in that way. Don’t misrepresent the Blessed One, for it’s not right to misrepresent the Blessed One, and the Blessed One wouldn’t say that. It’s impossible, there is no way that—when empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—resentment would still keep overpowering the mind. That possibility doesn’t exist, for this is the escape from resentment: empathetic joy as an awareness-release.’

“And further, there is the case where a monk might say, ‘Although equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still passion keeps overpowering my mind.’ He should be told, ‘Don’t say that. You shouldn’t speak in that way. Don’t misrepresent the Blessed One, for it’s not right to misrepresent the Blessed One, and the Blessed One wouldn’t say that. It’s impossible, there is no way that—when equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—passion would still keep overpowering the mind. That possibility doesn’t exist, for this is the escape from passion: equanimity as an awareness-release.’

“And further, there is the case where a monk might say, ‘Although the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still my consciousness follows the drift of signs.’ He should be told, ‘Don’t say that. You shouldn’t speak in that way. Don’t misrepresent the Blessed One, for it’s not right to misrepresent the Blessed One, and the Blessed One wouldn’t say that. It’s impossible, there is no way that—when the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—consciousness would follow the drift of signs. That possibility doesn’t exist, for this is the escape from all signs: the signless as an awareness-release.’

“And further, there is the case where a monk might say, ‘Although “I am” is gone, and I do not assume that “I am this,” still the arrow of uncertainty & perplexity keeps overpowering

my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when "I am" is gone, and "I am this" is not assumed—the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am".'

"These six dhammas are hard to penetrate.

• "Which six dhammas should be made to arise? Six persevering dwellings: There is the case, friends, where a monk, on seeing a form via the eye, is neither gladdened nor saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, he is neither gladdened nor saddened, but remains equanimous, mindful, & alert. These six dhammas should be made to arise.

• "Which six dhammas should be directly known? Six things that are unsurpassed: unsurpassed vision, unsurpassed hearing, unsurpassed gains, unsurpassed trainings, unsurpassed service, unsurpassed objects of recollection. These six dhammas should be directly known.

• "Which six dhammas should be realized? Six direct knowledges: There is the case, friends, where a monk wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds.

"He hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

"He discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.'

“He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) ‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.’ Thus he recollects his manifold past lives in their modes & details.

“He sees—by means of the divine eye, purified and surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: ‘These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.’ Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

“Through the ending of the effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here-&-now.

“These six dhammas should be realized.

“These sixty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Sevens

“Seven dhammas, friends, are very helpful. Seven dhammas should be developed. Seven dhammas should be comprehended. Seven dhammas should be abandoned. Seven dhammas are on the side of decline. Seven dhammas are on the side of distinction. Seven dhammas are hard to penetrate. Seven dhammas should be made to arise. Seven dhammas should be directly known. Seven dhammas should be realized.

• “Which seven dhammas are very helpful? Seven noble treasures: the treasure of conviction, the treasure of virtue, the treasure of a sense of shame, the treasure of a sense of compunction, the treasure of listening, the treasure of generosity, the treasure of discernment.10 These seven dhammas are very helpful.

• “Which seven dhammas should be developed? Seven factors for awakening: mindfulness as a factor for awakening, analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for awakening, concentration as a factor for awakening, equanimity as a factor for awakening.11 These seven dhammas should be developed.

• “Which seven dhammas should be comprehended? Seven stations of consciousness: Friends, there are beings with multiplicity of body & multiplicity of perception, such as human beings, some devas, & some beings in the lower realms. This is the first station of consciousness.

“There are beings with multiplicity of body & singularity of perception, such as the devas of Brahmā’s retinue generated by the first (jhāna). This is the second station of consciousness.

“There are beings with singularity of body & multiplicity of perception, such as the Radiant Devas. This is the third station of consciousness.

“There are beings with singularity of body & singularity of perception, such as the Beautiful Black Devas. This is the fourth station of consciousness.

