

Sutta Passages

On Wisdom

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On Wisdom

The Nature and Development of Wisdom

1. SN 48.9 Analysis (1) - What is the faculty of wisdom?

“And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering.

2. SN 55. 37 Mahānāma

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha’s Park. Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, in what way is one a lay follower?”

“When, Mahānāma, one has gone for refuge to the Buddha, the Dhamma, and the Saṅgha, one is then a lay follower.”

“In what way, venerable sir, is a lay follower accomplished in virtue?”

“When, Mahānāma, a lay follower abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from wines, liquor, and intoxicants that are a basis for negligence, the lay follower is accomplished in virtue.”

“In what way, venerable sir, is a lay follower accomplished in faith?”

“Here, Mahānāma, a lay follower is a person of faith. He places faith in the enlightenment of the Tathāgata like this: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’ In that way a lay follower is accomplished in faith.”

“In what way, venerable sir, is a lay follower accomplished in generosity?”

“Here, Mahānāma, a lay follower dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. In that way a lay follower is accomplished in generosity.”

“In what way, venerable sir, is a lay follower accomplished in wisdom?”

“Here, Mahānāma, a lay follower is wise, he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. In that way a lay follower is accomplished in wisdom.”

3. SN 55. 62 Greatness of Wisdom

“Bhikkhus, these four things, when developed and cultivated, lead to greatness of wisdom. What four? Association with good persons, hearing the true Dhamma, careful attention, practice in accordance with the Dhamma. These four things, when developed and cultivated, lead to greatness of wisdom.”

4. SN 1.31 With the Good

79. “One should associate only with the good;
With the good one should foster intimacy.
Having learnt the true Dhamma of the good,
Wisdom is gained, but not from another.

5. SN 46.37 Obstructions

“Bhikkhus, there are these five obstructions, hindrances, corruptions of the mind, weakeners of wisdom. What five? Sensual desire is an obstruction, a hindrance, a corruption of the mind, a weakener of wisdom. Ill will is an obstruction ... sloth and torpor are an obstruction ... restlessness and remorse are an obstruction ... doubt is an obstruction ... a weakener of wisdom. These are the five obstructions, hindrances, corruptions of the mind, weakeners of wisdom.

Impermanence and Nature of Life

6. SN 3:25 The Simile of the Mountain

At Sāvattihī, in the middle of the day, King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then asked him: “Now where are you coming from, great king, in the middle of the day?”

“Just now, venerable sir, I have been engaged in those affairs of kingship typical for kings, who are intoxicated with the intoxication of sovereignty, who are obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth.”

“What do you think, great king? Suppose a man would come to you from the east, one who is trustworthy and reliable, and would tell you: ‘For sure, great king, you should know this: I am coming from the east, and there I saw a great mountain high as the clouds coming this way, crushing all living beings. Do whatever you think should be done, great king.’ Then a second man would come to you from the west ... a third man from the north ... and a fourth man from the south, one who is trustworthy and reliable, and would tell you: ‘For sure, great king, you should know this: I am coming from the south, and there I saw a great mountain high as the clouds coming this way, crushing all living beings. Do whatever you

think should be done, great king.’ If, great king, such a great peril should arise, such a terrible destruction of human life, the human state being so difficult to obtain, what should be done?”

“If, venerable sir, such a great peril should arise, such a terrible destruction of human life, the human state being so difficult to obtain, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?”

“I inform you, great king, I announce to you, great king: aging and death are rolling in on you. When aging and death are rolling in on you, great king, what should be done?”

“As aging and death are rolling in on me, venerable sir, what else should be done but to live by the Dhamma, to live righteously, and to do wholesome and meritorious deeds?”

“Venerable sir, kings intoxicated with the intoxication of sovereignty, obsessed by greed for sensual pleasures, who have attained stable control in their country and rule over a great sphere of territory, conquer by means of elephant battles, cavalry battles, chariot battles, and infantry battles; but there is no hope of victory by such battles, no chance of success, when aging and death are rolling in. In this royal court, venerable sir, there are counselors who, when the enemies arrive, are capable of dividing them by deceit; but there is no hope of victory by deceit, no chance of success, when aging and death are rolling in. In this royal court, venerable sir, there exists abundant bullion and gold stored in vaults and lofts, and with such wealth we are capable of mollifying the enemies when they come; but there is no hope of victory by wealth, no chance of success, when aging and death are rolling in. As aging and death are rolling in on me, venerable sir, what else should I do but live by the Dhamma, live righteously, and do wholesome and meritorious deeds?”

