

Ajahn Brahmali retreat
November 2020
The Noble Eightfold Path

AN 5.202 – Listening to the Dhamma

“There are these five benefits in listening to the Dhamma. What five? One hears what one has not heard; one clarifies what has been heard; one emerges from perplexity; one straightens out one’s view; one’s mind becomes placid. These are the five benefits in listening to the Dhamma.”

DN 29 – The Delightful Discourse (extract)

“It was Uddaka Rāmaputta who used to say: ‘He sees, but does not see.’ What is it that, seeing, one does not see? You can see the blade of a well-sharpened razor, but not its edge. That is what he meant by saying: ‘He sees, but does not see.’ He spoke in reference to a low, vulgar, worldly ignoble thing of no spiritual significance, a mere razor.

But if one were to use that expression properly: ‘He sees, but does not see’, it would be like this. What he sees is a holy way of life which is fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity. If he were to deduct anything from it, thinking: ‘In this way it will be purer’, he does not see it. And if he were to add anything to it, thinking: ‘In this way it will be more complete’, then he does not see it. That is the meaning of the saying: ‘He sees, but does not see.’ Therefore, Cunda, if anyone were to refer to any holy way of life as being fully successful and perfect ... it is this holy life that they would be describing.

Therefore, Cunda, all you to whom I have taught these truths that I have realised by super-knowledge, should come together and recite them, setting meaning beside meaning and expression beside expression, without dissension, in order that this holy life may continue and be established for a long time for the profit and happiness of the many out of compassion for the world and for the benefit, profit and happiness of devas and humans. And what are the things that you should recite together? They are: the four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven factors of enlightenment, the Noble Eightfold Path. These are the things you should recite together.”

SN 45.4 – The Brahmin

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Its qualities of faith and wisdom
Are always yoked evenly together.
Shame is its pole, mind its yoke-tie,
Mindfulness the watchful charioteer.

The chariot’s ornament is virtue,
Its axle *jhāna*, energy its wheels;

Equanimity keeps the burden balanced,
Desirelessness serves as upholstery.

Good will, harmlessness, and seclusion:
These are the chariot's weaponry,
Forbearance its armour and shield,
As it rolls towards security from bondage.

This divine vehicle unsurpassed
Originates from within oneself.
The wise depart from the world in it,
Inevitably winning the victory."

SN 45.1 – Ignorance

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the monks thus: "Monks!"

"Venerable sir!" they replied. The Blessed One said this:

"Ignorance is the forerunner in the entry upon unwholesome states, with shamelessness and fearlessness of wrongdoing following along. For an unwise person immersed in ignorance, wrong view springs up. For one of wrong view, wrong intention springs up. For one of wrong intention, wrong speech springs up. For one of wrong speech, wrong action springs up. For one of wrong action, wrong livelihood springs up. For one of wrong livelihood, wrong effort springs up. For one of wrong effort, wrong mindfulness springs up. For one of wrong mindfulness, wrong concentration springs up.

True knowledge is the forerunner in the entry upon wholesome states, with a sense of shame and fear of wrongdoing following along. For a wise person who has arrived at true knowledge, right view springs up. For one of right view, right intention springs up. For one of right intention, right speech springs up. For one of right speech, right action springs up. For one of right action, right livelihood springs up. For one of right livelihood, right effort springs up. For one of right effort, right mindfulness springs up. For one of right mindfulness, right concentration springs up."

SN 56:1 - Concentration [This sutta shows how stillness loops the path back to the beginning and reinforces right view]

At Sāvattthī. "Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

"And what does he understand as it really is? He 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.'

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' An exertion should be made to understand: 'This is the origin of suffering.' An exertion should

be made to understand: 'This is the cessation of suffering.' An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

SN 45.8 – Analysis (extract)

"And what is right view? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called right view."

AN 2.12

"Bhikkhus, there are these two powers. What two? The power of reflection and the power of development.

"And what is the power of reflection? Here, someone reflects thus: 'Bodily misconduct has a bad result in the present life and in the future life; verbal misconduct has a bad result in the present life and in the future life; mental misconduct has a bad result in the present life and in the future life.' Having reflected thus, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the power of reflection.

