

# 14

## (Pañcaka) Padhāna Sutta

The (Fives) Discourse on Striving | A 5.53  
 or **Padhāniyaṅga Sutta** the Discourse on the Limbs of Striving  
 Theme: The 5 supports for spiritual endeavour  
 Translated by Piya Tan ©2011, 2017

### 1 Sutta summary and highlights

#### 1.1 SUMMARY

**1.1.1 The (Pañcaka) Padhāna Sutta** (A 5.53) is a short discourse listing the 5 limbs of striving, that is, the supports or conditions conducive to spiritual endeavour: *faith, health, honesty, effort and wisdom*. Very simply, here, the 5 limbs are as follows:

- |                        |   |
|------------------------|---|
| (1) <b>faith</b> [2]   | the acceptance of the historical Buddha and the 4 supermundane paths; [§2(1)] |
| (2) <b>health</b> [3]  | good physical health and a life conducive to spiritual growth; [§2(2)]        |
| (3) <b>honesty</b> [4] | spiritual friendship with teachers and colleagues; [§2(3)]                    |
| (4) <b>effort</b> [5]  | diligence in spiritual cultivation; [§2(4)]                                   |
| (5) <b>wisdom</b> [6]  | vision of true reality leading to self-awakening. [§2(5)]                     |

#### 1.2 HIGHLIGHTS

##### 1.2.1 Significance and age

**1.2.1.1** The 5 limbs of striving, from their definitions by the (Pañcaka) Padhāna Sutta, reflects a Dharma training in a monastic environment, that is, at a time when the Buddhist monastic system had grown large enough to accept unawakened students for training, probably during the “middle period,” the decades straddling between the first and second periods.<sup>1</sup>

**1.2.1.2** However, the word *padhāna*, “striving,” suggests that such a training is still mainly a self-effort process centering on meditation.<sup>2</sup> Furthermore, there is no mention of any kind of study or theoretical learning in the list.

This reinforces the idea that the training here entails **the 3 trainings**<sup>3</sup> in the traditional sense, that is, moral training by way of keeping to the monastic life and Vinaya; mental concentration by way of meditation, especially the attainment of dhyana; and wisdom training, that is, the vision of true reality that is the basis for at least streamwinning, if not arhathood.

<sup>1</sup> On the 2 periods in the Buddha’s ministry, see SD 1.1 (2.2); SD 40a.1 (1.3).

<sup>2</sup> Cf usage of *padhāna* in, eg, **(Sutta Nipāta) Padhāna S** (Sn 3.2) which refers to the Buddha’s own struggle for awakening (SD 51.11).

<sup>3</sup> On the 3 trainings, see *Sīla samādhi paññā*, SD 21.6.

### 1.2.2 Bases for Dharma training today

The (Pañcaka) Padhāna Sutta teachings on the 5 limbs of striving form the vital bases for both monastic training and lay Dharma training today. Since the monastic training, even today, is quite organized and, as a rule, depends on the Dharma lineage or centre, we will here focus on the 5 limbs of striving as the bases for **lay Dharma training** generally and, more specifically, full-time lay Dharma training.

In terms of lay Dharma training, the essentials based on the 5 limbs of striving, are summarized as follows:

(1) <b>faith</b> [2]	<i>saddhā</i>	the primacy of the historical Buddha in our lives;	[\$2(1)]
(2) <b>health</b> [3]	<i>ārogya</i>	good physical and emotional health;	[\$2(2)]
(3) <b>honesty</b> [4]	<i>asaṭha amāyāvī</i>	spiritual friendship and fellowship;	[\$2(3)]
(4) <b>effort</b> [5]	<i>virīya</i>	diligence in spiritual cultivation and right livelihood;	[\$2(4)]
(5) <b>wisdom</b> [6]	<i>paññā</i>	practice leading to at least streamwinning in this life.	[\$2(5)]

All these points will be separately elaborated below as cross-referenced (see the square brackets after each of the 5 headers above).

### 1.3 RELATED TEXTS

Clearly, this set of 5 limbs of striving is an important and well known one, since it is found in quite a number of places in the suttas. In fact, parallels to the (Pañcaka) Padhāna Sutta are found in the following suttas:

<b>Saṅgīti Sutta</b>	D 33,2.1(16)/3:237	
<b>Bodhi Rāja,kumāra Sutta</b>	M 85,58/2:95	SD 55.2
<b>Kaṇṇa,katthala Sutta</b>	M 90,10/2:128	SD 10.8
<b>Patthāna Sutta</b>	A 5.135,6/3:153	SD 51.22
<b>Sena'āsana Sutta</b>	A 10.11/5:15 (the first set of fives)	SD 96.5

## 2 Faith [\$2(1)]

### 2.1 SUTTA ANALYSIS

#### 2.1.1 Wise faith

**2.1.1.1** The suttas often speak of **wholesome faith** in two ways, that is, as “faith with a good cause or reason” or “wise faith.” “Faith with a good cause or reason” (*ākāra,vatī,saddhā*) is grounded faith or faith founded on seeing,<sup>4</sup> also called “wise faith” (*avecca-p,pasāda*).<sup>5</sup> Both terms have the same sense of wholesome faith based on understanding, while the first is more broadly applied, the second is usually applied to streamwinners.

**2.1.1.2** The fullest definition of “**faith with a good cause**” (*ākāra,vatī,saddhā*) is given in the **Vīmaṃsaka Sutta** (M 47), where the Buddha speaks of it as being

<sup>4</sup> Eg, **Vīmaṃsaka S** (M 47,14/1:320,8) SD 35.6; **Apaṇṇaka S** (M 60,4/1:401,23), SD 35.5.

<sup>5</sup> Eg, **Pañca Vera Bhaya S 1** (S 12.41,11n/2:69), SD 3.3(4.2).

“faith with a good cause, rooted in vision, firm.<sup>6</sup> It is immovable [invincible] by any recluse or brahmin, or deva [god] or Māra or Brahmā [God] or by anyone in the world.”<sup>7</sup> (M 47,16), SD 35.6

Clearly such a faith is not “belief” in another, that is, a guru or some external agency, such as God, or angels, some paradise, or posthumous rewards. It is the joyful vision of true reality, and it is joyful because we now understand our self and that we are free from rebirth and suffering.