“So it is, great king! So it is, great king! As aging and death are rolling in on you, what else should you do but live by the Dhamma, live righteously, and do wholesome and meritorious deeds?”

7. SN 47.13 Cunda

[After a severe illness the Venerable Sāriputta passed away. The Venerable Ānanda visited the Buddha to talk to him about it:]

“Venerable sir, since I heard that the Venerable Sāriputta has attained final Nibbāna, my body seems as if it has been drugged, I have become disoriented, the teachings are no longer clear to me.”

“Why, Ānanda, when Sāriputta attained final Nibbāna, did he take away your aggregate of virtue, or your aggregate of concentration, or your aggregate of wisdom, or your aggregate of liberation, or your aggregate of the knowledge and vision of liberation?”

“No, he did not, venerable sir. But for me the Venerable Sāriputta was an advisor and counsellor, one who instructed, exhorted, inspired, and gladdened me. He was unwearying in teaching the Dhamma; he was helpful to his brothers in the holy life. We recollect the nourishment of Dhamma, the wealth of Dhamma, the help of Dhamma given by the Venerable Sāriputta.”

“But have I not already declared, Ānanda, that we must be parted, separated, and severed from all who are dear and agreeable to us? How, Ānanda, is it to be obtained here: ‘May what is born, come to be, conditioned, and subject to disintegration not disintegrate!’? That is impossible. It is just as if the largest branch would break off a great tree standing possessed of heartwood: so too, Ānanda, in the great Bhikkhu Saṅgha standing possessed of heartwood, Sāriputta has attained final Nibbāna. How, Ānanda, is it to be obtained here: ‘May what is born, come to be, conditioned, and subject to disintegration not disintegrate!’? That is impossible.

“Therefore, Ānanda, dwell with yourselves as your own island, with yourselves as your own refuge, with no other refuge; dwell with the Dhamma as your island, with the Dhamma as your refuge, with no other refuge. And how, Ānanda, does a bhikkhu dwell with himself as his own island, with himself as his own refuge, with no other refuge; with the Dhamma as his island, with the Dhamma as his refuge, with no other refuge? Here, Ānanda, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“Those bhikkhus, Ānanda, either now or after I am gone, who dwell with themselves as their own island, with themselves as their own refuge, with no other refuge; who dwell with the Dhamma as their island, with the Dhamma as their refuge, with no other refuge—it is these bhikkhus, Ānanda, who will be for me topmost of those keen on the training.”

8. AN 5.57 Themes

“Bhikkhus, there are these five themes that should often be reflected upon by a woman or a man, by a householder or one gone forth. What five? (1) A woman or a man, a householder or one gone forth, should often reflect thus: ‘I am subject to old age; I am not exempt from old age.’ (2) A woman or a man, a householder or one gone forth, should often reflect thus: ‘I am subject to illness; I am not exempt from illness.’ (3) A woman or a man, a householder or one gone forth, should often reflect thus: ‘I am subject to death; I am not exempt from death.’ (4) A woman or a man, a householder or one gone forth, should often reflect thus: ‘I must be parted and separated from everyone and everything dear and agreeable to me.’ (5) A woman or a man, a householder or one gone forth, should often reflect thus: ‘I am the owner of my kamma, the heir of my kamma; I have kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do.’

(1) “For the sake of what benefit should [one] often reflect thus: ‘I am subject to old age; I am not exempt from old age’? In their youth beings are intoxicated with their youth, and when they are intoxicated with their youth they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the intoxication with youth is either completely abandoned or diminished. It is for the sake of this benefit that [one] should often reflect thus: ‘I am subject to old age; I am not exempt from old age.’

