

Buddhawajana

Sotāpanna Handbook

Dhamma and Discipline of the Buddha's
Own Words to proclaim Stream Entering
by oneself.



**“Sāriputta, this is said:
‘A stream-enterer (Sotāpanna),
a stream-enterer.’
What now, Sāriputta, is a stream-enterer?”**

*‘One who possesses this Noble Eightfold Path,
venerable sir, is called a stream-enterer:
this venerable one of such a name and clan.’*

**“Good, good, Sāriputta!
One who possesses this Noble Eightfold Path
Is a stream-enterer:
This venerable one of such a name and clan.”**

*The Connected Discourses of the Buddha,
A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi,
The Pali Text Society, Oxford, 2000, p.1793*

Buddhawajana

Vol.02 **Sotāpanna
Handbook**



Buddhawajana Institution

Learning, Practicing, Spreading only the Words of the Tathagata.

Buddhawajana

Vol 2 Sotāpanna Handbook

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Holy Appreciation Note

This book is published for Buddhist practitioners to understand the various aspects of the trained mind of ones who can overcome the coming-and-going in this worldly life cycle and be able to perform a check on the progress of one's practice based on the dhamma principle of the Blessed One without having to depend on judgment of others. This is true to the Blessed One's teaching that "...yourselves, being your own refuge, ... with the Dhamma as your refuge.."

My holy appreciation to the editorial team and all who lend support for their efforts and dedication in completing this book. May the fruits of their efforts to help spreading the words of the Blessed One be a condition for all involved in the publishing of this book -be the editorial team or its readers- to attain the eyes of dhamma in this foreseeable future.

Venerable Ajahn Kukrit Sotthibalo



PREFACE

This book of ‘Buddhawajana - Sotāpanna Handbook’ is published for reason that nowadays there emerge numerous guidelines for evaluating the Arayan Disciples. Most practitioners would adhere to the guidelines as they have been taught. Among the various guidelines, how would a practitioner have the confidence that they are correct guidelines in accordance with the dhamma as taught by the Blessed One?

The Blessed One declared that three kinds of persons rarely revealed in the world. They are

- 1) the Tathagata;
- 2) one able to teach the Tathagata-declared Dhamma-discipline;
- 3) a person grateful and thankful.

This book is, hence, a compilation of the Buddhawajana with reference to guidelines for evaluating the attainment of Stream Entering

(or *Sotāpanna*) by oneself in 51 descriptions (44 descriptions previously published with one additional description based on subsequent research by *Abhiboona Bhikkhu* of Wat Pa Don Hai Sok, and six additional based on research by *Thawaro Bhikkhu* of Watnapahpong.)

It is the objective of the editorial team that ‘Buddhawajana - Sotāpanna Handbook’ shall serve as a proper guideline for Buddhist practitioners in evaluating the attainment of Stream-Entering that is true to the Buddhawajana. As it is said in the Buddha dhamma: that ‘*A noble disciple, if he wishes, could by himself declare of himself... I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.*’

Dhamma Group of Watnapahpong
August 2011

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Sotāpanna Handbook

**Dhamma and Discipline of the Buddha's
Own Words to proclaim Stream Entering
by oneself.**



1

The Mirror of the Stream-Enterer

“Ānanda, I will teach you a Dhamma exposition called **the mirror of the Dhamma**, equipped with which a noble disciple, if he wishes, could by himself declare of himself:

‘I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer; no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.’

“And what, Ānanda, is that Dhamma exposition, **the mirror of the Dhamma**, equipped with which a noble disciple, if he wishes, could by himself declare thus of himself?

“Here, Ānanda, a noble disciple possesses **confirmed confidence in the Buddha...in the**

Dhamma ...in the Saṅgha He possesses the virtues dear to the noble ones, unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration.

“This, Ānanda, is that Dhamma exposition, the mirror of the Dhamma, **equipped with which a noble disciple, if he wishes, could by himself declare of himself.**”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1800

2

Who is a stream-enterer? (First Notation)

“Bhikkhus, a noble disciple who possesses four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

“What four ?”

(1) “Here, bhikkhus, a noble disciple **possesses confirmed confidence in the Buddha** thus: *‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’*”

(2) “He **possesses confirmed confidence in the Dhamma** thus: *‘The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.’*

(3) “He **possesses confirmed confidence in the Saṅgha** thus: *‘The Saṅgha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals- this Saṅgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.’*

(4) “He **possesses the virtues dear to the noble ones** -unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration.”

“A noble disciple, bhikkhus, who possesses these four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1789

3

Who is a stream-enterer? (Second Notation)

“Don’t be afraid, Mahānāma ! Don’t be afraid, Mahānāma ! Your death will not be a bad one, your demise will not be a bad one. A noble disciple who possesses four things slants, slopes, and inclines towards Nibbāna.”

“What four ?”

“Here, Mahānāma,

(1) “A noble disciple **possesses confirmed confidence in the Buddha** thus: *‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’*

(2) “He **possesses confirmed confidence in the Dhamma** thus: *‘The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.’*

(3) “He **possesses confirmed confidence in the Saṅgha** thus: *‘The Saṅgha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals- this Saṅgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.’*

(4) “He **possesses the virtues dear to the noble ones** -unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration.”

“Suppose, Mahānāma, a tree was slanting, sloping, and inclining towards the east. If it was cut down at its foot, in what direction would it fall ?”

‘In whatever direction it was slanting, sloping, and inclining, venerable sir.’

“So too, Mahānāma, a noble disciple who possesses these four things slants, slopes, and inclines towards Nibbāna.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1809

4

A Stream-Enterer who possesses the Noble Eightfold Path.

“Sāriputta, this is said: ‘A Stream-Enterer, a Stream-Enterer.’”

“What now, Sāriputta, is a Stream-Enterer ?”

‘One who possesses this Noble Eightfold Path, venerable sir, is called a Stream-Enterer: this venerable one of such a name and clan.’

“Good, good, Sāriputta ! One who possesses this Noble Eightfold Path is a Stream-Enterer: this venerable one of such a name and clan.”

*The Connected Discourses of the Buddha, A New Translation of the
Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford,
2000, p.1793*

5

How to Proclaim Stream-Winning by Yourself.

“Housefather, **when the fivefold guilty dread is allayed in the Ariyan disciple and he is possessed of the four limbs of Stream-winning, and has well seen and well penetrated the Ariyan Method by insight.**

“**He may, if he so desire, himself proclaim thus of himself:**

‘I am one who has cut off the doom of Purgatory, of rebirth in the womb of an animal, in the realm of ghosts; cut off is the Waste, the Ill-bourn, the Downfall. A Stream-winner am I, one not doomed to the Downfall, assured, bound for enlightenment.’

“Now, housefather, **what is the fivefold guilty dread** that is allayed in him ?

(1) “It is that guilty dread, housefather, which he who **kills begets in this same visible state**, as a result of his killing; it is that guilty dread about the life to come, which he who kills begets; also that mental suffering and dejection which he experiences. By abstaining from killing he begets no guilty dread in this same visible state nor for the life to come; he experiences no mental suffering and dejection. Thus in him who abstains from killing that guilty dread is allayed.

(2) “It is that guilty dread, housefather, which he who **takes what is not given begets in this same visible state**, as a result of his taking what is not given; it is that guilty dread about the life to come, which he who takes what is not given begets; also that mental suffering and dejection which he experiences. By abstaining from taking what is not given he begets no guilty dread in this same visible state nor for the life to come; he experiences no mental suffering and dejection. Thus in him who abstains from taking what is not given that guilty dread is allayed.

(3) It is that guilty dread, housefather, which he who **is a wrongdoer in sexual desires begets in this same visible state**, as a result of his being a wrongdoer in sexual desires; it is that guilty dread about the life to come, which he who is a wrongdoer in sexual desires begets; also that mental suffering and dejection which he experiences. By abstaining from being a wrongdoer in sexual desires he begets no guilty dread in this same visible state nor for the life to come; he experiences no mental suffering and dejection. Thus in him who abstains from being a wrongdoer in sexual desires that guilty dread is allayed.

(4) “It is that guilty dread, housefather, which he who **tells lies begets in this same visible state**, as a result of his telling lies; it is that guilty dread about the life to come, which he who tells lies begets; also that mental suffering and dejection which he experiences. By abstaining from telling lies he begets no guilty dread in this same visible state nor for the life to come; he

experiences no mental suffering and dejection. Thus in him who abstains from telling lies that guilty dread is allayed.

(5) “It is that guilty dread, housefather, which he **who is under the influence of liquor fermented and distilled and so given to negligence**-the guilty dread which, as a result of these things, he begets in this same visible state, also about the life to come, also that mental suffering and dejection-these are not begotten by him who abstains from occasions (or places) for taking liquor fermented and distilled. Thus in him who so abstains that guilty dread is allayed.

“These are the five guilty dreads that are allayed.”

“And of **what four** limbs of stream-winning is he possessed ?”

(1) “Herein, housefather, the Ariyan disciple is possessed of **unwavering confidence in the Enlightened One** thus: *‘That Exalted*

One is arahant, a perfectly enlightened one, perfect in knowledge and practice, a Wellfarer, world-knower, unsurpassed trainer of men who can be trained, Teacher of devas and mankind, a Buddha is the Exalted One.'

(2) "He is possessed of **unwavering confidence in dhamma**, thus: *'Well proclaimed by the Exalted One is dhamma, to be known in this visible state, not limited to time, but of the sort to come and see, that leads onward, to be understood personally by the discerning ones.'*

(3) "He is possessed of **unwavering confidence in the Order**, thus: *'Well faring onward is the Exalted One's order of disciples, straight faring onward, faring onward by the Method, dutifully faring onward; that is, the four pairs of individuals, the eight individual men -that is the Exalted One's order of disciples, one worthy of reverence, worthy of worship, worthy of offerings, worthy of salutations with clasped hands, an unsurpassed field of merit for the world.'*

(4) “He is possessed of **the virtues dear to the Ariyans**, virtues unbroken, whole, unspotted, giving liberty, praised by the discerning ones, virtues untainted, conducing to concentration of mind.

“Of these four limbs of stream-winning he is possessed.”

“And what in him is **the Ariyan Method** that is well seen and well penetrated by insight ?”

“Herein, housefather, the Ariyan disciple thus **reflects: ‘This being, that is. By the arising of this, that arises. This not being, that is not. By the ending of this, that comes to cease.’**”

“That is to say: Because of ignorance, the activities; because of the activities, conscious being; because of conscious being, name-and-shape; because of name-and-shape, the six centres of sense; because of the six centres of sense, contact; because of contact, feeling; because of feeling, craving; because of craving,

grasping; because of grasping, becoming; because of becoming, birth; because of birth, decay-and-death, grief, lamentation and woe, dejection and despair come into being. Thus is the arising of this whole mass of ill.”

“But with the waning and utter ceasing without remainder of ignorance, the ending of the activities; with the ending of the activities, the ending of conscious being; with the ending of conscious being, the ending of name-and-shape; with the ending of name-and-shape, the ending of the six centres of sense; with the ending of the six centres of sense, the ending of contact; with the ending of contact, the ending of feeling; with the ending of feeling, the ending of craving; with the ending of craving, the ending of grasping; with the ending of grasping, the ending of becoming; with the ending of becoming, the ending of birth; with the ending of birth, decay-and-death, grief, lamentation and woe, dejection and despair cease to become.”

“Thus is the ending of this whole mass of ill, and this for him is the Ariyan Method well seen, well penetrated by insight.”

“Now, housefather, since for the Ariyan disciple these five guilty dreads are allayed, and he is possessed of these four limbs of stream-winning, and for him this Ariyan Method is well seen and well penetrated by insight.”

“He, if he so desires, himself may proclaim of himself: *‘Destroyed is Purgatory for me, destroyed is birth in the womb of an animal, destroyed is the realm of ghosts, destroyed is (rebirth in) the Waste, the Ill-bourn, the Downfall, in Purgatory; a stream-winner am I, one not doomed to the Downfall, one assured, bound for enlightenment.’*”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol V (The Book of Tens and Elevens), translated by Woodward, F.L., MA, The Pali Text Society, Oxford, 2003, p.124-126

6

A Stream-Enterer understands the Five Aggregates.

“When, bhikkhus, a noble disciple understands as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging,

“Bhikkhus, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

*The Connected Discourses Of the Buddha : A New Translation
of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society,
Oxford, 2000, p.965*

7**A Stream-Enterer
understands
the Six Faculties.**

“Bhikkhus, there are these six faculties.”

“What six?”

“The eye faculty,
the ear faculty,
the nose faculty,
the tongue faculty,
the body faculty,
the mind faculty.”

“When, bhikkhus, a noble disciple understands as they really are the gratification, the danger, and the escape in the case of these six faculties.

“Then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1678



8

Two Kinds of Stream Entering

A Faith-Follower

“Bhikkhus, the eye is impermanent, changing, becoming otherwise. The ear...The nose ... The tongue ... The body ... The mind is impermanent, changing, becoming otherwise.”

“One who **places faith in these teachings and resolves on them thus** is called a **faith-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings.**

–“He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.”

A Dhamma-Follower

“One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a **Dhamma-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings.**

“He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1004

9

Fruit of Stream Entry

“One who knows and sees these teachings (as cited in ‘Two Kinds of Stream Entering’) thus is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1004.