**2.1.1.3** The term “wise faith” (*avecca-p, pasāda*) is usually part of the stock definition of a streamwinner, that is, wise faith in the 3 jewels—the Buddha, the Dharma and the sangha.<sup>8</sup> The streamwinner’s faith arises from a personal vision of true reality—of seeing the nature of impermanence—whether upon understanding a Dharma teaching or through personal reflection.<sup>9</sup>

### **2.1.2 The 4 kinds of faith**

The Sutta’s commentary gives details of 4 kinds of faith, which are summarized here:

(1) Faith through attainment (*āgama, saddha*), acceptance of the Bodhisattva (*bodhisatta*) as the Buddha-to-be, one bound for the “omniscience” of self-awakening.

(2) Faith through realization (*adhigama, saddhā*), that is, the attainment of the noble saints through penetrative wisdom.

(3) Faith by conviction (*okappana, saddhā*), that is, conviction by way of unshakability when we hear the words, “Buddha, Dhamma [Dharma], Saṅgha.”

(4) Bright faith [“confidence of trust”],<sup>10</sup> that is, a radiantly joyful and calm faith.

(DA 2:529; MA 3:325 f = AA 3:257)<sup>11</sup>

## **2.2 CONTEMPORARY ANALYSIS**

### **2.2.1 Cognitive faith**

**2.2.1.1** We can speak, in modern terms, of (1) cognitive faith and (2) affective faith<sup>12</sup> [2.2.2]. **Cognitive faith**<sup>13</sup> ranges broadly from simple religious faith to the faith in scientific learning. The common de-

<sup>6</sup> *Ākāra, vatī saddhā dassana, mūlikā dalhā*, which is apparently found only here in the suttas. While the Pali here has “faith with a good cause, rooted in vision” (*ākāra, vatī saddhā dassana, mūlikā*), the Chinese version puts it as “faith rooted in vision, indestructible and united with knowledge,” 信見本, 不壞, 智相應 *xìn jiàn běn, bú huài, zhì xiāngyìng* (MĀ 186 = T1.732a5; Analayo’s tr). On account of the monk’s being “rooted in vision” (*dassana, mūlika*), Comy says that his attainment is that of the path of streamwinning, as it is also based on faith, and a streamwinner’s faith is one that even Māra is unable to shake (MA 2:388). The Comy on **Uṇṇābha S** (S 48.42) makes a similar remark regarding the brahmin’s attainment (the Pali here however suggests that he has attained non-return): see S 48.42/5:219, SD 29.3.

<sup>7</sup> This whole section, slightly abridged, in **Uṇṇābha S** (S 48.42), describes the brahmin Uṇṇābha, who is said to have attained non-return (though its Comy says it is streamwinning) (S 48.42/5:219), SD 29.3.

<sup>8</sup> Eg, **Ogadhā S**, SD 3.3(4.1.4). I have used the lower-case “s” for the noble sangha because it is a *natural* and spiritual community. The capital S fits the *conventional* Sangha, which defines itself according to sect, ethnicity, etc.

<sup>9</sup> On the streamwinner’s faith, see SD 3.3 esp (5).

<sup>10</sup> Gethin 2001:115 n51.

<sup>11</sup> For more details, see SD 10.7 (1.5).

<sup>12</sup> See SD 10.7, esp (1.3-1.4).

<sup>13</sup> This def is more or less in agreement with Gethin’s def of “cognitive faith” (2001:106 f), but it is more broadly defined here. See also SD 10.7 (1.3).

nominator of these beliefs (although they may be distinct from one another, such as a religious belief and scientific confidence) is that they are all based on truths or realities outside of oneself (such as an experience or an event) or in others (such as an authority figure or a guru).

**2.2.1.2** In religious terms, cognitive faith is belief in *others* or an *other*—the kind of which theologians declare: “Believe that you may know”<sup>14</sup>—and, as such, entails that we follow others. Such a belief, according to the suttas, is a case of “rootless faith” (*amūlaka saddhā*), which is baseless or irrational blind faith.<sup>15</sup> As such, it is to be avoided at all times, and rejected once it is discovered to exist. The ability to avoid or reject such baseless faith evinces true religious freedom and promotes wholesome spiritual quest.

**2.2.1.3** Cognitive faith is still “**blind faith**” even when the reasons or arguments for such a belief are based on learning or logic. In western theology and philosophy, for example, from mediaeval times until a few centuries ago, we hear of various “proofs of the existence of God.”<sup>16</sup> But all such proofs, by the very fact that they are “arguments for” have all been debunked by philosophical analysis with “arguments against.” This may be called the philosophical or intellectual hazard of theistic faith and theological beliefs.

**2.2.1.4 Scientific beliefs** and intellectual (or academic) knowledge are more widely respected today than religious beliefs. Yet, both involve beliefs that are sense-based—on what we see, hear, smell, taste and touch. The key difference here is that scientific belief (hypothesis) and knowledge (theory) are based on careful learned observations and measurements.

Scientific knowledge is only possible where things can be independently observed, measured and verifiable (and repeated experiments will yield the same results). Take the case of Buddhist meditation. Up to about a century ago, it was not “scientific,” since its activities could not be properly observed by a scientist and its results could not be measured.

However, we now have sophisticated methods, instruments and experiments to observe and measure the workings and effects of meditation. Such observations and experiments have been carefully recorded, repeated and discussed, opening up a new dimension in modern psychology and medical health.

Yet, science still cannot measure some key areas of human behaviour and spirituality. There are, for example, neither methods nor instruments in science that can measure key human qualities such as love. Science is still unable to quantify awakening or nirvana. Indeed, science surely will never be able to quantify them because these are naturally immeasurable states or realities.<sup>17</sup>

<sup>14</sup> See SD 35.4a (4.1).

<sup>15</sup> **Caṅkī S** (M 95,12.2-13/2:170), SD 21.15.

