

**PHENOMENA BECOME MANIFEST:**2.1A ☸ TEXT *Connected Discourses 55.40*

Here a noble person  
possesses  
confirmed confidence in the Buddha...  
confirmed confidence in the Dhamma...  
confirmed confidence in and the Sangha...  
and the virtues dear to the noble ones.

Not satisfied [with this alone],  
one makes further effort  
for solitude by day  
and for seclusion at night.

When one thus dwells diligently,  
gladness is born;

when one is gladdened,  
joy is born;

when the mind is uplifted by joy,  
the body becomes tranquil;

one tranquil in body  
experiences happiness;

the mind of one who is happy  
becomes concentrated;

when the mind is concentrated,  
phenomena become manifest;

when phenomena have become manifest,  
a person is reckoned  
'one who dwells diligently'.

**MEDITATION AS CONTENTMENT:**2.2B ☸ TEXT *Connected Discourses 47.10*

Not directing one's mind outward,  
a person is aware:  
'My mind is not directed outward'.

One is aware:  
'Not focused on before or after;  
free; undirected'.

And one is aware:  
'I abide observing body as body...  
'I abide observing feeling as feeling...  
'I abide observing mind as mind...  
'I abide observing mental objects/mental objects...  
—ardent, fully aware, mindful—  
I am content'.

2.1A ☸ PALI *Samyutta Nikāya 55.40*

*idha ariyasāvako  
buddhe aveccappasādena...  
dhamme aveccappasādena...  
saṅghe aveccappasādena...  
ariyakantehi sīlehi...  
samannāgato hoti.*

*so tena...asantuṭṭho  
uttari vāyamati  
divā pavivekāya  
rattiṃ paṭisallānāya.*

*tassa evaṃ appamattassa viharato  
pāmojjaṃ jāyati,*

*pamuditassa  
pīti jāyati,*

*pītimanassa  
kāyo passambhati,*

*passaddhakāyo  
sukhaṃ vediyati,*

*sukhino cittaṃ  
samādhīyati,*

*samāhite citte  
dhammā pātubhavanti,*

*dhammānaṃ pātubhāvā  
appamādavihārī tveva  
saṅkhyāṃ gacchati.*

2.2B ☸ PALI *Samyutta Nikāya 47.10*

*bahiddhā bhikkhu cittaṃ appaṇidhāya  
'appaṇihitaṃ me bahiddhā cittaṃ'  
ti pajānāti.*

*atha 'pacchāpure asaṃkhittaṃ  
vimuttaṃ appaṇihitaṃ'  
ti pajānāti.*

*atha ca pana  
'kāye kāyānupassī viharāmi...  
'vedanāsu vedanānupassī viharāmi...  
'citte cittānupassī viharāmi...  
'dhammesu dhammānupassī viharāmi...  
ātāpī sampajāno satimā  
sukhamasmī ti pajānāti.*

**MINDFULNESS SUTTA INTRODUCTION:**2.3A ☸ TEXT Middle Length Discourses 10

This is a direct path  
for the purification of beings,  
for the overcoming of sorrow and despair,  
for the going to rest of suffering and sadness,  
for the accomplishment of the method,  
for the direct experiencing of *nibbāna*,  
that is, the four establishments of mindfulness.

Here a person  
abides  
observing body as body...  
observing feeling as feeling...  
observing mind as mind...  
observing mental objects as mental objects...  
ardent, fully aware, and mindful,  
leading away worldly yearning and sadness.

Here, a person who has  
gone to the forest, or  
gone to the root of a tree, or  
gone to an empty place,  
sits down,  
and having folded the legs around the ankles,  
and set the body erect,  
one establishes the presence of mindfulness.

**MINDFULNESS SUTTA REFRAIN:**2.3B ☸ TEXT Middle Length Discourses 10

One abides observing body as body:  
internally...  
externally...  
both internally and externally.

One abides in the body: <sup>[L]</sup><sub>[SEP]</sub>  
observing arising phenomena... <sup>[L]</sup><sub>[SEP]</sub>  
observing passing phenomena...  
observing both arising and passing phenomena.

One's mindfulness is re-established  
to the extent that one is  
just aware, just mindful:  
'there is body' <sup>[L]</sup><sub>[SEP]</sub>

And one abides independent,  
not clinging to anything in the world.

