

Sabb’āsava Sutta

The Discourse on All the Influxes

M 2/1:6-12

Theme: Methods of overcoming all our defilements

Translated by Piya Tan ©2006

1 Sutta notes

1.1 ESSENCE OF THE SABB’ĀSAVA SUTTA. The Sabb’āsava Sutta, which details seven ways of overcoming “all the influxes” [2}, opens with the Buddha declaring,

Bhikshus, I say that the destruction of the influxes is for one who knows and sees, not for one who neither knows nor sees. [S3]

Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayāṃ vadāmi, no ajānato no apassato.

This statement is evidently addressed to the attainment of arhathood, which is often referred to as “the destruction of the influxes’ (*āsavānaṃ khayāṃ = āsava-k, khaya*).¹

The reference to arhathood becomes obvious when we look at the closing verse, which clearly addresses the arhat, that is, the phrases “broken free from the fetter” (*vivattayi saṃyojanāṃ*), which is a word-play counterpointing “the samsaric cycle” (*vaṭṭa*). Finally, the arhat is said to have “made an end of suffering” (*antam-akāsi dukkhassa*) [S22].

It should be noted that although the Sabb’āsava Sutta speaks of “influxes to be abandoned” (*āsavā... pahatabbā*) by each of the seven means [S4], they do *not* refer to seven sets of influxes (*āsava*). The emphasis is on the *means* or occasion when such a method or strategy is to applied. The discourse refers to only *the three influxes*, namely, those of sense-desire, of existence, and of ignorance [S6a].

1.2 RELATED DISCOURSES. **The Sabb’āsava Sutta** (M 2) lists seven means (*pariyāya*) [2] for “the restraining of all the influxes” (*sabb’āsava, saṃvara*) [S2]. This discourse has a Pali parallel, and three Chinese parallels, that is, parallel in the Madhyama Āgama, in the Ekottarika Āgama, and in an individual translation.²

The Pali parallel is **the Āsava Sutta** (A 6.58), which however begins with the Buddha’s declaring that a monk with six qualities is worthy of offerings and respect when they are successful in applying six

¹ V 1:8; A 3:69, 4:228; It 69; Tha 116, 218, 543.

² The parallels are MA 10 at T I 431c-432c, entitled “extinction of influxes,” 漏盡; EA 40.6 = T2.740a-741b, entitled 淨諸漏法 “teaching on purifying the influxes” (cf T2.740a27); and T31 at T1.813a-814b, entitled 一切流攝守因, “restraining the causes of all influxes,” a discourse which the Taisho ed says was tr by the Parthian translator **Ān Shigāo** (安世高), who worked btw c148 and 170 CE (on An Shigao, see A Forte, *The Hostage An Shigao and His Offspring*, 1995, and P Harrison, “An Shigao,” in Oxford Ency Bsm, 2004; cf SVR Char, “Methods and Principles Used in Translating the Buddhist Tripiṭaka into Chinese,” in *Chinese Culture* 32,3 1991: 45, who notes that trs by An Shigao tend to be quite literal, in contrast to the more polished and free renderings of later translators). While M 2 and EA 40.6 occur in Jeta’s grove at Sāvathī, MA 10 and T31 locate it in the Kuru country. MA 10 has been studied in detail by THICH Minh Chau, *The Chinese Madhyama Āgama and the Pali Majjhima Nikaya*, 1991: 83-84, 215-222. **Mahā,prajñā,pāramitā,śāstra** in T1509 = T25.243b29, tr E Lamotte, *Le Traité de la Grande Vertu*, 1970a: 1590, refers to a discourse on seven ways of restraining the influxes, an obvious reference to the present discourse, whose title it records as the discourse “on restraining all the influxes,” 一切漏障. A sutra quotation parallel to the speculation on a self described in M 2 at M 1:8,4 can be found in Abhk 3:25 (P Pradhan, *Abhidharmakośa-bhāṣya*, 1967: 133,18; noted by Pasadika, *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*, 1989a: 57), cf also the Chinese trs of this quotation in T1558 = T29.49a6 and T1559 = T29.205c26. [Analayo, *A Comparative Study of the Majjhima Nikāya*, Habilitationsschrift 2006: 4 f n23.]

of the seven methods listed here.³ Interestingly, the first of the seven methods [S4]—that of “seeing” (*dasana*)—is omitted. A study of the sutta, however, would show that this is not surprising, as it only deals with those qualities of a monastic which would make him a worthy recipient of offerings and respect.

1.3 THE INFLUXES AND THE FETTERS.

1.3.1 The influxes. The term “influx” (*āsava*) refers to a category of defilements existing at the deepest level of the mind, and which fuel and sustain samsaric existence. The Commentaries derive *āsava* (BHS *āśrava*, *asrava*) from √*śRU*, to flow. The prefix *ā-* can refer to inward or outward. Hence, it can be rendered as “influxes, influences,” since they fuel or existence and prolong our suffering. It also refers to pus and other discharges from a bad wound; hence, it can also be translated as “outflows, effluents,” or more poetically as “cankers, corruptions, taints.”

Discourses such as **the Mahā Saccaka** (M 36) give a clear definition of *āsava* as “states that defile, bring about rebirth, give trouble, ripen in pain, bringing further rebirth, decay and death” (*āsavā saṅkilesikā ponobhāvikā sadarā dukkha, vipākā āyatiṃ jāti, jarā, maraṇiyā*).⁴ In fact, the three influxes are virtually synonymous with craving (*taṇhā*), that is, the craving for sense-pleasures, for being and for ignorance, that head the dependent arising formula.⁵ And the attaining of arhathood, when the saint’s mind is liberated from the influxes, he reviews his liberation with this lion-roar:

He understands, “Birth is destroyed. The holy life has been lived. Done what had to be done, there is no more of this state of being.”

Khīṇā jāti vusitaṃ brahma, cariyam katam karamāṇiyam nāparam itthattāyā ti pajānāti.

Arahatā S 1 (S 22.76.2/3:83) = SD 26.7.

Or, more briefly, when at the end of a discourse, the listeners attain arhathood, this declaration is made:

During this teaching, the hearts of monks were freed from the influxes through non-clinging.
Anupādāya āsavehi cittāni vimuccimsū ti.

(D 2:42, 44, 45; M 3:20, 287; S 2:187, 189, 3:68, 132, 4:20;
A 4:135; Sn p149; V 1:14, 19, 20, 35, 3:8)

1.3.2 The three influxes.

The Sabb’āsava Sutta mentions these three fetters, namely:

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|------------------------------------------|-------------------------------------|
| (1) the influx of sense-desire | (<i>kām’āsava</i>), |
| (2) the influx of (desire for) existence | (<i>bhav’āsava</i>), and |
| (3) the influx of ignorance | (<i>avijjāsava</i>). ⁶ |

This set of three influxes (*āsava*) is evidently ancient. It is clear from the Sabb’āsava Sutta that *influx* is simply a more ancient term for “fetter” (*saṃyojana*). The influx of sense-desire is eradicated by *the path of non-return*, and the influxes of existence and of ignorance, by that of *arhathood*.

In due course, some Suttas and the Abhidhamma list four types of influxes (*āsava*), adding the “influx of views,” namely:

- | | |
|----------------------------------------------|-------------------------------------|
| (1) the influx of sense-desire | (<i>kām’āsava</i>), |
| (2) the influx of (the desire for) existence | (<i>bhav’āsava</i>), |
| (3) the influx of views | (<i>dīṭṭh’āsava</i>), and |
| (4) the influx of ignorance | (<i>avijjāsava</i>). ⁷ |

³ A 6.58/3:387-390 = SD 62.1.

⁴ M 36.47/1:250.

⁵ See **Dependent Arising** = SD 5.16.

⁶ D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63.

⁷ D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937.

This set of four influxes is also known as the “floods” (*ogha*) (since they can overwhelm us) or the “yokes” (*yogā*) (since we can be bound to them). This set of four influxes probably was introduced at a time when the traditional emphasis shifted from that on *meditation* to that on *doctrine*, which is characteristic of the Abhidhamma.

The earliness of the three influxes is further attested by Buddhaghosa. The influx of existence is the attachment and desire for the realm of form and of formlessness, and as such, is the craving for the dhyanas, on account of the false views of eternalism and annihilationism. As such, the influx of view is subsumed under the influx of existence (MA 1:67). Ignorance here refers to the fundamental ignorance of reality, that is, not truly understanding the four noble truths.

1.3.3 The 3 influxes & the 10 fetters. In the older texts, only three kinds of influxes (*āsava*)—that is, omitting the influx of views—are usually listed. This is perhaps the oldest list of defilements mentioned in the early texts. They refer to the deep-seated propensities (later termed “latent tendencies,” *anusaya*), as well as unwholesome cognitive processes (formations arising from sense-perceptions). Each of these influxes projects itself as one of the three unwholesome roots (*akusala, mūla*) of greed (*lobha*), hatred (*dosa*) and delusion (*moha*), on a preconscious level, motivating us to break the precepts.⁸

Apparently, the three influxes were in due course expanded into the ten fetters (*dasā saṃyojana*). As sets, we can see that their components connect neatly with one another. The fetters (*saṃyojana*) are a re-arrangement of the influxes, reflecting how they are weakened or abandoned as we progress on the path of sainthood. The most important of these fetters are the first three [S11b], which leads to streamwinning.

In these early models, *the influx of sense-desire* refers to the first five or “lower” fetters⁹ (since they bind us to the “lower worlds,” that is, the sense-worlds). The Sabbāsava Sutta mentions “the three fetters” of these as follows:

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|-----------------------------------|------------------------------------------|
| (1) personality view | (<i>sakkāya, diṭṭhī</i>), |
| (2) spiritual doubt | (<i>vicikicchā</i>), and |
| (3) attachment to rules and rites | (<i>sīla-b, bata parāmāsa</i>). [S11b] |

According to the Commentary, only *the first two fetters* are influxes (*āsava*) [1.3.1]; but the third, *doubt*, is only a fetter (*saṃyojana*), and not an influx (MA 1:73).

The remaining five fetters are called the “higher” fetters¹⁰ (as they bind us to the form and formless realms). *The influx of existence* refers to the fetters of desire for form existence and for formless existence. *The influx of ignorance* would cover conceit, restlessness and ignorance. Both models effectively cover the same aspects, and is a matter of how they are explained to the practitioner.

The ten fetters (*dasā saṃyojana*) can be subsumed under the three influxes (*āsava*) in this manner:

<u>The 10 fetters (<i>saṃyojana</i>)</u>		<u>The 3 influxes (<i>āsava</i>)</u>
(1) personality view	(<i>sakkāya, diṭṭhī</i>)	} (1) the influx of sense-desire
(2) spiritual doubt	(<i>vicikicchā</i>)	
(3) attachment to vow3s and rites	(<i>sīla-b, bata parāmāsa</i>)	
(4) sensual lust	(<i>kāma, rāga</i>)	} (2) the influx of existence
(5) repulsion	(<i>paṭigha</i>)	
(6) greed for form existence	(<i>rūpa, rāga</i>)	} (2) the influx of existence
(7) greed for formless existence	(<i>arūpa, rāga</i>)	
(8) conceit	(<i>māna</i>)	

⁸ Interestingly, instead of the term *āsava*, we find *kilesa* (defilement) more commonly used in the Comys.

⁹ Ie the first 5 of the 10 fetters: see below. In some places, no 5 (*kāma, rāga*) is replaced by illwill (*vyāpāda*). The first 5 are the lower fetters (*oram, bhāgiya*), and the rest, the higher fetters (*uddham, bhāgiya*). The abandonment of the lower 5 fetters makes one a non-returner (*opapātika* or *anāgāmi*) (see *Ānāpānasati* S, M 118.10 = SD 7.13). This verse technically refers to the non-returner, but here is spoken of an arhat, one who has broken all 10 fetters: see *Laṭṭikopama* S (M 66.17/1:454) = SD 28.11.

¹⁰ *Uddham, bhāgiya saṃyojana*, see prec n.

(9) restlessness	(<i>uddhacca</i>)	(3) the influx of ignorance
(10) ignorance	(<i>avijjā</i>)	(S 5:61; A 5:13; Vbh 377)

The fourth influx, according to the later model, is *the influx of views*, would cover conceit and restlessness, as both of them arise on account of not fully understanding the true nature of the mind and reality, even at this level of the learner who, although being saints, are still not arhats yet. The influx of views, in other words is subsumed under the influx of existence.