“There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) ‘Infinite space,’ arrive at the dimension of the infinitude of space. This is the fifth station of consciousness.

“There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) ‘Infinite consciousness,’ arrive at the dimension of the infinitude of consciousness. This is the sixth station of consciousness.

“There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) ‘There is nothing,’ arrive at the dimension of nothingness. This is the seventh station of consciousness.

“These seven dhammas should be comprehended.

• “Which seven dhammas should be abandoned? Seven obsessions: the obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance. These seven dhammas should be abandoned.

• “Which seven dhammas are on the side of decline? Seven untrue dhammas: There is the case, friends, where a monk is without conviction, without a sense of shame, without compunction, without learning, lazy, one of muddled truth, & undiscerning. These seven dhammas are on the side of decline.

• “Which seven dhammas are on the side of distinction? Seven true dhammas: There is the case, friends, where a monk has conviction, a sense of shame, compunction, learning, and is one of aroused persistence, established mindfulness, & discerning.12 These seven dhammas are on the side of distinction.

• “Which seven dhammas are hard to penetrate? Seven qualities of a person of integrity: There is the case, friends, where a monk is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, & a sense of distinctions among individuals.13 These seven dhammas are hard to penetrate.

• “Which seven dhammas should be made to arise? Seven perceptions: the perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation.14 These seven dhammas should be made to arise.

• “Which seven dhammas should be directly known? Seven grounds for praise: There is the case, friends, where a monk has keen desire to undertake the training & has not discarded his love for undertaking the training in the future. He has keen desire to attend carefully to the Dhamma… to subdue his wants… to find solitude… to arouse persistence… to be mindful & adept… to penetrate (right) view & has not discarded his love for penetrating (right) view in the future. These seven dhammas should be directly known.

• “Which seven dhammas should be realized? Seven strengths of one whose effluents are ended: There is the case, friends, where—for a monk whose effluents are ended—the inconstancy of all fabrications is well seen, as it has come to be, with right discernment. The fact that—for a monk whose effluents are ended—the inconstancy of all fabrications is well seen, as it has come to be, with right discernment is a strength of a monk whose effluents are ended by which he knows, ‘My effluents are ended.’

“And further, for a monk whose effluents are ended, sensuality is well seen, as it has come to be, with right discernment, as being like a pit of burning embers…

“And further, the heart of a monk whose effluents are ended is bent on seclusion, inclines to seclusion, slopes toward seclusion, delights in renunciation, and is entirely done with the things that would act as causes for the effluents….

“And further, for a monk whose effluents are ended, the four establishings of mindfulness are developed, well developed….

“And further, for a monk whose effluents are ended, the five faculties are developed, well developed….

“And further, for a monk whose effluents are ended, the seven factors for awakening are developed, well developed….

“And further, for a monk whose effluents are ended, the noble eightfold path is developed, well developed. The fact that—for a monk whose effluents are ended—the noble eightfold path is developed, well developed, is a strength of a monk whose effluents are ended by which he knows, ‘My effluents are ended.’

“These seven dhammas should be realized.

“These seventy dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Eights

“Eight dhammas, friends, are very helpful. Eight dhammas should be developed. Eight dhammas should be comprehended. Eight dhammas should be abandoned. Eight dhammas are on the side of decline. Eight dhammas are on the side of distinction. Eight dhammas are hard to penetrate. Eight dhammas should be made to arise. Eight dhammas should be directly known. Eight dhammas should be realized.

• “Which eight dhammas are very helpful? Eight causes, eight requisite conditions lead to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired. Which eight?