“Sāriputta!

“This Noble Eightfold Path is the stream; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1793.

10

The Stream-Enterer keeps the laws of morality in full, is moderately given to mental concentration and to striving for insight

“Monks, this recital to be made twice a month amounts to more than one hundred and fifty rules wherein are trained clansmen who are eager for their welfare. Now all these combine together to make these three forms of training.”

“What three ?

- (1) The higher morality,
- (2) The higher thought,
- (3) The higher insight.

Herein are combined one and all of these rules.”

“Now, Monks, in this matter a monk keeps the laws of morality in full, he is moderately given to mental concentration, moderately given to striving for insight.

“Whatever minor, trifling observances he may transgress, he is cleared of them.”

“Why so ?”

“I do not declare him to be rendered unfit because of them, for he strictly observes the rudiments of the holy life, the constituents of the holy life:

“He is stablished in morality, he trains himself in the rules of training by undertaking them. Such an one, by destroying three fetters is a stream-winner, one not doomed to the Downfall; one assured, one bound for enlightenment.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.211-212

11

Three Types of Stream-Enterers Who Destroy The Three Fetters.

“He trains himself in the rules of the training by undertaking them. Such an one, by destroying three fetters, is destined to seven more births at most : seven times more at most he fares and wanders up and down among devas and mankind and then makes an end of ill.”

“Or, such an one again, by destroying three fetters, is reborn in a good family. He fares and wanders up and down in two or three families and then makes an end of ill.”

“Or, such an one again, by destroying three fetters, is a ‘one-seeder’: he just takes one rebirth as a man and then makes an end of ill.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.212

12

**One Who Destroys the Three
Fetters and Gives up Things that
Lead to the Ill Way is a Stream-
Enterer.**

“Monks, **save one give up six things**, he becomes one who cannot realize the achievement of right view.”

“What six?

The wrong view of life’s bundle,

Doubt,

Belief in the adequacy of rule and rite,

Passion,

Hate,

Infatuation,

That lead to the ill way.”

“Verily, monks, **save one give up these**

six, he becomes one who cannot realize the achievement of right view.”

“But by giving up these, one can realize the achievement of right view.”

“What six?

The wrong view of life’s bundle,

Doubt,

Belief in the adequacy of rule and rite,

Passion,

Hate,

Infatuation,

That lead to the ill way.”

“Verily, monks, **one give up** these six, he becomes one who can realize the achievement of right view.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), translated by Hare, E.M. The Pali Text Society, Oxford, 2008, p.305.

13

A Stream-Enterer Understands as They Really are the Origin and the Passing away of the World.

“Bhikkhus, an instructed noble disciple
does not think:

‘When what exists does what come to be?

With the arising of what does what arise?

.....

When what exists does *name-and-form* come to be?

When what exists does *the six sense bases* come
to be?

When what exists does *contact* come to be?

When what exists does *feeling* come to be?

When what exists does *craving* come to be?

When what exists does *clinging* come to be?

When what exists does *existence* come to be?

When what exists does *birth* come to be?

When what exists does *aging-and-death* come to be?’

“Rather, bhikkhus, the instructed noble disciple **has knowledge about this that is independent of others:**

‘When this exists, that comes to be;
with the arising of this, that arises.

When there is consciousness, name-and-form comes to be.

When there is name-and-form, the six sense bases come to be.

When there is the six sense bases, contact comes to be.

When there is contact, feeling comes to be.

When there is feeling, craving comes to be.

When there is craving, clinging comes to be.

When there is clinging, existence comes to be.

When there is existence, birth comes to be.

When there is birth, aging-and-death comes to be.’

“He understands thus: **‘In such a way the world originates.’”**

“Bhikkhus, an instructed noble disciple **does not think:**

‘When what does not exist does what not come to be?

With the cessation of what does what cease?

When what does not exist does name-and-form not come to be?

When what does not exist do the six sense bases not come to be?

When what does not exist does contact not come to be?

When what does not exist does feeling not come to be?

When what does not exist does craving not come to be?

When what does not exist does clinging not come to be?

When what does not exist does existence not come to be?

When what does not exist does birth not come to be?

When what does not exist does aging-and-death not come to be?’

“Rather, bhikkhus, the instructed noble disciple **has knowledge about this that is independent of others:**

‘When this does not exist, that does not come to be;
With the cessation of this, that ceases.

When there is no consciousness, name-and-form does not come to be.

When there is no name-and-form, the six sense bases do not come to be.

When there is no the six sense bases, contact does not come to be.

When there is no contact, feeling does not come to be.

When there is no feeling, craving does not come to be.

When there is no craving, clinging does not come to be.

When there is no clinging, existence does not come to be.

When there is no existence, birth does not come to be.

When there is no birth, aging-and-death does not come to be.’

He understands thus: **‘In such a way the world ceases.’**

“Bhikkhus, when a noble disciple thus understands as they really are the origin and the passing away of the world, he is then called: ‘A noble disciple Who is accomplished in view, (Who is) accomplished in vision, Who has arrived at this true Dhamma, Who sees this true Dhamma, Who possesses a trainee’s knowledge, (Who possesses) A trainee’s true knowledge, Who has entered the stream of the Dhamma, A noble one with penetrative wisdom, One who stands squarely before the door to the Deathless.’”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p. 585-586.



14

A Stream-Enterer Understands Condition, the Origin, the Cessation and the Way Leading to the Cessation of Condition.

(First Notation)

“Bhikkhus,

With ignorance as condition, volitional formations [come to be];

With volitional formations as condition, consciousness.

With consciousness as condition, name-and-form.

With name-and-form as condition, the six sense bases.

With the six sense bases as condition, contact.

With contact as condition, feeling

With feeling as condition, craving

With craving as condition, clinging

With clinging as condition, existence

With existence as condition, birth

With birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.”

“And what, bhikkhus, is **aging-and-death?**”

“The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: **this is called aging.** The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: **this is called death.** Thus this aging and this death **are together called aging-and-death.**

“With the arising of birth there is the **arising of aging-and-death.** With the cessation

of birth there is the **cessation of aging-and-death**. Just this Noble Eightfold Path **is the way leading to the cessation** of aging-and-death; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **birth**?”

“The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the sense bases. **This is called birth.**

“With the arising of existence there is the **arising** of birth. With the cessation of existence there is the **cessation of birth**. This Noble Eightfold Path **is the way leading to the cessation** of birth; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **existence**?”

“There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.

“With the arising of clinging there is the **arising** of existence. With the cessation of clinging there is the **cessation of existence**. This Noble Eightfold Path is **the way leading to the cessation** of existence; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **clinging**?”

“There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. **This is called clinging.**

“With the arising of craving there is the **arising** of clinging. With the cessation of craving there is the **cessation of clinging**. This Noble Eightfold Path is **the way leading to the cessation** of clinging; that is, right view,

right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **craving**?”

“There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. **This is called craving.**

“With the arising of feeling there is the **arising** of craving. With the cessation of feeling there is the **cessation of craving**. This Noble Eightfold Path is **the way leading to the cessation** of craving; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **feeling**?”

“There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling

born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. **This is called feeling.**

“With the arising of contact there is the *arising* of feeling. With the cessation of contact there is the **cessation of feeling**. This Noble Eightfold Path is **the way leading to the cessation** of feeling; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **contact**?”

“There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. **This is called contact.**

“With the arising of the six sense bases there is the **arising** of contact. With the cessation of the six sense bases there is the **cessation of contact**. This Noble Eightfold Path is **the way leading to the cessation** of contact; that is, right

view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, are the **six sense bases?**”

“The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. **These are called the six sense bases.**

“With the arising of name-and-form there is the **arising** of the six sense bases. With the cessation of name-and-form there is the **cessation of the six sense bases**. This Noble Eightfold Path is **the way leading to the cessation** of the six sense bases; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **name-and-form?**”

“Feeling, perception, volition, contact, attention: this is called **name**. The four great elements and the form derived from the four

great elements: this is called **form**. Thus this name and this form **are together called name-and-form**.

“With the arising of consciousness there is the **arising** of name-and-form. With the cessation of consciousness there is the **cessation of name-and-form**. This Noble Eightfold Path is **the way leading to the cessation** of name-and-form; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **consciousness**?”

“There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. **This is called consciousness**.

“With the arising of volitional formations there is the **arising** of consciousness. With the cessation of volitional formations there is the **cessation of consciousness**. This Noble

Eightfold Path is **the way leading to the cessation** of consciousness; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, are **volitional formations?**”

“There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. **These are called the volitional formations.**

“With the arising of ignorance there is the **arising** of volitional formations. With the cessation of ignorance there is the **cessation of volitional formations.** Just this Noble Eightfold Path is **the way leading to the cessation** of volitional formations; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“When, bhikkhus, **a noble disciple thus understands the condition**; thus understands the origin of the condition; thus understands the cessation of the condition; thus understands the way leading to the cessation of the condition, he is then called: **A noble disciple**
Who is accomplished in view,
(Who is) accomplished in vision,
Who has arrived at this true Dhamma,
Who sees this true Dhamma,
Who possesses a trainee’s knowledge,
(Who possesses) a trainee’s true knowledge,
Who has entered the stream of the Dhamma,
A noble one with penetrative wisdom,
One who stands squarely before the door to the Deathless.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.563-564

15

A Stream-Enterer Understands Condition; the Origin, the Cessation and the Way Leading to the Cessation of Condition.

(Second Notation)

“Herein, bhikkhus, a bhikkhu understands **aging-and-death**, its origin, its cessation, and the way leading to its cessation.

“He understands **birth**, its origin, its cessation, and the way leading to its cessation.

“He understands **existence**, its origin, its cessation, and the way leading to its cessation.

“He understands **clinging**, its origin, its cessation, and the way leading to its cessation.

“He understands **craving**, its origin, its cessation, and the way leading to its cessation.

“He understands **feeling**, its origin, its cessation, and the way leading to its cessation.

“He understands **contact**, its origin, its cessation, and the way leading to its cessation.

“He understands **the six sense bases**, its origin, its cessation, and the way leading to its cessation.

“He understands **name-and-form**, its origin, its cessation, and the way leading to its cessation.

“He understands **consciousness**, its origin, its cessation, and the way leading to its cessation.

“He understands **volitional formations**, their origin, their cessation, and the way leading to their cessation.”

“And what, bhikkhus, is **aging-and-death?**”

“The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: **this is called aging.** The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: **this is called death.** Thus this aging and this death **are together called aging-and-death.**

“With the arising of birth there is the arising of aging-and-death. With the cessation of birth there is the cessation of aging-and-death. Just this Noble Eightfold Path is the way leading to the cessation of aging-and-death; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **birth**?”

“The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the sense bases. **This is called birth.**”

“With the arising of existence there is the arising of birth. With the cessation of existence there is the cessation of birth. This Noble Eightfold Path is the way leading to the cessation of birth; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **existence**?”

“There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. **This is called existence.**”

“With the arising of clinging there is

the arising of existence. With the cessation of clinging there is the cessation of existence. This Noble Eightfold Path is the way leading to the cessation of existence; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **clinging**?”

“There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. **This is called clinging.**

“With the arising of craving there is the arising of clinging. With the cessation of craving there is the cessation of clinging. This Noble Eightfold Path is the way leading to the cessation of clinging; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **craving**?”

“There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. **This is called craving.**

“With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. This Noble Eightfold Path is the way leading to the cessation of craving; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **feeling?**”

“There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. **This is called feeling.**

“With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **contact**?”

“There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. **This is called contact.**

“With the arising of the six sense bases there is the arising of contact. With the cessation of the six sense bases there is the cessation of contact. This Noble Eightfold Path is the way leading to the cessation of contact; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, are the **six sense bases?**”

“The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. **These are called the six sense bases.**

“With the arising of name-and-form there is the arising of the six sense bases. With the cessation of name-and-form there is the cessation of the six sense bases. This Noble Eightfold Path is the way leading to the cessation of the six sense bases; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **name-and-form?**”

“Feeling, perception, volition, contact, attention: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this

name and this form are **together called name-and-form.**

“With the arising of consciousness there is the arising of name-and-form. With the cessation of consciousness there is the cessation of name-and-form. This Noble Eightfold Path is the way leading to the cessation of name-and-form; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **consciousness?**”

“There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. **This is called consciousness.**

“With the arising of volitional formations there is the arising of consciousness. With the cessation of volitional formations there is the cessation of consciousness. This Noble Eightfold

Path is the way leading to the cessation of consciousness; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, are **volitional formations?**”

“There are these three kinds of **volitional formations**: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. **These are called the volitional formations.**

“With the arising of ignorance there is the arising of volitional formations. With the cessation of ignorance there is the cessation of volitional formations. Just this Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“When, bhikkhus, a bhikkhu thus understands **aging-and-death**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **birth**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **existence**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **clinging**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **craving**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **feeling**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **contact**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **the six sense bases**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **name-and-form**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **consciousness**, its origin, its cessation, and the way leading to its cessation;

“When he thus understands **volitional formations**, their origin, their cessation, and the way leading to their cessation,

“Monks, he is then called: **A noble disciple**

**Who is accomplished in view,
 (Who is) accomplished in vision,
 Who has arrived at this true Dhamma,
 Who sees this true Dhamma,
 Who possesses a trainee’s knowledge,
 (Who possesses) a trainee’s true knowledge,
 Who has entered the stream of the Dhamma,
 A noble one with penetrative wisdom,
 One who stands squarely before the door to
 the Deathless.”**

*The Connected Discourses Of the Buddha : A New Translation of the
 Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society,
 Oxford, 2000, p.564*



16

The Forty-Four Cases of Knowledge.