2.3A ✨ PALI (Satipatthāna) Majjhima 10

*ekāyano ayaṃ maggo  
sattānaṃ visuddhiyā,  
sokaṃparidevānaṃ samatikkamāya,  
dukkhadomanassānaṃ atthaṅgamāya,  
ñāyassa adhigamāya,  
nibbānassa sacchikiriyāya,  
yadidaṃ cattāro satipaṭṭhānā.*

*idha bhikkhu  
kāye kāyānupassī...  
vedanāsu vedanānupassī...  
citte cittānupassī...  
dhammesu dhammānupassī...  
viharati  
ātāpī sampajāno satimā,  
vineyya loke abhijjhādomanassaṃ.*

*idha bhikkhu  
araññagato vā  
rukhamūlagato vā  
suññāgāragato vā  
nisīdati,  
pallaṅkaṃ ābhujitvā,  
ujuṃ kāyaṃ pañidhāya,  
parimukhaṃ satim upaṭṭhapetvā.*

2.3B ✨ PALI Majjhima Nikāya 10

*iti ajjhataṃ vā...  
bahiddhā vā...  
ajjhatabahiddhā vā...  
kāye kāyānupassī viharati.*

*samudayadhammānupassī vā...  
vayadhammānupassī vā...  
samudayavayadhammānupassī vā...  
kāyasmim viharati.*

*'atthi kāyo' ti vā panassa  
sati paccupaṭṭhitā hoti  
yāvadeva ñāṇamattāya  
paṭissatimattāya*

*anissito ca viharati,  
na ca kiñci loke upādiyati.*

**MINDFULNESS OF FEELING:**2.5A 𑖀 TEXT *Middle Length Discourses 10*

Here a person:

When feeling a pleasant feeling,  
is aware: 'I feel a pleasant feeling'.

When feeling a painful feeling,  
is aware: 'I feel a painful feeling'.

When feeling a feeling that is  
neither pleasant nor painful,  
is aware: I feel a feeling that is  
neither pleasant nor painful.

2.5A 𑖀 PALI *Majjhima Nikāya 10*

*idha bhikkhu:*

*sukhaṃ vā vedanaṃ vedayamāno*  
*'sukhaṃ vedanaṃ vedayāmi' ti pajānāti;*

*dukkhaṃ vā vedanaṃ vedayamāno*  
*'dukkhaṃ vedanaṃ vedayāmi' ti pajānāti;*

*adukkhamasukhaṃ vā*  
*vedanaṃ vedayamāno*  
*'adukkhamasukhaṃ vedanaṃ*  
*vedayāmi' ti pajānāti;*

**MINDFULNESS OF MIND:**2.6A 𑖀 TEXT *Middle Length Discourses 10*

Here:

when the mind is beset by greed,  
one is aware: 'The mind is beset by greed',  
when the mind is devoid of greed,  
one is aware: 'The mind is devoid of greed';

when the mind is beset by hatred,  
one is aware: 'The mind is beset by hatred',  
when the mind is devoid of hatred,  
one is aware: 'The mind is devoid of hatred';

when the mind is beset by delusion,  
one is aware: 'The mind is beset by delusion',  
when the mind is devoid of delusion,  
one is aware: 'The mind is devoid of delusion'.

2.6A 𑖀 PALI *Majjhima Nikāya 10*

*idha bhikkhu:*

*sarāgaṃ vā cittaṃ*  
*'sarāgaṃ cittaṃ' ti pajānāti,*  
*vītarāgaṃ vā cittaṃ*  
*'vītarāgaṃ cittaṃ' ti pajānāti;*

*sadosaṃ vā cittaṃ*  
*'sadosaṃ cittaṃ' ti pajānāti,*  
*vītadosaṃ vā cittaṃ*  
*'vītadosaṃ cittaṃ' ti pajānāti;*

*samohaṃ vā cittaṃ*  
*'samohaṃ cittaṃ' ti pajānāti,*  
*vītamohaṃ vā cittaṃ*  
*'vītamohaṃ cittaṃ' ti pajānāti.*

**THE TEACHER'S INSTRUCTION:**2.2B 𑖀 TEXT *Connected Discourses 47.10*

Whatever is to be done by a teacher  
with compassion for the welfare of students,  
that has been done by me  
out of compassion for you.

Here are the roots of trees.  
Here are empty places.  
Meditate! Don't be negligent.  
Don't become ones who are later remorseful.

This is my instruction to you.

2.2B 𑖀 PALI *Samyutta Nikāya 47.10*

*yaṃ satthārā karaṇīyaṃ*  
*sāvakānaṃ hitesinā anukampakena*  
*anukampaṃ upādāya,*  
*kataṃ vo taṃ mayā.*

*etāni rukkhamūlāni,*  
*etāni suññāgārāni!*  
*jhāyatha, mā pamādattha;*  
*mā pacchā vippaṭṭisārino ahuvattha!*  
*ayaṃ vo amhākaṃ anusāsanī' ti.*

**MINDFULNESS OF MENTAL STATES:**2.7A 𑖀 TEXT *Middle Length Discourses 10*

Here: when *a hindrance*  
is internally present,  
one is aware: ‘*a hindrance*  
is internally present for me’.