“There is the case, friends, where a monk lives in apprenticeship to the Teacher or to a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect. This, monks, is the first cause, the first requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

“As he lives in apprenticeship under the Teacher or under a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect, he approaches him at the appropriate times to quiz & cross-question him: ‘What, venerable sir, is the meaning of this statement?’ He [the Teacher or the respectable companion in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in many kinds of perplexing things. This is the second cause, the second requisite condition…

“Having heard the Dhamma, he [the student] achieves a twofold seclusion: seclusion in body & seclusion in mind. This is the third cause, the third requisite condition…

“He is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the fourth cause, the fourth requisite condition…

“He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well penetrated in terms of his views. This is the fifth cause, the fifth requisite condition…

“He keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. This is the sixth cause, the sixth requisite condition…

“When he is in the midst of the Saṅgha he doesn’t talk on & on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence.15 This is the seventh cause, the seventh requisite condition…

“He remains focused on arising & passing away with regard to the five aggregates: ‘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.’ This, monks, is the eighth cause, the eighth requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.16

“These eight dhammas are very helpful.

• “Which eight dhammas should be developed? The noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.17 These eight dhammas should be developed.

• “Which eight dhammas should be comprehended? Eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, pain. These eight dhammas should be comprehended.18

• “Which eight dhammas should be abandoned? Eight forms of wrongness: wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. These eight dhammas should be abandoned.

• “Which eight dhammas are on the side of decline? Eight grounds for laziness: There is the case, friends, where a monk has some work to do. The thought occurs to him: ‘I will have to do this work. But when I have done this work, my body will be tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for laziness.

“Then there is the case where a monk has done some work. The thought occurs to him: ‘I have done some work. Now that I have done work, my body is tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the

reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for laziness.

“Then there is the case where a monk has to go on a journey. The thought occurs to him: ‘I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for laziness.

“Then there is the case where a monk has gone on a journey. The thought occurs to him: ‘I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for laziness.

“Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is tired & unsuitable for work. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for laziness.

“Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is heavy & unsuitable for work—stuffed with beans, as it were. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for laziness.

“Then there is the case where a monk comes down with a slight illness. The thought occurs to him: ‘I have come down with a slight illness. There’s a need to lie down.’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for laziness.

“Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: ‘I have recovered from my illness. It’s not long after my recovery. This body of mine is weak & unsuitable for work. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for laziness.

“These eight dhammas are on the side of decline.

• “Which eight dhammas are on the side of distinction? Eight grounds for the arousal of energy: There is the case, friends, where a monk has some work to do. The thought occurs to him: ‘I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha’s message. Why don’t I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for the arousal of energy.

“Then there is the case where a monk has done some work. The thought occurs to him: ‘I have done some work. While I was doing work, I couldn’t attend to the Buddha’s message. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for the arousal of energy.

“Then there is the case where a monk has to go on a journey. The thought occurs to him: ‘I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha’s message. Why don’t I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for the arousal of energy.

“Then there is the case where a monk has gone on a journey. The thought occurs to him: ‘I have gone on a journey. While I was going on the journey, I couldn’t attend to the Buddha’s message. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for the arousal of energy.

“Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for the arousal of energy.

“Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the

realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for the arousal of energy.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for the arousal of energy.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. Now, there's the possibility that the illness could come back. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for the arousal of energy.

"These eight dhammas are on the side of distinction.

• "Which eight dhammas are hard to penetrate? Eight inopportune, untimely situations for leading the holy life: There is the case, friends, where a Tathāgata appears in the world, worthy & rightly self-awakened. The Dhamma is taught that leads to stilling, to total unbinding, to self-awakening as declared by One Well-gone. But this person is reborn in hell. This is the first inopportune, untimely situation for leading the holy life.

"And further, there is the case where a Tathāgata appears in the world... but this person is reborn in an animal womb... in the realm of the hungry ghosts... in a certain host of long-lived devas... or he is born in a border region among ignorant barbarians where there is no opening for monks, nuns, male lay followers, or female lay followers to go....

"Or he is born in the Middle Country [the middle Ganges Valley] but he has wrong views & skewed vision: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father; there are no spontaneously reborn beings; there are no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' ...