“Bhikkhus, I will teach you **forty-four cases** of knowledge. Listen to that and attend closely, I will speak.”

‘*Yes, venerable sir,*’ those bhikkhus replied.

The Blessed One said this:

“Bhikkhus, what **are the forty-four cases** of knowledge?”

(Group 1)

1. Knowledge of **aging-and-death**,
2. Knowledge of its origin,
3. Knowledge of its cessation,

4. Knowledge of the way leading to its cessation.

(Group 2)

1. Knowledge of **birth**,

2. Knowledge of its origin,

3. Knowledge of its cessation,

4. Knowledge of the way leading to its cessation.

(Group 3)

1. Knowledge of **existence**,

2. Knowledge of its origin,

3. Knowledge of its cessation,

4. Knowledge of the way leading to its cessation.

(Group 4)

1. Knowledge of **clinging**,
2. Knowledge of its origin,
3. Knowledge of its cessation,
4. Knowledge of the way leading to its cessation.

(Group 5)

1. Knowledge of **craving**,
2. Knowledge of its origin,
3. Knowledge of its cessation,
4. Knowledge of the way leading to its cessation.

(Group 6)

1. Knowledge of **feeling**,
2. Knowledge of its origin,

3. Knowledge of its cessation,
4. Knowledge of the way leading to its cessation.

(Group 7)

1. Knowledge of **contact**,
2. Knowledge of its origin,
3. Knowledge of its cessation,
4. Knowledge of the way leading to its cessation.

(Group 8)

1. Knowledge of **the six sense bases**,
2. Knowledge of its origin,
3. Knowledge of its cessation,
4. Knowledge of the way leading to its cessation.

(Group 9)

1. Knowledge of **name-and-form**
2. Knowledge of its origin,
3. Knowledge of its cessation,
4. Knowledge of the way leading to its cessation.

(Group 10)

1. Knowledge of **consciousness**
2. Knowledge of its origin,
3. Knowledge of its cessation,
4. Knowledge of the way leading to its cessation.

(Group 11)

1. Knowledge of **volitional formations,**
2. Knowledge of their origin,

3. knowledge of their cessation,

4. knowledge of the way leading to their cessation.

“These, bhikkhus, are the forty-four cases of knowledge.”

“And what, bhikkhus, is aging-and-death?”

The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: **this is called aging**. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: **this is called death**. Thus this aging and this death **are together called aging-and-death**.

“With the arising of birth there is the arising of aging-and-death. With the cessation of birth there is the cessation of aging-and-death. This Noble Eightfold Path is the way leading to the cessation of aging-and-death; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“When, bhikkhus, a noble disciple thus **understands aging-and-death**, its origin, its cessation, and the way leading to its cessation, this is his **knowledge of the principle**. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the **method to the past and to the future** thus: ‘Whatever ascetics and brahmins in the past directly knew aging-and-death, its origin, its cessation, and the way leading to its cessation, all these directly knew it in the very same way that I do now. Whatever ascetics and brahmins

in the future will directly know aging-and-death, its origin, its cessation, and the way leading to its cessation, all these will directly know it in the very same way that I do now.’ This is his **knowledge of entailment.**

“When, bhikkhus, **a noble disciple has purified and cleansed these two kinds of knowledge-knowledge of the principle and knowledge of entailment**-he is then called **A noble disciple:**

Who is accomplished in view,

(Who is) accomplished in vision,

Who has arrived at this true Dhamma,

Who sees this true Dhamma,

Who possesses a trainee’s knowledge,

(Who possesses) a trainee’s true knowledge,

Who has entered the stream of the Dhamma,

**A noble one with penetrative wisdom,
One who stands squarely before the door to
the Deathless.”**

“And what, bhikkhus, is **birth**?”

“The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the sense bases. **This is called birth.**

“With the arising of **existence** there is the arising of **birth**. With the cessation of **existence** there is the cessation of **birth**. This Noble Eightfold Path is the way leading to the cessation of **birth**; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“When, bhikkhus, a noble disciple thus **understands birth**, its origin, its cessation,

and the way leading to its cessation, this is his **knowledge of the principle**. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the **method to the past and to the future** thus: ‘Whatever ascetics and brahmins in the past directly knew birth, its origin, its cessation, and the way leading to its cessation, all these directly knew it in the very same way that I do now. Whatever ascetics and brahmins in the future will directly know birth, its origin, its cessation, and the way leading to its cessation, all these will directly know it in the very same way that I do now.’ This is his **knowledge of entailment**.

“When, bhikkhus, **a noble disciple has purified and cleansed these two kinds of knowledge-knowledge of the principle and knowledge of entailment**-he is then called **A noble disciple**:

**Who is accomplished in view,
 (Who is) accomplished in vision,
 Who has arrived at this true Dhamma,
 Who sees this true Dhamma,
 Who possesses a trainee's knowledge,
 (Who possesses) a trainee's true knowledge,
 Who has entered the stream of the Dhamma,
 A noble one with penetrative wisdom,
 One who stands squarely before the door to
 the Deathless.”**

“And what, bhikkhus, is **existence?.....**”

“And what, bhikkhus, is **clinging?.....**”

“And what, bhikkhus, is **craving?.....**”

“And what, bhikkhus, is **feeling?.....**”

“And what, bhikkhus, is **contact?.....**”

“And what, bhikkhus, are the **six sense bases?.....**”

“And what, bhikkhus, is **name-and-form?.....**”

“And what, bhikkhus, is **consciousness?.....**”

(Discourses for Existence, Clinging, Craving, Feeling, Contact, The six sense bases, Name-and-form and Consciousness are identical with the discourses for Aging-and-death and Birth except for the subject title.)

“And what, bhikkhus, are **the volitional formations?**”

“There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. **These are called the volitional formations.**

“With the arising of volitional formations there is the arising of ignorance. With the cessation of volitional formations there is the cessation of ignorance. This Noble Eightfold Path is the way leading to the cessation of **volitional formations**; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“When, bhikkhus, a noble disciple thus **understands volitional formations**, their origin, their cessation, and the way leading to their cessation, this is his **knowledge of the principle**. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the method to **the past and to the future** thus: ‘Whatever ascetics and brahmins in the past directly knew volitional formations, its origin, its cessation, and the way leading to its cessation, all these directly knew it in the very same way that I do now. Whatever ascetics and brahmins in the future will directly know

volitional formations, its origin, its cessation, and the way leading to its cessation, all these will directly know it in the very same way that I do now.’ This is his **knowledge of entailment**.

“When, bhikkhus, **a noble disciple has purified and cleansed these two kinds of knowledge-knowledge of the principle and knowledge of entailment**-he is then called **A noble disciple**:

Who is accomplished in view,

(Who is) accomplished in vision,

Who has arrived at this true Dhamma,

Who sees this true Dhamma,

Who possesses a trainee’s knowledge,

(Who possesses) a trainee’s true knowledge,

Who has entered the stream of the Dhamma,

**A noble one with penetrative wisdom,
One who stands squarely before the door to
the Deathless.”**

*The Connected Discourses Of the Buddha : A New Translation of the
Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society,
Oxford, 2000, p.571-572*



17

The Seventy-Seven Cases of Knowledge.

“Bhikkhus,
I will teach you **seventy-seven** cases
of knowledge.
Listen to that and attend closely,
I will speak.”

‘Yes, venerable sir’,
those bhikkhus replied.

The Blessed One said this:

“Bhikkhus,
what are the **seventy-seven cases**
of knowledge?”

(Group 1)

1. The knowledge: **Aging-and-death has birth as its condition:**
2. The knowledge: When there is no birth, there is no aging-and-death:
3. The knowledge: **In the past too** aging-and-death had birth as its condition.
4. The knowledge: In the past too, had there been no birth, there would have been no aging-and-death.
5. The knowledge: **In the future too** aging-and-death will have birth as its condition.
6. The knowledge: In the future too, should there be no birth, there will be no aging-and-death.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 2)

1. The knowledge: **Birth has existence** as its condition.
2. The knowledge: When there is no existence, there is no birth.
3. The knowledge: **In the past too** birth had existence as its condition.
4. The knowledge: In the past too, had there been no existence, there would have been no birth.
5. The knowledge: **In the future too** birth will have existence as its condition.
6. The knowledge: In the future too, should there be no existence, there will be no birth.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 3)

1. The knowledge: **Existence has clinging** as its condition.
2. The knowledge: When there is no clinging, there is no existence.
3. The knowledge: **In the past too** existence had clinging as its condition.
4. The knowledge: In the past too, had there been no clinging, there would have been no existence.
5. The knowledge: **In the future too** existence will have clinging as its condition.
6. The knowledge: In the future too, should there be no clinging, there will be no existence.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 4)

1. The knowledge: **Clinging has craving** as its condition.
2. The knowledge: When there is no craving, there is no clinging.
3. The knowledge: **In the past too** clinging had craving as its condition.
4. The knowledge: In the past too, had there been no craving, there would have been no clinging.
5. The knowledge: **In the future too** clinging will have craving as its condition.
6. The knowledge: In the future too, should there be no craving, there will be no clinging.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 5)

1. The knowledge: **Craving has feeling** as its condition.
2. The knowledge: When there is no feeling, there is no craving.
3. The knowledge: **In the past too** craving had feeling as its condition.
4. The knowledge: In the past too, had there been no feeling, there would have been no craving.
5. The knowledge: **In the future too** craving will have feeling as its condition.
6. The knowledge: In the future too, should there be no feeling, there will be no craving.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 6)

1. The knowledge: **Feeling has contact** as its condition.
2. The knowledge: When there is no contact, there is no feeling.
3. The knowledge: **In the past too** feeling had contact as its condition.
4. The knowledge: In the past too, had there been no contact, there would have been no feeling.
5. The knowledge: **In the future too** feeling will have contact as its condition.
6. The knowledge: In the future too, should there be no contact, there will be no feeling.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 7)

1. The knowledge: **Contact has the six sense bases** as its condition.
2. The knowledge: When there is no the six sense bases, there is no contact.
3. The knowledge: **In the past too** contact had the six sense bases as its condition.
4. The knowledge: In the past too, had there been no the six sense bases, there would have been no contact.
5. The knowledge: In the future too contact will have the six sense bases as its condition.
6. The knowledge: **In the future too**, should there be no the six sense bases, there will be no contact.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 8)

1. The knowledge: **The six sense bases has name-and-form** as its condition.
2. The knowledge: When there is no name-and-form, there is no the six sense bases.
3. The knowledge: **In the past too** the six sense bases had name-and-form as its condition.
4. The knowledge: In the past too, had there been no name-and-form, there would have been no the six sense bases.
5. The knowledge: **In the future too** the six sense bases will have name-and-form as its condition.
6. The knowledge: In the future too, should there be no name-and-form, there will be no the six sense bases.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 9)

1. The knowledge: **Name-and-form has consciousness** as its condition.
2. The knowledge: When there is no consciousness, there is no name-and-form.
3. The knowledge: **In the past too** name-and-form had consciousness as its condition.
4. The knowledge: In the past too, had there been no consciousness, there would have been no name-and-form.
5. The knowledge: **In the future too** name-and-form will have consciousness as its condition.
6. The knowledge: In the future too, should there be no consciousness, there will be no name-and-form.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 10)

1. The knowledge: **Consciousness has volitional formations** as its condition.
2. The knowledge: When there is no volitional formations, there is no consciousness.
3. The knowledge: **In the past too** consciousness had volitional formations as its condition.
4. The knowledge: In the past too, had there been no volitional formations, there would have been no consciousness.
5. The knowledge: **In the future too** consciousness will have volitional formations as its condition.
6. The knowledge: In the future too, should there be no volitional formations, there will be no consciousness.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

(Group 11)

1. The knowledge: **Volitional formations have ignorance** as their condition.
2. The knowledge: When there is no ignorance, there are no volitional formations.
3. The knowledge: **In the past too** volitional formations had ignorance as their condition.
4. The knowledge: In the past too, had there been no ignorance, there would have been no volitional formations.
5. The knowledge: **In the future too** volitional formations will have ignorance as their condition.
6. The knowledge: In the future too, should there be no ignorance, there will be no volitional formations.
7. The knowledge: That knowledge of the **stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.**

“These, bhikkhus, are called **the seventy-seven cases of knowledge.**”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society,

Oxford, 2000, p.572-573

18

Knowledge of the Principle and Knowledge of Entailment (A Stream-Enterer)

“And what, bhikkhus, is **aging-and-death?**”

“The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: **this is called aging.** The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: **this is called death.** Thus this aging and this death **are together called aging-and-death.**”

“With the arising of birth there is **the arising of aging-and-death**. With the cessation of birth there is **the cessation of aging-and-death**. This Noble Eightfold Path is the way leading to the cessation of aging-and-death; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“When, bhikkhus, a noble disciple thus **understands aging-and-death**, its origin, its cessation, and the way leading to its cessation, this is his **knowledge of the principle**. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the method to **the past and to the future** thus: ‘Whatever ascetics and brahmins in the past directly knew aging-and-death, its origin, its cessation, and the way leading to its cessation, all these directly knew it in the very same way that I do now. Whatever ascetics and brahmins

in the future will directly know aging-and-death, its origin, its cessation, and the way leading to its cessation, all these will directly know it in the very same way that I do now.’ This is his **knowledge of entailment.**”

“When, bhikkhus, a noble disciple has purified and cleansed these two kinds of knowledge-**knowledge of the principle and knowledge of entailment**-he is then called **A noble disciple:**

Who is accomplished in view,

(Who is) accomplished in vision,

Who has arrived at this true Dhamma,

Who sees this true Dhamma,

Who possesses a trainee’s knowledge,

(Who possesses) a trainee’s true knowledge,

Who has entered the stream of the Dhamma,

**A noble one with penetrative wisdom,
One who stands squarely before the door to
the Deathless.”**

*The Connected Discourses Of the Buddha : A New Translation of the
Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society,
Oxford, 2000, p.571-572.*

19

A Stream-Enterer Has Abandoned Perplexity in the Case of Clinging to Aggregates.

“Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: **‘The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar’ ?**”

‘Venerable sir, our teachings are rooted in the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it.’

“Then listen and attend closely, bhikkhus, I will speak.”

“When there is **form**, bhikkhus, by clinging to form, by adhering to form, such a view as this arises: ‘The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar.’

(In the case of feeling, perception, volitional formations, and consciousness, the discourses are identical except for the reference to each of the aggregates aforementioned.)

“What do you think, bhikkhus,

Is **form** permanent or impermanent?

‘Impermanent, venerable sir.’

“Is what is impermanent suffering or happiness?”

‘Suffering, venerable sir.’

“**But without clinging** to what is impermanent, suffering, and subject to change,

could such a view as this arise: ‘The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar?’

‘No, venerable sir.’

(In the case of feeling, perception, volitional formations, and consciousness, the discourses are identical except for the reference to each of the aggregates aforementioned.)

“That which is seen, heard, sensed, cognized, attained, sought after, and ranged over by the mind: is that permanent or impermanent?”

‘Impermanent, venerable sir.’

“Is what is impermanent suffering or happiness?”

‘Suffering, venerable sir.’

“But without clinging to what is impermanent, suffering, and subject to change,

could such a view as this arise: ‘The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar?’

‘No, venerable sir.’

“When, bhikkhus, a noble disciple has abandoned perplexity in these six cases, and when, further, he has abandoned perplexity about suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, he is then called a noble disciple who is **a stream-enterer**, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.991-912

20

A Stream-Enterer Has Abandoned Perplexity in the Case of ‘Nothing Matters’.

“Bhikkhus, when what exists, by clinging to what, by adhering to what, does such a view as this arise: **‘There is nothing given, nothing offered, nothing presented in charity; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no ascetics and brahmins faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others. This person consists of the four great elements. When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; air**

returns to and merges with the air-body; the faculties are transferred to space. [Four] men with the bier as fifth carry away the corpse. The funeral orations last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of fools. When anyone asserts the doctrine that there is [giving and the like], it is empty, false prattle. Fools and the wise are alike cut off and perish with the breakup of the body; after death they do not exist'?"

'Venerable sir, our teachings are rooted in the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it.'

“Then listen and attend closely, bhikkhus, I will speak.”

“When there is **form**, bhikkhus, **by clinging to form, by adhering to form, such**

a view as this arises: ‘There is nothing given, nothing offered, nothing presented in charity; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no ascetics and brahmins faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others. This person consists of the four great elements. When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; air returns to and merges with the air-body; the faculties are transferred to space. [Four] men with the bier as fifth carry away the corpse. The funeral orations last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of fools. When anyone asserts the doctrine that there is [giving and the like], it is empty, false prattle. Fools and the wise are alike cut off and

perish with the breakup of the body; after death they do not exist’?”

“What do you think, bhikkhus,

Is **form** permanent or impermanent?”

‘Impermanent, venerable sir.’

“Is what is impermanent suffering or happiness?”

‘Suffering, venerable sir.’

“But without clinging to what is impermanent, suffering, and subject to change, could such a view as this arise: ‘There is nothing given ... When anyone asserts the doctrine that there is [giving and the like], it is empty, false prattle. Fools and the wise are alike cut off and perish with the breakup of the body; after death they do not exist’?”

‘No, venerable sir.’

(In the case of feeling, perception,

volitional formations, and consciousness, the discourses are identical except for the reference to each of the aggregates aforementioned.)

“That which is seen, heard, sensed, cognized, attained, sought after, and ranged over by the mind: is that permanent or impermanent?”

‘Impermanent, venerable sir.’

“Is what is impermanent suffering or happiness?”

‘Suffering, venerable sir.’

“But without clinging to what is impermanent, suffering, and subject to change, could such a view as this arise: ‘There is nothing given ... When anyone asserts the doctrine that there is [giving and the like], it is empty, false prattle. Fools and the wise are alike cut off and perish with the breakup of the body; after death they do not exist?’”

‘No, venerable sir.’

“When, bhikkhus, **a noble disciple has abandoned perplexity in these six cases**, and when, further, he has abandoned perplexity about suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, he is then called a noble disciple who is **a stream-enterer**, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.993-994.

21

The Fruit of Stream-Winning.

“Monks, these are the six advantages in realizing the fruit of Stream-winning.”

“What six?”

“There is certainty in Saddhamma,

“No liableness to fall away,

“None of the ill of the restricted,

“There is the knowledge which cannot be imparted,

“Cause is rightly discerned by one, and

“The causal origin of things.”

“Verily, monks, these are the six.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), translated by Hare, E.M. The Pali Text Society, Oxford, 2008, p.307

22

A Stream-Enterer is Worth More Than Being a Wheel-Turning Monarch.

“Bhikkhus, although a wheel-turning monarch, having exercised supreme sovereign rulership over the four continents, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world, in the company of the devas of the Tāvātīṃsa realm, and there in the Nandana Grove, accompanied by a retinue of celestial nymphs, he enjoys himself supplied and endowed with the five cords of celestial sensual pleasure, still, as he does not possess four things, he is not freed from hell, the animal realm, and the domain of ghosts, not freed from the plane of misery, the bad destinations, the nether world.”

“Although, bhikkhus, a noble disciple maintains himself by lumps of almsfood and wears rag-ropes, still, as he possesses four things, he is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world.”

“What are the four?”

“Here, bhikkhus, the noble disciple possesses confirmed confidence in the Buddha thus. *‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of*

the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.'

“He possesses confirmed confidence in the Dhamma thus: *‘The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.’*

“He possesses confirmed confidence in the Sangha thus: *‘The Sangha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals-this Sangha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.’*

“He possesses the virtues dear to the noble ones-unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration.”

“He possesses these four things. And, bhikkhus, between the obtaining of sovereignty over the four continents and the obtaining of the four things, the obtaining of sovereignty over the four continents is not worth a sixteenth part of the obtaining of the four things.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1788-1789

23

There Cannot Be Alteration in a Stream-Enterer.

“Bhikkhus, there may be alteration in the four great elements in the earth element, the water element, the heat element, the air element—but there cannot be alteration in the noble disciple who possesses confirmed confidence in the Buddha... in the Dhamma ... in the Sangha ... Therein this is alteration: that the noble disciple who possesses confirmed confidence in the Buddha might be reborn in hell, in the animal realm, or in the domain of ghosts. This is impossible.”

“Bhikkhus, there may be alteration in the four great elements in the earth element, the water element, the heat element, the air element—but there cannot be alteration in the noble disciple who possesses the virtues dear to the noble ones.

Therein this is alteration: that the noble disciple who possesses the virtues dear to the noble ones might be reborn in hell, in the animal realm, or in the domain of ghosts. This is impossible.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1806

24

Occasions that Cannot Become by a Stream-Enterer.

“Monks, there are these six occasions which cannot become.”

“What six?”

“He *cannot* become:

one who will accept any phenomenon as permanent,

(one who will) accept any phenomenon as happiness,

(one who will) accept anything as self,

(one who will) do an unpardonable act,

(one who will) fall back on curious ceremonies for purification,

(one who will) seek outside (the Order)
for a gift-worthy.”

“Verily, monks, these are the six.”

*The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of
Fives and Sixes), translated by Hare, E.M. The Pali Text Society, Oxford,
2008, p.306*

25

Occasions that Cannot Become by One Who Has Achieved Right View (A Stream-Enterer).

(First Notation)

“Monks, there are these six occasions which cannot become.”

“What six?”

“One who has achieved right view cannot become:

one who will live without respect, without regard for the Teacher,

(one who will live) without respect, without regard for the Dhamma,

(one who will live) without respect, without regard for the the Order,

(one who will live) without respect,
without regard for the the training;

he cannot become one who will fall back
on the view: ‘*Nothing matters*’,

(he) cannot become one who will beget
the eighth state of becoming.”

“Verily, monks, these are the six.”

*The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of
Fives and Sixes), translated by Hare, E.M. The Pali Text Society, Oxford,
2008, p.306*

26

Occasions that Cannot Become by One Who Has Achieved Right View (A Stream-Enterer)

(Second Notation)

“Monks, there are these six occasions which cannot become.”

“What six?”

“He *cannot* become

one who will take his mother’s life,

(one who will take) his father’s,

(one who will take) an arahant’s,

(one) with evil mind to draw the blood of
the Tathāgata,

(one who will) embroil the Order,

(one who will) point to another teacher.”

“Verily, monks, these are the six.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), translated by Hare, E.M. The Pali Text Society, Oxford, 2008, p.306

27

Occasions that Cannot Become by One Who Has Achieved Right View (A Stream-Enterer).

(Third Notation)

“Monks, there are these six occasions which cannot become.”

“What six?”

“He who has achieved right view *cannot* become:

one who will fall back on the view that weal and woe are self-wrought,

(one who will fall back on the view that weal and woe) are wrought by another,

(one who will fall back on the view that weal and woe) are wrought both by oneself and

another,

(one who will fall back on the view that weal and woe) arise by chance without act of the self, or

(one who will fall back on the view that weal and woe arise by chance without act) of another, or

(one who will fall back on the view that weal and woe arise by chance without act) of both the self and another.”

“And what is the cause of that?”

“Truly, monks, to one who has achieved right view, cause and the causal origin of things are rightly discerned.”

“Verily, monks, these are the six.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), translated by Hare, E.M. The Pali Text Society, Oxford, 2008, p.307



SURROUNDING DHAMMAS

**Supporting Dhamma for a better
understanding though without direct
reference to ‘Steam-Enterer’.**



28

The Arayan Eightfold Path

“And what, bhikkhus, is the Aryan Truth concerning the Way that leads to the Cessation of Ill ?”

“This is that Aryan Eightfold Path, to wit, Right View, Right Aspiration; Right Speech, Right Doing, Right Livelihood; Right Effort, Right Mindfulness, Right Rapture.”

“And what, bhikkhus, is Right View ?”

“Knowledge, bhikkhus, about ill, knowledge about the coming to be of ill, knowledge about the cessation of ill, knowledge about the Way that leads to the cessation of ill. This is what is called Right View.”

“And what, bhikkhus, is Right Aspiration?”

“The aspiration towards renunciation, the

aspiration towards benevolence, the aspiration towards kindness. This is what is called Right Aspiration.”

“And what, bhikkhus, is Right Speech?”

“Abstaining from lying, slander, abuse, and idle talk. This is what is called Right Speech.”

“And what, bhikkhus, is Right Doing?”

“Abstaining from taking life, from taking what is not given, from carnal indulgence. This is what is called Right Doing.”

“And what, bhikkhus, is Right Livelihood?”

“Herein, O bhikkhus, the Aryan disciple having put away wrong livelihood, supports himself by right livelihood. (This is what is called Right Livelihood.)”

“And what, bhikkhus, is Right Effort?”

“Herein, O bhikkhus, a brother makes

effort in bringing forth will that evil and bad states that have not arisen within him may not arise, to that end he stirs up energy, he grips and forces his mind. That he may put away evil and bad states that have arisen within him he puts forth will, he makes effort, he stirs up energy, he grips and forces his mind. That good states which have not arisen may arise he puts forth will, he makes effort, he stirs up energy, he grips and forces his mind. That good states which have arisen may persist, may not grow blurred, may multiply, grow abundant, develop and come to perfection, he puts forth will, he makes effort, he stirs up energy, he grips and forces his mind. This is what is called Right Effort.”

“And what, bhikkhus, is Right Mindfulness?”

“Herein, O bhikkhus, a brother, as to the body, continues so to look upon the body, that he remains ardent, self-possessed and mindful,

having overcome both the hankering and the dejection common in the world. And in the same way as to feelings, thoughts, ideas, he so looks upon each, that he remains ardent, self-possessed and mindful, having overcome the hankering and the dejection that is common in the world. This is what is called Right Mindfulness.”

“And what, Bhikkhus, is Right Rapture?”

“Herein, O bhikkhus, a brother, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana, wherein there is cogitation and deliberation, which is born of solitude and is full of joy and ease. Suppressing cogitation and deliberation, he enters into and abides in the Second Jhana, which is self-evoked, born of concentration, full of joy and ease, in that, set free from cogitation and deliberation, the mind grows calm and sure, dwelling on high. And further, disenchanted with joy, he abides calmly contemplative while, mindful and self-

possessed, he feels in his body that ease whereof Aryans declare ‘He that is calmly contemplative and aware, he dwelleth at ease.’ So does he enter into and abide in the Third Jhana. And further, by putting aside ease and by putting aside malaise, by the passing away of the happiness and of the melancholy he used to feel, he enters into and abides in the Fourth Jhana, rapture of utter purity of mindfulness and equanimity, wherein neither ease is felt nor any ill. This is what is called Right Rapture.”