We earlier mentioned that, according to Buddhaghosa, only *the first two fetters* of the three fetters are influxes (*āsava*) [1.3.1]; but the third, *doubt*, is only a fetter (*saṃyojana*), and not an influx (MA 1:73). This difference, however, is merely a technicality; for, as we can see the *influxes* are a simple shorthand for the ten *fetters*. The saints abandon *both* the influxes and the fetters. The path of streamwinning destroys the influx of views (*diṭṭh'āsava*); the path of non-return, the influx of sensual desire (*kāma'āsava*); and the path of arhathood, the influx of existence (*bhava'āsava*) and of ignorance (*āvijjāsava*). However, as noted the streamwinners, too, abandon the influx of views, but this is of the “lower” kind, which binds us to the sense-world in a negative manner, while the arhats, fully understanding the four noble truths, has abandoned all views, including the “higher” one, which bind us to the form and formless realms.¹¹

2 The seven methods

2.0 ANALYSIS OF THE SEVEN METHODS.

2.0.1 The five restraints. The Sabb'āsava Sutta deals with “the means of restraining all the influxes” (*sabb'āsava, saṃvara, pariyāya*), where the word “restraining, restraint” (*saṃvara*) has the sense of “to be abandoned” (*pahatabba*), as evident from the question at the start of each of the seven sections [eg §5]. The sutta also specifies that these methods only work for those “for one who knows and sees, not for one who neither knows nor sees” (*jānato...passato..., no ajānato no apassato*)

The Commentary, referring to the phrase *sabb'āsava, saṃvara*, explains the key term *saṃvara* (“restraint”) as being fivefold, that is, through moral virtue, mindfulness, knowledge, effort, and patience. In the Sabb'āsava Sutta, these five restraints (*saṃvara*) are exemplified as followed:

(1) restraint through moral virtue	(<i>sīla saṃvara</i>)	avoiding unsuitable seats and resorts	[§19]
(2) restraint through mindfulness	(<i>sati saṃvara</i>)	restraining the sense-faculties	[§12]
(3) restraint through knowledge	(<i>ñāṇa saṃvara</i>)	through wisely reflecting	[§13-16]
(4) restraint through effort	(<i>virīya saṃvara</i>)	removing unwholesome thoughts	[§20]
(5) restraint through patience	(<i>khanti saṃvara</i>)	through enduring	[§18]
(Vism 7; PmA 14.447; VbhA 330)			

2.0.2 The two key methods. Interestingly, these five restraints refer only the middle five methods of overcoming the influxes. Strictly speaking, only the first and seventh (the last) methods are effective in uprooting the influxes. These two methods—seeing and cultivation—between them comprise the four supramundane paths.

The other five methods cannot directly uproot the influxes. They can only keep the influxes under control during the preparatory stages of practice, and so facilitate their eventual destruction by the supramundane paths.

2.0.3 The 7 methods and the 8 path-factors. A closer look at these seven methods or means (*pariyāya*)¹² of abandoning the influxes show that they are related to the noble eightfold path as follows:

¹¹ On the 10 fetters (*saṃyojana*), see **Kiṭāgiri S** (M 70) = SD 11.1 (5.1). On streamwinning & the 10 fetters, see **Udakupama S** (A 7.15) = SD 28.6 Intro (1.2). On the arhat, see **Laṭukikopama S** (M 66.17/1:454) = SD 28.11. See also M:NB 42 f.

¹² Comy glosses *pariyāya* with “means or method” (*kāraṇa*) (MA 1:61). See *Pariyāya Nippariyāya* = SD 30.16.

The seven types of influxes

(1) influxes abandoned by <u>seeing</u>	(<i>dassana pahatabb'āsava</i>)	<u>the path factors</u>
(2) influxes abandoned by <u>restraint</u>	(<i>saṃvara pahatabb'āsava</i>)	right view;
(3) influxes abandoned by <u>reflective use</u>	(<i>paṭisevanā pahatabb'āsava</i>)	right intention;
(4) influxes abandoned by <u>endurance</u>	(<i>adhivāsanā pahatabb'āsava</i>)	right action & speech;
(5) influxes abandoned by <u>avoidance</u>	(<i>parivajjanā pahatabb'āsava</i>)	right livelihood;
(6) influxes abandoned by <u>removal</u>	(<i>vinodanā pahatabb'āsava</i>)	right effort;
(7) influxes abandoned by <u>cultivation</u>	(<i>bhāvanā pahatabb'āsava</i>)	right mindfulness;
		right concentration.

How the path factors are related to each of the seven methods of restraining influxes will be examined below.

2.1 INFLUXES ABANDONED BY SEEING.

2.1.1 Seeing. The term *dassana* means “seeing, vision,” but has a more positive connotation than *diṭṭhi* (“view”), but is here synonymous with “right view” (*sammā diṭṭhi*). *Dassana*, as used in the Sabb’-āsava Sutta, refers to the first of the four supramundane paths, that is, the path of streamwinning (*sotā-patti,magga*). It is so called because it gives us the first glimpse of nirvana, and that we are following the flow of wholesome states heading towards nirvana.

The three higher paths—those of once-return, non-return and arhathood—are called the paths of cultivation (*bhāvanā magga*) because they cultivate the vision of nirvana to the point at which all defilements are destroyed.

2.1.2 Unwise attention. The first way in which influxes are to be abandoned by seeing or vision (*dassana*) [S5-11], which defines “unwise attention” (*ayoniso manasikāra*) [S5-8] and “wise attention” (*yoniso manasikāra*) [S9-11]. Unwise attention is defined as mental effort whereby influxes of sense-desire, of existence, or of ignorance arise and remain [S5-6]. Such unwise attention proliferates thinking negatively about the past, the future, and the present (the “16 doubts”) [S7], and the arising of six kinds of self-views [S8].

How do the influxes grow through unwise attention? When we attend to gratification (*assāda*) in the five cords of sense-pleasures, *the influx of sense-desire* arises; when we attend to gratification in the exalted states (that is, the dhyanas), *the influx of being* arises; and when we attend to any mundane state through the four perversions (*vipallāsa*), *the influx of ignorance* arises and grows. (MA 1:67)

The Commentary explains *unwise attention* as attention that is unskillful in means (*anupāya,manasikāra*), attention shown the wrong way (*uppatha,manasikāra*), that is, by way of the four perversions, namely:

what is impermanent	is taken to be permanent	(<i>anicce niccan ti</i>);
what is painful	is taken to be pleasurable	(<i>dukkhe sukhan ti</i>);
what is not self	is taken to be self	(<i>anattāni attan ti</i>); and
what is impure	is taken to be pure	(<i>asubhe subhan ti</i>). (MA 1:64) ¹³

Unwise attention, in other words, is based on ignorance, which starts off the dependent arising of formations, and so on leading to the whole mass of suffering, and the prolonging of the samsaric cycle (*vaṭṭa*) (MA 1:64 f). In short, unwise attention is the root of samsaric existence; for, it increases ignorance and craving.

2.1.3 Wise attention & right view.

2.1.3.1 Wise attention. Wise attention (*yoniso manasikāra*) is knowing the skill in mental means (*upāya,manasikāra*) and attending in the right way (*patha,manasikāra*), and also where not to direct the attention [S9], so that influxes of sense-desire, of existence, or of ignorance do not arise or remain [S10].¹⁴ The Commentary says that wise attention leads to true knowledge (*vijjā*), that is, right view, the first path factor. This knowledge sets rolling the dependent ending of suffering, which ends formations, and so on

¹³ See **Vipallāsa S** (A 4.49/2:52; Vism 22.68/685) = SD 16.11; **Satipaṭṭhāna Ss** = SD 13.1 (4.1a).

¹⁴ See MA 1:64 f. On wise attention, see *Nimitta& Anuvyañjana*, see SD 19.14 (5).

the ending of the whole mass of suffering, that is, the “rolling back” (*vivaṭṭa*) or breaking of the samsaric cycle (MA 1:64 f). It is in this sense that the Sutta declares that “the destruction of the influxes is for one who knows and sees, not for one who neither knows nor sees” [§3], that is, one who has wise attention.

The Commentary makes an important point that *there is no fixed way in which we can determine what is fit or unfit for attention*. The distinction lies in our mode of attention. Any mode of attention that conduces to the arising of unwholesome mental states should be avoided, while that which conduces to the arising of wholesome mental states should be cultivated (MA 1:67 f). This is an echo of the teaching of **the Nibbedhika Pariyāya Sutta** (A 6.63), where the Buddha declares that there is nothing sensual in the sense-objects, but they are so called in the “noble discipline”; for,

The thought of passion is a person’s sensuality:

There is no sensuality in what is beautiful (*citra*) in the world.

The thought of passion is a person’s sensuality:

What is beautiful in the world remains as they are.

So here the wise remove the desire for them.¹⁵ (A 6.63.3/3:411) = SD 6.11

When wise attention is directed towards the four noble truths, the first three fetters (self-identity view, doubt, and attachment to rules and vows) are abandoned, and we attain the path of streamwinning, the first vision of nirvana (*paṭhama nibbāna, dassana*, MA 1:74).

2.1.3.2 Seeing as wise attention. This method of overcoming the influxes—that of seeing—is put first because it deals with right view (*sammā diṭṭhi*), the first link of the noble eightfold path, and one which underlies all the other seven factors of the path.¹⁶ The Sabb’āsava Sutta significantly places this training first, not only because right view is vital in motivating us to keep to the spiritual life, but the goal, too, is right view, that is, the full realization of the four noble truths.

The practitioner is admonished to “wisely attend” (*yoniso manasikaroti*) to the four noble truths. He should examine the nature of suffering and understand them; examine the arising of suffering (that is, craving) and abandon it; examine the ending of suffering (that is, nirvana), and work towards it; and examine the path to the ending of suffering (that is, the noble eightfold path), and cultivate it.¹⁷ Such a practise leads to right view.¹⁸

Notice that the Sabb’āsava Sutta does not say that the practitioner here has “fully understood” these noble truths (which would then make him an arhat), but that he “wisely attends” to them (in the way explained above). This constant and proper reflection on the noble truths will inevitably lead us to see the *impermanence* of all existence, animate and inanimate. When this universal truth is fully appreciated, through faith or through wisdom, we go on to become streamwinners.¹⁹ [2.6.2(4)]

The Udakūpama Sutta (A 7.15) has an interesting imagery of the practitioner who whose influxes are abandoned by “seeing” or “vision.” Of the seven images of a boating disaster, the fourth is described as “one, having emerged (from the water), observes, looks around” (*ummujjivā vipassati viloketi*).²⁰ This imagery underscore the significance that the three fetters are “influxes to be abandoned by seeing” (*āsavā dassanā pahatabbā*) [§11].

¹⁵ This verse, which explains the previous prose sentence, “plays upon the double meaning of *kāma*, emphasizes that purification is to be achieved by mastering the defilement of sensuality, not by fleeing [from] sensually enticing objects.” (A:ÑB 1999:302 n34). An almost identical verse (without line c) is found in the Na Santi Sutta (S 1.34). See also Mine: The nature of craving = SD 19.3 (1.2).

¹⁶ See **Cattarīsaka S** (M 11/3:71-78) = SD 6.10.

¹⁷ On the 3 phases and 12 aspects of the 4 noble truths, see Dhamma, cakka-p, pavattana S (S 56.11.9-12/5:-422) = SD 1.1.

¹⁸ On the truths and right view, see **Sammā Diṭṭhi S** (M 9.13-19/1:48 f) = SD 11.14.

¹⁹ See any of the 10 discourses of **Okkanti Saṃyutta** (S 25/3:225-228), eg (Anicca) Cakkhu S (S 25.1/3:225) = SD 16.7.

²⁰ A 7.15.5b/4:12 = SD 28.6, see esp Intro (1.2.4).