(2) “And for the sake of what benefit should [one] often reflect thus: ‘I am subject to illness; I am not exempt from illness’? In a state of health beings are intoxicated with their health, and when they are intoxicated with their health they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the intoxication with health is either completely abandoned or diminished. It is for the sake of this benefit that [one] should often reflect thus: ‘I am subject to illness; I am not exempt from illness.’

(3) “And for the sake of what benefit should [one] often reflect thus: ‘I am subject to death; I am not exempt from death’? During their lives beings are intoxicated with life, and when they are intoxicated with life they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the intoxication with life is either completely abandoned or diminished. It is for the sake of this benefit that [one] should often reflect thus: ‘I am subject to death; I am not exempt from death.’

(4) “And for the sake of what benefit should [one] often reflect thus: ‘I must be parted and separated from everyone and everything dear and agreeable to me’? Beings have desire and lust in regard to those people and things that are dear and agreeable, and excited by this lust, they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the desire and lust in regard to everyone and everything dear and agreeable is either completely abandoned or diminished. It is for the sake of this benefit that [one] should often reflect thus: ‘I must be parted and separated from everyone and everything dear and agreeable to me.’

(5) “And for the sake of what benefit should [one] often reflect thus: ‘I am the owner of my kamma, the heir of my kamma; I have kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do’? People engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, such misconduct is either completely abandoned or diminished. It is for the sake of this benefit that [one] should often reflect thus: ‘I am the owner of my kamma, the heir of my kamma; I have kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do.’

(1-5) “This noble disciple reflects thus: ‘I am not the only one who is subject to old age, not exempt from old age, [who is subject to illness, not exempt from illness, who is subject to death, not exempt from death, who must be parted and separated from everyone and everything dear and agreeable, who is the owner of one’s kamma, the heir of one’s kamma; who has kamma as one’s origin, kamma as one’s relative, kamma as one’s resort; who will be the heir of whatever kamma, good or bad, that one does. All beings that come and go, that pass away and undergo rebirth, [are subject to illness, not exempt from illness, are subject to death, not exempt from death, must be parted and separated from everyone and everything dear and agreeable, are owners of their kamma, heirs of their kamma; all have kamma as their origin, kamma as their relative, kamma as their resort; all will be heirs of whatever kamma, good or bad, that they do.]’ As one often reflects on this theme, the path is generated. One pursues this path, develops it, and cultivates it. As one does so, the fetters are entirely abandoned, and the underlying tendencies are uprooted.

9. AN 7.74 Araka

“Bhikkhus, in the past there was a teacher named Araka, the founder of a spiritual sect, one without lust for sensual pleasures. The teacher Araka had many hundreds of disciples to whom he taught such a Dhamma as this: ‘Brahmins, short is the life of human beings, limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.

(1) “‘Just as a drop of dew on the tip of a blade of grass will quickly vanish at sunrise and will not last long, so too, brahmins, human life is like a drop of dew. It is limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.

(2) “‘Just as, when thick drops of rain are pouring down, a water bubble will quickly vanish and will not last long, so too, brahmins, human life is like a water bubble. It is limited ... for none who are born can escape death.

(3) “‘Just as a line drawn on water with a stick will quickly vanish and will not last long, so too, brahmins, human life is like a line drawn on water with a stick. It is limited ... for none who are born can escape death.

(4) “‘Just as a river flowing down from a mountain, going a long distance, with a swift current, carrying along much flotsam, will not stand still for a moment, an instant, a second, but will rush on, swirl, and flow forward, so too, brahmins, human life is like a mountain stream. It is limited ... for none who are born can escape death.

(5) “‘Just as a strong man might form a lump of spittle at the tip of his tongue and spit it out without difficulty, so too, brahmins, human life is like a lump of spittle. It is limited ... for none who are born can escape death.

(6) “‘Just as a piece of meat thrown into an iron pan heated all day will quickly vanish and will not last long, so too, brahmins, human life is like this piece of meat. It is limited ... for none who are born can escape death.

(7) “‘Just as, when a cow to be slaughtered is being led to the slaughterhouse, whatever leg she lifts, she is close to slaughter, close to death, so too, brahmins, human life is like a cow doomed to slaughter. It is limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.’