“This, bhikkhus, is the Aryan Truth concerning the Way leading to the cessation of ill.”

Dialogues of the Buddha, Part II (Digha Nikaya), translated by, Davids, T. W. Rhys, The Pali Text Society, Oxford, 2002, p.343-345

29

How a Stream-Enterer is Called.

“Bhikkhus, when a noble disciple thus understands as they really are the origin and the passing away of the world, he is then called

**A noble disciple who is accomplished in view,
 (Who is) Accomplished in vision,
 Who has arrived at this true Dhamma,
 Who sees this true Dhamma,
 Who possesses a trainee’s knowledge,
 (Who possesses) A trainee’s true knowledge,
 Who has entered the stream of the Dhamma,
 A noble one with penetrative wisdom,
 One who stands squarely before the door to
 the Deathless.”**

*The Connected Discourses Of the Buddha : A New Translation of the
 Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society,
 Oxford, 2000, p.585-586*



30

The Ten Fetters.

“There are these ten fetters, monks.”

“What ten?

The five fetters pertaining to this world,

The five pertaining to the higher world.”

“And what, monks, are the five pertaining to this world ?

The view of the individual-group,

Doubt-and-wavering,

Wrong handling of habit-and-ritual,

Sensual desire,

Malevolence.”

“These are the five fetters pertaining to this world.”

“And what are the five pertaining to the higher world?

**Lust of objective form,
Lust of the formless,
Conceit,
Excitement,
Ignorance.**

“These are the five fetters pertaining to the higher world.”

“Monks! These are ten fetters.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol V (The Book of Tens and Elevens), translated by Woodward, F.L., MA, The Pali Text Society, Oxford, 2003, p.13

31

The Noble Method is to Understand the Dependent Origination.

“And what is the noble method
that he has clearly seen and
thoroughly penetrated with wisdom?”

“Here, householder, the noble disciple
attends **closely and carefully** to
dependent origination itself thus:

When this exists, that comes to be;

With the arising of this, that arises.

When this does not exist, that does not come to
be;

With the cessation of this, that ceases.

That is:

With ignorance as condition, volitional
formations [come to be];

With volitional formations as condition,
consciousness;

With consciousness as condition, name-and-form;

With name-and-form as condition, the six sense bases;

With the six sense bases as condition, contact;

With contact as condition, feeling;

With feeling as condition, craving;

With craving as condition, clinging;

With clinging as condition, existence;

With existence as condition, birth;

With birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.”

“But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations;

With the cessation of volitional formations, cessation of consciousness;

With the cessation of consciousness comes cessation of name-and-form;

With the cessation of name-and-form comes cessation of the six sense bases;

With the cessation of the six sense bases comes cessation of contact;
 With the cessation of contact comes cessation of feeling;
 With the cessation of feeling comes cessation of craving;
 With the cessation of craving comes cessation of clinging;
 With the cessation of clinging comes cessation of existence;
 With the cessation of existence comes cessation of birth;
 With the cessation of birth comes cessation of aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.”

“This is the noble method that he has clearly seen and thoroughly penetrated with wisdom.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.578-580

32**The Little Bit of Soil in the
Fingernail.**

“Bhikkhus, what do you think which is more: the little bit of soil that I have taken up in my fingernail or this great earth?”

“Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, that little bit of soil is not calculable, does not bear comparison, does not amount even to a fraction.”

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling.

“Compared to the former mass of suffering that has been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: ‘This is suffering’; ‘This is the origin of suffering’; ‘This is the cessation of suffering’; ‘This is the way leading to the cessation of suffering’.

“Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering’, ‘This is the origin of suffering’, ‘This is the cessation of suffering’, ‘This is the way leading to the cessation of suffering.’”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1874



33

The Achievement of Other Sects Cannot Compare with the Achievement of a Noble Disciple.

“Bhikkhus, suppose that a man would place on Sineru, the king of mountains, seven grains of gravel the size of mung beans. What do you think, bhikkhus, which is more: the seven grains of gravel the size of mung beans that have been placed there or Sineru, the king of mountains ?”

‘Venerable sir, Sineru, the king of mountains, is more. The seven grains of gravel the size of mung beans are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of Sineru, the king of mountains.’

“So too, bhikkhus, the achievements of ascetics, brahmins, and wanderers of other sects do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the achievement of a noble disciple, a person accomplished in view who has made the breakthrough.”

“So great in achievement, bhikkhus, is a person accomplished in view, so great in direct knowledge.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.625-626

34

A Noble One with Developed Faculties.

“And how, Ānanda, is one a noble one with developed faculties?”

“Here, Ānanda, when a bhikkhu sees a form with the eye, hears a sound, with the ear, smells an odour with the nose, tastes a flavour with the tongue, touches a tangible with the body, cognizes a mind-object with the mind, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable.

“If he should wish: ‘May I abide perceiving the unrepulsive in the repulsive,’ **he abides perceiving the unrepulsive in the repulsive.**

“If he should wish: ‘May I abide

perceiving the repulsive in the unrepulsive,’
he abides perceiving the repulsive in the unrepulsive.

“If he should wish: ‘May I abide perceiving the unrepulsive in the repulsive and the unrepulsive,’ **he abides perceiving the unrepulsive in that.**

“If he should wish: ‘May I abide perceiving the repulsive in the unrepulsive and the repulsive,’ **he abides perceiving the repulsive in that.**

“If he should wish: ‘May I, avoiding both the repulsive and unrepulsive, abide in equanimity, mindful and fully aware,’ **he abides in equanimity towards that, mindful and fully aware.**”

“Ānanda, That is how one is **a noble one with developed faculties.**”

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.1150

35

The Difference in Understanding of Dhamma between A Stream-Enterer and An Arahant.

“Bhikkhus, there are these five aggregates subject to clinging.”

“What five?

The form aggregate subject to clinging,
The feeling aggregate subject to clinging,
The perception aggregate subject to clinging,
The volitional formations aggregate subject to clinging,
The consciousness aggregate subject to clinging.

“When, bhikkhus, a noble disciple understands as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging,

“Bhikkhus, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.” (1)

“When, bhikkhus, **having understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging,**

“A bhikkhu is liberated by nonclinging, then he is called a bhikkhu who is **an arahant**, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge.” (2)

(1)The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.965

(2)The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.966



36

The Difference in Understanding of Dhamma between A Stream- Enterer and An Arahant

(Another Sutta)

“Bhikkhus, there are these six faculties.”

“What six?

The eye faculty, the ear faculty,
the nose faculty, the tongue faculty,
the body faculty, the mind faculty.”

“When, bhikkhus, a noble disciple understands as they really are the gratification, the danger, and the escape in the case of these six faculties.

“Then he is called a noble disciple who is **a stream-enterer**, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1678

“Bhikkhus, there are these six faculties.”

“What six?

The eye faculty, the ear faculty,
the nose faculty, the tongue faculty,
the body faculty, the mind faculty.”

“When, bhikkhus, having understood as they really are the gratification, the danger, and the escape in the case of these six faculties, a bhikkhu is liberated by nonclinging.

“Then he is called a bhikkhu who is **arahant**, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford,

2000, p.1678

37

The Levels of the Noble Ones who Observe the Rules of the Training.

“Monks, this recital to be made twice a month amounts to more than one hundred and fifty rules wherein are trained clansmen who are eager for their welfare. Now all these combine together to make these three forms of training.”

“What three ?

The higher morality, the higher thought, and the higher insight.”

“Herein are combined one and all of these rules.”

“Now, Monks, in this **matter a monk keeps the laws of morality in full, he is moderately given to mental concentration, moderately given to striving for insight.** Whatever minor, trifling observances he may transgress, he is cleared of them. Why so ?”

*“I do not declare him to be rendered unfit because of them, **for he strictly observes the rudiments of the holy life, the constituents of the holy life: He is stablished in morality, he trains himself in the rules of training by undertaking them...** Such an one by destroying the āsavas, in this very life himself knowing it thoroughly realizes the heart’s release, attaining release by insight abides therein.”*

*“Yet if he attain not, if he penetrate not so far as that, by destroying the five fetters that bind (to the lower worlds) **he attains release midway.**”*

*“If he attain not, if he penetrate not so far as that, by destroying the five fetters that bind (to the lower worlds) **he wins release by reduction of his time.**”*

*“If he attain not, if he penetrate not so far as that, by destroying the five fetters that bind (to the lower worlds) **he attains release without much trouble.**”*

*“If he attain not, if he penetrate not so far as that, by destroying the five fetters that bind (to the lower worlds) **he attains release with some little trouble.**”*

*“If he attain not, if he penetrate not so far as that, by destroying the five fetters that bind (to the lower worlds) **he is ‘one who goes upstream’**, he goes to the Pure Abodes.”*

“Or, if he attain not that, if he penetrate not so far as that, yet by destroying three fetters

and weakening those of lust, malice and delusion, **he is a once-returner**: once more coming back to this world he makes an end of ill.”

“Yet, *if he attain not, if he penetrate not so far as that*, by destroying three **fetters he is a ‘one-seeder’**: he takes just one birth as a man and then makes an end of ill.”

“Or, *if he attain not that, if he penetrate not so far as that*, yet by destroying three fetters he is reborn in a good family: **he fares and wanders up and down in two or three family and makes an end of ill.**”

“Or, *if he attain not that, if he penetrate not so far as that*, yet by the destruction of three fetters he is destined to seven more births at most: **he fares and wanders up and down among devas and mankind seven times at most and then makes an end of ill.**”

“Thus, monks, he who observes in full attains in full: he who observes partially attains partially. Not barren of result are the rules of the training, I declare.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.214

38

Seven Persons, Like Men in Water.

**(The Levels of Persons
Who Withdraw from Suffering.)**

“Monks, these seven persons, like men in water, are found living in the world.”

“What seven? Monks !

- (1) One person plunges once and drowns;
- (2) One comes up and plunges again;
- (3) One comes up and stays;
- (4) One comes up, looks, sees;
- (5) One comes up and crosses;
- (6) One comes up, won to firm ground;
- (7) One comes up crossed over, gone to the beyond, and stands on high ground, a brāhman.”

“And how plunges a person once and

drowns?”

“Consider the person whose ways are **wholly black and evil**; it is thus, monks, **he plunges once and drowns.**”

“And how comes a person up and plunges again?”

“Consider him who comes up and thinks: *‘Well is faith in right, well is conscientiousness, well is fear of blame, well is energy, well is wisdom as to right things!’* and **that faith of his, that conscientiousness, fear of blame, energy, that wisdom stays not, waxes not, but wanes; it is thus, monks, he comes up and plunges again.**

“And how comes a person up and stays?”

“Consider him who comes up and thinks: *‘Well is faith in right, well is conscientiousness, well is fear of blame, well is energy, well is*

wisdom as to right things!’ and that faith of his, that conscientiousness, fear of blame, energy, that wisdom wanes not, nor waxes, but stays; it is thus, monks, he comes up and stays.”

“And how comes a person up and looks, sees?”

“Consider him who comes up and thinks: *‘Well is faith in right, well is conscientiousness, well is fear of blame, well is energy, well is wisdom as to right things!’* breaking the three fetters, he becomes a **Stream Winner**, not liable to fall, sure, certain for full awakening; it is thus, monks, **he comes up, looks, sees.**”

“And how comes a person up and crosses?”

“Consider him who comes up and thinks: *‘Well is faith in right, well is conscientiousness, well is fear of blame, well is energy, well is wisdom as to right things!’* breaking the three fetters, lessening passion, hatred, delusion, **he**

becomes a Once-Returner who returns to this world once only and makes an end of ill; it is thus, monks, **he comes up and crosses.**”

“And how comes a person up, won to firm ground?”

“Consider him who comes up and thinks: *‘Well is faith in right, well is conscientiousness, well is fear of blame, well is energy, well is wisdom as to right things!’* breaking the five lower fetters, he is **spontaneously born and in that state, becoming completely cool**, there is no turning back from that world; it is thus, monks, **he comes up won to firm ground.**”

“And how comes a person up, crossed over, gone to the beyond, and stands on high ground, a brāhman?”

“Consider him who comes up and thinks: *‘Well is faith in right, well is conscientiousness, fear of blame, energy, wisdom as to right things!’* destroying the cankers, he enters and abides in

the cankerless mind-emancipation, wisdom-emancipation, here and now, realizing it himself by knowledge; it is thus, monks, he comes up, crossed over, gone to the beyond, and stands on high ground, a brāhman.”

“Verily, monks, these seven persons, like men in water, are found living in the world.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol IV (The Books of Sevens, Eights and Nines), translated by Hare, E.M., The Pali Text Society, Lancaster, 2006, p.7-8

39

All Who Die with Some Attached Remainder are not Altogether Freed from Hell?