Or, when *a hindrance*  
is not internally present,  
one is aware: ‘*a hindrance*  
is not internally present for me’.

When the arising  
of an unarisen *hindrance* occurs  
—one is aware of that.

And when the abandoning  
of an arisen *hindrance* occurs  
—one is aware of that.

And when the non-arising in the future  
of an abandoned hindrance occurs  
—one is aware of that.

The five *hindrances*: sensual desire...ill-will...  
sloth and torpor...restlessness and remorse...  
doubt...

2.7B 𑖀 TEXT *Middle Length Discourses 10*

Here:  
when *an awakening factor*  
is internally present,  
one is aware: ‘*an awakening factor*  
is internally present in me’;

or, when *an awakening factor*  
is not internally present,  
one is aware: ‘*an awakening factor*  
is not internally present for me’;

and when the arising of an unarisen  
*awakening factor* occurs  
—one is aware of that;

and when the development  
and fulfillment  
of an arisen *awakening factor* occurs  
—one is aware of that.

Awakening factors: mindfulness...investigation of  
states...energy...joy...tranquility...concentration...  
equanimity.

**HINDRANCES AND AWAKENING FACTORS**2.7A 𑖀 PALI *Majjhima Nikāya 10*

*idha bhikkhu: santam vā ajjhataṃ*  
*kāmacchandaṃ*  
*‘atthi me ajjhataṃ*  
*kāmacchando’ ti pajānāti,*

*asantaṃ vā ajjhataṃ*  
*kāmacchandaṃ*  
*‘natthi me ajjhataṃ*  
*kāmacchando’ ti pajānāti;*

*yathā ca anuppannassa*  
*kāmacchandassa uppādo hoti*  
*tañca pajānāti,*

*yathā ca uppannassa*  
*kāmacchandassa pahānaṃ hoti*  
*tañca pajānāti,*

*yathā ca pahīnassa*  
*kāmacchandassa āyatiṃ anuppādo hoti*  
*tañca pajānāti.*

*pañca nīvaraṇāni: kāmacchando... byāpādo...*  
*thīnamiddhaṃ...uddhaccakukkuccaṃ...*  
*vicīcchā...*

2.7B 𑖀 PALI *Majjhima Nikāya 10*

*idha bhikkhu:*  
*santaṃ vā ajjhataṃ*  
*satisambojjhaṅgaṃ*  
*‘atthi me ajjhataṃ*  
*satisambojjhaṅgo’ ti pajānāti,*

*asantaṃ vā ajjhataṃ*  
*satisambojjhaṅgaṃ*  
*‘natthi me ajjhataṃ*  
*satisambojjhaṅgo’ ti pajānāti,*

*yathā ca anuppannassa*  
*satisambojjhaṅgassa uppādo hoti*  
*tañca pajānāti,*

*yathā ca uppannassa*  
*satisambojjhaṅgassa bhāvanāya*  
*pāripūrī hoti*  
*tañca pajānāti.*

*satta bojjhaṅgā: sati...dhammavicaya...*  
*vīriya... pīti... passaddhi... samādhi...*  
*upekkhā.*

**TWO KINDS OF EFFORT:**2.14B 卐 TEXT *Middle Length Discourses 101*

And how is exertion fruitful,  
how is striving fruitful?

Here a person is not overwhelmed by suffering  
and does not overwhelm oneself with suffering;  
and one does not give up  
the pleasure that accords with Dhamma,  
yet one is not infatuated with that pleasure.

One is aware thus:

‘When I strive with determination,  
this particular source of suffering,  
because of that determined striving,  
fades away in me,

and when I look on with equanimity,  
this particular source of suffering  
while I develop equanimity,  
fades away in me

One strives with determination  
in regard to that particular source of suffering  
which fades away in one  
because of that determined striving;

and one develops equanimity  
in regard to that particular source of suffering  
which fades away in one  
while one is developing equanimity.

When one strives with determination,  
such and such a source of suffering  
fades away in one  
because of that determined striving;  
thus that suffering is exhausted.

When one looks on with equanimity,  
such and such a source of suffering  
fades away in one  
while one develops equanimity;  
thus that suffering is exhausted.