2.2 INFLUXES ABANDONED BY RESTRAINT.

2.2.1 Restraint by way of the Vinaya. The second way in which influxes are to be abandoned by restraint (*saṃvara*) [S12], or more technically, sense-restraint (*indriya,saṃvara*), that is, the custody of the six senses. For monastics, there is the training in “moral virtue by way of restraint in keeping with the monastic code” (*pāṭimokkha,saṃvara,sīla*), which refers to the observance of the monastic rules, making sure that none of them are broken, and if broken (in the case of the lesser rules), that, it is rectified and one is rehabilitated. As stated in **the Sāmañña,phala Sutta**, “When he has thus gone forth, he lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort.”²¹

The Pāṭimokkha comprises 227 rules that govern almost every aspect of the monks’ daily life so that his mind conduces to spiritual training, especially meditation. The term “resort” (*go,cara*), literally means “a cow’s habitual path or pasture.” Here, it refers to the two aspects of the renunciant’s life. In the Canon, it refers to places that are regarded as suitable for collecting almsfood (V 2:208).

In this sense, “non-resort” (*agocara*) refers to places that are unsuitable for renunciants (whether for alms or otherwise).²² In the Commentaries, *go,cara* usually refers to places suitable for meditation (Vism 127). We can also take *go,cara* here in a psychological sense of *ārammaṇa*, that is, sense-objects. In other words, one “possessed of proper conduct and resort” can also include the meaning “accomplished in proper conduct of body and of mind.”²³

2.2.2 Restraint by way of the Dharma. The method of restraint is only briefly formulated here in the Sabbāsava Sutta. A fuller formulation, known as the *nimitta anuvyañjana* passage, is found in such discourses as **the Kūṭa,danta Sutta** (D 5), where the fuller passage reads:

(1) Here, brahmin, on seeing a form with the eye, a monk does not grasp at its signs or its details.²⁴ For, on account of dwelling without restraint over the eye-faculty, the evil unwholesome states of covetousness or discontent²⁵ might assail him.

(2) On hearing a sound with the ear, he does not grasp at its signs or its details. ...

(3) On smelling a smell with the nose, he does not grasp at its signs or its details. ...

(4) On tasting a taste with the tongue, he does not grasp at its signs or its details. ...

(5) On feeling a touch with the body, he does not grasp at its signs or its details. ...

(6) On cognizing a mind-object with the mind, he does not grasp at its signs or its details.

For, on account of dwelling without restraint over the mind-faculty, the evil unwholesome states of covetousness or discontent might assail him.

Possessing this noble restraint over the sense-faculties, he experiences within himself a joy that is blameless.

This, brahmin, is how a monk guards the sense-doors. (D 5.64/1:70) = SD 22.8²⁶

In simple terms, the practice of sense-restraint is like careful driving. Whether you are driving in a busy city street or on the highway, you have to keep your hands on the steering-wheel, your feet on the pedals, and your eyes front on the road and its peripheries (and occasionally in the view mirrors). You mindfully watch for other cars and vehicles, pedestrians, road conditions, and of course traffic signs. But

²¹ D 2.42/1:63 = SD 8.10.

²² D 1:63 = It 118; M 1:33, S 5:187; It 96; cf Dh 22.

²³ See Anubaddha Bhjikkhu S (S 47.3) = SD 24.6a (2.3).

²⁴ *Na nimitta-g, gāhī hoti nānuvyañjana-g, gāhī*, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature).” Comys say that “appearance” (*nimitta*) here refers to a grasping arising through one’s sensual lust (*chanda,rāga,vasena*) or on account of one’s view (*diṭṭhi,matta,vasena*); “feature” (*anuvyañjana*) here refers to finding delight by grasping at another’s limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of *nimitta*, see SD 13 §3.1a.

²⁵ These “evil unwholesome qualities” (*pāpakā akusalā dhammā*) are the five aggregates, listed in full at §68.

²⁶ See also **Sāmañña,phala Sutta** (D 2.64/1:70) = SD 8.10; Kummōpama S (S 35.240/4:177-179 = SD 19.17; (**Cattāro**) **Padhānā** S A 4.14/2:16 f = SD 10.2. Analysed in detail at Vism 1.53-59/20-22. For other refs, see *Nimitta & Anuvyañjana*= SD 19.14 (1.1).

you do not stare at them too long, just enough to know you if you need to slow down, or to stop, or are safe to move on. That way you safely arrive at your destination.

Before that, however, you need to learn the traffic code and learn how to drive, and to do so you need to find a good driving coach. In mindfulness and meditation practice, we must begin with understanding moral virtue, especially the five precepts²⁷ and how to practise them. Then we need a good teacher, a spiritual friend, to teach and guide us in the first steps of meditation.

In meditation, too, you carefully observe whatever arises at the sense-doors that are prominent, noting them and letting them go, always going back to your meditation object (the “steering wheel”). You watch your mental state and know what to do next, so that you progress safely and joyfully into samadhi and on into dhyana and the liberation.

2.2.3 Restraint & right intention. The method of sense-restraint given in such discourses as the **Kūṭa,danta Sutta** (D 5) [2.2.2] is an every-ready response to sense-stimuli, so that they do not get the better of us. To be able to be “combat-ready” to fight off the mental defilements, we need to have the right mindset, that is, right intention (*sammā saṅkappa*).

All bad actions—arising through the three doors of action (body, speech and mind)—arise from the three unwholesome roots of greed, hate and delusion.²⁸ According to **the (Akusala,mūla) Añña,titthiya Sutta** (A 3.68), of the three roots, delusion is the most difficult to uproot,²⁹ and is as such left to be abandoned by mental cultivation [2.7].

To properly understand right intention, we first need to know what its opposite, wrong intention (*micchā saṅkappa*), is, and how they are related. All this is represented in this table:

<u>Wrong intention</u>	<u>Right intention</u>	<u>Positive quality</u>
thought of sensual desire	thought of renunciation	charity
thought of ill will	thought of non-ill will	lovingkindness
thought of violence	thought of non-violence	compassion
		(S 14.12/2:151-153) = SD 29.8

How these unwholesome roots are replaced by the wholesome roots are detailed in **the Sa,nidāna Sutta** (S 14.12).³⁰

In other words, overcoming the influxes by restraint involves our whole being, body (the five physical senses) and mind. The body is restrained from violence (breaking the first three precepts); no violence is expressed in speech; and there is no thought of violence. This is a mind and thoughts steeped in loving-kindness, and directed towards the dhyana. Even if we do not attain dhyana, the spiritual benefits in terms of mindfulness is still very great; for, it can be the basis for streamwinning [2.2].

2.3 INFLUXES ABANDONED BY REFLECTIVE USE.

2.3.1 Proper use of life supports. The third way in which influxes are to be abandoned by reflective use (*paṭisevana*) [S13-17]. A true monastic is economically insecure, that is, he has no dealings with money, funds or property of any kind, and depends on the laity to support him in his worldly needs so that he can focus on his spiritual training and its goal.

The early Vinaya allows the following four supports (*paccaya*) of life for the monastic, namely:

1. Almsfood (*piṇḍa,pāta*), that is, almsfood of scraps gathered on almsround (*piṇḍiya,lopa,bhojana*).
2. Robes (*cīvara*), that is, discarded cloth taken from the refuse heap or the charnel ground (that is, shrouds), that is, rag-robos (*pamsukula,cīvara*).

²⁷ On the 5 precepts, see Bhaya Vera S (A 5.174/3:204-206) = SD 6.4; **Sāleyyaka S** (M 41) = SD Intro 5.2 (2).

²⁸ See **Saṅgīti S** (D 33.1.10(32)/3:217); **Āditta,pariyāya Sutta** (S 35.28.3-8/4:19), (**Akusala,mūla**) **Añña,titthiya S** (A 3.68/1:199-201) = SD 16.4; a poem in **Aggi S** (It 3.5.4/92).

²⁹ “Lust is a small fault but slow to fade away; hate is a great fault but quick to fade away; delusion is a great fault and slow to fade away” (A 3.68/1:199-201) = SD 16.4.

³⁰ S 14.12/2:151-153 = SD 29.8.

3. Tree-foot lodging (*sen'āsana*), that is, dwelling at the foot of a tree (*rukka,mūla,senāsana*).
4. Support for the sick and medical requisites (*gilāna.paccaya,bhesajja.parikkhāra*), that is, medicine of fermented cow's urine (*pūti,mutta,bhesajja*). (Mv 1.30 = V 1:58)

These four supports are to be properly used without being attached to them. Monastics are expected to use them in a reflective manner, mindful of their real purpose—that of being supportive of the task of awakening in this life. To this effect, in **the Sabb'āsava Sutta** (M 2), the Buddha teaches monastic how to abandon mental fetters through reflective use by way of the four reflections on the supports [§§13-16].

2.3.2 Reflective use & right speech and right action. The Sabb'āsava Sutta defines those influxes to be abandoned by reflective use (*paṭisevana*) as the four reflections relating to the four supports. These reflections are meant to be mindfully recited daily or regularly by monastics, especially when making use of them. This is clearly an example of right speech.

The actual usage of the four supports entails right action, since they are devoid of any harm to life, taking the not-given or sexual misconduct. Insofar as the supports are properly obtained, there is also right speech.

2.4 INFLUXES ABANDONED BY ENDURANCE.

2.4.1 The urgency of the spiritual life. The fourth way in which influxes are to be abandoned is by endurance (*adhivāsana*) [§18]. The practitioner should not only bear the inclemencies of the weather, hunger, thirst, bodily pains and discomfort from external sources, but also ill-spoken words. In other words, the practitioner should not be discouraged by personal difficulties nor by difficulties from others and from the environment.

There is a set of “prophetic” discourses—those warning of “future fears” (*anāgata bhaya*)—that evokes a sense of urgency in the spiritual life, reminding and motivating us not to be hindered by any kind of hardship. **The Anāgata,bhaya Sutta 1** (A 5.77) exhorts the forest monks (and practitioners in general) to make urgent and earnest effort to “attain the unattained,” lest our spiritual quest is hindered by death from

- (1) the venomous bite of a snake, scorpion or centipede;
- (2) accidents or ill health;
- (3) dangerous animals;
- (4) thieves; or
- (5) non-humans (or “inhuman people”). (A 5.77/3:100-102) = SD 1.10

This is a reflection on impermanence and the uncertainty of life. If you want to do good, do it now. We are reminded of the wise **Bāhiya Dāru,cīriya** who meeting the Buddha while he is on alms-round, all the same urgently requests his teachings, fearing that death would come to either of them. True enough, after receiving teachings, Bāhiya is killed by a fierce cow—but he dies an arhat.³¹

The Anāgata,bhaya Sutta 2 (A 5.78) is a beautiful reminder of the urgency of spiritual practice. We are reminded as follows:

- (1) Our spiritual life should begin even when we are young, because it can be difficult to find spiritual teachings as we age.
- (2) We should work in spiritual training while we are healthy, as it is more difficult to practise when we are ill.
- (3) We should practise while food is easy to be obtained; for, it is difficult to practise in times of scarcity.
- (4) We should practise while the lay community has fellowship, because it is a matter of time when there is disharmony.

³¹ (**Jhāna**) Bāhiya S (U 1.10/6-9) = SD 33.7.

- (5) We should practise while the monastic community has fellowship, because it is a matter of time when there is disharmony. (A 5.78/3:103-105) = SD 1.10

We hear a similar tone of urgency here in not setting aside the quest for good. I recall the well known Aesop's fable of the grasshopper and the ant. In the comfortable climate of summer, while the ants are working hard to store food for the cold and difficult winter, the grasshopper is playing around. Despite admonitions from the ants, the grasshopper goes on idling. When winter comes, he is cold and starving.³²

The Anāgata, bhaya Sutta 3 (A 5.79) warns of times when monastics will lose their spiritual roots and become worldly:

- (1) They will ordain spiritually incompetent candidates, who continue the vicious cycle.
- (2) They will give training and tutelage to their students, so that the teaching deteriorates.
- (3) They will talk on the Dharma without understanding it.
- (4) They will neglect the Dharma and resort to exciting worldly works.
- (5) They will become luxurious, corrupt and socially engaged. (A 5.79/3:105-108; cf S 2:266 f)

The Anāgata, bhaya Sutta 4 (A 5.80) is even more specific in warning of the deterioration of the monastics, as they become more urbanized, forsaking the forest tradition:³³

- (1) They will give up their rag-robies for fine and elaborate robes.
- (2) They will live in urban areas and even commit misdeeds for the sake of good food.
- (3) They long for comfortable monasteries and living quarters.
- (4) They live socializing with other monastics, break the celibacy rules, and give up their training.
- (5) They live with monastic residents, enjoying wealth, property, land and crops. (A 5.80/3:108-110; cf S 2:195 f; Miln 401)

2.4.2 Endurance & right livelihood. Such prophetic discourses warn monastics against falling into wrong livelihood, which would make it hard to keep to the spiritual path. In urban communities, we see a widespread and systematic exploitation of the laity through elaborate religious rituals and the religious teachings that enslave devotees as fund-raisers and temple workers. Although many such temple workers are well paid, they rarely dare to speak their minds or think outside the sectarian box, because the monastics are as powerful and feared employers.