“But at that time, bhikkhus, the human life span was 60,000 years, and girls were marriageable at the age of five hundred. At that time, people had but six afflictions: cold, heat, hunger, thirst, excrement, and urine. Though people had such long life spans and lived so long, and though their afflictions were so few, still, the teacher Araka gave his disciples such a teaching: ‘Brahmins, short is the life of human beings ... for none who are born can escape death.’

“But nowadays, bhikkhus, one could rightly say: ‘Short is the life of human beings, limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.’ For today one who lives long lives for a hundred years or a little more. And when living for a hundred years, one lives just for three hundred seasons: a hundred winters, a hundred summers, and a hundred rains. When living for three hundred seasons, one lives just for twelve hundred months: four hundred winter months, four hundred summer months, and four hundred months of the rains. When living for twelve hundred months, one lives just for twenty-four hundred fortnights: eight hundred fortnights of winter, eight hundred fortnights of summer, and eight hundred fortnights of the rains.

“And when living for twenty-four hundred fortnights, one lives just for 36,000 nights: 12,000 nights of winter, 12,000 nights of summer, and 12,000 nights of the rains. And when living for 36,000 nights, one eats just 72,000 meals: 24,000 meals in winter, 24,000 in summer, and 24,000 in the rains. And this includes the taking of mother’s milk and the [times when there are] obstacles to meals. These are the obstacles to meals: one who is angry does not eat a meal, one in pain does not eat a meal, one who is ill does not eat a meal, one observing the uposatha does not eat a meal, and when not obtaining [food], one does not eat a meal.

“Thus, bhikkhus, for a human being with a life span of a hundred years, I have reckoned his life span, the limit of his life span, the number of seasons, years, months, and fortnights [in his life]; the number of his nights, days, and meals, and the obstacles to meals. Whatever, bhikkhus, should be done by a compassionate teacher out of compassion for his disciples, seeking their welfare, that I have done for you. These are the feet of trees, these are empty huts. Meditate, bhikkhus, do not be heedless. Do not have cause to regret it later. This is our instruction to you.”

Impermanence of Experience

10. SN 22.102 Perception of Impermanence

At Sāvathī. “Bhikkhus, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’

“Just as, bhikkhus, in the autumn a ploughman ploughing with a great ploughshare cuts through all the rootlets as he ploughs, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’...

“Just as, bhikkhus, when the stalk of a bunch of mangoes has been cut, all the mangoes attached to the stalk follow along with it, so too, when the perception of impermanence is developed it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’

“Just as, bhikkhus, all the rafters of a house with a peaked roof lead to the roof peak, slope towards the roof peak, and converge upon the roof peak, and the roof peak is declared to be their chief, so too, when the perception of impermanence is developed it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’ ...

“Just as, bhikkhus, among fragrant flowers, jasmine is declared to be their chief, so too, when the perception of impermanence is developed it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’ ...

“Just as, bhikkhus, the radiance of all the stars does not amount to a sixteenth part of the radiance of the moon, and the radiance of the moon is declared to be their chief, so too, when the perception of impermanence is developed it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’

“Just as, bhikkhus, in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, dispels all darkness from space as it shines and beams and radiates, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’

“And how, bhikkhus, is the perception of impermanence developed and cultivated so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance, and uproots all conceit ‘I am’?

‘Such is form, such its arising, such its passing away; such is feeling, such its arising, such its passing away; such is perception, such its arising, such its passing away; such are volitional formations, such their arising, such their passing away; such is consciousness, such its arising, such its passing away’: that is how the perception of impermanence is developed and cultivated so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance, and uproots all conceit ‘I am.’”

11. SN 12.15 Kaccānagotta

“This world, Kaccāna, for the most part depends upon a duality—upon the notion of existence and the notion of nonexistence. But for one who sees the arising of the world as it really is with correct wisdom, there is no notion of nonexistence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world.