"Or he is born in the Middle Country but he is undiscerning, dull, drooling, incapable of knowing the meaning of what is well-said or ill-said. This is the seventh inopportune, untimely situation for leading the holy life.

"And further, a Tathāgata does not appear in the world, worthy & rightly self-awakened. The Dhamma is not taught that leads to stilling, to total unbinding, to self-awakening as

declared by One Well-gone. This person is born in the Middle Country and is discerning, not dull, not drooling, capable of knowing the meaning of what is well-said or ill-said. This is the eighth inopportune, untimely situation for leading the holy life.19

“These eight dhammas are hard to penetrate.

• “Which eight dhammas should be made to arise? Eight thoughts of a great person: ‘This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated. This Dhamma is for one endowed with discernment, not for one whose discernment is weak. This Dhamma is for one who enjoys non-objectification, who delights in non-objectification, not for one who enjoys & delights in objectification.’20

“These eight dhammas should be made to arise.

• “Which eight dhammas should be directly known? Eight dimensions of (mental) mastery: One percipient of form internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of ‘I know; I see.’ This is the first dimension of (mental) mastery.

“One percipient of form internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of ‘I know; I see.’ This is the second dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of ‘I know; I see.’ This is the third dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of ‘I know; I see.’ This is the fourth dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Just as a flax-flower is blue, blue in its color, blue in its features, blue in its glow, or just as Vārāṇasī muslin, smooth on both sides, is blue, blue in its color, blue in its features, blue in its glow, in the same way one percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Mastering them, he is percipient of ‘I know; I see.’ This is the fifth dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Just as a kaṇṇikāra-flower is yellow,

yellow in its color, yellow in its features, yellow in its glow, or just as Vārāṇasī muslin, smooth on both sides, is yellow, yellow in its color, yellow in its features, yellow in its glow, in the same way one percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Mastering them, he is percipient of 'I know; I see.' This is the sixth dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Just as a bandha-jīvaka-flower is red, red in its color, red in its features, red in its glow, or just as Vārāṇasī muslin, smooth on both sides, is red, red in its color, red in its features, red in its glow, in the same way one percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Mastering them, he is percipient of 'I know; I see.' This is the seventh dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Just as the morning star is white, white in its color, white in its features, white in its glow, or just as Vārāṇasī muslin, smooth on both sides, is white, white in its color, white in its features, white in its glow, in the same way one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Mastering them, he is percipient of 'I know; I see.' This is the eighth dimension of (mental) mastery.

"These eight dhammas should be directly known.

• "Which eight dhammas should be realized? Eight emancipations: Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' one enters & remains in the dimension of the infinitude of space. This is the fourth emancipation.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' one enters & remains in the dimension of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' one enters & remains in the dimension of nothingness. This is the sixth emancipation.

“With the complete transcending of the dimension of nothingness, one enters & remains in the dimension of neither perception nor non-perception. This is the seventh emancipation.

“With the complete transcending of the dimension of neither perception nor non-perception, one enters & remains in the cessation of perception and feeling. This is the eighth emancipation.

“These eight dhammas should be realized.

“These eighty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Nines

“Nine dhammas, friends, are very helpful. Nine dhammas should be developed. Nine dhammas should be comprehended. Nine dhammas should be abandoned. Nine dhammas are on the side of decline. Nine dhammas are on the side of distinction. Nine dhammas are hard to penetrate. Nine dhammas should be made to arise. Nine dhammas should be directly known. Nine dhammas should be realized.

• “Which nine dhammas are very helpful? Nine dhammas rooted in appropriate attention: In one who is appropriately attentive, joy is born. When one is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. When the mind is concentrated, one knows & sees what has come to be. Knowing & seeing what has come to be, one is disenchanted. Disenchanted, one becomes dispassionate. From dispassion, one is released.

“These nine dhammas are very helpful.