Bona fide Buddhist workers and informed Buddhists often feel discouraged by such developments. The point is to remember that it is not *Buddhism* which is the issue here, but that there are those who misuse Buddhism or the Buddhist label for their own selfish ends. Buddhism has been hijacked, and we need to reclaim Buddhism, as it were. We do this by keeping up our practise and strengthening our fellowship and Dharma activities with other practitioners.

An aspect of *endurance* as a mean of abandoning the influxes is our enduring the abuse by others of what we treasure most, the Dharma. We need to go on spreading the true and good name Dharma so that we dilute the effects and influence of the money monastics and false Buddhists, and in due course provide a more inspired and effective Dharma.

An important aspect of right livelihood is that we need to fine-tune, focus and direct our life-style so that it is Dharma-based. That is, to say, we need to plan our time and activities so that we give as high priority, if not the highest priority, to the Dharma. In our livelihood, we should live simple but happy lives, and use our surplus wealth, resources, energy and time for the Dharma.

The best way to protect the Dharma is to study, practise, realize and teach it. The bottom line is that it is *not* the Dharma that needs protecting, but it is *we* who need the True Dharma so that we are liberated from suffering.

³² See <http://bartleby.com/17/1/36>; also.html http://en.wikipedia.org/wiki/The_Ant_and_the_Grasshopper.

³³ See Gethin 1998: 95-100.

2.5 INFLUXES ABANDONED BY AVOIDANCE. The fifth way by which influxes are to be abandoned is by avoidance (*parivajjana*) [§19]. The Sabbāsava Sutta defines “avoidance” in two ways, that is, as dangerous and inconducive places, and as dangerous and distracting beings. Understandably, this teaching is originally addressed to the forest monks. A practitioner should avoid *dangerous wild animals*, such as elephants, horses, cattle, dogs, and snakes, and *dangerous places*, such as stumps, thorny bushes, chasms, cliffs, cess-pits, and sewers. The point here is that if a forest practitioner is hurt in any way on account of such places, it can be difficult to find help, and may even endanger his life. It would also hinder his practice. The practitioner should avoid *dangerous and distracting people*, such as distracted people and those of loose morals. He also should not visit any unsuitable place (*agocara*).

The positive opposite of the term is *go,cara*, literally, meaning “a cow’s habitual path or pasture.” Here it refers to two aspects of the renunciant’s life. In the Canon, it refers to places that are regarded as *suitable for collecting almsfood* (V 2:208). In this sense, *agocara* refers to places that are unsuitable for renunciant’s as resort (whether for alms or otherwise).³⁴

In the Commentaries, *go,cara* refers to places suitable for meditation (Vism 127). We can also take *go,cara* here in a psychological meaning as sense-objects (that is, the commentarial sense of *ārammaṇa*). We find this sense in the phrase, “possessed of proper conduct and resort” (*ācāra,gocara,sampanna*), which as such can also include the meaning, “accomplished in proper conduct of body and of mind.” In short, this means of abandoning influxes is about ensuring that our external environment conduces to the inner environment.

2.5.2 Avoidance & right effort. “Avoidance” (*parivajjana*) [§19] as a means of overcoming the influxes is very similar to the very first step in Buddhist practice, that of moral virtue, which, for the laity, are the five precepts, succinctly stated in the Sutta Nipāta, as follows:

<i>Pāṇaṃ na hane, na ca ghātayeyya na cānujaññā hanataṃ paresaṃ sabbesu bhūtesu nidhāya daṇḍaṃ ye thāvarā ye ca tasanti loka</i>	Let one not destroy life, nor cause to kill, nor approve of killing by others, Laying aside the rod [violence] toward all beings, both the still and the moving in the world. (Sn 394)
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The key term here is “the three-pointed utter purity” or simply “the threefold purity” (*ti,koṭi,parisuddha*) which comprises of

- (1) not breaking a precept oneself,
- (2) not causing another to do so, and
- (3) not approving of any breach of the precepts.³⁵

The Sutta Nipāta Commentary on the Dhammika Sutta (Sn 2.14) says that, in the case of the first precept (against taking life), the three points form the “first half” (*purim’addhena*), that is, the negative or omission aspect, of the precept while the “latter half” (*pacchim’addhena*), that is, the positive or commission aspect, is formed by beneficent conduct (*hita,paṭipatti*) towards living beings (SnA 376). This is the pattern of practice given by the Buddha in such discourses as the Sevittabbāsevitabba Sutta (M 114).³⁶

These two approaches to moral virtue, that is, living with a wholesome and socially-engaged body and speech, are actually the first two right efforts. The former comprises the first two right efforts, that is, the effort to avoid (*samvara padhāna*) unarisen unwholesome states, that is, “the morality of omission,” *vāriṭṭa sīla*,³⁷ and the effort to abandon (*pahāna padhāna*) such unwholesome states that have arisen.

This self-training is fully effected with the next method—that of the influxes to be abandoned by *removal* [2.6], which work to remove the roots of the problem. If this task of removal is still unaccomplished, then there is the last method—that of the influxes to be abandoned by *cultivation* [2.7], which

³⁴ D 1:63 = It 118; M 1:33, S 5:187; It 96; cf Dh 22.

³⁵ **Veḷu,dvāreyya S** (S 55.7.3-12/5:353-355) = SD 1.5; **Kūṭa,danta S** (D 5/1:127-149) = SD 22.8 Intro (3); SnA 376 f.

³⁶ M 114/3:45-61 = SD 39.8.

³⁷ SnA 1:31 (Ee *cārīta,sīlena*); ThaA 3:20; CpA 309.

entails the last two right efforts: the effort to cultivate unarisen wholesome states (*bhavanā, padhāna*) and the effort to maintain wholesome states that have arisen (*anurakkhaṇa, padhāna*).

As part of the eightfold path (*magga*), these four right exertions are called “right efforts” (*sammā, -vāyāma*); but by themselves, they are known as the “right strivings” (*samma-p, padhānā*),³⁸ and they are:

- | | |
|------------------------------------------------|----------------------------------|
| (1) the effort to avoid (unwholesome states) | (<i>sāṁvara, padhāna</i>); |
| (2) the effort to abandon (unwholesome states) | (<i>pahāna, padhāna</i>); |
| (3) the effort to cultivate (wholesome states) | (<i>bhavanā, padhāna</i>); and |
| (4) the effort to maintain (wholesome states) | (<i>anurakkhaṇa, padhāna</i>). |

(D 33.1.11(10)/3:225 f = A 4.14/2:16 f) = SD 10.2

2.6 INFLUXES ABANDONED BY REMOVAL.

2.6.1 Removing evil unwholesome states. The sixth way in which influxes are to be abandoned is by removal (*vinodana*) [§20]. Earlier on, in the abandoning of influxes through restraint [2.2.3], we discussed how the three unwholesome roots³⁹ are removed, at least temporarily. This method involves understanding the path-factor of right intention. What is briefly formulated here in the Sabb’āsava Sutta is more fully discussed—that is, both wrong intentions and right intentions—in the Dvedha Vitakka Sutta (M 19).⁴⁰

For the total uprooting of these roots, we need to go right down into the unconscious mind and uproot the latent tendencies (*anusaya*) of lust (*rāga*), ill will (*paṭigha*) and ignorance (*avijjā*).⁴¹ To do this, we need a deeper understanding and experience of right view, along with the path-factors of mental concentration (right effort, right mindfulness and right concentration). We have already examined right effort [2.5.2] in connection with the influxes to be removed by avoidance. So we will now examine right mindfulness (*sammā sati*), after which we will examine right concentration [2.7.2].

According to **the Mahā Cattarīsaka Sutta** (M 117) *right intention* is “right” because it is rooted in right view. Only with the *right view* of insight can we really understand wrong view. Wrong view grasps at situations and things by regarding them with the characteristics of impermanence, pleasure, and self, but right view through the understanding that removes that confusion (MA 4:131).

Interestingly, the Mahā Cattarīsaka Sutta states that there are two kinds of right intention, that is,

<u>Kind of right intention</u>	<u>Definition</u>
(1) the right intention with influx with mental influxes, partaking of merit, ripening in birth-basis [the aggregates]; ⁴³ and	Intention of renunciation, ⁴² intention of non-ill will, intention of non-violence ⁴⁴
(2) the right intention that is noble, without mental influxes, supramundane, a path factor. ⁴⁵	Thinking, thought, intention, attainment of dhyana and focus, directing of the mind, verbal formation. ⁴⁶

³⁸ See V 1:22; D 2:120; M 3:296, 2:96; S 1:105, 3:96; A 2:15, 16, 74, 4:13, 125.

³⁹ On these 3 unwholesome modes of thought, Comy cites Vbh 362 (MA 1:81).

⁴⁰ M 19/1:114-118 = SD 61.1. See also D 3:215, 226; A 1:276, 2:252, 3:429, 446.

⁴¹ On the latent tendencies, see **Pahāna S** (S 36.3/4:205 f) = SD 31.1; *Anusaya* = SD 31.3; also The Unconscious = SD 17.8b.

⁴² “Intention of renunciation,” *nekkhamma saṅkappa*, also tr “intention of desirelessness.” Opp: *kāma saṅkappa*, “intention of lustfulness.” See Gethin, *The Buddhist Path to Awakening*, 2001:190, 191 f.

⁴³ *Atthi bhikkhave sammā, saṅkappo s’āsavo puñña, bhāgiyo upadhi, vepakko*. On birth-basis (*upadhi*), see SD 28.11 Intro (3.2).

⁴⁴ This is a stock def of right intention as a factor of the noble eightfold path, as at *Sacca, vibhaṅga S* (M 141.25 /3:251).

⁴⁵ *Atthi bhikkhave sammā, saṅkappo ariyo an’āsavo lok’uttaro magg’āṅgo*. On acquisition (*upadhi*), see SD 28.11 Intro (3.2).

One who makes an effort to give up wrong intention, to cultivate right intention—this is one's right effort.

One who is mindful gives up wrong intention and dwells cultivating right intention—this is one's right mindfulness.

Thus these three things run along with right intention, turn around it, that is to say: *right view, right effort, right mindfulness*.⁴⁷ (M 117.10-15/3:73) = SD 6.10

In short, the whole effort of abandoning the influxes by removal is powered by right mindfulness, which we will now turn to.

2.6.2 Removal and right mindfulness: the 4 focusses of mindfulness. The whole effort of abandoning the influxes by removal, that is, removing it at the roots, powered by right mindfulness (*sammā sati*), that is, the four focuses of mindfulness (*satipaṭṭhāna*), which are as follows:

- | | | |
|-----------------------------------|-----------------------------|---------------------------|
| (1) contemplation of the body | (<i>kāyānupassanā</i>) | body-based meditation; |
| (2) contemplation of feelings | (<i>vedanā'nupassanā</i>) | feeling-based meditation; |
| (3) contemplation of the mind | (<i>cittānupassanā</i>) | mind-based meditation; |
| (4) contemplation of mind-objects | (<i>dharmānupassanā</i>) | dharma-based meditation. |

The four focusses of mindfulness form a complete system of mindfulness (“meditation”) practice for the development of calm and insight. The method is given at length in **the Mahā Satipaṭṭhāna Sutta** (D 22) and the **Satipaṭṭhāna Sutta** (M 10),⁴⁸ and mentioned in a collection of short suttas forming the **Satipaṭṭhāna Saṃyutta** (S 47).⁴⁹

(1) In practical terms, we begin this level of practice with contemplation of the body (*kāyānupassanā*), that is, with a body-based meditation.⁵⁰ The most popular method here is the breath meditation; but there is also the walking meditation, and the awareness of body-parts.⁵¹ The purpose of body-based meditation is basically to calm the body to the extent that we do not need to bother about it at all. Then we are able to direct our attention fully on feelings and the mind.