12. SN 25.1 The Eye

At Sāvathī. “Bhikkhus, the eye is impermanent, changing, becoming otherwise. The ear ... The nose ... The tongue ... The body ... The mind is impermanent, changing, becoming otherwise. One who places faith in these teachings and resolves on them like this is called a faith-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any

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

“One for whom these teachings are accepted like this after being pondered to a sufficient degree with wisdom is called a Dhamma-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry.

“One who knows and sees these teachings like this is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

13. SN 25.2 Forms, Sounds, Odours,...

At Sāvathī. “Bhikkhus, forms are impermanent, changing, becoming otherwise. Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are impermanent, changing, becoming otherwise. One who places faith in these teachings and resolves on them like this is called a faith-follower, one who has entered the fixed course of rightness...; he is incapable of passing away without having realized the fruit of stream-entry.

“One for whom these teachings are accepted like this after being pondered to a sufficient degree with wisdom is called a Dhamma-follower, one who has entered the fixed course of rightness...; he is incapable of passing away without having realized the fruit of stream-entry.

“One who knows and sees these teachings like this is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

14. SN 25.10 The Aggregates

At Sāvathī. “Bhikkhus, form is impermanent, changing, becoming otherwise. Feeling ... Perception ... Volitional formations ... Consciousness is impermanent, changing, becoming otherwise. One who places faith in these teachings and resolves on them like this is called a faith-follower, ...

“One for whom these teachings are accepted like this after being pondered to a sufficient degree with wisdom is called a Dhamma-follower...”

“One who knows and sees these teachings like this is called a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.”

15. SN 22.122 Virtuous

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion, approached the Venerable Sāriputta, exchanged greetings, and

said to him: “Friend Sāriputta, what are the things that a virtuous bhikkhu should carefully attend to?”

“Friend Koṭṭhita, a virtuous bhikkhu should carefully attend to the five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as not self. What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. A virtuous bhikkhu should carefully attend to these five aggregates subject to clinging as impermanent ... as not self. When, friend, a virtuous bhikkhu carefully attends like this to these five aggregates subject to clinging, it is possible that he may realize the fruit of stream-entry.”

“But, friend Sāriputta, what are the things that a bhikkhu who is a stream-enterer should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is a stream enterer should carefully attend to the five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as not self....

[In the same way up to the realization of arahantship.]

“But, friend Sāriputta, what are the things that a bhikkhu who is an arahant should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is an arahant should carefully attend to these five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as not self. For the arahant, friend, there is nothing further that has to be done and no repetition of what he has already done. However, when these things are developed and cultivated, they lead to a pleasant dwelling in this very life and to mindfulness and clear comprehension.”

16. SN 22.59 *The Characteristics of Not Self*

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five like this: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, form is not self. For if, bhikkhus, form was self, this form would not lead to affliction, and it would be possible to have it of form: ‘Let my form be like this; let my form not be like this.’ But because form is not self, form leads to affliction, and it is not possible to have it of form: ‘Let my form be like this; let my form not be like this.’

“Feeling is not self.... Perception is not self.... Volitional formations are not self.... Consciousness is not self. For if, bhikkhus, consciousness was self, this consciousness would not lead to affliction, and it would be possible to have it of consciousness: ‘Let my consciousness be like this; let my consciousness not be like this.’ But because consciousness

is not self, consciousness leads to affliction, and it is not possible to have it of consciousness: 'Let my consciousness be like this; let my consciousness not be like this.'

"What do you think, bhikkhus, is form permanent or impermanent?" - "Impermanent, venerable sir." - "Is what is impermanent suffering or happiness?" - "Suffering, venerable sir." - "Is what is impermanent, suffering, and subject to change fit to be regarded like this: 'This is mine, this I am, this is my self'?" - "No, venerable sir."

"Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?" - "Impermanent, venerable sir." - "Is what is impermanent suffering or happiness?" - "Suffering, venerable sir." - "Is what is impermanent, suffering, and subject to change fit to be regarded like this: 'This is mine, this I am, this is my self'?" - "No, venerable sir."

"Therefore, bhikkhus, any kind of form whatsoever, whether past, future, or present, internal, or external, gross, or subtle, inferior, or superior, far, or near, all form should be seen as it really is with correct wisdom like this: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal, or external, gross, or subtle, inferior, or superior, far, or near, all consciousness should be seen as it really is with correct wisdom like this: 'This is not mine, this I am not, this is not my self.'