<sup>16</sup> The best known of these are **the 4 classical “proofs”** (or rather arguments) for God’s existence, ie, (1) the cosmological (the universe exists: it must have been caused by something beyond itself); (2) the teleological (argument from design since order can be observed in the universe); (3) the moral (or utility argument: there is a universal moral law; hence, there must be a law-giver); and (4) the ontological (God is that than which nothing greater can be conceived). A few more variants include (5) argument from miracles; (6) argument from contingency (why is there something rather than nothing?); (6) consciousness proves that immaterial entities exist (may be God); (7) God or gods are aliens. For a philosophical analysis of these arguments, see J Hospers, *An Introduction to Philosophical Analysis*, 1967:425-480 (ch 7). For modern philosophical attempts, see [George Dvorsky](#), 2014.

<sup>17</sup> In **Kesa,puttiya Sutta** (A 3.65), the Buddha declares that these 10 common conditions are not valid sources of knowledge: (1) tradition (incl revelation), (2) lineage, (3) hearsay, (4) scripture, (5) logic, (6) inference, (7) reasoning, (8) charisma, (9) personal ability, or (10) an authority figure. We have to carefully examine whether such knowledge are wholesome or not, and contribute to a wholesome life. (SD 35.4a)

## 2.2.2 Affective faith

**2.2.2.1 Cognitive faith**—especially that of religious belief—that is unverifiable are untenable if we value human wisdom and freedom. Cognitive faith in science—since they are verifiable and unbiased—is more useful for human progress and a better world (perhaps). However, neither kind of beliefs in itself can really bring us true happiness, or even answer our most troubling questions about life, such as: Why is there suffering and how do we overcome it?

It is in this connection, we can today understand, that the Buddha has relevantly declared that he has answered this concern: “Before, Anurādha, and now, too, I declare only suffering and the ending of suffering.”<sup>18</sup>

**2.2.2.2** We humans consist essentially of body (the 5 physical senses) and mind (our awareness of and by these 5 senses). One simple way of understanding the fundamental question of the reality of existential suffering is that we have a **body**, and because it is *physical*, it interacts or “clashes,” with the physical world (other beings and our environment).

Our body is essentially **form** (*rūpa*) or “matter,” as we say today, and comprises earth (solid aspects), water (liquids), fire (heat and decay), wind (movement and gaseousness) and space—that is, the 4 elements and space. Our form is never stable. We suffer because this physical form is constantly “subject to impermanence, rubbing, pressing, breaking up and crumbling.”<sup>19</sup> It is “molested” (*ruppati*) and transformed by the physical world, as **the Khajjanīya Sutta** (S 22.79) wryly tells us:

And what, bhikshus, do you call **form**?<sup>20</sup>

It is transformed [molested], bhikshus, therefore it is called *form*.<sup>21</sup>

Transformed [molested] by what?

Transformed [molested] by cold, transformed by heat, transformed by hunger, transformed by thirst, transformed by the touch of flies, mosquitoes, wind, sun and serpents.

It is transformed, bhikshus, therefore it is called *form*. (S 22.79,5/3:86), SD 17.9<sup>22</sup>

<sup>18</sup> **Anurādha S** (S 22.86,21.2) SD 21.13; SD 40a.1 (11.1.1).

<sup>19</sup> **D 2,83+84/1:76** (×2) = **M 77,29/2:17**; **M 109,13/3:18**, **112,11+20/3:32+36**, **23,4/1:144**, **74,9/1:500**; **S 18,21/-2:252 f**, **22,71/3:80 f**, **22,84/3:103**, **22,91/3:136 f**, **35.105/4:83** = **A 9.15,2/4:386**; **S 55.21/5:369 f**; **Nigrodha,miga J 12/1:146**. Cf Divy 180: *śatana,patana,vikiraṇa, vidhvamsanā,dharmatā*. The term invariably appears as *sa.viññāṇa-ka,kāya* in Comys (MA 4:94, 104; SA 2:214). See **Dīgha,nakha S** (M 74,9/1:500), SD 16.1 tr & nn. See SD 29.5a (1.3.1.2 + 3.4).

<sup>20</sup> *Kiñ ca bhikkhave rūpaṃ vādetha*. Comy says that although emptiness (*suññatā*) is discussed here, it is not fully defined because the characteristic of emptiness (*suññatā,lakkhaṇa*) has not been presented. It merely introduces the characteristic of emptiness. Using the parable of a cow, Comy says that the cow is like emptiness, and the cow’s characteristics are like the characteristic of emptiness: we discern the cow by its characteristics; even so one will be able to discern emptiness by noticing its characteristics (SA 2:289 f). On form, see SD 17.2a.

<sup>21</sup> *Ruppatī ti kho bhikkhave tasmā rupan ti vuccati*. Although the vb *ruppati* and the n *rūpa* look related, their roots are not related. **Ruppati** is a passive vb derived from √RUP = Skt LUP, to break, injure, spoil. SED: *rup* has *rupyate*, “to suffer violent or racking pain.” PED defines *ruppati* as “to be vexed, oppressed, hurt, molested,” & refs to S 3:86 & Sn 1121. Comy: *Ruppatī ti kuppati ghaṭṭiyati pīḷiyati, bhijjati ti attho* (It is transformed means it is disturbed, stricken, oppressed, broken) (SA 2:290). Comys give examples of how some existences (eg the cold hells, hot hells, intergalactic “black holes,” etc) “deform” those being there (SA 2:290 f; VbhA 3-5). SA adds that being “deformed” is the specific characteristic (*paccatta,lakkhaṇa*) of form, which distinguishes it from feeling and the other aggregates, but they share the general characteristics (*sāmañña,lakkhaṇa*), namely, impermanence, suffering and non-self (SA 2:292). See S:B 1070 n110 (where Bodhi also points out Woodward’s misunderstanding of comy).

<sup>22</sup> For more on form, see **Rūpa**, SD 17.2a.

**2.2.2.3** And we are aware of the interaction between our body and the physical world because we have a **mind**, and the mind works through the senses, as well as by *itself*. Conversely, we can say that it is the mind that constructs our experiences of the world: we make sense of the world; we create our world. It is when we do not make sense of the world, or we do not know that we have created our own world, that we suffer—whether we know it or not.