(2) In fact, if we are able to totally let go of our body in meditation, it means that we have transcended all the five mental hindrances. We will then attain and dwell in dhyana. As a precursor to dhyana, the

⁴⁶ Here the factor of intention (*saṅkappa*) is identified with applied thought (*vitakka*), that is instrumental in bringing about dhyana by fixing and directing the mind upon its object. For applied thought as “verbal formation” (*vacī,saṅkhāra*), see **Cūḷa Vedalla S** (M 44.15/1:301).

⁴⁷ Comy: This refers only to the factors co-existent with supramundane right intention. At the start of the practice, the three mundane right intentions arise separately, but at the moment of the supramundane path, a single right intention arises cutting off the threefold wrong intention. As such, the supramundane right intention may also be regarded as the intention of desirelessness, non-ill will and non-violence. The same method applies to right speech, etc. (MA 4:132)

⁴⁸ M 10/1:55-63 = SD 13.3; see also SD 13.

⁴⁹ See esp (Anubaddha) Bhikkhu S (S 47.3.4/5:143) = SD 24.6a. For the sutta and its comys, see Soma Thera, *The Way of Mindfulness*, Kandy: Buddhist Publication Society, 1981. An easy modern approach is found in Nyanaponika, *The Heart of Buddhist Meditation*, London: Rider, 1962, & U Silananda, *The Four Foundations of Mindfulness*, Boston: Wisdom Books, 1990.

⁵⁰ See **Satipaṭṭhāna S** (M 10.4-31/1:56-59) = SD 13.3; see also SD 13.

⁵¹ See esp (Anubaddha) Bhikkhu S (S 47.3.4/5:143) = SD 24.6a. For **Satipaṭṭhāna S** (M 10) & its comys, see Soma Thera, *The Way of Mindfulness*, Kandy: Buddhist Publication Society, 1981. An easy modern approach is found in Nyanaponika, *The Heart of Buddhist Meditation*, London: Rider, 1962, & U Silananda, *The Four Foundations of Mindfulness*, Boston: Wisdom Books, 1990.

⁵⁰ See *The Body in Buddhism* = SD 29.6a (2.1).

⁵¹ For details, see **Kāya,gatā,sati S** (M 119/3:88-99) = SD 12.21.

contemplation of feeling (*vedanā'nussati*) of any bodily sensations so that we fully focus on the mind. On emerging from dhyana, such bodily sensations are clearly seen as they truly are.⁵²

Beginners who are not dhyana-attainers must progress from the body-based meditation on to observing thoughts and feelings. In meditation lingo, however, both of them are generically referred to as feelings,⁵³ which are *bodily* (painful, pleasant), *mental* (painful, joyful), and neutral feeling. When we experience *bodily feelings*—that is, our reactions to the physical sense-bases: the eye, ear, nose, tongue, or body—we simply regard them as impermanent, or notice how they rise and fall, and let go of them. Otherwise, it might help to mindfully adjust ourselves to a more comfortable posture, or even do some walking meditation.

Mental feelings are a bit more complicated: they are what we usually call “thoughts.” They tend to be distorted and coloured by past experiences. We need to understand all such feelings as being *mind-made*, and coming from the past, or directed to the future, and bring our attention back to the present moment of focus (say, the breath). This is what is called “present-moment awareness.”

Neutral feeling is a bit more tricky, and refer to when we are unable to relate to the mental object because we have had no previous experience of it, or any recall of it. A neutral feeling is not directly experienced, and can only be known in retrospect. A neutral feeling, too, should be regarded as being impermanent. All these are a part of feeling-based meditation.

(3) In the “contemplation of the mind” (*cittānussati*) or mind-based meditation, we become aware of the mind simply as being defiled (lustful, hating, deluded) or not, whether it is troubled any of the five hindrances,⁵⁴ or whether it is concentrated or not, or whether it is liberated or not. At this level, we may be aware of feelings, too. So, we often need to mindfully attend to whichever object is dominant, whether it is a feeling or a mental state.

(4) When we are able to let go of any arisen feeling or mental state naturally, we are able to go on to the “contemplation of dharmas” (*dhammānupassanā*). This is done after the fact, that is, to say, there is some level of mental focus and stillness. Emerging from that focus, we review that state. The Satipaṭṭhāna Sutta compilers have listed the following dharmas that could arise at this stage, and how they should be dealt with:

- | | | |
|---|----------------------------------------------|--------------------------------------------------------------|
| 1 | <u>The 5 mental hindrances</u> ⁵⁵ | |
| | he understands | the presence or absence of a <i>mental hindrance</i> ; |
| | he understands | the arising of an unarisen hindrance; |
| | he understands | the letting go of an unarisen hindrance; |
| | he understands | the non-arising of the abandoned hindrance. |
| 2 | <u>The 5 aggregates</u> | |
| | he understands | <i>the aggregate</i> ; |
| | he understands | its arising; |
| | he understands | its passing away. |
| 3 | <u>The 6 sense-bases & sense-objects</u> | |
| | he understands | <i>the sense-base and its object</i> ; |
| | he understands | whatever fetter ⁵⁶ that arises dependent on both; |

⁵² **Anāpāna,sati S** (M118), in fact, gives three kinds or stages of the breath meditation: (1) the beginner’s breath satipaṭṭhana (M 118.15-22/3:82 f); (2) the perfection of satipaṭṭhana in breath meditation (M 118.23-28/3:83-85), ie where the hindrances are overcome; and (3) the perfection of the awakening-factors in breath meditation (M 118.29-44/3:85-88), ie, where the defilements are overcome, leading to awakening.

⁵³ For details, see **Vedanā** = SD 17.3.

⁵⁴ They are sense-desire, ill will, sloth and torpor, restlessness and worry, and doubt: see **The Five Hindrances** = SD 32.1.

⁵⁵ See prec para.

⁵⁶ The ten fetters (*samyojana*) listed here are not those in connection with sainthood (stream-winning, etc) (see Piya Tan, tr **Ānāpānasati S**, M 3.9-12 & nn), but of the Abhidhamma tradition, namely, sensual desire (*kāma-c-*

- | | |
|----------------------------------|-------------------------------------------------|
| he understands | the arising of an unarisen fetter; |
| he understands | the letting go of an unarisen fetter; |
| he understands | the non-arising of the abandoned fetter. |
| 4 <u>The 7 awakening-factors</u> | |
| he understands | the presence of the awakening-factor; |
| he understands | the absence of the awakening-factor; |
| he understands | the arising of an unarisen awakening-factor; |
| he understands | the perfection of an unarisen awakening-factor. |
| 5 <u>The 4 noble truths</u> | |
| | he understands each truth as it really is. |

In practice, however, only (1) and (4) are really significant.⁵⁷ For the meditator who is not a dhyana-attainer, the first three satipatthanas are used for the abandoning of the five mental hindrances. After that, we are ready to embark on the fourth satipatthana (the observation of dharmas). In other words, once all these hindrances are abandoned, there is clear *mindfulness*. This is the kind of mindfulness that is expedient in the perception of impermanence, which leads to streamwinning, which we should try our best to cultivate.⁵⁸

2.7 INFLUXES ABANDONED BY CULTIVATION.

2.7.1 The seven awakening-factors. The seventh and last means, in which influxes are to be abandoned by cultivation (*bhāvanā*) [S21], is the most important, in the sense that it goes right into to the heart of the problem, the mind itself. The Sabbāsava Sutta defines the abandoning of influxes by cultivation as the seven awakening-factors (*satta bojjhaṅga*), that is, the awakening-factors of

- | | |
|-----------------------------|-----------------------------------------|
| (1) mindfulness | (<i>sati sambojjhaṅga</i>); |
| (2) investigation of states | (<i>dhamma, vicaya sambojjhaṅga</i>); |
| (3) effort | (<i>virīya sambojjhaṅga</i>); |
| (4) zest (joyful interest) | (<i>pīti sambojjhaṅga</i>); |
| (5) tranquillity | (<i>passaddhi sambojjhaṅga</i>); |
| (6) concentration | (<i>samādhi sambojjhaṅga</i>); and |
| (7) equanimity | (<i>upekkhā sambojjhaṅga</i>). |

These seven awakening-factors are part of the 37 limbs of awakening (*bodhi, pakkhiya dhamma*), and are discussed in some detail in **the Satipaṭṭhāna Sutta** (M 10.42) and **the Ānāpāna, sati Sutta** (M 118.29-40).⁵⁹

In practice, however, the “removal” of influxes builds up from the previous methods. Through our practice of satipatthana [2.6.2], as non-dhyana attainers, we are able to abandon all the mental hindrances, at least temporarily. Any absence of the hindrances means that we are likely to have clear *mindfulness*, with which we are able to *investigate* any mental state (in review, we notice we have overcome the hindrances). This understanding fuels our *effort* to continue the meditation, and there arises *zest* or joyful interest in what we are doing. So powerful is this zest (sometimes called rapture), both our body and mind become *tranquil*. With the settling of all bodily activity and sensing, the mind is free to fully focus on itself,

chanda), repulsion (*paṭigha*), conceit (*māna*), views (*ditthi*), doubt (*vicikicchā*), desire for existence (*bhava, rāga*), attachment to rituals and vows (*sīla-b, bata parāmasa*), envy (*issā*), avarice (*macchhariya*) and ignorance (*avijjā*) (Vbh 17).

⁵⁷ See Sujato’s **Mūla Satipaṭṭhāna** = SD 13.4.

⁵⁸ However, streamwinning can also be attained *without* dhyana: see (Anicca) Cakkhu S (S 25.1/3:225) = SD 16.7.

⁵⁹ M 10.42/1:62; M 118.29-40/3:85-87. These 7 awakening-factors form the 6th of the famous “seven sets” of teachings that is the essence of early Buddhism: see *Bodhi, pakkhiya Dhamma* = SD 10.1.

and so attains *samadhi* or full concentration, leading to *equanimity*, here a generic term for the four dhyanas. This is how the awakening-factors work on a simple level.⁶⁰

These seven awakening-factors (*sambojjhaṅga*), as the name suggests, conduce to our awakening to the direct knowledge of reality, that is to say, when they are perfected, we are liberated from suffering.⁶¹ A summary of their dynamics is given as follows:

<u>The awakening factors</u>	<u>The awakening process</u> ⁶²
(1) Mindfulness	“He establishes <u>mindfulness</u> before him.” (M 2.67/1:71)
(2) Investigation of states	“The monk <u>sees</u> that these 5 hindrances are abandoned in him; <u>seeing</u> that these 5 hindrances are abandoned in him.” (M 2.75a/1:73) ⁶³
(3) (Mental) effort	[Effort is made at the “mindfulness” level. In fact, the first three stages work together.] ⁶⁴
(4) Zest	“Gladness arises; because of gladness, <u>zest</u> arises; when the mind is <u>zestful</u> .” (M 2.75a/1:73)
(5) Tranquillity	“The body becomes <u>tranquil</u> ; when the body is tranquil, he knows happiness” (M 2.75a/1:73)
(6) Mental concentration	“When he is happy, his mind is <u>concentrated</u> ... he enters and remains in the 1 st dhyana, accompanied by initial application and sustained application. Free of initial application and sustained application, with zest and happiness born of seclusion, he enters and remains in the 2 nd dhyana, free from applied thought and sustained thought, accompanied by zest and happiness <u>born of concentration</u> .” (M 2.75b+77/1:73 f)
(7) Equanimity	“He experiences happiness with the body. He enters and remains in the 3 rd dhyana, of which the noble ones declare, ‘Happily he dwells in <u>equanimity</u> and mindfulness.’ ... He enters and dwells in the 4 th dhyana, with mindfulness fully purified by <u>equanimity</u> .” (M 2.81/1:75)

2.7.2 Cultivation and right concentration. Discourses dealing with the noble eightfold path invariably define “right concentration” (*samma samādhi*) as the four dhyanas.⁶⁵ A dhyana is a profoundly blissful when we are totally free (for that duration) from the physical body, and experience the pure mind. This is a state perfectly rid of all mental hindrances, so that the mind is fully concentrated. Emerging from such a state, the mind is laser-sharp and crystal-clear, so that we could either direct it towards supersensory powers⁶⁶ or to spiritual liberation, or both.