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

That is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. And while this discourse was being spoken, the minds of the bhikkhus of the group of five were liberated from the taints by nonclinging.

17. SN 48.10 Analysis (2)

"And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering.

He understands as it really is: 'This is suffering.' He understands as it really is: 'This is the arising of suffering.' He understands as it really is: 'This is the cessation of suffering.' He understands as it really is: 'This is the way leading to the cessation of suffering.' This is called the faculty of wisdom.

18. SN 35.17-18 If There Were No 1 & 2 combined & abridged

“Bhikkhus, if there were no gratification in the eye and forms, ear and sounds, nose and odours, tongue and tastes, body and bodily sensations, and mind and mental objects, beings would not become enamoured with them; but because there is gratification in the eye and forms, ear and sounds, nose and odours, tongue and tastes, body and bodily sensations, and mind and mental objects, beings become enamoured with them.

If there were no drawbacks in the eye and forms, ear and sounds, nose and odours, tongue and tastes, body and bodily sensations, and mind and mental objects, beings would not experience disenchantment towards them; but because there are drawbacks in the eye and forms, ear and sounds, nose and odours, tongue and tastes, body and bodily sensations, and mind and mental objects, beings experience disenchantment towards them.

If there were no escape from the eye and forms, ear and sounds, nose and odours, tongue and tastes, body and bodily sensations, and mind and mental objects, beings would not escape from them; but because there is an escape from eye and forms, ear and sounds, nose and odours, tongue and tastes, body and bodily sensations, and mind and mental objects, beings escape from them.

“So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the drawbacks as drawbacks, and the escape as escape in the case of these six internal and external sense bases, they have not escaped from this world with its devas, Māra, and Brahmā, from this generation with its ascetics and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, then they have escaped from this world with its devas and humans ... they have become detached from it, released from it, and they dwell with a mind rid of barriers.”

19. SN 35.71 The Six Bases for Contact (1)

“Bhikkhus, if a bhikkhu does not understand as they really are the arising and the passing away, the gratification, the drawbacks, and the escape, in the case of these six bases for contact, then he has not lived the holy life; he is far away from this Dhamma and Discipline.”

When this was said, a certain bhikkhu said to the Blessed One: “Here, venerable sir, I am lost, for I do not understand as they really are the arising and the passing away, the gratification, the drawbacks, and the escape, in the case of these six bases for contact.”

“What do you think, bhikkhu, do you regard the eye like this: ‘This is mine, this I am, this is my self?’”

“No, venerable sir.”

“Good, bhikkhu! And here, bhikkhu, you should clearly see the eye as it really is with correct wisdom like this: ‘This is not mine, this I am not, this is not my self.’ This itself is the end of suffering.

“Do you regard the ear, the nose, the tongue, the mind like this: ‘This is mine, this I am, this is my self?’”

“No, venerable sir.”

“Good, bhikkhu! And here, bhikkhu, you should clearly see the mind as it really is with correct wisdom like this: ‘This is not mine, this I am not, this is not my self.’ This itself is the end of suffering.”

20. Dhammapada 277-79

All conditions are impermanent, when one sees this with wisdom,
One grows weary of suffering – this is the path to purity.

All conditions are suffering, when one sees this with wisdom,
One grows weary of suffering – this is the path to purity.

All things are without self, when one sees this with wisdom,
One grows weary of suffering – this is the path to purity.

21. SN 6.15 Final Nibbāna

On one occasion the Blessed One was dwelling at Kusinārā in Upavattana, the sal tree forest of the Mallans, between a pair of sal trees, on the occasion of his final extinguishing. Then the Blessed One said to the bhikkhus:

“Now I tell you, bhikkhus: Formations (conditions) are bound to disappear. Strive to attain the goal by diligence.” These were the last words of the Tathāgata.

22. SN 15.20 Mount Vepulla

“Impermanent, indeed, are formations,
Their nature is to arise and vanish.
Having arisen, they cease,
Their stilling is bliss.”

Wishing
you all
the happiness
of peace.