**2.2.2.4** Now, we have examined the **real** nature of the world (it exists), and we have also described it in **true** form—what we say accords with reality. Hence, we call this “true reality”—as against, for example, the “virtual reality” of computer games. Indeed, whether we realize it or not, more often than not, our body’s computer, the mind, is creating a virtual world for ourself through our senses.

It is with this **virtual world**, constructed by our senses and animated by our mind, that we interact in our waking life. We imagine the objects created or projected by our senses—what we see, hear, smell, taste or touch—are “us”: we identify with our body. We imagine these to be permanent, even *eternal*, because they keep happening seemingly without end. So we think.

**2.2.2.5** Now, we have taken a very long-winded way to make a vital point—the meaning and significance of **affective faith** [2.2.1.1]. It is important that we know the objects of affective faith before we can appreciate its nature. The objects of affective faith are essentially the results or expressions of what we have examined thus far [2.2.2.1-2.2.2.4]. And notice that this investigation of the objects—our body and mind—is always verifiable and clearly incontrovertible. We may deny God, but we cannot deny suffering.

Let’s repeat the facts once again: we have a **body**; we know we have a body—this knowing is the **mind**. We know that this physical body interacts with the physical universe of solids, liquids, heat, wind, space and time, and this causes wear and tear—we feel pain (irritability), we experience change and decay: we suffer. “Knowing” all this is not quite the exact word; rather, we **feel** (*paṭisaṃvedeti*)<sup>23</sup> all this. It is an affective response.

Our experience of our senses and the world is an **affective** response because we *directly* experience them: we “feel” them. It is important to understand this special English usage of the verb “feel” in the suttas in order to understand how all this works. We have to apply words with a new semantic dimension to be able to appreciate all this.<sup>24</sup>

As students and practitioners of early Buddhism, we appreciate such a description of true reality as something incontrovertible (since we directly experience it) and something verifiable (the experience is true for anyone else who can intelligently and freely experience the world). They will all *feel* the same things: this world is impermanent; hence, it is unsatisfactory (suffering). In a word (or phrase), all this is defined by **affective faith**: we know them to be real and true.

### **2.2.3 Faith in the 3 jewels**

**2.2.3.1** On a day-to-day level of practical Buddhism, we can usefully define **affective faith** in the 3 jewels—the Buddha, the Dharma and the sangha. The Buddha is our ideal of spiritual awakening; the Dharma [Dhamma] is that path of awakening discovered by the Buddha which he has left open for us; and the sangha, the community of noble disciples. The Buddha is the teacher, the Dharma is the teaching and path, and the sangha comprises those who have learned the teaching and walked the path—hence, they are our exemplars.

<sup>23</sup> *Paṭisaṃvedeti* = *paṭi* (“counter, against”) + *saṃ* (“together”) + *vidi*, to know + *aya* (passive particle) + *ti* (3 sg): SD 17.3 (1.2.2).

<sup>24</sup> For more on the nature of language in early Buddhism, see SD 3.13 (3.4).

**2.2.3.2** The question now is: **What kind of person has affective faith in the 3 jewels?** Since we do not directly know the Buddha, nor have we fully experienced the Dharma, nor have we attained any stage of the path, we cannot say that we have any affective faith in the 3 jewels—we still lack a direct experience of them, we are not yet awakened. Not yet, anyway. Only the noble individuals of the spiritual sangha have affective faith in the 3 jewels: in the teacher, the teaching and in themselves. For us, we have, at least, an idea of it, and it is possible for us to gain this kind of faith.

**2.2.3.3** Even as unawakened beings, we can still cultivate **affective faith** by way of a direct experience of true reality. We have a good clue on how to properly do this from **the (Anicca) Cakkhu Sutta** (S 25.1) or any of the other nine suttas in the Okkanta Saṃyutta (S 25).<sup>25</sup> In the Sutta, the Buddha *guarantees* us that if we habitually reflect on the impermanence of our 6 senses (the 5 physical senses and the mind)—or any other aspect of our body or existence, such as the 5 aggregates—and have faith (*saddahati*) in this truth, *we will surely attain streamwinning in this life itself*.

<sup>26</sup>Bhikkhus, one who has faith thus, who firmly believes these truths [is convinced of these truths], is called **a faith-follower**.

<sup>27</sup>He is descending<sup>28</sup> into the certainty of rightness [the fixed course to rightness],<sup>29</sup> descending into the plane of true individuals;<sup>30</sup> he has gone beyond the plane of the worldlings.<sup>31</sup>

He is incapable of doing any intentional deed by which he might be reborn in hell, or in the animal birth, or in the preta realm. He is incapable of dying without having attained the fruit of streamwinning.<sup>32</sup> (S 25.1,4/3:225), SD 16.7

<sup>25</sup> S 25.1/3:225 (SD 16.7).

<sup>26</sup> *Yo bhikkhave ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati saddhā'nusārī okkanto sammatta, niyāmaṃ sappurisa, bhūmiṃ okkanto vītivatto puthujjana, bhūmiṃ*. The operative verbs here are *saddahati* ("he has faith (in)") and *adhimuccati* ("he resolves, adheres to, is sure of"). I have rendered *adhimuccati* here as "(he) firmly believes ...". On the streamwinner's faith, see **Entering the stream**, SD 3.3 (5).

<sup>27</sup> *Okkanto sammatta, niyāmaṃ sappurisa, bhūmiṃ okkanto vīti, vatto puthujjana, bhūmiṃ*. On how this should be tr, see SD 16.7 (1.6.3).

<sup>28</sup> *Okkanto*. The proper tr of this word seems to elude previous translators: see SD 16.7 (1.6.3).

<sup>29</sup> *Sammatta, niyāmaṃ*. See SD 16.7 (1.5).

<sup>30</sup> "True individuals," *sappurisa*, also "superior persons," "virtuous person," "ideal person"; often syn with "noble disciple," *ariya, sāvaka*, but here clearly includes those, although not yet on the path, but is assured of it, viz the faith-follower and the truth-follower. The qualities of the *sappurisa* are given in **(Majjhima) Sappurisa S** (M 113/-3:37-45), SD 23.7; see also **D 33, 2.2(6)/3:252, 34.1.8(7)/3:283; M 110, 14-24/3:23 f; A 7.64/4:113, 8.38/4:144**.