"And what is the power of development? Here, a bhikkhu develops the enlightenment factor of mindfulness that is based upon seclusion, dispassion, and cessation, maturing in release. He develops the enlightenment factor of discrimination of phenomena ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity that is based upon seclusion, dispassion, and cessation, maturing in release. This is called the power of development.

"These, bhikkhus, are the two powers."

AN 3.65 – Kesaputtiya (extract)

On one occasion the Blessed One was wandering on tour among the Kosalans together with a large Saṅgha of monks when he reached the town of the Kālāmas named Kesaputta. The Kālāmas of Kesaputta heard: "It is said that the ascetic Gotama, the son of the Sakyans who went forth from a Sakyan family, has arrived at Kesaputta. Now a good report about that Master Gotama has circulated thus: 'That 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. Having realized by his own direct knowledge this world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, its devas and humans, he makes it known to others. He teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals a spiritual life that is perfectly complete and pure.' Now it is good to see such arahants."

Then the Kālāmas of Kesaputta approached the Blessed One. Some paid homage to the Blessed One and sat down to one side; some exchanged greetings with him and, when they had concluded their greetings and cordial talk, sat down to one side; some reverentially saluted him and sat down to one side; some pronounced their name and clan and sat down to one side; some kept silent and sat down to one side. Sitting to one side, the Kālāmas said to the Blessed One:

“Bhante, there are some ascetics and brahmins who come to Kesaputta. They explain and elucidate their own doctrines, but disparage, denigrate, deride, and denounce the doctrines of others. But then some other ascetics and brahmins come to Kesaputta, and they too explain and elucidate their own doctrines, but disparage, denigrate, deride, and denounce the doctrines of others. We are perplexed and in doubt, Bhante, as to which of these good ascetics speak truth and which speak falsehood.”

“It is fitting for you to be perplexed, Kālāmas, fitting for you to be in doubt. Doubt has arisen in you about a perplexing matter. Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay [testament], by a collection of scriptures [canonical authority], by logical reasoning [by logic], by inferential reasoning [inference], by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: ‘The ascetic is our guru.’ But when, Kālāmas, you know for yourselves: ‘These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering,’ then you should abandon them.

(1) What do you think, Kālāmas? When greed arises in a person, is it for his welfare or for his harm?”

“For his harm, Bhante.”

“Kālāmas, a greedy person, overcome by greed, with mind obsessed by it, destroys life, takes what is not given, transgresses with another’s wife, and speaks falsehood; and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?”

“Yes, Bhante.”

(2) “What do you think, Kālāmas? When hatred arises in a person, is it for his welfare or for his harm?”

“For his harm, Bhante.”

“Kālāmas, a person who is full of hate, overcome by hatred, with mind obsessed by it, destroys life ... and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?”

“Yes, Bhante.”

(3) “What do you think, Kālāmas? When delusion arises in a person, is it for his welfare or for his harm?”

“For his harm, Bhante.”

“Kālāmas, a person who is deluded, overcome by delusion, with mind obsessed by it, destroys life ... and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?”

“Yes, Bhante.”

“What do you think, Kālāmas? Are these things wholesome or unwholesome?” –
“Unwholesome, Bhante.” – “Blameworthy or blameless?” – “Blameworthy, Bhante.” –
“Censured or praised by the wise?” – “Censured by the wise, Bhante.” – “Accepted and
undertaken, do they lead to harm and suffering or not, or how do you take it?” – “Accepted
and undertaken, these things lead to harm and suffering. So we take it.”

“Thus, Kālāmas, when we said: ‘Come, Kālāmas, do not go by oral tradition ... But when you
know for yourselves: “These things are unwholesome; these things are blameworthy; these
things are censured by the wise; these things, if undertaken and practiced, lead to harm
and suffering,” then you should abandon them,’ it is because of this that this was said.

...

(1) What do you think, Kālāmas? When non-greed arises in a person, is it for his welfare or
for his harm?”

“For his welfare, Bhante.”

“Kālāmas, a person without greed, not overcome by greed, his mind not obsessed by it,
does not destroy life, take what is not given, transgress with another’s wife, or speak
falsehood; nor does he encourage others to do likewise. Will that lead to his welfare and
happiness for a long time?”