• “Which nine dhammas should be developed? Nine factors of exertion for full purity: the purity-of-virtue factor of exertion for full purity, the purity-of-mind [concentration] factor of exertion for full purity, the purity-of-view factor of exertion for full purity, the purity-of-overcoming-doubt factor of exertion for full purity, the purity-of-knowledge-&-vision-of-what-is-&-is-not the-path factor of exertion for full purity, the purity-of-knowledge-&-vision-of-the-way factor of exertion for full purity, the purity-of-knowledge-&-vision factor of exertion for full purity, the purity-of-discernment factor of exertion for full purity, the purity-of-release factor of exertion for full purity.21

“These nine dhammas should be developed.

• “Which nine dhammas should be comprehended? Nine abodes for beings: There are beings with multiplicity of body & multiplicity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first abode for beings.

“There are beings with multiplicity of body & singularity of perception, such as the devas of Brahmā’s retinue generated by the first (jhāna). This is the second abode for beings.

“There are beings with singularity of body & multiplicity of perception, such as the Radiant Devas. This is the third abode for beings.

“There are beings with singularity of body & singularity of perception, such as the Beautiful Black Devas. This is the fourth abode for beings.

“There are beings who are non-percipient, insensitive, such as the Non-percipient-being Devas. This is the fifth abode for beings.

“There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) ‘Infinite space,’ arrive at the dimension of the infinitude of space. This is the sixth abode for beings.

“There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) ‘Infinite consciousness,’ arrive at the dimension of the infinitude of consciousness. This is the seventh abode for beings.

“There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) ‘There is nothing,’ arrive at the dimension of nothingness. This is the eighth abode for beings.

“There are beings who, with the complete transcending of the dimension of nothingness, arrive at the dimension of neither perception nor non-perception. This is the ninth abode for beings.

“These nine dhammas should be comprehended.

• “Which nine dhammas should be abandoned? Nine dhammas rooted in craving: seeking is dependent on craving; acquisition is dependent on seeking;

ascertainment is dependent on acquisition; desire & passion is dependent on ascertainment; attachment is dependent on desire & passion; possessiveness is dependent on attachment; stinginess is dependent on possessiveness; defensiveness is dependent on stinginess; and because of defensiveness, dependent on defensiveness, various evil, unskillful phenomena come into play: the taking up of sticks & knives; conflicts, quarrels, & disputes; accusations, divisive speech, & lies.22

“These nine dhammas should be abandoned.

• “Which nine dhammas are on the side of decline? Nine grounds for hatred: “(Thinking,) ‘He has done me harm,’ one binds hatred. ‘He is doing me harm,’ one binds hatred. ‘He is going to do me harm,’ one binds hatred. ‘He has done harm to people who are dear &

pleasing to me,' one binds hatred. 'He is doing harm to people who are dear & pleasing to me,' one binds hatred. 'He is going to do harm to people who are dear & pleasing to me,' one binds hatred. 'He has aided people who are not dear or pleasing to me,' one binds hatred. 'He is aiding people who are not dear or pleasing to me,' one binds hatred. 'He is going to aid people who are not dear or pleasing to me,' one binds hatred.

"These nine dhammas are on the side of decline.

• "Which nine dhammas are on the side of distinction? Nine ways of subduing hatred: (Thinking,) 'He has done me harm. But what should I expect?' one subdues hatred. 'He is doing me harm. But what should I expect?' one subdues hatred. 'He is going to do me harm. But what should I expect?' one subdues hatred. 'He has done harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred. 'He is doing harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred. 'He is going to do harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred. 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred. 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred. 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

"These nine dhammas are on the side of distinction.

• "Which nine dhammas are hard to penetrate? Nine multiplicities: Dependent on a multiplicity of properties, there arises a multiplicity of contacts. Dependent on a multiplicity of contacts, there arises a multiplicity of feelings. Dependent on a multiplicity of feelings, there arises a multiplicity of perceptions. Dependent on a multiplicity of perceptions, there arises a multiplicity of resolves. Dependent on a multiplicity of resolves, there arises a multiplicity of desires. Dependent on a multiplicity of desires, there arises a multiplicity of fevers. Dependent on a multiplicity of fevers, there arises a multiplicity of searches. Dependent on a multiplicity of searches, there arises a multiplicity of gains.