<sup>31</sup> "Worldling," *puthujjano*, ie "born of the crowd"; more fully called "untutored worldling," one unskilled (*akovidā*)-having little theoretical knowledge of the Dharma, undisciplined (*avinīta*), and lacking practical training in the Dharma. He is not a "seer of the noble ones" (*ariya, dassavī*), ie, of the Buddha and the noble disciples (the saints), because he lacks the wisdom-eye that discerns the truth they have seen. "Noble ones" (*ariya*) and "true individuals" (*sappurisa*) are synonymous. See also MA 1:20-25; SA 2:98-101, 2:251 f; AA 1:61-63; Nc 75-78; Pm 2:445-449; DhsA 348-354.

<sup>32</sup> *Abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchāna, yonim vā petti, visayaṃ vā uppajjeyya. Abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpatti, phalaṃ sacchikaroti*. This is the Sutta's key statement and clearly refers to what, after the Buddha's time, is referred to as a "lesser streamwinner" (*culla, sotāpanna, cullaka, sotāpanna*). See **Entering the stream**, SD 3.3(6).

### 3 Health [§2(2)]

#### 3.1 SUTTA ANALYSIS

##### 3.1.1 Health is the highest gain

**3.1.1.1 The total Buddhist life**—as exemplified by the Buddha’s own last life—can be epitomized by the Dhammapada saying: “**Health is the highest gain**” (*ārogya, paramā lābhā*, Dh 204a)—health in the bodily, mental and spiritual sense. “Bodily” health is clear enough: it means physical health, but specifically refers to one who is morally virtuous, who is “bodily cultivated” (*bhāvita, kāya*).

“Mental health” comes from a mind of calm, clarity and joy, the result of wholesome meditation and mindfulness—one is then said to be “mentally cultivated” (*bhāvita, citta*). Finally, the highest form of health can be said to be “spiritual health,” that is being liberated (*vimutta*).<sup>33</sup>

For the unawakened, health is said to be the foremost of profits or gains (*lābha*), that is to say, health is something we need to work out to gain or earn its benefits. Health is the best of what we can *have*; happiness is the best of what we can *be*.

When we attain both—health and happiness—we have a healthy mind in a healthy body—*mens sana in corpora sano*.<sup>34</sup> Such a mind is the ideal vehicle for spiritual development. In other words, happiness entails health, bodily and mental, and in the saints, spiritual freedom, too.

**3.1.1.2 The Buddha’s life-story** is a human drama of the evolution of the body-mind from the *physical* to the *human* to the *divine* and beyond. Since the Buddha is *human*, we, too, are able to emulate him, and, as Buddhists, we should, since this is what the whole Buddhist life and training is about.

We are told, as part of the Buddha story, in a colourful euphemism, how the young prince Siddhattha lives the most sensual of life in the 3 pleasure-palaces,<sup>35</sup> built by his father, Suddhodana, to keep the young Bodhisattva in the world so that he will go on to become the ruler of his own realms—indeed, to become a world-monarch (like Alexander the Great, perhaps greater), if we follow the later legendary developments. [3.1.1.3]

**3.1.1.3** Characteristically, the world-monarch (*cakka, vatti*)<sup>36</sup> is one who has the best of the human body and the civilized world as his extended body—the unification of pleasure and power. We see such a rich description of this pleasure-and-power imagery in the form of the world monarch’s 7 jewels (*satta ratana*), described in **the Mahā Sudassana Sutta** (D 17) and **the Bāla Paṇḍita Sutta** (M 129).<sup>37</sup>

The “woman-jewel” (*itthi, ratana*)—the world-monarch’s chief queen—is described as the ideal woman, one who is aesthetically perfect in person and personality, just as the world-monarch himself is the ideal man, perfect in personal and personality. The world-monarch is described as having the “4 charismatic qualities” (*catu iddhi*): he has *great personal beauty, longevity, excellent health and is beloved and charming*.<sup>38</sup>

<sup>33</sup> Piṇḍola Bhāra, dvāja S (S 35.127,7), SD 27.6a.

<sup>34</sup> See SD 29.6a (4.2).

<sup>35</sup> On the Bodhisattva’s 3 palaces, see **Mahā’padāna S** (D 14,1.43) SD 49.8; **(Paribbājaka) Māgandiya S** (M 75,10) SD 31.5; **Sukhumāla S** (A 3.38) SD 63.7.

<sup>36</sup> On the *cakka, vatti*, see SD 36.9 (3); SD 36.10 (2). For the “world monarch” models, see SD 37.6 (1.3.3).

<sup>37</sup> **Mahā Sudassana S** (D 17,1.7-17) + SD 36.12 (3); **Bāla Paṇḍita S** (M 129,33-41), SD 2.22.

<sup>38</sup> **Mahā Sudassana S** (D 17,1.18-21) + SD 36.12; **Bāla Paṇḍita S** (M 129,42-45) SD 2.22.



**3.1.1.4** To have a good idea of **the young prince Siddhattha’s life in the pleasure-palaces**, we must imagine the pleasurable qualities and life of the world-monarch as already described [3.1.1.3]. His life in the 3 palaces is described—in the subdued tone of the suttas (much is left to our imagination of parallels in our life and more)—in **the Sukhumāla Sutta** (A 3.38) and the two Suttas above [3.1.1.3], as follows:

Tender<sup>39</sup> was I, bhikshus, extremely tender, absolutely tender.

In my father’s house, bhikshus, lotus lakes were made just for my pleasure; in one blue lotuses bloomed, in another red-white lotuses, and in another white lotuses.

Moreover, bhikshus, I used no sandalwood, except those from Kāsī.

My turban, too, bhikshus, is of Kāsī cloth, as were my jacket, my undergarment, my outer garment.<sup>40</sup>

Night and day, bhikshus, a white parasol was held over me, (with the parasol-holder thinking:) ‘Let him be untouched by cold, heat, grass, dust, or dew.’<sup>41</sup>

I had three palaces [mansions]:<sup>42</sup> one for the hot season, one for the cold season and one for the rains. In the rains mansion, during the 4 months of the rains, I was entertained by female musicians,<sup>43</sup> and did not come down to the ground floor of the palace<sup>44</sup> during those months.