“Yes, Bhante.”

(2) “What do you think, Kālāmas? When non-hatred arises in a person, is it for his welfare or
for his harm?”

“For his welfare, Bhante.”

“Kālāmas, a person who is without hate, not overcome by hatred, his mind not obsessed by
it, does not destroy life ... nor does he encourage others to do likewise. Will that lead to
his welfare and happiness for a long time?”

“Yes, Bhante.”

(3) “What do you think, Kālāmas? When non-delusion arises in a person, is it for his welfare
or for his harm?”

“For his welfare, Bhante.”

“Kālāmas, a person who is undeluded, not overcome by delusion, his mind not obsessed by
it, does not destroy life ... nor does he encourage others to do likewise. Will that lead to
his welfare and happiness for a long time?”

“Yes, Bhante.”

“What do you think, Kālāmas? Are these things wholesome or unwholesome?” –
“Wholesome, Bhante.” – “Blameworthy or blameless?” – “Blameless, Bhante.” – “Censured
or praised by the wise?” – “Praised by the wise, Bhante.” – “Accepted and undertaken, do
they lead to welfare and happiness or not, or how do you take it?” – “Accepted and
undertaken, these things lead to welfare and happiness. So we take it.”

“Thus, Kālāmas, when we said: ‘Come, Kālāmas, do not go by oral tradition ... But when you
know for yourselves: “These things are wholesome; these things are blameless; these
things are praised by the wise; these things, if accepted and undertaken, lead to welfare

and happiness," then you should live in accordance with them,' it is because of this that this was said.

Then, Kālāmas, that noble disciple, who is thus devoid of longing, devoid of ill will, unconfused, clearly comprehending, ever mindful, dwells pervading one quarter with a mind imbued with loving-kindness ..."

MN 125 – The Tamed (extract)

"Suppose, Aggivessana, there were a high mountain not far from a village or town, and two friends would leave the village or town and approach the mountain hand in hand. Having reached it, one friend would remain below at the foot of the mountain while the other would climb to the top. Then the friend who remained below at the foot of the mountain would say to the friend who stood on the top: 'Well, friend, what do you see, standing on top of the mountain?' And the other replied: 'Standing on top of the mountain, friend, I see lovely parks, lovely groves, lovely meadows, and lovely ponds.' Then the first friend would say: 'It is impossible, friend, it cannot happen that while standing on top of the mountain you should see lovely parks, lovely groves, lovely meadows, and lovely ponds.'

Then the other friend would come down to the foot of the mountain, take his friend by the arm, and make him climb to the top of the mountain. After giving him a few moments to catch his breath, he would ask: 'Well, friend, standing on top of the mountain, what do you see?' And his friend would reply: 'Standing on top of the mountain, friend, I see lovely parks, lovely groves, lovely meadows, and lovely ponds.' Then the other would say: 'Friend, just a little earlier we heard you say: "It is impossible, friend, it cannot happen that while standing on top of the mountain you should see lovely parks...lovely ponds." But just now we heard you say: "Standing on top of the mountain, friend, I see lovely parks ... lovely ponds."' Then the first friend would reply: 'Because I was obstructed by this high mountain, friend, I did not see what was there to be seen.'

So too, Aggivessana, Prince Jayasena is obstructed, hindered, blocked, and enveloped by a still greater mass than this—the mass of ignorance. Thus it is impossible that Prince Jayasena, living in the midst of sensual pleasures ... could know, see, or realise that which must be known through renunciation, seen through renunciation, attained through renunciation, realised through renunciation."

MN 54 – Potaliya Sutta (extract)

... "Householder, suppose a dog, overcome by hunger and weakness, was waiting by a butcher's shop. Then a skilled butcher or his apprentice would toss the dog a well hacked, clean hacked skeleton of meatless bones smeared with blood. What do you think, householder? Would that dog get rid of his hunger and weakness by gnawing such a well hacked, clean hacked skeleton of meatless bones smeared with blood?"