The Cha-ḷ-ābhijāti Sutta (A 6.57) says that whether we are born in dark or in bright circumstances, we can still work for awakening in this life itself.⁶⁷ That is, if we renounce the world for the purpose of spiritual development:

⁶⁰ For the *perfection* of the awakening-factors in breath meditation, see *Ānāpāna,sati S* (M 118.29-44/3:85-88) = SD 7.13. See above here under (2) n on *Ānāpāna,sati S*.

⁶¹ For the *perfection* of the awakening-factors in breath meditation, see *Ānāpāna,sati S* (M 118.29-44/3:85-88) = SD 7.13. See prec n.

⁶² This is based on the “fruit of recluseship” (*sāmañña,phala*) model: sSee esp *Sāmañña,phala S* (M 2) = SD 8.10. Cf *Mahā Assapura S* (M 39.10-18/1:273-277) = SD 10.13.

⁶³ Gethin: “The parallel between *dhmma-vicaya* and *samanupassati* is less explicit than the rest, but in this kind of context surely any derivative of *passati* can be seen as connoting *paññā* (= *dhmma-vicaya*). Cf Vbh 194-202 (passim) which identifies *anupassanā* in the context of the *satipaṭṭhāna* formula with *paññā*.” (2001:171)

⁶⁴ Gethin, however, thinks that “[o]nly *virīya-sambojjhaṅga* fails to find a direct parallel here.” (2001:171)

⁶⁵ See eg *Mahā Satipaṭṭhāna S* (D 22.21/2:313) = SD 13.2; *Sacca Vibhaṅga S* (M 141.31/3:252) = SD 11.11; (*Magga*) *Vibhaṅga S* (S 45.8.10/5:10) = SD 14.5; *Samādhi Bhāvanā S* (A 4.41.2/2:45) = SD 24.1; (*Ti*) *Sikkhā S* (A 3.88.3/1:235) = SD 24.10c; cf *Mahā Suññata S* (M 122.7b-8d/3:111) = SD 11.4.

⁶⁶ On such powers, see Miracles = SD 27.5a esp (4-6).

⁶⁷ Cf (Tamo,joti) *Puggala S* (S 3.21/1:93-96) = SD 18.6; abr in A 4.85/2:85 f & Pug 4.19/51 f.

While living thus as a renunciant, having abandoned the five hindrances, the mental impurities that weaken wisdom, his mind well established in the four focusses of mindfulness, having cultivated the seven awakening-factors according to reality, he is reborn in nirvana...

(A 6.57.7+10/3:386+387) = SD 23.10

This discourse, in fact, contains a kind of summary of the Sabbāsava Sutta; for, their key ideas are as follows:

- (1) Training ourselves so that the mind is clear of *the mental hindrances* (Methods 1-5):
- (2) Practising the four focusses of mindfulness, that is, attaining *dhyana* (Method 6):
- (3) Cultivating the seven awakening-factors, that is, cultivating *wisdom* (Method 7):
- (4) Attaining *nirvana* as a result. (A 6.57/3:383-387) = SD 23.5.

2.7.3 Destroying the influxes. The last method of overcoming influxes shown in the Sabbāsava Sutta is that of “cultivation” (*bhāvanā*) [§21], which is elaborated as the seven awakening-factors (*satta bojjhaṅga*) laid out in seven paragraphs, each of which starts with these words:

Wisely reflecting, he cultivates the awakening-factor,...
 dependent on solitude,⁶⁸ dependent on fading away (of lust) [dispassion], dependent on
 cessation (of suffering), ripening in letting go (of defilements) [relinquishment].⁶⁹
 ... *paṭisaṅkhā yoniso ...sambojjhaṅgam bhāveti*
viveka,nissitaṃ virāga,nissitaṃ nirodha,nissitaṃ vossagga,pariṇāmiṃ.

This famous pericope or stock passage is known as the *viveka,nissita* formula.⁷⁰ Here, however, these seven awakening-factors are specifically given to expedite the cultivation of the three higher supramundane paths, by which the influxes undestroyed by the first path will be uprooted.

According to Bodhi, the terms “solitude” (*viveka*), “fading away” (*virāga*) and “cessation” (*nirodha*) may all be understood as referring to nirvana. Their use in this context signifies that the cultivation of the awakening-factors is directed to nirvana as its goal during the preparatory stages of the path, and as its object with the attainment of the supramundane path (M:NB 1172 n48).

The Commentary explains that the word *vossagga* (rendered here as “letting go”) has the two meanings of “giving up” (*pariccāga*), that is, the abandonment of defilements, and “entering into” (*pakkhandana*), that is, culminating into nirvana (MA 1:86).

At the end of the discourse, the monks joyfully approved of it. Although the discourse is said to be addressed to “monks,” it is traditionally accepted that this is just a synecdoche for any meditation practi-

⁶⁸ Here “solitude” (*viveka*), or seclusion, has a special reference to the overcoming of the 5 mental hindrances (*pañca nīvaraṇā*). This whole phrase, beginning with “dependent on solitude is called the *viveka,nissita* formula. See Gethin 2001: 162-168. According to Paṭisambhidā,magga, there are 5 kinds of “solitude” (*viveka*), ie overcoming of the hindrances: (1) solitude through suppression (*vikkhambhana viveka*); (2) solitude through the substitution of opposite or displacement by opposites (*tad-aṅga viveka*); (3) solitude through cutting off (*samuccheda viveka*); (4) solitude through tranquillization (*paṭipassaddhi viveka*); and (5) solitude through escape (*nissarana viveka*) (Pm 1:27, 2:219-224; Vism 13.12/410, 22.110/693). See also “Introduction to the Satipaṭṭhāna Suttas” = SD 13.1 §4.2c.

⁶⁹ MA says that there are 2 kinds of letting go or relinquishment (of suffering) (*vossagga*): “giving up” (*pariccāga*), ie the abandonment of defilements (*kilesa*), and “entering into” (*pakkhandana*), and it is the way itself (*maggo eva vossagga,pariṇāmi*), culminating in nirvana (MA 1:85 f = SA 1:159 = VbhA 316). Gethin notes that this phrase is not unique to the 7 *bojjhaṅgā*, but is also found in connection with the factors of the noble eightfold path, the *indriya* and *bala* (2001: 162 f). This formula shows that that each *bojjhaṅga* is to be developed successively “as dependent on solitude, dispassion [fading away] and cessation” (Gethin 2001:166). See *Viveka,nissita* = SD 20.4.

⁷⁰ See *Viveka,nissita* = SD SD 20.4.

tioner, including lay meditators.⁷¹ In other words, anyone who properly meditates or trains his mind would be able to be spiritually liberated.

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The Discourse on All the Influxes

M 2/1:6-12

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika's park in Jeta's grove⁷² near Sāvattḥī.⁷³ Then the Blessed One addressed the monks, "Bhikshus!"

"Bhante," the monks answered the Blessed One in assent.

The Blessed One said this:

2 "Bhikshus, I will teach you the means of restraining all the influxes.⁷⁴ [7]

Listen well to it. Pay careful attention. I will speak."

"Yes, bhante," the monks answered the Blessed One in assent.

The Blessed One said this:

Summary

3 "Bhikshus, I say that the destruction of the influxes is for one who knows and sees, not for one who neither knows nor sees.

And knowing what, bhikshus, seeing what, is there the destruction of the influxes?

There is wise attention (*yoniso manasikāra*) and unwise attention (*ayoniso manasikāra*).

On account of unwise attention, bhikshus, unarisen influxes arise, and arisen influxes grow.

On account of wise attention, bhikshus, unarisen influxes do not arise, and arisen influxes are abandoned.

4 Bhikshus,

- | | |
|-----------------------------------------------------------------|-------------------------|
| (1) there are influxes to be abandoned by <u>seeing</u> | (<i>dassana</i>); |
| (2) there are influxes to be abandoned by <u>restraint</u> | (<i>saṃvara</i>); |
| (3) there are influxes to be abandoned by <u>reflective use</u> | (<i>paṭisevanā</i>); |
| (4) there are influxes to be abandoned by <u>endurance</u> | (<i>adhivāsanā</i>); |
| (5) there are influxes to be abandoned by <u>avoidance</u> | (<i>parivajjanā</i>); |
| (6) there are influxes to be abandoned by <u>removal</u> | (<i>vinodanā</i>); |
| (7) there are influxes to be abandoned by <u>cultivation</u> | (<i>bhāvanā</i>); |

(1) Influxes to be abandoned by seeing (*dassana pahatabb'āsava*)

5 And what, bhikshus, are the influxes to be abandoned by seeing (*dassana*)?⁷⁵

UNWISE ATTENTION. Here, bhikshus, the uninstructed worldling [ignorant ordinary person], who has no regard for the noble ones and is unskilled and undisciplined in the teaching [Dharma] of the noble

⁷¹ Buddhaghosa, in his comy on **Satipaṭṭhāna S** (M 10.3/1:50), says that "a monk" (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipatthana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251). See **Satipaṭṭhāna Ss** = SD 13.1 Intro §3.1a.

⁷² *Jeta, vana*, so called, says Comy, because it is "grown, maintained and guarded by prince Jeta" (*tañ hi Jetena rāja, kumārena ropitam samvaddhitam paripālitam*) (MA 1:60; KhpA 111; PmA 3:533). As such, it is not an ordinary wild forest, but a cultivated grove.

⁷³ On tr *sāvattḥiyam* as "near (*samīpe*) Sāvattḥī," rather than "*in* Sāvattḥī," see Comys, eg SA 1:13; AA 1:15; KhpA 112; UA 57; PmA 3:534.

⁷⁴ "Restraining all the influxes," *sabb'āsava, saṃvara, pariyāya*: see Intro (2).

⁷⁵ "Seeing," or vision, ie, using insight to gain direct knowledge.

ones, who has no regard for the true individuals and is unskilled and undisciplined in the teaching of the true individuals,

does not understand what states [things] should be attended to, what states [things] should not be attended to.

[does not understand what things to pay attention to, what things not to pay attention to.]

Not knowing what states should be attended to, what states should not be attended to,

he attends to states that should not be attended to, and

does not attend to states that should be attended to.

6a And what, bhikshus, are the states that should not be attended to, but to which he *attends*?

Bhikshus, there are those states that are attended to

where the unarisen *influx of sense-desire* arises, or the arisen influx of sense-desire grows;

where the unarisen *influx of existence* arises, or the arisen influx of existence grows;

where the unarisen *influx of ignorance* arises, or the arisen influx of ignorance grows.

These are the states that should *not* be attended to, but to which he *attends*.

6b And what, bhikshus, are the states that should be attended to, but to which he does *not* attend?⁷⁶

Bhikshus, there are those states that he attends to

where the unarisen *influx of sense-desire* does not arise,

or the arisen influx of sense-desire are abandoned;

where the unarisen *influx of existence* does not arise,

or the arisen influx of existence are abandoned;

where the unarisen *influx of ignorance* does not arise,

or the arisen influx of ignorance are abandoned.

These are the states that *should* be attended to, and to which he does *not* attend.

By attending [8] to those states that he should not be attending to, and not attending to states that he should be attending to, unarisen influxes arise and arisen influxes grow.

7 THE SIXTEEN DOUBTS.

He unwisely attends in this way:⁷⁷

(1) ‘Was I in the past?’

(2) ‘Was I not in the past?’

(3) ‘What was I in the past?’

(4) ‘How was I in the past?’⁷⁸

(5) ‘Having been what, did I become in the past? [What was I before I became that in the past?]

(6) ‘Will I be in the future?’

(7) ‘Am I not in the future?’

(8) ‘What will I be in the future?’

(9) ‘How will I be in the future?’

(10) ‘Having been what, what will I become in the future? [What now would lead me to that future state?]

Or else, right now he inwardly has doubts about the present, thus:

(11) ‘Am I?’⁷⁹

(12) ‘Am I not?’

⁷⁶ See Intro (2.1.2).