(A 3.38/1:145), SD 63.7<sup>45</sup>

### **3.1.2 The 3 intoxications**

**3.1.2.1** If we are what we have—and we have all the world’s blessings and worldly pleasures—a perfect body, a royal life of sensual pleasures and power—but we lose all that we have; then, what are we? In the case of prince Siddhattha, he does not lose all this, but he is confronted by the terrible visions that he *can* and *will* lose all this. And this simply terrifies him, one who is so used to such blessings and pleasures.

**3.1.2.2** The young Bodhisattva’s traumatic realization of his impending losses and the true nature of life is allegorized in the visions of **the 4 sights**: an old man (decay), the sick man (disease), the dead man (death) and a holy man (awakening)—this fourth and last sight is the way out of the 3 great bads. We see here a person of great attachments suddenly confronted by the prospects of great detachment: he will lose all that are dear to him, not just externally but also of his own person.

Yet, these impending losses—through decay, disease and death—are not merely limited to only the Bodhisattva. It is the lot of every human, every living being, all life—whatever is of the nature to arise, is also of the nature of pass away. The Bodhisattva stands apart from us as one who is the great visionary of

<sup>39</sup> *Sukhumalo*, “delicate” in luxuriously refined style: see SD 63.7 ad loc. For philological n, see Geiger, *A Pāli Grammar*, 1994 §40(1b).

<sup>40</sup> *Kāsikaṃ su me taṃ bhikkhave veṭhanam hoti kāsikā kañcukā kāsikaṃ nivāsanaṃ kāsiko uttarā,saṅgo.*

<sup>41</sup> *Ratt’indivam kho pana me su taṃ bhikkhave seta-c,chattam dhāriyati, “mā nam phusi sītam vā uṇham vā tiṇam vā rajo vā ussāvo vā’ti.*

<sup>42</sup> A *pāsāda* is probably a long multi-storied mansion (S 51.14/5:270; VA 654; see V:H 2:16 n5, n6). See **Sukhumāla S** (A 3.38) ad loc, SD 63.7.

<sup>43</sup> “By only female musicians,” *nippurisehi turiyehi*, lit “unmanned music,” possibly “divine music.” See **Sukhumāla S** (A 3.38) ad loc, SD 63.7.

<sup>44</sup> “Did not come down to the ground floor of the palace,” *na heṭṭhā...pāsādam orohati*: see DPL: heṭṭhā. Alt tr “did not come down from the palace.”

<sup>45</sup> The same passages are found for Yasa at Mv 1.7.1 (V 1:15), SD 11.2 (7); **Sukhumāla S** (A 3.38) SD 63.7; **Mahā-padāna S** (D 14,1.43) SD 49.8; (**Paribbājaka**) **Māgandiya S** (M 75,10) SD 31.5.



though my mother<sup>50</sup> and father wished otherwise and wept with tearful faces, I shaved off my hair and beard, put on the saffron robe, and went forth from the household life into the homeless life.”<sup>51</sup>

**3.1.2.5** We may be able to see a part of ourself, some of our experiences, troubling enough to be reflected in the Buddha’s dramatic life-story. Then, we proceed from there to **emulate the Buddha** to go on our own noble quest, whether as a renunciant or as a lay seeker. Yet, we do not have to relive all the pleasures or all the pains that the Bodhisattva has undergone—they are for us merely lessons, but poignant ones, from the life of the most highly evolved being of our age. Even if we may not be able or need to emulate the Buddha here, we can still be inspired by his wisdom and compassion. Taking the Buddha’s life and teaching as our compass, we only need to keep to the “middle way” and head for inner peace and true liberation.

### 3.2 CONTEMPORARY ANALYSIS

#### 3.2.1 The 2 kinds of diseases

**3.2.1.1** We began this section by quoting the Dhammapada line, “Health is the highest gain” (Dh 204a) [3.1.1.1] by way of reflecting on the 2<sup>nd</sup> “limb of striving” (*padhāniy’āṅga*)—that of being “**free from illness and affliction**” (*app’ābādho hoti app’ātāṅko*) [§2(3)]. Good health conduces to our spiritual quest.

However, in **the Sukhumāla Sutta** (A 3.38), the Buddha reminds us of how as a young Bodhisattva, he realizes the unsatisfactoriness and dangers of youth, health and life, so that all his intoxication (*mada*) with them vanished [3.1.2.3]. **Health** is mentioned in both the Suttas (A 3.38 and A 5.53)—is there a conflict here?

We must carefully examine the contexts of the two Suttas. In **the Sukhumāla Sutta** (A 3.38), “health” is seen as the basis for sensual pleasures, while in **the (Pañcaka) Padhāna Sutta** (A 5.53), it is applied as a basis for spiritual striving. Moreover, we can imagine the nature of health for the young Siddhattha is more of an extreme physical endowment, as an end in itself, whereas here it is a tool for **the spiritual quest**, especially for meditation and mental cultivation.

**3.2.1.2** “**Health**” here (as the “highest gain”) refers to respect for our body—taking our physical body as it is, “form made up of the 4 elements ... built up on rice and porridge, subject to impermanence, rubbing, pressing, breaking up and crumbling”<sup>52</sup> [2.2.2.2]. **The Mahā Saccaka Sutta** (M 36) recounts how the Bodhisattva, practising self-mortification, becomes so weakened and emaciated that he almost dies.

Realizing that torturing the body is not the way to awakening, the Bodhisattva recalls his 1<sup>st</sup>-dhyana meditation as a child of 7,<sup>53</sup> and realizes how that is the right direction to take in his quest. He utters this udana (uplifting utterance): “**I fear not the pleasure that has nothing to do with sensual desires and unwholesome states!**”<sup>54</sup> Now, he has to nurse his body back to health:

<sup>50</sup> This is Mahā Pajāpatī Gotamī, Mahā Māyā’s sister and the Buddha’s foster mother. The Buddha’s uterine mother Mahā Māyā (**Mahā’padāna S**, D 2:7, 52, 53; ApA 18; J 1:15; DhA 4:89; ThaA 2:225; CA 39) has passed away a week after the Buddha is born (Tha 534 f; DA 2:431). See Analayo 2012:23-26.