"No, venerable sir. Why is that? Because that was a skeleton of well hacked, clean hacked meatless bones smeared with blood. Eventually that dog would reap weariness and disappointment."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a skeleton by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' ...

"Householder, suppose a vulture, a heron, or a hawk seized a piece of meat and flew away, and then vultures, herons, and hawks pursued it and pecked and clawed it. What do you think, householder? If that vulture, heron, or hawk does not quickly let go of that piece of meat, wouldn't it incur death or deadly suffering because of that?"

"Yes, venerable sir."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a piece of meat by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' ...

"Householder, suppose a man took a blazing grass torch and went against the wind. What do you think, householder? If that man does not quickly let go of that blazing grass torch, wouldn't that blazing grass torch burn his hand or his arm or some other part of his body, so that he might incur death or deadly suffering because of that?"

"Yes, venerable sir."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a grass torch by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' ...

"Householder, suppose there were a charcoal pit deeper than a man's height full of glowing coals without flame or smoke. Then a man came who wanted to live and not to die, who wanted pleasure and recoiled from pain, and two strong men seized him by both arms and dragged him towards that charcoal pit. What do you think, householder? Would that man twist his body this way and that?"

"Yes, venerable sir. Why is that? Because that man knows that if he falls into that charcoal pit, he will incur death or deadly suffering because of that."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a charcoal pit by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' ...

"Householder, suppose a man dreamt about lovely parks, lovely groves, lovely meadows, and lovely lakes, and on waking he saw nothing of it. So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a dream by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' ...

"Householder, suppose a man borrowed goods on loan—a fancy carriage and fine-jewelled earrings—and preceded and surrounded by those borrowed goods he went to the marketplace. Then people, seeing him, would say: 'Sirs, that is a rich man! That is how the rich enjoy their wealth!' Then the owners, whenever they saw him, would take back their things. What do you think, householder? Would that be enough for that man to become dejected?"

"Yes, venerable sir. Why is that? Because the owners took back their things."

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to borrowed goods by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose there were a dense grove not far from some village or town, within which there was a tree laden with fruit but none of its fruit had fallen to the ground. Then a man came needing fruit, seeking fruit, wandering in search of fruit, and he entered the grove and saw the tree laden with fruit. Thereupon he thought: ‘This tree is laden with fruit but none of its fruit has fallen to the ground. I know how to climb a tree, so let me climb this tree, eat as much fruit as I want, and fill my bag.’ And he did so. Then a second man came needing fruit, seeking fruit, wandering in search of fruit, and taking a sharp axe, he too entered the grove and saw that tree laden with fruit. Thereupon he thought: ‘This tree is laden with fruit but none of its fruit has fallen to the ground. I do not know how to climb a tree, so let me cut this tree down at its root, eat as much fruit as I want, and fill my bag.’ And he did so. What do you think, householder? If that first man who had climbed the tree doesn’t come down quickly, when the tree falls, wouldn’t he break his hand or his foot or some other part of his body, so that he might incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to fruits on a tree by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

SN 22.95 – A Lump of Foam

On one occasion the Blessed One was dwelling at Ayojjhā on the bank of the river Ganges. There the Blessed One addressed the monks thus:

“Suppose that this river Ganges was carrying along a great lump of foam. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a lump of foam? So too whatever kind of form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: if you inspect it, ponder it, and carefully investigate it, it would appear to you to be void, hollow, insubstantial. For what substance could there be in form?

Suppose that in the autumn, when it is raining and big rain drops are falling, a water bubble arises and bursts on the surface of the water. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a water bubble? So too whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: if you inspect it, ponder it, and carefully investigate it, it would appear to you to be void, hollow, insubstantial. For what substance could there be in feeling?

Suppose that in the last month of the hot season, at high noon, a shimmering mirage appears. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a mirage? So too whatever kind of perception there is, whether past, future, or present,

internal or external, gross or subtle, inferior or superior, far or near: if you inspect it, ponder it, and carefully investigate it, it would appear to you to be void, hollow, insubstantial. For what substance could there be in perception?