"These nine dhammas are hard to penetrate.

• "Which nine dhammas should be made to arise? Nine perceptions: the perception of unattractiveness, the perception of death, the perception of loathsomeness in food, the perception of distaste for every world, the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful, the perception of abandoning, the perception of dispassion.23 These nine dhammas should be made to arise.

• "Which nine dhammas should be directly known? Nine step-by-step dwellings: There is the case, friends, 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.

“With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) ‘Infinite space,’ he enters & remains in the dimension of the infinitude of space.

“With the complete transcending of the dimension of the infinitude of space, (perceiving,) ‘Infinite consciousness,’ he enters & remains in the dimension of the infinitude of consciousness.

“With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) ‘There is nothing,’ he enters & remains in the dimension of nothingness.

“With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception.

“With the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling.

“These nine dhammas should be directly known.

• “Which nine dhammas should be realized? Nine step-by-step cessations: When one has attained the first jhāna, the perception of sensuality has ceased. When one has attained the second jhāna, directed thoughts & evaluations [verbal fabrications] have ceased. When one has attained the third jhāna, rapture has ceased. When one has attained the fourth jhāna, in-&-out breaths [bodily fabrications] have ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception & feeling, perceptions & feelings [mental fabrications] have ceased.24

“These nine dhammas should be realized.

“These ninety dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Tens

“Ten dhammas, friends, are very helpful. Ten dhammas should be developed. Ten dhammas should be comprehended. Ten dhammas should be abandoned. Ten dhammas are on the side of decline. Ten dhammas are on the side of distinction. Ten dhammas are hard to penetrate. Ten dhammas should be made to arise. Ten dhammas should be directly known. Ten dhammas should be realized.

• “Which ten dhammas are very helpful? Ten qualities creating a protector: There is the case, friends, where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. And the fact that he is virtuous… seeing danger in the slightest faults is a quality creating a protector.

“And further, the monk has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning and expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well penetrated in terms of his views. And the fact that he has heard much… well penetrated in terms of his views is a quality creating a protector.

“And further, the monk has admirable friends, admirable comrades, admirable companions. And the fact that he has admirable friends, admirable comrades, admirable companions is a quality creating a protector.

“And further, the monk is easy to speak to, endowed with qualities that make him easy to speak to, patient, respectful to instruction. And the fact that he is easy to speak to… respectful to instruction is a quality creating a protector.

“And further, the monk is adept at the various affairs involving his companions in the holy life, is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done. And the fact that he is adept at… doing them or arranging to get them done is a quality creating a protector.

“And further, the monk is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya. And the fact that he is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya is a quality creating a protector.

“And further, the monk keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. And the fact that he keeps his persistence aroused… not

shirking his duties with regard to skillful qualities is a quality creating a protector.

“And further, the monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all. And the fact that he is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all is a quality creating a protector.

“And further, the monk is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done & said a long time ago. And the fact that he is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done & said a long time ago is a quality creating a protector.

“And further, the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. And the fact that the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress is a quality creating a protector.

“These ten dhammas are very helpful.

• “Which ten dhammas should be developed? Ten totality-dimensions: One perceives the earth-totality above, below, all-around: non-dual [advayaṁ], immeasurable. One perceives the water-totality… the fire-totality… the wind-totality… the blue-totality… the yellow-totality… the red-totality… the white-totality… the space-totality… the consciousness-totality above, below, all-around: non-dual, immeasurable. These ten dhammas should be developed.

• “Which ten dhammas should be comprehended? Ten sense media: the sense medium of the eye, the sense medium of forms; the sense medium of the ear, the sense medium of sounds; the sense medium of the nose, the sense medium of aromas; the sense medium of the tongue, the sense medium of flavors; the sense medium of the body, the sense medium of tactile sensations. These ten dhammas should be comprehended.