⁷⁷ This passage on the “16 doubts” is found in **Sabb’āsava S** (M 2.7 f/1:8), **Mahā Taṇhā,saṅkhaya S** (M 38.-23/1:265) & **Paccaya S** (S 12.20/2:26 f). In **Paccaya S** (S 12.20), it is said that one who sees dependent arising (*paṭicca samuppāda*) with right wisdom would not speculate in these ways (S 12.20.18-20/2:26 f). See **Bhadd’eka,-ratta S** (M 131) = SD 8.9 Intro (3).

⁷⁸ Comy: Eg “What was I like, tall or short, fair or dark?” (MA 1:69).

⁷⁹ Comy: He doubt his own aggregates, or his own existence (MA 1:69).

- (13) 'What am I?'
 (14) 'How am I?'
 (15) 'Where has this being come from?'
 (16) 'Where will it [this being] go?'⁸⁰

8 THE SIX SELF-VIEWS.

To one who unwisely attends [unwisely directs his attention] in this way, one or other of six views arises, that is,⁸¹

- | | |
|------------------------------------------------------|------------------------------------------------|
| (1) the view, 'A self exists for me,' ⁸² | arises as true and real for him; ⁸³ |
| (2) the view, 'No self exists for me,' ⁸⁴ | arises as true and real for him; |
| (3) the view, 'I perceive a self with a self,' | arises as true and real for him; |
| (4) the view, 'I perceive not-self with a self,' | arises as true and real for him; |
| (5) the view, 'I perceive a self with not-self,' | arises as true and real for him; |
| (6) or else, he has such a view as this: | |

'It is this self of mine that speaks and feels'⁸⁵ now here now there karmic results both good and bad; but this self of mine is permanent, everlasting, eternal, not subject to change, it will endure forever.'⁸⁶

⁸⁰ Comy says that this passage shows that the influx of views (*diṭṭh'āsava*) (not expressly mentioned in the Sutta), is subsumed under the heading of doubt. (MA 1:70). "However," notes Bodhi, "it might be more correct to say that the taint [*āsava*] of views, disclosed by §8, emerges out of unwise attention in the form of doubt. The various types of doubt are already pregnant with the wrong views that will come to explicit expression in the next section" (M:NB 1170 n38)

⁸¹ Of these 6 views, (1+2) represent the two basic opposites of eternalism and annihilationism. However, the view "no self exists for me" is not the Buddha's not-self doctrine but the materialist view that identifies the individual with his/her body, and thus holds that there is no personal continuity after death. Views (3-5) "may be understood to arise out of the philosophically more sophisticated observation that experience has a built-in reflexive structure that allows self-consciousness, the capacity of the mind to become cognizant of itself, its contents and the body with which it is interconnected. Engaged in a search for his 'true nature,' the untaught ordinary person will identify self either with both aspects of the experience (view 3), or with the observer alone (view 4), or with the observed alone (view 5). The last view is a full-blown of eternalism in which all reservations have been discarded." (M:NB 1170 n39)

⁸² *Atthi me attā 'ti*, alt tr: "There is a self of mine": this is an eternalist view.

⁸³ *Atthi me attā 'ti vā assa saccato thetato diṭṭhi uppajjati*. "As true and real," *saccato thetato*; as at Alagaddūpama S (M 22.25/1:138; cf 22.36/1:140); Yamaka S (S 22.85.34/3:112); **Anurādha S** (S 22.86.21/3:118 = S 44.2.-21/4:384); **Tiṭṭh'āyatana S** (A 3.61.2-4/1:174 f x3); Vbh 376 f (×4), 382 (×6); Pug 3.17/38 (×12); Kvu 67 f (×13). Vbh:T tr *staccato thetato* as "firmly as truth" (Vbh:T 487).

⁸⁴ *N'atthi me attā 'ti*, alt tr, "There is no self of mine": this is an annihilationist view.

⁸⁵ "That speaks and feels" (*vado vedeyyo*) explained by Comy as the conviction of the eternalists. *Vada* is the vocal act. *Vedeyyo* is that which experiences (*vediyati*). The self as speaker represents the conception of the self as the *agent* of action (the doer); the self as feeler, the conception of the self as passive *subject* (the knower). So it means it experiences, undergoes (*anubhavati*). What does it feel (know, *vedeti*)? It experiences (*paṭisaṃvedeti*) now here, now there, the fruits of karma that are good and that are bad. "Now here, now there" refers to a womb, destiny, station, abode, species, or mental object. (MA 1:71). This seems to suggest an identical transmigrating entity in a succession of different lives, as view held by the monk Sāti, as recorded in **Mahā Taṇhā,saṅkhaya S** (M 38.5): see Comy ad loc on *vado vedeyyo*: "That which speaks, that which feels, and that which experiences now here, now there, karmic fruits that are good and that are bad, that is, consciousness (*viññāṇa*),, bhante, that I am speaking of." (MA 2:305 f)

⁸⁶ *Yo me ayam attā vado vedeyyo tatra tatra kalyāṇa,pāpakānaṃ kammānaṃ vipākāṃ paṭisaṃvedeti so kho pana me ayam attā nicco dhuvo sassato avipariṇāma,dhammo sassati,samaṃ tath'eva ṭhassati'ti*. As at **Mahā Taṇhā,saṅkhaya S** (M 38.5/1:258) = SD 7.10. The newly reborn Mahā Brahmā who arises in a re-evolved universe hold such a thought (**Brahma,jāla S**, D 1.2.5/1:18), and the gods reborn thereafter have the same view of Brahma (D 1.2.6/1:18) = SD 25. Comy says that in a conventional sense, the phrase, "will endure forever," refers to such things as the moon, the sun, the earth, and the mountains (MA 1:71).

This holding on to views, bhikshus, is called a wilderness of views, a twisting of views, a wriggling of views, a fetter of views.⁸⁷

Fettered by the fetter of view, bhikshus, the uninstructed worldling is not freed from birth, from decay, from death, from sorrow, from lamentation, from physical pain, from mental pain, from despair: he is not freed from suffering, I say!

9 WISE ATTENTION. But, bhikshus, an instructed noble disciple, who has regard for the noble ones and is skilled and well disciplined in the Dharma of the noble ones, who has regard for the true individuals and is skilled and well disciplined in the Dharma of the true individuals, understands what states [things] should be attended to, what states [things] should not be attended to. [understand what things to pay attention to, what things not to pay attention to.]

Knowing what states [9] should be attended to, what states should not be attended to, he attends to states that should be attended to, and does not attend to states that should not be attended to.

10a STATES THAT SHOULD NOT BE ATTENDED TO.

And what, bhikshus, are the states that should not be attended to, and to which he does *not* attend?

Bhikshus, there are those states that are attended to

where the unarisen <i>influx of sense-desire</i> arises,	or the arisen influx of sense-desire grows;
where the unarisen <i>influx of existence</i> arises,	or the arisen influx of existence grows;
where the unarisen <i>influx of ignorance</i> arises,	or the arisen influx of ignorance grows.

These are the states that should *not* be attended to, but to which he does *not* attend.

10b STATES THAT SHOULD BE ATTENDED TO.

And what, bhikshus, are the states that should be attended to, but to which he *attends*?

Bhikshus, there are those states that are attended to

where the unarisen <i>influx of sense-desire</i> does not arise,	or the arisen influx of sense-desire are abandoned;
where the unarisen <i>influx of existence</i> does not arise,	or the arisen influx of existence are abandoned;
where the unarisen <i>influx of ignorance</i> does not arise,	or the arisen influx of ignorance are abandoned.

These are the states that *should* be attended to, and to which he *attends*.

By not attending to states that he should not be attended to, and attending to states that he should be attended to, unarisen influxes do not arise and arisen influxes are abandoned.

11a SEEING THE TRUTHS.

He wisely attends,	‘This is suffering.’
He wisely attends,	‘This is the arising of suffering.’
He wisely attends,	‘This is the ending of suffering.’
He wisely attends,	‘This is the way to the ending of suffering.’ ⁸⁸

11b BREAKING THE THREE FETTERS & ATTAINING STREAMWINNING.

When he thus wisely attends in this way, these three fetters are abandoned, that is to say:

self-identity view (*sakkāya, diṭṭi*),

⁸⁷ An almost identical statement is found in Aggi Vaccha, gotta S (M 72.14/1:485) = SD 6.15. See also Nm 1:113, 2:446; Pm 1:138, 141

⁸⁸ The 4 noble truths are here treated as a subject of reflection and insight. Comy says that up to the attainment of the streamwinning path, attention denotes insight (*vipassanā*), but at the moment of the path, it is path-knowledge (*magga, ñāṇa*). Insight directly apprehends the first two truths, since its objective range is the mental and physical phenomena comprised under suffering and its arising. It can know the other two truths only inferentially. Path-knowledge makes the truth of ending its object, apprehending it by penetration as object (*ārammaṇa*). Path-knowledge performs 4 functions in terms of the 4 truths: (1) it fully *understands* the truth that is suffering; (2) it *abandons* the arising of suffering; (3) it *realizes* the ending of suffering; and (4) it *cultivates* the way to the ending of suffering. (MA 1:73). On the 3 phases and 12 aspects of the 4 noble truths, see Dhamma, cakka-p, pavattana S (S 56.11.9-12/5:422) = SD 1.1.

spiritual doubt (vicikicchā),
 attachment to rituals and vows (sīla-b, bata parāmāsa).⁸⁹
 These, bhikshus, are called the influxes that are to be abandoned by seeing.⁹⁰

(2) Influxes to be abandoned by restraint (saṁvara pahatabb'āsava)

12 And what, bhikshus, are the influxes to be abandoned by restraint?⁹¹
 SENSE-RESTRAINT (CUSTODY OF THE SENSES).

(1) Here,⁹² bhikshus, a monk dwells wisely restrained in the eye faculty.

Bhikshus, while influxes, vexation and fever⁹³ may arise in one who dwells unrestrained in the eye faculty,

even so, there are no influxes, vexation or fever in one who dwells restrained in the eye faculty.⁹⁴

(2) He dwells wisely restrained in the ear faculty.

While influxes, vexation and fever may arise in one who dwells unrestrained in the ear faculty, even so, there are no influxes, vexation or fever in one who is restrained who dwells restrained in the ear faculty.

(3) He dwells wisely restrained in the nose faculty.

While influxes, vexation and fever may arise in one who dwells unrestrained in the nose faculty, even so, there are no influxes, vexation or fever in one who is restrained who dwells restrained in the nose faculty.

(4) Here, bhikshus, a monk dwells wisely restrained in the tongue faculty.

Bhikshus, while influxes, vexation and fever may arise in one who dwells unrestrained in the tongue faculty,

even so, there are no influxes, vexation or fever in one who is restrained who dwells restrained in the tongue faculty.

(5) He dwells wisely restrained in the body faculty.

While influxes, vexation and fever may arise in one who dwells unrestrained in the body faculty, even so, there are no influxes, vexation or fever in one who is restrained who dwells restrained in the body faculty.

(6) He dwells wisely restrained in the mind faculty.

While influxes, vexation and fever may arise in one who dwells unrestrained in the mind faculty, even so, there are no influxes, vexation or fever in one who is restrained who dwells restrained in the mind faculty.

Bhikshus, while influxes, vexation and fever may arise in one who dwells unrestrained, [10]

even so, there are no influxes, vexation or fever in one who dwells restrained.

These, bhikshus, are the influxes that are to be abandoned by restraint.

(3) Influxes to be abandoned by reflective use (patisevana pahatabb'āsava)

13 And what, bhikshus, are the influxes to be abandoned by reflective use?⁹⁵

(1) REFLECTION ON CLOTHING.

⁸⁹ Comy says that the first two fetters are regarded as influxes (*āsava*); but the last, doubt, is only a fetter (*saṁyojana*) (MA 1:73). On influxes and fetters, see Intro (1.3.3).

⁹⁰ The path of streamwinning functions in cutting off the first three fetters. Comy says that *the self-identity view* and *clinging to rituals and vows*, both included in the influx of views, are influxes as well as fetters, while *doubt* is classified only as a fetter, not an influx. But, because it is included here among the “influxes to be abandoned by seeing,” it may be spoken of as an influx. (MA 1:73) [1.3.3]

⁹¹ Cf *Āsava S* (A 6.58.2-5/3:387=389) = SD 62.1. Strictly speaking, this method and the foll 4, do not uproot the influxes, but only act as a temporary restraint: see Intro (2.0.2).