Suppose that a man needing heartwood, seeking heartwood, wandering in search of heartwood, would take a sharp axe and enter a forest. There he would see the trunk of a large plantain tree, straight, fresh, without a fruit-bud core. He would cut it down at the root, cut off the crown, and unroll the coil. As he unrolls the coil, he would not find even softwood, let alone heartwood. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in the trunk of a plantain tree? So too whatever kind of volitional formations there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: if you inspect them, ponder them, and carefully investigate them, they appear to you to be void, hollow, insubstantial. For what substance could there be in volitional formations?

Suppose that a magician or a magician's apprentice would display a magical illusion at a crossroads. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a magical illusion? So too whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: if you inspect it, ponder it, and carefully investigate it, it would appear to you to be void, hollow, insubstantial. For what substance could there be in consciousness?

Seeing thus the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

SN 45.8 – Analysis (extract)

"And what is right intention? Intention of renunciation, intention of non-ill will, intention of harmlessness: this is called right intention."

AN 3.101 – The Soil Remover (extract)

"There are gross defilements of gold: soil, grit, and gravel. Now the soil remover or his apprentice first pours the gold into a trough and washes, rinses, and cleans it. When that has been removed and eliminated, there still remain middle-size defilements in the gold: fine grit and coarse sand. The soil remover or his apprentice washes, rinses, and cleans it again. When that has been removed and eliminated, there still remain subtle defilements in the gold: fine sand and black dust. So the soil remover or his apprentice washes, rinses, and cleans it again. When that has been removed and eliminated, only grains of gold remain.

The goldsmith or his apprentice now pours the gold into a melting pot, and fans it, melts it, and smelts it. But even when this has been done, the gold is not yet settled and the dross

has not yet been entirely removed. The gold is not yet malleable, wieldy, and luminous, but still brittle and not properly fit for work.

But as the goldsmith or his apprentice continues to fan, melt, and smelt the gold, a time comes when the gold is settled and the dross has been entirely removed, so that the gold becomes malleable, wieldy, and luminous, pliant and properly fit for work. Then whatever kind of ornament the goldsmith wishes to make from it—whether a bracelet, earrings, a necklace, or a golden garland—he can achieve his purpose.

So too when a bhikkhu is devoted to the higher mind, (1) there are in him gross defilements: bodily, verbal, and mental misconduct. An earnest, capable bhikkhu abandons, dispels, terminates, and obliterates them. When this has been done, (2) there remain in him middling defilements: sensual thoughts, thoughts of ill will, and thoughts of harming. An earnest, capable bhikkhu abandons, dispels, terminates, and obliterates them. When this has been done, (3) there remain in him subtle defilements: thoughts about his relations, thoughts about his country, and thoughts about his reputation. An earnest, capable bhikkhu abandons, dispels, terminates, and obliterates them. When this has been done, then there remain thoughts connected with the Dhamma. That concentration is not peaceful and sublime, not gained by full tranquilization, not attained to unification, but is reined in and checked by forcefully suppressing [the defilements].

But there comes a time when his mind becomes internally steady, composed, unified, and concentrated. That concentration is peaceful and sublime, gained by full tranquilization, and attained to unification; it is not reined in and checked by forcefully suppressing [the defilements]. Then, there being a suitable basis, he is capable of realizing any state realizable by direct knowledge toward which he might incline his mind.

If he wishes: 'May I wield the various kinds of psychic potency ...

If he wishes: 'May I recollect my manifold past abodes ...

If he wishes: 'May I, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn ...

If he wishes: 'May I, with the destruction of the taints, in this very life realize for myself with direct knowledge the taintless liberation of mind, liberation by wisdom, and having entered upon it, may I dwell in it,' he is capable of realizing it, there being a suitable basis."

SN 45.8 – Analysis (extract)

"And what is right speech? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from idle chatter: this is called right speech.

And what is right action? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct: this is called right action.

And what is right livelihood? Here a noble disciple, having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this is called right livelihood."

MN 129 – Wise and Foolish People (extract)

"There are these three characteristics of a wise man, signs of a wise man, attributes of a wise man. What three? Here a wise man is one who thinks good thoughts, speaks good

words, and does good deeds. If a wise man were not so, how would the wise know him thus: 'This person is a wise man, a true man'? But because a wise man is one who thinks good thoughts, speaks good words, and does good deeds, the wise know him thus: 'This person is a wise man, a true man.'