2.14B 卐 PALI *Majjhima Nikāya 101*

*kathañca saphalo upakkamo hoti,  
saphalaṃ padhānaṃ?*

*idha bhikkhu na heva anaddhabhūtaṃ  
attānaṃ dukkhena addhabhāveti,  
dhammikañca sukhaṃ  
na pariccajati,  
tasmīñca sukhe anadhimucchito hoti.*

*so evaṃ pajānāti –  
imassa kho me dukkhanidānassa  
sañkhāraṃ padahato  
sañkhārappadhānā  
virāgo hoti,*

*imassa pana me dukkhanidānassa  
ajjhupekkhato  
upekkhaṃ bhāvayato  
virāgo hotī ‘ti.*

*so yassa hi khvāssa dukkhanidānassa  
sañkhāraṃ padahato  
sañkhārappadhānā virāgo hoti,  
sañkhāraṃ tattha padahati.*

*yassa panassa dukkhanidānassa  
ajjhupekkhato upekkhaṃ  
bhāvayato virāgo hoti,  
upekkhaṃ tattha bhāveti.*

*tassa tassa dukkhanidānassa  
sañkhāraṃ padahato  
sañkhārappadhānā  
virāgo hoti  
– evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.*

*tassa tassa dukkhanidānassa  
ajjhupekkhato  
upekkhaṃ bhāvayato  
virāgo hoti  
– evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.*

**PRACTICING AUSTERITIES:****2.15B** 卐 TEXT *Middle Length Discourses 8*

It is possible that  
a certain person...  
would abide in *jhāna*...  
...or in higher meditative states.

They might think:  
'I abide practicing austerity'.  
But these are not called austerities  
in the practice of the noble ones.  
These are called 'pleasant abidings here and now'  
in the practice of the noble ones.

Here is how austerity is to be practiced by you:  
'Others will be [x];  
we shall refrain from [x] here'.

([x] = a long list of 44 unhealthy states)

Even the inclination of mind  
towards wholesome states  
is of great benefit, I say,  
not to mention following through with  
the body and with speech.

Therefore the mind is to be inclined:  
'Others will be [x];  
we shall refrain from [x] here'.

Suppose there were an uneven path  
and another even path by which to avoid it;  
and suppose there were an uneven ford  
and another even ford by which to avoid it.

In just the same way a person given to [x]  
has refraining from [x] by which to avoid it.

Just as unwholesome states  
all lead downward  
and wholesome states  
all lead upward,

so also a person given to [x]  
has refraining from [x] to lead one upward.

It is not possible that  
one who is oneself sinking in the mud  
would pull out  
another who is sinking in the mud;

but it is possible that  
one who is not himself sinking in the mud  
would pull out  
another who is sinking in the mud.

**2.15B** 卐 PALI *Majjhima Nikāya 8*

*ṭhānaṃ kho panetaṃ vijjati  
yaṃ idhekacco bhikkhu...  
-jhānaṃ... vihareyya...  
-āyatanaṃ... vihareyya.*

*tassa evamassa –  
'sallekhena viharāmi' ti.  
na kho panete  
ariyassa vinaye sallekhā vuccanti.  
diṭṭhadhammasukhavihārā  
ete ariyassa vinaye vuccanti.*

*idha kho pana vo sallekho karaṇīyo.  
'pare [x] bhavissanti,  
mayamettha [x] paṭiviratā bhavissāmā' ti.*

([x] = 44 akusalā dhammā)

*cittuppādampi kho ahaṃ  
kusalesu dhammesu  
bahukāraṃ vadāmi,  
ko pana vādo kāyena vācāya  
anuvīdhīyanāsu!*

*tasmātiha 'pare [x] bhavissanti,  
mayamettha [x] paṭiviratā bhavissāmā' ti  
cittaṃ uppādetabbaṃ.*

*seyyathāpi visamo maggo assa,  
tassa añño samo maggo parikkamanāya;  
seyyathā vā pana visamaṃ titthaṃ assa,  
tassa aññaṃ samaṃ titthaṃ parikkamanāya;*

*evameva kho [x] purisapuggalassa  
[x] veramaṇī hoti parikkamanāya,*

*seyyathāpi ye keci akusalā dhammā  
sabbe te adbhogaṅgamanīyā  
ye keci kusalā dhammā  
sabbe te uparibhogaṅgamanīyā,*

*evameva kho [x] purisapuggalassa  
[x] veramaṇī hoti uparibhogaṅgāya.*

*so vata attanā palipapalipanno  
paraṃ palipapalipannaṃ  
uddharissatīti  
netam ṭhānaṃ vijjati.*

*so vata attanā apalipapalipanno  
paraṃ palipapalipannaṃ  
uddharissatīti  
ṭhānametaṃ vijjati.*