Once,... the venerable Sāriputta before noon dressed and, with bowl and robe, went towards Sāvaththī. Then thought he: 'Too early is it yet to go about for alms in Sāvaththī. Suppose I were to go and visit the park of the wanderers of other views.' So the venerable Sāriputta went to their park and, after exchanging with them the usual compliments, sat down at one side. Now at that time this happened to be the topic of their talk, as they sat gathered around: 'All who die with some attached remainder are not altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, nor from the untoward way, the ill way, the abyss, hell.' And the venerable Sāriputta neither applauded, nor disparaged their speech, but without comment rose from his seat and departed, saying to himself, 'I will learn the truth of the matter from the Exalted One.' So the venerable Sāriputta, after going about for alms in Sāvaththī, when he had returned therefrom and eaten his meal, visited the Exalted One and, after saluting, sat down at one side. So seated (he told the Exalted One all that had taken place).

“Sāriputta, some of these wanderers of other views are fools and without understanding; but some will know of one who has attachment: he has some attached remainder; and some will know of one who has no attachment: he has none.

“Sāriputta, **there are these nine persons**, who, when they die with some attached remainder, **are altogether freed from hell**, rebirth in the womb of an animal, the realm of ghosts, the untoward way, hell.”

“What nine?

(1) Consider, Sāriputta, the person who is **accomplished in the precepts, accomplished in concentration, but not in wisdom**-he destroys the five lower fetters and **becomes completely cool after an interval**.

This, Sāriputta, is the **first** person, who, dying with some attached remainder, is altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way.

(2) Again, Sāriputta, consider the

person **who is accomplished in the precepts, accomplished in concentration, but not in wisdom**-he destroys the five lower fetters and **becomes completely cool after lessening his period.**

This, Sāriputta, is the **second** person, who, dying with some attached remainder, is altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way.

(3) Again, Sāriputta, consider the person **who is accomplished in the precepts, accomplished in concentration, but not in wisdom**-he destroys the five lower fetters and **becomes completely cool without (karmic) residue.**

This, Sāriputta, is the **third** person, who, dying with some attached remainder, is altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way.

(4) Again, Sāriputta, consider the person **who is accomplished in the precepts, accomplished in concentration, but not in**

wisdom-he destroys the five lower fetters and **becomes completely cool after some residue.**

This, Sāriputta, is the **forth** person, who, dying with some attached remainder, is altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way.

(5) Again, Sāriputta, consider the person **who is accomplished in the precepts, accomplished in concentration, but not in wisdom**-he destroys the five lower fetters and becomes completely cool after **he ascends the stream of existence up to the Akaniṭṭha heaven.**

This, Sāriputta, is the **fifth** person, who, dying with some attached remainder, is altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way.

(6) Again, Sāriputta, consider the person **who is accomplished in the precepts, but not in concentration, nor in wisdom**-by destroying the three fetters and reducing lust, hatred and delusion, he becomes a **Once-Returner**, who

returns to this world again once only and makes an end of ill.

This, Sāriputta, is the **sixth**, who, dying with some attached remainder, is altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way.

(7) Again, Sāriputta, consider the person **who is accomplished in the precepts, but not in concentration, nor in wisdom**-by destroying the three fetters he becomes a **Once-Issuer**; and on being born into the state of man just once, he makes an end of ill.

This, Sāriputta, is the **seventh** person, who, dying with some attached remainder, is altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way.

(8) Again, Sāriputta, consider the person **who is accomplished in the precepts, is moderately successful in concentration, is moderately successful in wisdom**-by destroying the three fetters, he becomes a Clan-to-clan-goer; and running on, **faring on through**

two or three clans, he makes an end of ill.

This, Sāriputta, is the **eighth** person, who, dying with some attached remainder, is altogether freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way.

(9) Again, Sāriputta, consider the person **who is accomplished in the precepts, and is moderately successful in concentration, moderately successful in wisdom**-by destroying the three fetters, he becomes one, who will be reborn seven times at most; **and running on, faring on among devas and men for seven times** at most, he makes an end of ill.

This, Sāriputta, is the **ninth** person, who, dying with some attached remainder, is altogether freed from hell, from rebirth in the womb of an animal, from the realm of ghosts, from the untoward way.”

“Sāriputta, some wanderers of other views are fools and without understanding; but some will know of one who has attachment-he has some attached remainder; and some will

know of one who has no attachment-he has none.”

“Verily, Sāriputta, these nine persons who die with some remainder, are freed from hell, rebirth in the womb of an animal, the realm of ghosts, the untoward way.”

“Not until now, Sāriputta, has this Dhamma discourse been declared to monk or nun; to layman or laywoman.”

“And why?”

“Lest after hearing this Dhamma discourse, they bring on themselves the habit of idleness.”

“Moreover, Sāriputta, this Dhamma discourse was only declared by me because of my being questioned.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol IV (The Books of Sevens, Eights and Nines), translated by Hare, E.M., The Pali Text Society, Lancaster, 2006, p.252-254

40

A Stream-Enterer Knowing and Seeing in these Ways.

“Good, bhikkhus!

So you say thus, and I also say thus:

*‘When this does not exist,
that does not come to be;
with the cessation of this,
that ceases.’*

“That is,

With the cessation of ignorance comes
cessation of formations;

With the cessation of formations,
cessation of consciousness;

With the cessation of consciousness,
cessation of mentality-materiality;

With the cessation of mentality-materiality,
cessation of the sixfold base;

With the cessation of the sixfold base,
 cessation of contact;
 With the cessation of contact,
 cessation of feeling;
 With the cessation of feeling,
 cessation of craving;
 With the cessation of craving,
 cessation of clinging;
 With the cessation of clinging,
 cessation of being;
 With the cessation of being,
 cessation of birth;
 With the cessation of birth, ageing and death,
 sorrow, lamentation, pain, grief, and
 despair cease.
 Such is the cessation of this whole mass of
 suffering.”

(1) “Bhikkhus, knowing and seeing in this way, would you run back to the past thus: ‘**Were we in the past?** Were we not in the past? What were we in the past? How were we in the past?’

Having been what, what did we become in the past?’

‘No, venerable sir.’

(2) “Knowing and seeing in this way, would you run forward to the future thus: **‘Shall we be in the future?’** Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we become in the future?’

‘No, venerable sir.’

(3) “Knowing and seeing in this way, **would you now be inwardly perplexed about the present thus:** ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’

‘No, venerable sir.’

(4) “Bhikkhus, knowing and seeing in this way, would you speak thus: **‘The Teacher is respected by us. We speak as we do out of**

respect for the Teacher’?

‘No, venerable sir.’

(5) “Bhikkhus, knowing and seeing in this way, would you speak thus: **‘The Recluse says this, and so do [other] recluses, but we do not speak thus’?**”

‘No, venerable sir.’

(6) “Bhikkhus, knowing and seeing in this way, **would you acknowledge another teacher?**

‘No, venerable sir.’

(7) “Bhikkhus, knowing and seeing in this way, **would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and brahmins, taking them as the core [of the holy life]?**

‘No, venerable sir.’

(8) **“Bhikkhus, do you speak only of what you have known, seen, and understood for yourselves?”**

‘Yes, venerable sir.’

“Good, bhikkhus. So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.

“For it was with reference to this that it has been said: ‘Bhikkhus, this Dhamma is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.’”

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.357-358

41

Death at the Door of Deathless.

“It is possible, Sunakkhatta, that some bhikkhu here might think thus: *‘Craving has been called an arrow by the Recluse; the poisonous humour of ignorance is spread about by desire, lust, and ill will. That arrow of craving has been removed from me; the poisonous humour of ignorance has been expelled. I am one who is completely intent on Nibbāna.’*

“**Because he falsely thinks of himself thus, he might pursue those things that are unsuitable for one completely intent on Nibbāna.** He might pursue the sight of unsuitable forms with the eye, he might pursue unsuitable sounds with the ear, unsuitable odours with the nose, unsuitable flavours with the tongue, unsuitable tangibles with the body, or unsuitable mind-objects with the mind.

“When he pursues the sight of unsuitable forms with the eye, he might pursue unsuitable sounds with the ear, unsuitable odours with the nose, unsuitable flavours with the tongue,

unsuitable tangibles with the body, or unsuitable mind-objects with the mind, **lust invades his mind**. With his mind invaded by lust, he would incur death or deadly suffering.”

“Suppose, Sunakkhatta, a man were wounded by an arrow thickly smeared with poison, and his friends and companions, his kinsmen and relatives, brought a surgeon. The surgeon would cut around the opening of the wound with a knife, then he would probe for the arrow with a probe, then he would pull out the arrow and would expel the poisonous humour, leaving a trace of it behind.

“Knowing that a trace was left behind, he would say: *‘Good man, **the arrow has been pulled out from you; the poisonous humour has been expelled with a trace left behind, but it is incapable of harming you. Eat only suitable food; do not eat unsuitable food or else the wound may suppurate. From time to time wash the wound and from time to time anoint its opening, so that pus and blood do not cover the opening of the wound. Do not walk around in the wind and sun or else dust and dirt may infect the opening of the wound. Take care of your wound, good man, and see to it that the wound heals.**’*

“The man would think: ‘The arrow has been pulled out from me; the poisonous humour

has been expelled with no trace left behind, **and it is incapable of harming me.**’ He would eat **unsuitable food**, and the **wound would suppurate**. He would not wash the wound from time to time nor would he anoint its opening from time to time, and pus and blood would cover the opening of the wound. He would walk around in the wind and sun, and dust and dirt would infect the opening of the wound. He would not take care of his wound, nor would he see to it that the wound heals.

“Then, both because he does what is unsuitable and because the foul poisonous humour had been expelled with a trace left behind, the wound would swell, and with its swelling **he would incur death or deadly suffering.**”

“So too, Sunakkhatta, it is possible that some bhikkhu here might think thus: ‘Craving has been called an arrow by the Recluse; the poisonous humour of ignorance is spread about by desire, lust, and ill will. That arrow of craving has been removed from me; the poisonous humour of ignorance has been expelled. I am completely

intent upon Nibbāna.’ Because he falsely thinks of himself thus, he might pursue those things that are unsuitable for one completely intent on Nibbāna. He might pursue the sight of unsuitable forms with the eye, he might pursue unsuitable sounds with the ear, unsuitable odours with the nose, unsuitable flavours with the tongue, unsuitable tangibles with the body, or unsuitable mind-objects with the mind.

“When he pursues the sight of unsuitable forms with the eye, he might pursue unsuitable sounds with the ear, unsuitable odours with the nose, unsuitable flavours with the tongue, unsuitable tangibles with the body, or unsuitable mind-objects with the mind, lust invades his mind. With his mind invaded by lust, he would incur death or deadly suffering.”

“For it is death in the Discipline of the Noble One, Sunakkhatta, when one abandons the training and reverts to the low life; and it is deadly suffering when one commits some defiled offence.”

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.864-866

42

The Ariyan Living.

“Monks, there are these ten ways of Ariyan living, according to which Ariyans have lived, do live and shall live.”

“What ten? Herein a monk:
has abandoned five factors,
is possessed of six factors,
guards one factor,
observes the four bases,
has shaken off individual belief,
has utterly given up longings,
his thoughts are unclouded,
his body-complex is tranquillized,
he is well released in heart,
he is well released by insight.”

“These are the ten ways of Ariyan living, according to which Ariyans have lived, do live

and shall live.”

(1) “And how is a monk one who has abandoned five factors?”

“Herein a monk has **abandoned sensual desires, malevolence, sloth-and-torpor, worry-and-flurry, doubt-and-wavering**. Thus he is one who has abandoned five factors.”

(2) “And how is a monk one who is possessed of **six factors**?”

“Herein a monk, seeing an object with the **eye**, is not elated or depressed, but lives indifferent, mindful and composed.

Hearing a sound with the **ear** ... smelling a scent with the **nose** ... tasting a savour with the **tongue** ... contacting an object with the **body** ... with **mind** cognizing mental states, **he is not elated nor depressed, but lives indifferent, mindful and composed**. Thus is a monk possessed of six factors.”

(3) “And how does a monk **guard one factor?**”

“**By guarding mindfulness** he is composed in mind. Thus he guards one factor.”

(4) “And how does a monk observe **the four bases?**”

“Herein a monk deliberately **follows** one thing, deliberately **endures** another thing; **avoids** one thing, **suppresses** another thing. Thus a monk observes the four bases.”

(5) “And how is a monk one **who has shaken off individual beliefs?**”

“Herein, monks, whatsoever individual beliefs generally prevail among the generality of recluses and brāhmins, to wit: The world is eternal; the world is not; the world is finite; it is not; what life is, that is body: or, life is one thing, body another; or, a wayfarer exists beyond death, or, a wayfarer exists not beyond death; or,

he both exists and yet exists not; or he neither exists nor exists not beyond death-all these beliefs are shaken off, put away, given up, let go, abandoned and dismissed. Thus is a monk one who has shaken off individual beliefs.”

(6) “And how is a monk one **who has utterly given up longings?**”

“Herein in a monk **longing for things sensual** is abandoned, longing for **becoming** is abandoned, longing for the **brahma-life** has calmed down. Thus is a monk one who has utterly given up longings.”

(7) “And how are a monk’s **thoughts unclouded?**”

“Herein a monk has abandoned thoughts **sensual**, thoughts **malicious**, thoughts of **harming**. Thus are his thoughts unclouded.”