A wise man feels pleasure and joy here and now in three ways. If a wise man is seated in an assembly or along a street or in a square and people there are discussing certain pertinent and relevant matters, then, if the wise man is one who abstains from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, from wine, liquor, and intoxicants, which are the basis of negligence, he thinks: 'These people are discussing certain pertinent and relevant matters; those things are not found in me, and I am not seen engaging in them.'

... Again, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past—his good bodily, verbal, and mental conduct—cover him, overspread him, and envelop him. Just as the shadow of a great mountain peak in the evening covers, overspreads, and envelops the earth, so too, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past—his good bodily, verbal, and mental conduct—cover him, overspread him, and envelop him. Then the wise man thinks: 'I have not done what is evil, I have not done what is cruel, I have not done what is wicked. I have done what is good, I have done what is wholesome, I have made myself a shelter from anguish. When I pass away, I shall go to the destination of those who have not done what is evil ... who have made themselves a shelter from anguish.' He does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. This is the third kind of pleasure and joy that a wise man feels here and now.

A wise man who has given himself over to good conduct of body, speech, and mind, on the dissolution of the body, after death, reappears in a happy destination, even in heaven."

SN 45.8 – Analysis (extract)

"And what is right effort? Here one generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states ... He generates desire for the arising of unarisen wholesome states ... He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called right effort."

AN 5.162 – Removing Resentment

There the Venerable Sāriputta addressed the monks: "Friends, monks!"

"Friend," those monks replied. The Venerable Sāriputta said this:

"Friends, there are these five ways of removing resentment by which you should entirely remove resentment when it has arisen toward anyone. What five? (1) Here, a person's bodily behaviour is impure, but his verbal behaviour is pure; one should remove resentment toward such a person. (2) A person's verbal behaviour is impure, but his bodily

behaviour is pure; one should also remove resentment toward such a person. (3) A person's bodily behaviour and verbal behaviour are impure, but from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person. (4) A person's bodily behaviour and verbal behaviour are impure, and he does not gain an opening of the mind, placidity of mind from time to time; one should also remove resentment toward such a person. (5) A person's bodily behaviour and verbal behaviour are pure, and from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person.

(1) How, friends, should resentment be removed toward the person whose bodily behaviour is impure but whose verbal behaviour is pure? Suppose a rag-robed monk sees a rag by the roadside. He would press it down with his left foot, spread it out with his right foot, tear off an intact section, and take it away with him; so too, when a person's bodily behaviour is impure but his verbal behaviour is pure, on that occasion one should not attend to the impurity of his bodily behaviour but should instead attend to the purity of his verbal behaviour. In this way resentment toward that person should be removed.

(2) How, friends, should resentment be removed toward the person whose verbal behaviour is impure but whose bodily behaviour is pure? Suppose there is a pond covered with algae and water plants. A man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would plunge into the pond, sweep away the algae and water plants with his hands, drink from his cupped hands, and then leave; so too, when a person's verbal behaviour is impure but his bodily behaviour is pure, on that occasion one should not attend to the impurity of his verbal behaviour but should instead attend to the purity of his bodily behaviour. In this way resentment toward that person should be removed.

(3) How, friends, should resentment be removed toward the person whose bodily behaviour and verbal behaviour are impure but who from time to time gains an opening of the mind, placidity of mind? Suppose there is a little water in a puddle. Then a person might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would think: 'This little bit of water is in the puddle. If I try to drink it with my cupped hands or a vessel, I will stir it up, disturb it, and make it undrinkable. Let me get down on all fours, suck it up like a cow, and depart.' He then gets down on all fours, sucks the water up like a cow, and departs. So too, when a person's bodily behaviour and verbal behaviour are impure but from time to time he gains an opening of the mind, placidity of mind, on that occasion one should not attend to the impurity of his bodily and verbal behaviour, but should instead attend to the opening of the mind, the placidity of mind, he gains from time to time. In this way resentment toward that person should be removed.