<sup>51</sup> On this stock passage, see **Ariya Pariyesanā S** (M 26,14 n), SD 1.11.

<sup>52</sup> **D 2,83+84/1:76 (×2) = M 77,29/2:17; M 109,13/3:18, 112,11+20/3:32+36, 23,4/1:144, 74,9/1:500; S 18,21/-2:252 f, 22,71/3:80 f, 22,84/3:103, 22,91/3:136 f, 35.105/4:83 = A 9.15,2/4:386; S 55.21/5:369 f; Nigrodha,miga J 12/1:146. [2.2.2.2 n]**

<sup>53</sup> See **Mahā Saccaka S** (M 36,31), SD 49.4.

<sup>54</sup> M 36,33 (SD 49.4). On the 2 kinds of pleasures—sensual pleasure and the pleasure of renunciation—see **Araṇa Vibhaṅga S** (M 139,9.3/3:233), SD 7.8. On pleasure felt by the awakened mind, see **Uṇṇābha S** (S 51.15), SD 10.10.

It occurred to me, “It is not easy to attain that pleasure with a body so excessively emaciated. Suppose I ate some solid food—some boiled rice and porridge.”

And I ate some solid food.

(M 36,33), SD 49.4

This is the humble beginning of the “middle way” of a healthy body supporting a healthy mind, as a vehicle for awakening.

**3.2.1.3** “Health,” in terms of spiritual striving, then, is a byword for **moderation**, which basically means knowing the right measure in terms of dealing with the body (that is, the 5 physical senses). This means taking good care of our eyes, ears and nose; eating healthily, moderation in food and not over-eating. Basically, this entails the practice of sense-restraint (*indriya, samvara*).<sup>55</sup>

**3.2.1.4** On a deeper level, “health” refers to “**spiritual health**,” that is, keeping the 5 mental bondages at bay, and removing them as and when they arise. **The 5 mental bondages** (*cetaso vinibandha*) are:

- (1) lust for sensual pleasures;
- (2) lust for the body (including, identifying with the body as “self”);
- (3) lust for form (especially sensual attraction to others);
- (4) indulgence in food and sleep (including not exerting oneself in Dharma practice); and
- (5) aspiration for heavenly birth (that is, wrong views about the spiritual goal).

These are affective impediments or how our attitudes to the body and mind can hinder our spiritual growth. **The (Majjhima) Ceto, khila Sutta** (M 16) advises us to cut off these bondages as soon as they arise. Further, we must ensure that our mind is well prepared—to be mindful and joyful—ever ready to see and welcome the Dharma into our lives. The same Sutta advises us to *cultivate faith in the 3 jewels, faith in the training, and overcome anger and displeasure towards fellow practitioners*, that is, to cultivate warm fellowship, especially with others who are also striving for the path of awakening.<sup>56</sup>

### **3.2.2 Early Buddhist psychology**

**3.2.2.1** No matter how well we take or treat our body, it will still go on to decay, fall sick and finally die. When we are mindful of this reality, we are or should be motivated to treat our body as a precious time-limited tool of awakening. Hence, we need to habitually keep it healthy and fit, and at the same time, be aware of its limitations and degradation, and adjust our expectations and demands on it in a compassionately sensible way.

**3.2.2.2** A significant aspect of health that profits us the most is [3.1.1], of course, **mental health**. Not only should we be disciplined in restraining our body, we also have to restrain our **mind** from negative and unwholesome thoughts. It is natural that our body may be sick, but we can and must regularly work to keep our mind positive and healthy.

By “mind” here is meant not only our *thoughts*, but also our *emotions* (which we will deal with next [4]), and how we *feel*. In simple terms, **thinking** is how we use our senses and how our mind reacts to such sense-experiences. Technically, this is cognition.

<sup>55</sup> *Sāmañña, phala S* (D 2,64) SD 8.10; *Nimitta & anuvyañjana*, SD 19.14.

<sup>56</sup> *(Majjhima) Ceto, khila S* (M 16), SD 32.14.

**3.2.2.3 Feeling**, on the other hand, is basically how our mind reacts or responds to such activities as memories (the past) and as expectations (the future). As we understand the Dharma better with our study and practice, we learn to *feel* more positively—with love, ruth,<sup>57</sup> joy and equanimity<sup>58</sup>—so that we act and speak more wholesomely, free from greed, hate and delusion. In short, we may not be able to keep our body healthy all the time, but we can and must **keep our mind healthy all the time**. Technically, this is called affective health.

**3.2.2.4** In this connection, we should remember and reflect on the advice that the Buddha gives to the elderly Nakula, pitā, thus: **“My body may be sick but my mind will not be sick”** (*Ātura, kāyassa me sato cittaṃ anāturaṃ bhavissati*).<sup>59</sup> This means that pain is natural but suffering is optional. Pain is how our body and mind naturally react to the physical world [3.2.1.2]: this is the first of the 3 kinds of suffering. According to **the (Sāriputta) Dukkha Sutta** (S 38.14), the 3 kinds of sufferings (*dukkhatā*) are:<sup>60</sup>

- |   |                             |                                       |
|---|-----------------------------|---------------------------------------|
| (1) bodily suffering [the suffering of pain], | <i>dukkha, dukkhatā</i>     | (natural suffering),                  |
| (2) the suffering that is the formations,     | <i>saṅkhāra, dukkhatā</i>   | (emotional suffering),                |
| (3) suffering due to change.                  | <i>vipariṇāma, dukkhatā</i> | (existential or spiritual suffering). |

**The noble eightfold path** is the way for the full understanding of these 3 kinds of suffering. We keep the precepts and live the moral life to cut down suffering for ourself and prevent giving pain to others. We cultivate the mind to bravely face pain and radiate love to others. We develop wisdom to understand pain and remove suffering when faced with it, and rejoice in the goodness of others.