(8) “And how is a monk’s **body-complex tranquillized?**”

“Herein a monk, by abandoning pleasure and pain, by coming to an end of the ease and discomfort which he had before, attains and abides in a state of neither pain nor pleasure, an equanimity of utter purity which is the fourth musing. Thus his body-complex is tranquillized.”

(9) “And how is a monk **well released in heart?**”

“Herein a monk’s heart is **released from passion, hate and delusion.**”

(10) “And how is a monk **well released by insight?**”

“Herein a monk knows for certain: Passion is abandoned in me, cut off at the root, made like a palm-tree stump, made not to become again, of a nature not to arise again in future time. Hatred ... delusion is abandoned in me ... not to arise again in future time. Thus is a monk well released by insight.”

“Monks, whatsoever Ariyans have **in past time** lived according to the Ariyan living, all of them lived according to these ten ways of Ariyan living.”

“Whatsoever Ariyans shall **in future time** so live according to the Ariyan living, all of them live according to these ten ways of Ariyan living.”

“Whatsoever Ariyans **do now** so live, all of them shall live and do live according to these ten ways of Ariyan living.”

“These, monks, are the ten ways of Ariyan living.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol V (The Book of Tens and Elevens), translated by Woodward, F.L., MA, The Pali Text Society, Oxford, 2003, p.21-23

43

One Who Abandons Taints that Should Be Abandoned by Seeing.

“Bhikkhus, a well-taught noble disciple, who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, understands what things are fit for attention and what things are unfit for attention. Since that is so, he does not attend to those things unfit for attention and he attends to those things fit for attention.”

“What are the things unfit for attention that he does not attend to?”

“They are things such that when he attends to them, the unarisen taint of sensual desire arises in him and the arisen taint of sensual desire increases, the unarisen taint of being arises

in him and the arisen taint of being increases, the unarisen taint of ignorance arises in him and the arisen taint of ignorance increases. These are the things unfit for attention that he does not attend to.”

“And what are the things fit for attention that he attends to?”

“They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire increases, the unarisen taint of being arises in him and the arisen taint of being increases, the unarisen taint of ignorance arises in him and the arisen taint of ignorance is abandoned. These are the things fit for attention that he attends to.”

“By not attending to things unfit for attention and by attending to things fit for attention, Unarisen taints do not arise in him and arisen taints are abandoned.”

“He attends wisely: ‘**This is suffering**’; he attends wisely: ‘**This is the origin of suffering**’; he attends wisely: ‘**This is the cessation of suffering**’; he attends wisely: ‘**This is the way leading to the cessation of suffering.**’

“When he attends wisely in this way, three fetters are abandoned in him: personality view, doubt, and adherence to rules and observances.”

“These are called the taints that should be abandoned by seeing.”

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.93



44

Right Views of Various Kinds**(According to Venerable Sāriputta)****(The wholesome and the unwholesome.)**

‘When, friends, **a noble disciple understands the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome**, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.’

‘And what, friends, **is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome?**’

‘Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome;

false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the **unwholesome.**'

'And what is **the root of the unwholesome?**'

'Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.'

'And what is the wholesome?'

'Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; uncovetousness is

wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.’

‘And what is the root of the wholesome?’

‘Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.’

‘When a noble disciple has thus understood the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering.’

‘In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has

arrived at this true Dhamma.’

(Nutriment)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment,** in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.’

‘And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment?’

‘There are **four kinds of nutriment** for the maintenance of beings that already have come to be and for the support of those seeking a new existence. **What four?**

‘They are:

physical food as nutriment, gross or subtle;

contact as the second;

mental volition as the third; and
consciousness as the fourth.

With the arising of craving there is **the arising of nutriment**.

With the cessation of craving there is **the cessation of nutriment**.

The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.’

‘When a noble disciple has thus understood nutriment, the origin of nutriment,

the cessation of nutriment, and the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am’, and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering.’

‘In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(The Four Noble Truths.)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple**

understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is **suffering**..?’

‘Birth is suffering; ageing is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, **the five aggregates** affected by clinging are suffering. This is called suffering.’

‘And what is **the origin of suffering**?’

‘It is **craving**, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, **craving for sensual pleasures, craving for being, and craving for non-being**. This is called the origin of suffering.’

‘And what is **the cessation of suffering?**’

‘It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the cessation of suffering.’

‘And what is **the way leading to the cessation of suffering?**’

‘It is just this **Noble Eightfold Path**; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is called the way leading to the cessation of suffering.’

‘When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I

am’, and by abandoning ignorance and arousing true knowledge, he here and now makes an end of suffering.’

‘In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Ageing and death)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple understands ageing and death, the origin of ageing and death, the cessation of ageing and death, and the way leading to the cessation of ageing and death**, in that way he is one of right view, whose view is straight, who has perfect

confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And **what is ageing and death**, what is the origin of ageing and death, what is the cessation of ageing and death, what is the way leading to the cessation of ageing and death?’

(The discourse on ageing and death as referenced to the Four Noble Truths is identical to discourses cited in page 40-41, beginning with ‘The ageing of beings in the various orders of beings...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood ageing and death, the origin of ageing and death, the cessation of ageing and death, and the way leading to the cessation of ageing and death, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... (remainder discourse is identical to that cited in preceding section upto)... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Birth)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth**, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth?’

(The discourse on birth as referenced to the Four Noble Truths is identical to discourses cited in page 41, beginning with ‘The birth of beings in the various orders of beings...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... *(remainder discourse is identical to that cited in preceding section upto)*... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Being)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma’

‘There might be, friends.

When, friends, **a noble disciple understands being, the origin of being (existence), the cessation of being, and the way leading to the cessation of being,** in that way he

is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being?’

(The discourse on being as referenced to the Four Noble Truths is identical to discourses cited in page 42, beginning with ‘There are these three kinds of being (existence)...’ until ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood being, the origin of being, the cessation of being, and the way leading to the cessation of being, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... *(remainder discourse is identical to that cited in preceding section upto)*... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Clinging)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple understands clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging**, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is clinging, what is the origin of clinging, what is the cessation of clinging, what is the way leading to the cessation of clinging?’

(The discourse on clinging as referenced to the Four Noble Truths is identical to discourses cited in

page 42-43, beginning with ‘There are these four kinds of clinging...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... (remainder discourse is identical to that cited in preceding section upto)... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Craving)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple**

understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving?’

(The discourse on craving as referenced to the Four Noble Truths is identical to discourses cited in page 43, beginning with ‘There are these six classes of craving...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... (remainder discourse is identical to that cited in preceding section upto)... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Feeling)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling**, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is feeling, what is the origin of feeling, what is the cessation of feeling, what is the way leading to the cessation of feeling?’

(The discourse on feeling as referenced to the Four Noble Truths is identical to discourses cited in page 44, beginning with ‘There are these six classes of feeling...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... (remainder discourse is identical to that cited in preceding section upto)... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Contact)

‘But, friend, might there be another way in which a noble disciple is one of right view whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple understands contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact**, in that way he is

one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation of contact?’

(The discourse on contact as referenced to the Four Noble Truths is identical to discourses cited in page 44-45, beginning with ‘There are these six classes of contact...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... (remainder discourse is identical to that cited in preceding section upto)... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(The Sixfold Base)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple understands the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base**, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is the sixfold base, what is the origin of the sixfold base, what is the cessation of the sixfold base, what is the way leading to the cessation of the sixfold base?’

(The discourse on the sixfold base (the six sense

bases) as referenced to the Four Noble Truths is identical to discourses cited in page 45, beginning with ‘The eye base, the ear base ...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... *(remainder discourse is identical to that cited in preceding section upto)*... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Mentality-Materiality)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, a noble disciple understands mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality?’

(The discourse on mentality-materiality (name-and-form) as referenced to the Four Noble Truths is identical to discourses cited in page 46, beginning with ‘Feeling, perception, volition, contact, and attention - these are called mentality(name)...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood mentality-materiality, the origin of

mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... *(remainder discourse is identical to that cited in preceding section upto)*... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Consciousness)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma’

‘There might be, friends.

When, friends, **a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness,** in that way he is one of right

view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness?’

(The discourse on consciousness as referenced to the Four Noble Truths is identical to discourses cited in page 46-47, beginning with ‘There are these six classes of consciousness...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, ... (remainder discourse is identical to that cited in preceding section upto)... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Formations)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple understands formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations**, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what are formations, what is the origin of formations, what is the cessation of formations, what is the way leading to the cessation of formations?’

(The discourse on (volitional) formations as referenced to the Four Noble Truths is identical to discourses cited in page 47, beginning with ‘There are

these three kinds of (volitional) formations...’ upto ‘... right mindfulness, and right concentration.’)

‘When a noble disciple has thus understood formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion,... *(remainder discourse is identical to that cited in preceding section upto)*... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Ignorance)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, **a noble disciple**

understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance?’

‘Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering - this is called ignorance.

‘With the arising of the taints there is the arising of ignorance.

‘With the cessation of the taints there is the cessation of ignorance.

‘The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.’

‘When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, he abolishes the underlying tendency to aversion,... *(remainder discourse is identical to that cited in preceding section upto)*... has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

(Taints)

‘But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?’

‘There might be, friends.

When, friends, a noble disciple understands the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

‘And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints?’

‘There are these three taints: the taint of sensual desire, the taint of being, and the taint of ignorance.

‘With the arising of ignorance there is the arising of the taints.

‘With the cessation of ignorance there is the cessation of the taints.

‘The way leading to the cessation of the taints is just this Noble Eightfold Path; that is, right view, right intention, right speech,

right action, right livelihood, right effort, right mindfulness, and right concentration.’

‘When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am’, and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.’

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.132-144





APPENDIX

Suttas from Additional Research



45

Factors for Stream Entry.

(First Notation)

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “Sāriputta, this is said: ‘A factor for stream-entry, a factor for stream-entry.’ What now, Sāriputta, is a factor for stream-entry?”

- (1) ‘Association with superior persons, venerable sir, is a factor for stream-entry.
- (2) Hearing the true Dhamma is a factor for stream-entry.
- (3) Careful attention is a factor for stream-entry.
- (4) Practice in accordance with the Dhamma is a factor for stream-entry.’

“Good, good, Sāriputta! Association with superior persons, Sāriputta, is a factor for stream-entry. Hearing the true Dhamma is a factor for stream-entry. Careful attention is a factor for stream-entry. Practice in accordance with the Dhamma is a factor for stream-entry.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford,

2000, p.1792

46

Factors for Stream Entry**(Second Notation)**

“What four? Here, chamberlains!

- (1) A noble disciple possesses confirmed confidence in the Buddha.
- (2) He possesses confirmed confidence in the Dhamma.
- (3) He possesses confirmed confidence in the Saṅgha.
- (4) He dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing.”

“A noble disciple who possesses these four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford,

2000, p.1795

47

Factors for Stream Entry.**(Third Notation)**

“I will teach you, brahmin householders, a Dhamma exposition applicable to oneself. Listen to that and attend closely, I will speak.”

“What, householders, is the Dhamma exposition applicable to oneself ?

(1) Here, householders, a noble disciple reflects thus: **‘I am one who wishes to live, who does not wish to die; I desire happiness and am averse to suffering. Since I am one who wishes to live ... and am averse to suffering, if someone were to take my life, that would not be pleasing and agreeable to me. Now if I were to take the life of another-of one who wishes to live, who does not wish to die, who desires happiness and is averse to suffering-that would not be pleasing and agreeable**

to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?

Having reflected thus, **he himself abstains from the destruction of life, exhorts others to abstain from the destruction of life, and speaks in praise of abstinence from the destruction of life.** Thus this bodily conduct of his is purified in three respects.

(2) Again, householders, a noble disciple reflects thus: **‘If someone were to take from me what I have not given, that is, to commit theft, that would not be pleasing and agreeable to me. Now if I were to take from another what he has not given, that is, to commit theft, that would not be pleasing and agreeable to the other either.** What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’

Having reflected thus, **he himself**

abstains from taking what is not given, exhorts others to abstain from taking what is not given, and speaks in praise of abstinence from taking what is not given. Thus this bodily conduct of his is purified in three respects.

(3) Again, householders, a noble disciple reflects thus: **‘If someone were to commit adultery with my wives, that would not be pleasing and agreeable to me. Now if I were to commit adultery with the wives of another, that would not be pleasing and agreeable to the other either.** What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’

Having reflected thus, **he himself abstains from sexual misconduct, exhorts others to abstain from sexual misconduct, and speaks in praise of abstinence from sexual misconduct.** Thus this bodily conduct of his is purified in three respects.

(4) Again, householders, a noble disciple

reflects thus: **‘If someone were to damage my welfare with false speech, that would not be pleasing and agreeable to me. Now if I were to damage the welfare of another with false speech, that would not be pleasing and agreeable to the other either.** What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’

Having reflected thus, **he himself abstains from false speech, exhorts others to abstain from false speech, and speaks in praise of abstinence from false speech.** Thus this verbal conduct of his is purified in three respects.

(5) Again, householders, a noble disciple reflects thus: **‘If someone were to divide me from my friends by divisive speech, that would not be pleasing and agreeable to me. Now if I were to divide another from his friends by divisive speech, that would not be pleasing**

and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’

Having reflected thus, **he himself abstains from divisive speech, exhorts others to abstain from divisive speech, and speaks in praise of abstinence from divisive speech.** Thus this verbal conduct of his is purified in three respects.