(4) How, friends, should resentment be removed toward the person whose bodily and verbal behaviour are impure and who does not gain an opening of the mind, placidity of mind, from time to time? Suppose a sick, afflicted, gravely ill person was travelling along a highway, and the last village behind him and the next village ahead of him were both far away. He would not obtain suitable food and medicine or a qualified attendant; he would not get [to meet] the leader of the village district. Another man travelling along the highway might see him and arouse sheer compassion, sympathy, and tender concern for him, thinking: 'Oh, may this man obtain suitable food, suitable medicine, and a qualified attendant! May he get [to meet] the leader of the village district! For what reason? So that this man does not encounter calamity and disaster right here.' So too, when a person's

bodily and verbal behaviour are impure and he does not gain from time to time an opening of the mind, placidity of mind, on that occasion one should arouse sheer compassion, sympathy, and tender concern for him, thinking, 'Oh, may this venerable one abandon bodily misbehaviour and develop good bodily behaviour; may he abandon verbal misbehaviour and develop good verbal behaviour; may he abandon mental misbehaviour and develop good mental behaviour! For what reason? So that, with the breakup of the body, after death, he will not be reborn in the plane of misery, in a bad destination, in the lower world, in hell.' In this way resentment toward that person should be removed.

(5) How, friends, should resentment be removed toward the person whose bodily and verbal behaviour are pure and who from time to time gains an opening of the mind, placidity of mind? Suppose there were a pond with clear, sweet, cool water, clean, with smooth banks, a delightful place shaded by various trees. Then a man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. Having plunged into the pond, he would bathe and drink, and then, after coming out, he would sit or lie down in the shade of a tree right there. So too, when a person's bodily and verbal behaviour are pure and from time to time he gains an opening of the mind, placidity of mind, on that occasion one should attend to his pure bodily behaviour, to his pure verbal behaviour, and to the opening of the mind, the placidity of mind, that he gains from time to time. In this way resentment toward that person should be removed. Friends, by means of a person who inspires confidence in every way, the mind gains confidence.

These, friends, are the five ways of removing resentment by means of which you can entirely remove resentment toward whomever it has arisen."

SN 45.8 – Analysis (extract)

"And what is right mindfulness? Here one dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called right mindfulness."

MN 131 – One Fortunate Night (extract)

Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the monks thus: "Monks."—"Venerable sir," they replied. The Blessed One said this:

"I shall teach you the summary and exposition of 'One Who Has Had a Single Excellent Night.' Listen and attend closely to what I shall say."—"Yes, venerable sir," the monks replied. The Blessed One said this:

"Let not a person revive the past
Or on the future build his hopes;

For the past has been left behind
And the future has not been reached.

Instead with insight let him see
Each presently arisen state;
Let him know that and be sure of it,
Invincibly, unshakeably.

Today the effort must be made;
Tomorrow Death may come, who knows?
No bargain with Mortality
Can keep him and his hordes away,

But one who dwells thus ardently,
Relentlessly, by day, by night—
It is he, the Peaceful Sage has said,
Who has had a single excellent night.

MN118 – Mindfulness of Breathing (extract)

... “Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated, it fulfils the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfil the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfil true knowledge and deliverance.

“And how, bhikkhus, is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

“Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

“Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’ He trains thus: ‘I shall breathe in experiencing the whole body [of breath]’; he trains thus: ‘I shall breathe out experiencing the whole body [of breath].’ He trains thus: ‘I shall breathe in tranquillising the bodily formation’; he trains thus: ‘I shall breathe out tranquillising the bodily formation.’

“He trains thus: ‘I shall breathe in experiencing rapture’; he trains thus: ‘I shall breathe out experiencing rapture.’ He trains thus: ‘I shall breathe in experiencing pleasure’; he trains thus: ‘I shall breathe out experiencing pleasure.’ He trains thus: ‘I shall breathe in experiencing the mental formation’; he trains thus: ‘I shall breathe out experiencing the mental formation.’ He trains thus: ‘I shall breathe in tranquillising the mental formation’; he trains thus: ‘I shall breathe out tranquillising the mental formation.’