⁹² Ie, “in this teaching” (MA 1:75).

⁹³ This fever (*pariāha*) is that of defilements and of their karmic fruits (MA 1:77)

⁹⁴ Clearly here, the primary factor behind the effectiveness of such restraint is mindfulness: see Intro (2.2.2).

⁹⁵ For details, see Vism 1.85-97/30-35.

*Paṭisaṅkhā yoniso cīvaram paṭisevati
yāvad eva sītassa paṭighātāya,
uṅhassa paṭighātāya,
ḍaṃsa, makasa, vāt'ātapa, sirimsapa,
samphassānam paṭighātāya,
yāvad eva hiri, kopīna-p, paṭicchādan'
attham.*

(2) 14 REFLECTION ON FOOD.

*Paṭisaṅkhā yoniso piṇḍapātāṃ paṭisevati
n'eva davāya na madāya na maṇḍanāya
na vibhūsanāya
yāvadeva imassa kāyassa thitīyā yāpanāya
vihimsūparatīyā
brahma, cariyānuggahāya
iti purāṇaṃ ca vedanam paṭihaṅkhāmi
navaṇ' ca vedanam na uppādessāmi
yātrā ca me bhavissati anavajjatā ca
phāsu, vihāro ca.*

(3) 15 REFLECTION ON LODGING.

*Paṭisaṅkhā yoniso senāsanam paṭisevati
Yāvad eva sītassa paṭighātāya
uṅhassa paṭighātāy
ḍaṃsa, makasa, vāt'ātapa, sirimsapa,-
samphassānam paṭighātāya
yāvad eva utu, parissaya, vinodana,-
paṭisallān'ārām'attham.*

(4) 16 REFLECTION ON MEDICINE.

*Paṭisaṅkhā yoniso gilāna-p, paccaya,-
bhesajja, parikkhāram paṭisevati
yāvad eva uppannānam veyyābādhikānam
vedanānam paṭighātāya
avyābajjha, paramatāya.*

17 Bhikshus, while influxes, vexation and fever may arise for one from unreflective use, even so, there are no influxes, vexation or fever for him from reflective use. These, bhikshus, are the influxes that are to be abandoned by reflective use.

Wisely reflecting, he uses the robe:
only for the warding off heat,
for the sake of warding off cold,
for the sake of warding off the touch of mosquitoes,
flies, the wind, the sun, and creeping creatures;
for the purpose of covering up the privies, out of
moral shame.

Wisely reflecting, he uses almsfood:
not for amusement,⁹⁶ not for intoxication,
not for fattening, not for beautifying,
but only for keeping this body going and enduring,
for ending (hunger) pangs,⁹⁷
for the sake of assisting the holy life,⁹⁸
considering, "Thus I shall get rid of an old feeling,
and not let a new feeling arise,
and so that I will be healthy and blameless,
and live at ease."⁹⁹

Wisely reflecting, he uses lodging:
only for warding off cold,
for warding off heat,
for warding off the touch of mosquitoes, flies,
the wind, the sun, and creeping creatures,
only for avoiding weather hazards,
for the purpose of enjoying solitude

Wisely reflecting, he uses support for the sick and
medical requisites
only for warding off feelings of illness that have
arisen,
only for the sake of non-affliction.

(4) Influxes to be abandoned by endurance (*adhivāsana pahatabb'āsava*)

18 And what, bhikshus, are the influxes to be abandoned by endurance?

Here, bhikshus, a monk, wisely reflecting,

bears heat, cold, hunger, thirst, the touch of mosquitoes, flies, the wind, the sun, and creeping creatures.

He endures the ways of words ill-spoken, unwelcome,

and arisen bodily feelings that are painful, racking, sharp, piercing, repugnant, disagreeable, deadly.¹⁰⁰

⁹⁶ This stock at M 1:355; A 2:40, 145; Dhs 1346; Pug 21; Vbh 249.

⁹⁷ Vism 1.92/32.

⁹⁸ Buddhaghosa distinguishes two kinds of holy life (*brahma, cariya*): the teaching (*sāsana*) as a whole, and the holy life of the path (*maggā brahma, cariya*), ie sainthood (Vism 1.92/32).

⁹⁹ "Live at ease" (*phāsu, vihāra*) refers to bodily ease or comfort, free from pain and distraction, so that we could direct our mind to meditation.

Bhikshus, while influxes, vexation and fever may arise in one who lacks endurance, even so, there are no influxes, vexation or fever in one who endures them. These, bhikshus, are the influxes that are to be abandoned by endurance.

(5) Influxes to be abandoned by avoidance (*parivajjana pahatabb'āsava*)

19 And what, bhikshus, are the influxes to be abandoned by avoidance?

Here, bhikshus, a monk, wisely reflecting,

avoids a wild elephant,

avoids a wild horse,

avoids wild cattle,

avoids a wild dog,

a snake, a stump, [11] a thorny spot, a chasm, a cliff, a cess-pit, a sewer.¹⁰¹

Wisely reflecting, he avoids

sitting where it is unsuitable for sitting,¹⁰²

going where it is unsuitable for going,¹⁰³

associating with improper and bad friends;

for, if he were to do so, wise colleagues in the holy life might suspect him of evil conduct.

Bhikshus, while influxes, vexation and fever may arise in one who does not avoid such things, even so, there are no influxes, vexation or fever in one who avoids them.

These, bhikshus, are the influxes that are to be abandoned by avoidance.

(6) Influxes to be abandoned by removal (*vinodana pahatabb'āsava*)

20 And what, bhikshus, are the influxes to be abandoned by removal?

Here, bhikshus, a monk, wisely reflecting,¹⁰⁴

does not tolerate an arisen thought of sensual desire:

he abandons it, removes it, makes an end of it, brings it to nought.

He does not tolerate an arisen thought of ill will:

he abandons it, removes it, makes an end of it, brings it to nought.

He does not tolerate an arisen thought of violence:

he abandons it, removes it, makes an end of it, brings it to nought.

He does not tolerate any evil, unwholesome state;

he abandons it, removes it, makes an end of it,

¹⁰⁰ *Uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇ'aharānaṃ adhvāsaka,jātiko hoti.* A person under 20 is unlikely to be able to endure these hardships, and is therefore not allowed to be ordained (V 4:130); also 3;321 = M 1:10 = A 2:117 = 143 = 3:163 = 5:132; V 1:302, 303; A 2.6/1:77 f.

¹⁰¹ *Ahiṃ khāṇuṃ kaṇṭaka-ṭ,thānaṃ sobbhaṃ papātāṃ candanikaṃ oḷigallaṃ.* The last 2 words occur in M 1:11, 73, 448, 3:168; A 1:161, 3:389; *candanika* at Tha 567.

¹⁰² Comy says this refers an improper seat, ie, the 2 “indeterminate” (*aniyata*) rules (V 3:188 191). The first *aniyata* forbids a monk sitting alone with a woman in a hidden place; the second forbids a monk sitting in a secluded spot with a woman where their conversation cannot be heard by others. Besides these, there are other rules that forbid a monk fraternizing with a women in any way (such as Saṅghādisesa 2-4 = V 3:120, 128, 133). See Vism 1.45-48/18 f. For tr, see V:H 1:332 f.

¹⁰³ Comy alludes to 5 such places unsuitable for almsround (MA 1:80). Actually 6 such places are listed by Vbh, ie the haunts (incl dwellings) of prostitutes (*vesiyā gocara*), of widows (*vidhavā gocara*), of spinsters (*thulla,kumārī gocara*), of eunuchs (*paṇḍaka gocara*), of nuns (*bhikkhuṇi gocara*), and public houses (*pānāgāra gocara*): these terms can also be translated as “resorting to” (*gocara*) such people or place for alms. The first five are all women (ie, there is the danger of being accused of consorting with them, etc), and public houses often have inebriate and unreligious people. The Vbh also lists palaces, dwellings of ministers and other sectarians who are hostile of Buddhists as unsuitable resorts. (Vbh 247).

¹⁰⁴ On these 3 unwholesome modes of thought, Comy cites Vbh 362 (MA 1:81). They are also listed (with their opps) in **Dvedha Vitakka S** (M 19.2/1:114): see Intro (2.6.1).

brings it to nought.

Bhikshus, while influxes, vexation and fever may arise in one who does not remove such things, even so, there are no influxes, vexation or fever in one who removes them.

These, bhikshus, are the influxes that are to be abandoned by removal.

(7) Influxes to be abandoned by cultivation (*bhāvanā pahatabb'āsava*)

21 And what, bhikshus, are the influxes to be abandoned by cultivation?

(1) Here, bhikshus, a monk, wisely reflecting, cultivates the awakening-factor of mindfulness, dependent on solitude,¹⁰⁵ dependent on fading away (of lust) [dispassion], dependent on cessation (of suffering), ripening in letting go (of defilements) [relinquishment].¹⁰⁶

(2) Wisely reflecting, he cultivates the awakening-factor of dharm-investigation,¹⁰⁷ dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(3) Wisely reflecting, he cultivates the awakening-factor of effort, dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(4) Wisely reflecting, he cultivates the awakening-factor of zest, dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(5) Wisely reflecting, he cultivates the awakening-factor of tranquillity, dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(6) Wisely reflecting, he cultivates the awakening-factor of concentration, dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(7) Wisely reflecting, he cultivates the awakening-factor of equanimity, dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.¹⁰⁸

Bhikshus, while influxes, vexation and fever may arise in one who does not cultivate such things, even so, there are no influxes, vexation or fever in one who cultivates them.

These, bhikshus, are the influxes that are to be abandoned by cultivation.

Conclusion

22 Bhikshus, insofar as a monk

has abandoned by <i>seeing</i>	those influxes that should be abandoned by seeing,
has abandoned by <i>restraint</i>	those influxes that should be abandoned by restraint,
has abandoned by <i>reflective using</i>	those influxes that should be abandoned by reflective using,
has abandoned by <i>endurance</i>	those influxes that should be abandoned by endurance,
has abandoned by <i>avoidance</i>	those influxes [12] that should be abandoned by avoidance,
has abandoned by <i>removal</i>	those influxes that should be abandoned by removal,
has abandoned by <i>cultivation</i>	those influxes that should be abandoned by cultivation—

this, then, bhikshus, is called

a monk who dwells restrained in the restraint *bhikkhu sabb'āsava,saṃvara,saṃvuto viharati*
of all the influxes;

¹⁰⁵ Here “solitude” (*viveka*), or seclusion, has a special reference to the overcoming of the 5 mental hindrances (*pañca nīvaraṇā*): see Intro (2.7.3).

¹⁰⁶ *Viveka, nissitam virāga, nissitam nirodha, nissitam vossagga, pariṇāmin*: see Intro (2.7.3).

¹⁰⁷ Comy explains that here one “investigates” (*vicināti*) the four noble truths (MA 1:83).

¹⁰⁸ Cp this passage with the closing of **Anāpāna, sati S** (M 118.42/3:88), in ref to the perfection of the 7 awakening-factors.

he has cut off craving,¹⁰⁹ *acchecchi taṇham*
 broken free from the fetter,¹¹⁰ *vivattayi saṃyojanaṃ*
 and with the complete penetration¹¹¹ of conceit,¹¹² *sammā mānābhisamayā antam-akāsi dukkhassa.*
 he has made an end of suffering.”

The Blessed One said this. The monks approved of the Blessed One’s word with a joyful heart.

— evaṃ —

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¹⁰⁹ Cf M 1:122; S 1:12, 4:205; A 1:134, 2:240, 3:246, 445, 4:8; It 47; DhsA 58 = DhsA:PR 1:77.

¹¹⁰ Comy says this refers to the 10 fetters [1.3.3] (MA 1:87).

¹¹¹ Comy: This complete penetration (*abhisamaya*) is through “seeing” (*dassana*) and “abandoning” (*pahāna*) (MA 1:87). The word “abandoning” is not used in any of the 7 methods of the Sabb’āsava S, but clearly refers to “removal” (*vinodana*), the sixth method.

¹¹² See Sn 342. For the 10 conceits, see Nm 80 = Nc 505.