(6) Again, householders, a noble disciple reflects thus: **‘If someone were to address me with harsh speech, that would not be pleasing and agreeable to me. Now if I were to address another with harsh speech, that would not be pleasing and agreeable to the other either.** What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’

Having reflected thus, **he himself**

abstains from harsh speech, exhorts others to abstain from harsh speech, and speaks in praise of abstinence from harsh speech. Thus this verbal conduct of his is purified in three respects.

(7) Again, householders, a noble disciple reflects thus: **‘If someone were to address me with frivolous speech and idle chatter, that would not be pleasing and agreeable to me. Now if I were to address another with frivolous speech and idle chatter, that would not be pleasing and agreeable to the other either.** What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?’

Having reflected thus, **he himself abstains from idle chatter, exhorts others to abstain from idle chatter, and speaks in praise of abstinence from idle chatter.** Thus this verbal conduct of his is purified in three respects.”

“He possesses confirmed confidence in

the Buddha...He possesses confirmed confidence in the Dhamma ... He possesses confirmed confidence in the Saṅgha He possesses the **virtues dear to the noble ones**, unbroken .. . leading to concentration.”

“When, householders, the noble disciple possesses **these seven good qualities** and **these four desirable states**, if he wishes he could by himself declare of himself: ‘I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. **I am a stream-enterer**, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.’”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1797-1799

48

Factors for Stream Entry**(Fourth Notation)****(The four factors of stream-entry in ten modes)**

At Sāvaththī. Now on that occasion the householder Anāthapiṇḍika was sick, afflicted, gravely ill. Then the householder Anāthapiṇḍika addressed a man thus: 'Come, good man, approach the Venerable Sāriputta, pay homage to him in my name with your head at his feet, and say: 'Venerable sir, the householder Anāthapiṇḍika is sick, afflicted, gravely ill; he pays homage to the Venerable Sāriputta with his head at his feet.' Then say: 'It would be good, venerable sir, if the Venerable Sāriputta would come to the residence of the householder Anāthapiṇḍika out of compassion.'

'Yes, master,' that man replied, and he approached the Venerable Sāriputta, paid homage to him, sat down to one side, and delivered his message. The Venerable Sāriputta consented by silence.

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe,

went to the residence of the householder Anāthapiṇḍika with the Venerable Ānanda as his companion. He then sat down in the appointed seat and said to the householder Anāthapiṇḍika: ‘I hope you are bearing up, householder, I hope you are getting better. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned.’

‘I am not bearing up, venerable sir, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.’

‘You, householder, do not have that distrust towards the Buddha which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have confirmed confidence in the Buddha thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed,

teacher of devas and humans, the Enlightened One, the Blessed One.’ As you consider within yourself that confirmed confidence in the Buddha, your pains may subside on the spot.’

‘You, householder, do not have that distrust towards the Dhamma which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have confirmed confidence in the Dhamma thus:

‘The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.’ As you consider within yourself that confirmed confidence in the Dhamma, your pains may subside on the spot.’

‘You, householder, do not have that distrust towards the Saṅgha which the uninstructed worldling possesses because of which the latter, with the breakup of the body,

after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have confirmed confidence in the Saṅgha thus: ‘The Saṅgha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals-this Sangha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.’ As you consider within yourself that confirmed confidence in the Saṅgha, your pains may subside on the spot.’

‘You, householder, do not have that immorality which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have those virtues dear to the noble ones, unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration. As

you consider within yourself those virtues dear to the noble ones, your pains may subside on the spot.’

‘You, householder, do not have that **wrong view** which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have **right view**. As you consider within yourself that right view, your pains may subside on the spot.’

‘You, householder, do not have that wrong intention ... wrong speech ... wrong action ... wrong livelihood ... wrong effort ... wrong mindfulness ... wrong concentration ... wrong knowledge ... wrong liberation which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration ... right

knowledge... right liberation. As you consider within yourself that right liberation, your pains may subside on the spot.’

Then the pains of the householder Anāthapiṇḍika subsided on the spot. Then the householder Anāthapiṇḍika served the Venerable Sāriputta and the Venerable Ānanda from his own dish. When the Venerable Sāriputta had finished his meal and had washed his hand and bowl, the householder Anāthapiṇḍika took a low seat and sat down to one side, and the Venerable Sāriputta thanked him with these verses:

“When one has faith in the Tathāgata,
Unshakable and well established,
And good conduct built on virtue,
Dear to the noble ones and praised;

“When one has confidence in the Saṅgha
And view that has been rectified,
They say that one is not poor,
That one’s life is not vain.

‘Therefore the person of intelligence,
Remembering the Buddha’s Teaching,
Should be devoted to faith and virtue,
To confidence and vision of the Dhamma.’

Then the Venerable Sāriputta, having thanked the householder Anāthapiṇḍika with these verses, rose from his seat and departed.

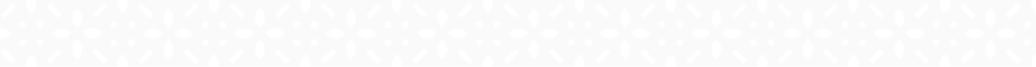
Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

“Now, Ānanda, where are you coming from in the middle of the day?”

‘The householder Anāthapiṇḍika, venerable sir, has been exhorted by the Venerable Sāriputta with such and such an exhortation.’

“Sāriputta is wise, Ānanda, Sāriputta has great wisdom, in so far as he can analyse the four factors of stream-entry in ten modes.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1816-1819.



***SURROUNDING
DHAMMA***



49

The Benefit of these Four Things.

“Bhikkhus, these four things, when developed and cultivated, lead to the realization of the fruit of stream-entry.”

“What four?”

- (1) Association with superior persons,
- (2) Hearing the true Dhamma,
- (3) Careful attention,
- (4) Practice in accordance with the Dhamma.

These four things, when developed and cultivated, lead to the realization of the fruit of stream-entry.”

“Bhikkhus, these four things, when developed and cultivated,

... lead to the realization of the fruit of once-returning;

... lead to the realization of the fruit of nonreturning;

... lead to the realization of the fruit of arahantship;

... lead to the obtaining of wisdom;

... lead to the growth of wisdom;

... lead to the expansion of wisdom ;

...lead to greatness of wisdom;

...lead to extensiveness of wisdom;

...lead to vastness of wisdom;

...lead to depth of wisdom ;

...lead to the state of unequalled wisdom;

... lead to breadth of wisdom;
 ...lead to abundance of wisdom;
 ...lead to quickness of wisdom ;
 ...lead to buoyancy of wisdom ;
 ...lead to joyousness of wisdom;
 ...lead to swiftness of wisdom ;
 ...lead to sharpness of wisdom.”

“Bhikkhus, these four things, when developed and cultivated, lead to penetrativeness of wisdom. What four?

- (1) Association with superior persons,
- (2) Hearing the true Dhamma,
- (3) Careful attention,
- (4) Practice in accordance with the Dhamma.

These four things, when developed and cultivated, lead to penetrativeness of wisdom.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1806-1807

50**One Who is a Trainee.**

“And what, bhikkhus, is the method by means of which a bhikkhu who is a trainee, standing on the plane of a trainee, understands: ‘I am a trainee’?”

“Here, bhikkhus, a bhikkhu who is a trainee understands as it really is: ‘This is suffering’; he understands as it really is: ‘This is the origin of suffering’; he understands as it really is: ‘This is the cessation of suffering’; he understands as it really is: ‘This is the way leading to the cessation of suffering.’ This is a method by means of which a bhikkhu who is a trainee, standing on the plane of a trainee, understands: ‘I am a trainee.’”

“Again, bhikkhus, a bhikkhu who is a trainee considers thus: ‘Is there outside here another ascetic or brahmin who teaches a

Dhamma so real, true, actual as the Blessed One does?’ He understands thus: ‘There is no other ascetic or brahmin outside here who teaches a Dhamma so real, true, actual as the Blessed One does.’ This too is a method by means of which a bhikkhu who is a trainee, standing on the plane of a trainee, understands: ‘I am a trainee.’

“Again, bhikkhus, a bhikkhu who is a trainee understands the five spiritual faculties—the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. He does not yet dwell having contacted with the body their destination, their culmination, their fruit, their final goal; but having pierced it through with wisdom, he sees. This too is a method by means of which a bhikkhu who is a trainee standing on the plane of a trainee, understands: ‘I am a trainee.’”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1696

51

Virtue Lower Than the Stream-Winning that does not Lead to Bad Destinations.

One who does not go to the bad destinations.

(First Notation)

“Here, Mahānāma, **some person does not** possess confirmed confidence in the Buddha, the Dhamma, and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation.”

“However, **he has these five things:** the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. **And the teachings proclaimed by the Tathāgata are accepted by him after being pondered to a sufficient degree with wisdom.** This person too, Mahānāma, is one who does not go to hell, the animal realm, or the domain of ghosts, to the plane of misery, the bad destinations, the nether world.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford,

2000, p.1813

**One who does not go to the bad destinations.
(Second Notation)**

“Here, Mahānāma, **some person does not** possess confirmed confidence in the Buddha, the Dhamma, and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation.”

“However, **he has these five things:** the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. **And he has sufficient faith in the Tathāgata, sufficient devotion to him.** This person too, Mahānāma, is one who does not go to hell, the animal realm, or the domain of ghosts, to the plane of misery, the bad destinations, the nether world.”

The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.1813



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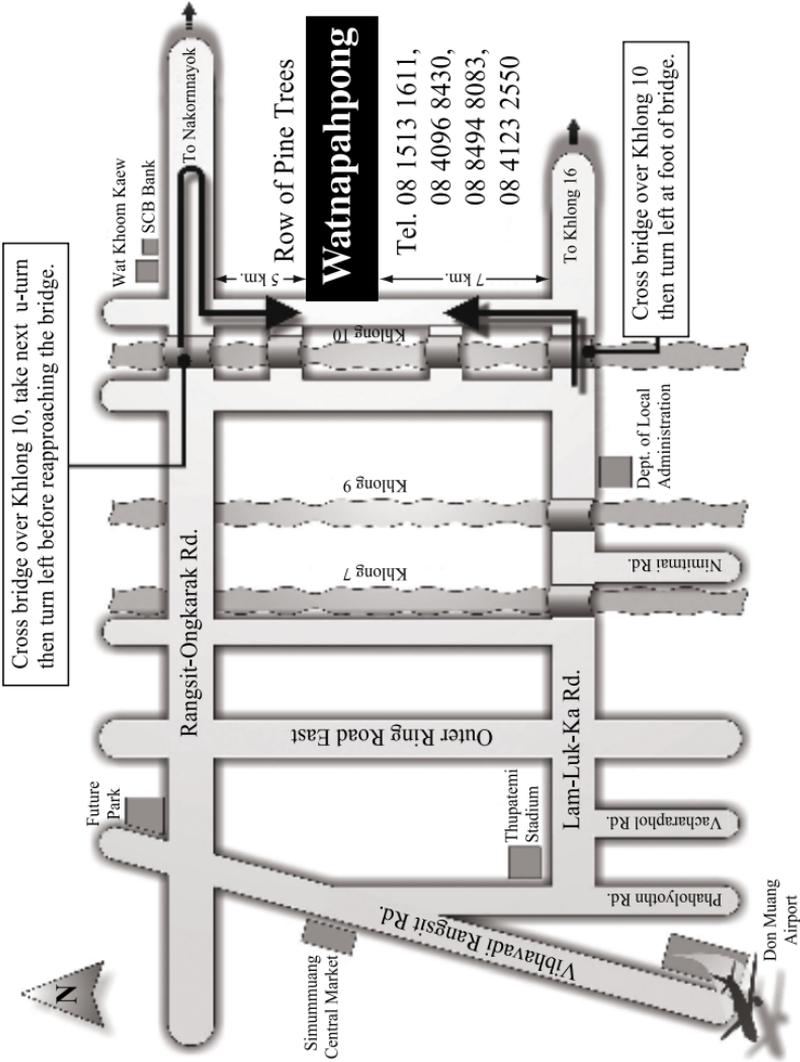
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“Housefather, when the fivefold guilty dread
is allayed in the Ariyan disciple and he is possessed
of the four limbs of stream-winning,
and has well seen and well penetrated the Ariyan
Method by insight.

**He may, if he so desire,
himself proclaim thus of himself:
‘I am one who has cut off the doom of Purgatory,
of rebirth in the womb of an animal,
in the realm of ghosts; cut off is the Waste,
the Ill-bourn, the Downfall.
A Stream-winner am I,
one not doomed to the Downfall,
assured, bound for enlightenment.’ ”**

*The Book of the Gradual Sayings (Anguttara-Nikaya) Vol V
(The Book of Tens and Elevens), translated by Woodward, F.L., MA,
The Pali Text Society, Oxford, 2003, p.124*

A Stream-Enterer is Called

A noble disciple who is accomplished in view,
(Who is) Accomplished in vision,
Who has arrived at this true Dhamma,
Who sees this true Dhamma,
Who possesses a trainee's knowledge,
(Who possesses) A trainee's true knowledge,
Who has entered the stream of the Dhamma,
A noble one with penetrative wisdom,
One who stands squarely before the door to the
Deathless.

*The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya,
Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.585-586*



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