“He trains thus: ‘I shall breathe in experiencing the mind’; he trains thus: ‘I shall breathe out experiencing the mind.’ He trains thus: ‘I shall breathe in gladdening the mind’; he trains thus: ‘I shall breathe out gladdening the mind.’ He trains thus: ‘I shall breathe in

concentrating the mind'; he trains thus: 'I shall breathe out concentrating the mind.' He trains thus: 'I shall breathe in liberating the mind'; he trains thus: 'I shall breathe out liberating the mind.'

"He trains thus: 'I shall breathe in contemplating impermanence'; he trains thus: 'I shall breathe out contemplating impermanence.' He trains thus: 'I shall breathe in contemplating fading away'; he trains thus: 'I shall breathe out contemplating fading away.' He trains thus: 'I shall breathe in contemplating cessation'; he trains thus: 'I shall breathe out contemplating cessation.' He trains thus: 'I shall breathe in contemplating relinquishment'; he trains thus: 'I shall breathe out contemplating relinquishment.'

"Bhikkhus, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit.

... I say that this is a certain body among the bodies, namely, in-breathing and out-breathing. That is why on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. ...

SN 45.8 – Analysis (extract)

"And what is right concentration? Here secluded from sensual pleasures, secluded from unwholesome states, one enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called right concentration."

DN 29 – The Delightful Discourse (extract)

"It may be, Cunda, that wanderers of other sects might say: 'The ascetics who follow the Sakyan are devoted to a life of pleasure.' If so, they should be asked: 'What kind of a life of devotion to pleasure, friend? For such a life can take many different forms.' There are, Cunda, four kinds of life devoted to pleasure which are low, vulgar, worldly, ignoble and not conducive to welfare, not leading to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. What are they? Firstly, a foolish person takes pleasure and delight in killing living beings. Secondly, someone takes pleasure and delight in taking that which is not given. Thirdly, someone takes pleasure and delight in telling lies. Fourthly, someone gives himself up to the indulgence in and enjoyment of the pleasures of the five senses. These are the four kinds of life devoted to pleasure which are low, vulgar ... not leading to disenchantment ... to enlightenment, to Nibbāna.

And it may be that those of other sects might say: 'Are the followers of the Sakyan given to these four forms of pleasure-seeking?' They should be told: 'No!' for they would not be speaking correctly about you, they would be slandering you with false and untrue statements.

There are, Cunda, these four kinds of life devoted to pleasure which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. What are they? Firstly, a monk, detached from all sense-desires detached from unwholesome mental states, enters and remains in the first *jhāna*, which is with thinking and pondering, born of detachment, filled with delight and happiness. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second *jhāna*, which is without thinking and pondering, born of concentration, filled with delight and happiness. Again, with the fading of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself that joy of which the Noble Ones say: 'Happy is he who dwells with equanimity and mindfulness', he enters and remains in the third *jhāna*. Again, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth *jhāna*, which is beyond pleasure and pain, and purified by equanimity and mindfulness.

These are the four kinds of life devoted to pleasure which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. So if wanderers from other sects should say that the followers of the Sakyan are addicted to these four forms of pleasure-seeking, they should be told: 'Yes', for they would be speaking correctly about you, they would not be slandering you with false or untrue statements.

Then such wanderers might ask: 'Well then, those who are given to these four forms of pleasure-seeking - how many fruits, how many benefits can they expect?' And you should reply: 'They can expect four fruits, four benefits. What are they? The first is when a monk by the destruction of three fetters has become a Stream-Winner, no more subject to rebirth in lower worlds, firmly established, destined for full enlightenment; the second is when a monk by the complete destruction of three fetters and the reduction of greed, hatred and delusion, has become a Once-Returner, and having returned once more to this world, will put an end to suffering; the third is when a monk, by the complete destruction of the five lower fetters, has been spontaneously reborn, and there will reach Nibbāna without returning from that world. The fourth is when a monk, by the destruction of the corruptions in this very life has, by his own knowledge and realisation, attained to Arahantship, to the deliverance of heart and through wisdom. Such are the four fruits and the four benefits that one given to these four forms of pleasure-seeking can expect.'"

SN22:84 (extract)

"Rejoice, Tissa! Rejoice, Tissa! I am here to exhort, I am here to assist, I am here to instruct!"