• “Which ten dhammas should be abandoned? Ten forms of wrongness: wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong release. These ten dhammas should be abandoned.

• “Which ten dhammas are on the side of decline? Ten unskillful courses of action: taking life, taking what is not given, sexual misconduct, telling lies, divisive speech, harsh speech, idle chatter, greed, ill will, wrong view. These ten dhammas are on the side of decline.

• “Which ten dhammas are on the side of distinction? Ten skillful courses of action: refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from telling lies, refraining from divisive speech, refraining from harsh speech, refraining from idle chatter, non-greed, non-ill will, right view.25 These ten dhammas are on the side of distinction.

• “Which ten dhammas are hard to penetrate? Ten noble abodes: There is the case, friends, where a monk has abandoned five factors, is endowed with six, guards one, is supported in four, has shaken off idiosyncratic truths, has thoroughly given up searching, is undisturbed in his resolves, is calmed in his bodily-fabrication, is well released in mind, is well released in discernment.

“And how has a monk abandoned five factors? There is the case where a monk’s sensual desire is abandoned. His ill will… His sloth & torpor… His restlessness & anxiety… His uncertainty is abandoned. This is how a monk has abandoned five factors.

“And how is a monk endowed with six (factors)? There is the case where a monk, on seeing a form via the eye, is neither gladdened nor saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On touching a tactile sensation via the body… On cognizing an idea via the intellect, he is neither gladdened nor saddened, but remains equanimous, mindful, & alert. This is how a monk is endowed with six (factors).

“And how does a monk guard one (factor)? There is the case where a monk is endowed with an awareness guarded by mindfulness. This is how a monk guards one (factor).

“And how is a monk supported in four (ways)? There is the case where a monk, carefully reflecting, associates with one thing, acquiesces to another, avoids another, & subdues another. This is how a monk is supported in four (ways).26

“And how has a monk shaken off idiosyncratic truths [pacceka-sacca]? There is the case where a monk has shaken off the run-of-the-mill idiosyncratic truths of run-of-the-mill contemplatives & brahmans—in other words, ‘The cosmos is eternal,’ ‘The cosmos is not eternal,’ ‘The cosmos is finite,’ ‘The cosmos is infinite,’ ‘The soul & the body are the same,’ ‘The soul is one thing and the body another,’ ‘After death a Tathāgata exists,’ ‘After death a Tathāgata does not exist,’ ‘After death a Tathāgata both does & does not exist,’ ‘After death a Tathāgata neither does nor does not exist.’ All of these he has thrown off, shaken off, renounced, vomited up, let go, abandoned, relinquished. This is how a monk has shaken off idiosyncratic truths.

“And how has a monk thoroughly given up searching? There is the case where a monk has abandoned his search for sensuality, has abandoned his search for becoming, and has allayed his search for a holy life. This is how a monk has thoroughly given up searching.

“And how is a monk undisturbed in his resolves? There is the case where a monk has abandoned his resolve for sensuality… his resolve for ill-will… his resolve for harmfulness. This is how a monk is undisturbed in his resolves.

“And how is a monk calmed in his bodily fabrication? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is how a monk is calmed in his bodily fabrication.

“And how is a monk well released in mind? There is the case where a monk’s mind is released from passion, released from aversion, released from delusion. This is how a monk is well released in mind.

“And how is a monk well released in discernment? There is the case where a monk discerns, ‘Passion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.’ He discerns, ‘Aversion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.’ He discerns, ‘Delusion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.’ This is how a monk is well released in discernment.

“These ten dhammas are hard to penetrate.

• “Which ten dhammas should be made to arise? Ten perceptions: the perception of unattractiveness, the perception of death, the perception of loathsomeness in food, the perception of distaste for every world, the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful, the perception of abandoning, the perception of dispassion, the perception of cessation.27 These ten dhammas should be made to arise.

• “Which ten dhammas should be directly known? Ten grounds for abolishing: In one of right view, wrong view is abolished. The many evil, unskillful qualities that come into play with wrong view as their condition are also abolished, while the many skillful qualities that have right view as their condition go to the culmination of their development. In one of right resolve, wrong resolve is abolished.... In one of right speech, wrong speech is abolished.... In one of right action, wrong action is abolished.... In one of right livelihood, wrong livelihood is abolished.... In one of right effort, wrong effort is abolished.... In one of right mindfulness, wrong mindfulness is abolished.... In one of right concentration, wrong concentration is abolished.... In one of right knowledge, wrong knowledge is abolished.... In one of right release, wrong release is abolished. The many evil, unskillful qualities that come into play with wrong release as their condition are also abolished, while the many skillful qualities that have right release as their condition go to the culmination of their development.

“These ten dhammas should be directly known.

• “Which ten dhammas should be realized? Ten qualities of one beyond training: the right view of one beyond training, the right resolve of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one beyond training, the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, the right release of one beyond training. These ten dhammas should be realized.

“These one hundred dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.”

That is what Ven. Sāriputta said. Gratified, the monks delighted in Ven. Sāriputta’s words.

Notes

1. See SN 16:11, note 6.

2. This concentration, mentioned in Sn 2:1, is apparently equivalent to the concentration that is the fruit of gnosis, mentioned in AN 9:37.

3. Akuppa. This term is sometimes translated as “unshakable,” but it literally means, “unprovoked.” The reference is apparently to the theory of dhātu, or properties underlying physical or psychological events in nature. The physical properties according to this theory are four: earth (solidity), liquid, heat, and wind (motion). Three of them—liquid, heat, & wind—are potentially active. When they are aggravated, agitated, or provoked—the Pali term here, pakuppati, is used also on the psychological level, where it means angered or upset—they act as the underlying cause for natural activity. When the provocation ends, the corresponding activity subsides. (See the description of the physical properties in MN 28.)

A similar theory attributes the irruption of mental states to the provocation of the properties of sensuality, form, or formlessness.

“In dependence on the property of sensuality there occurs the perception of sensuality. In dependence on the perception of sensuality there occurs the resolve for sensuality… the desire for sensuality… the fever for sensuality… the quest for sensuality. Searching for sensuality, monks, an uninstructed run-of-the-mill person conducts himself wrongly through three means: through body, through speech, & through mind.”—SN 14:12

Even unbinding is described as a property (Iti 44). However, there is a crucial difference in how unbinding is attained, in that the unbinding property is not provoked. Any events that depend on the provocation of a property are inherently unstable and inconstant, subject to change when the provocation ends. But because true release is not caused by the provocation of anything, it is not subject to change.

Thus, knowledge of the unprovoked or unprovoked knowledge would be knowledge of unbinding.

4. See AN 3:47–48.

5. See MN 4.

6. See SN 12:63–64.

7. See AN 4:179.

8. See AN 5:28.

9. See AN 3:71.

10. See AN 7:6.

11. See SN 46:52.

12. See MN 53 and AN 7:63.

13. See AN 7:64.

14. See AN 10:60.

15. The second jhāna.

16. See AN 8:2.

17. See SN 45:8.

18. See AN 8:6.

19. These are identical with the nine inopportune, untimely situations for leading the holy life listed in DN 33, omitting one situation: The Tathāgata appears in the world, but one is reborn at that time as an asura.

20. For more detail on the thoughts of a great person, see AN 8:30. For more information on objectification, see the Introduction to MN 18.

21. See MN 24 for a discussion of the first seven of these purities.

22. See DN 15.

23. See AN 10:60.

24. See MN 44.

25. See AN 10:165.

26. For a discussion of the things to be acquiesced to, avoided, and destroyed, see MN 2.

27. See AN 10:60.