### **3.2.3 Pain is natural, suffering is optional**

**3.2.3.1** Let us first examine the difference between “pain” and “suffering,” especially as we use and understand the words in our study of the suttas. **Pain** is simply a feeling we often experience, both bodily and mentally. The suttas call this **“pain as suffering”** or, literally, the “pain of pain” (*dukkha, dukkha*), which, in modern terms can be called “affective suffering”<sup>61</sup> [3.2.2.4]. It is something we feel negatively *affecting* our body or our mind.<sup>62</sup>

What does the first half of the saying—“pain is natural”—mean? This refers to the first kind of suffering: it is what we basically call “**pain**” that occurs *naturally*: it is the nature of things: our body being composed of the 4 elements—earth, water, fire and wind [2.2.2.2]—which interact with one another. As long as they are in harmonious co-existence, we feel fine.

When one element preponderates or overwhelms the rest, we do not feel comfortable; we even fall sick. Then, our 4-element body interacts with the 4 elements outside of ourself—when matter come into contact with matter, there is also attrition, and we feel its effects as pain.

**3.2.3.2** In the saying, “pain is natural, suffering is optional,” the second sentence, “**suffering is optional**” refers to *how the mind reacts to natural pain of the body or the mind*. When the mind makes a big fuss of pain, making the pain bigger than it really is, we call it *suffering*. We turn pain into suffering by

<sup>57</sup> On the usage of “ruth,” see SD 38.5 (2.3.2.1+2.3.2.3); SD 48.1 (5.2.1.3).

<sup>58</sup> These are the 4 “divine abodes” of *mettā, karuṇā, muditā* and *upekkhā*: see **Brahma, vihara**, SD 38.5.

<sup>59</sup> **Nākula, pitā S** (S 22.1.4/3:1), SD 5.4.

<sup>60</sup> **(Sāriputta) Dukkha S** (S 38.14, 3.2), SD 1.1(4.1); cf **Dhamma, cakka Pavattana S** (S 56.22, 5) + SD 1.1 (6.1)

<sup>61</sup> See, eg, **Dhamma, cakka Pavattana S** (S 56.22, 5) + SD 1.1 (6.1.1).

<sup>62</sup> Vism 16.34 f/499.

adding to it our beliefs or judgements, or darkening it with greed, hate, delusion or fear. The pain hurts—that’s what pain does—but don’t let it hate: that’s suffering. The pain hurts; don’t let it hate.

When the mind sees the pain for what it really is, then, it will pass away even as it arises—that is the nature of *pain*. When we train our mind *not* to react or overact towards the feelings that we experience, then, we have the “option” of cutting down the pain or even leaving the pain on the body level, so to speak. Our mind is thus untouched by that pain.<sup>63</sup> No pain is really worth suffering.

**3.2.3.3** Imagine feeling pain or hurt like being **pierced by an arrow**: this arrow is *pain*. When we get angry with this arrow, or plan revenge, then, we are pierced by a **second arrow**! The first arrow hurts the body: we skillfully remove it, and the wound heals, the pain is gone. But the second arrow hurts the mind: we *remember* the pain, and it stays in our mind, hurting us every time we recall it. Even when we do not recall it, it still hurts us because we have recorded it in our memory. This “second arrow” is the suffering.<sup>64</sup>

However, between stimulus and response, we have the **option** of preventing the second arrow from hitting us. We can choose either to “value-add” to the pain or to “value-free” it. When we learn to see pain *just as it is*, we learn to grow, be free emotionally, be truly happy. When we do not let the second arrow hit us, the first wound will let in light by which we learn, grow and be free from suffering. In other words, we simply take things as they are, and work our way from there without rocking the boat, so that it sails steadily onward. With or without pain, it is plain sailing nirvanaward.

**3.2.3.4** Another option we have in dealing with our pains is a very liberating one—“**liberating**” because such an observation and reflection can bring us streamwinning in this life itself.<sup>65</sup> For this, we need to make it a habit of noticing and reflecting on any such changes as these as being impermanent, as explained in **the Cūḷa Vedalla Sutta** (M 44), thus:<sup>66</sup>

a <u>pleasant feeling</u> is	<i>pleasant</i> when it persists,	<i>painful</i> when it changes; <sup>67</sup>
a <u>painful feeling</u> is	<i>painful</i> when it persists,	<i>pleasant</i> when it changes; <sup>68</sup>
a <u>neutral feeling</u> is	<i>pleasant</i> when there is knowledge of it,	<i>painful</i> when there is no knowledge of it. <sup>69</sup>

(M 44,24), SD 40a.9

## 4 Honesty [§2(3)]

### 4.1 SUTTA ANALYSIS

**4.1.1 Honest and sincere.** The 3<sup>rd</sup> limb of striving is defined in the Sutta as follows: “He is **honest and sincere** (*asaṭṭho amāyāvī*), and shows himself as he really is to teachers and wise companions in the holy life” [§2(3)]. We can also render the Pali words *asaṭṭha* as “not fraudulent,” and *amāyāvī* as “not deceitful.” These two common but negative qualities come from an ancient list of 24 defilements mentioned in, for example, **the Sallekha Sutta** (M 8).<sup>70</sup>

<sup>63</sup> Further see SD 48.9 (6.2.5).

<sup>64</sup> On the parable of the 2 arrows, see **Sall’atthana S** (S 36.6), SD 5.5; **Mahā Saccaka S** (M 36,20.6) SD 1.12.

<sup>65</sup> See **(Anicca) Cakkhu S** (S 25.1), SD 16.7 or any of the other 9 suttas of **Okkanta Vagga** (S 25).

<sup>66</sup> On the 3 kinds of suffering, see SD 10.16 (1.3.1.11).

<sup>67</sup> *Sukkhā kho āvuso visākhā vedanā ṭhiti, sukkhā vipariṇāma, dukkhā.*

<sup>68</sup> *Dukkhā vedanā ṭhiti, dukkhā vipariṇāma, sukkhā.*

<sup>69</sup> *Adukkham-asukkhā vedanā ñāṇa, sukkhā aññāṇa, dukkhā.*

<sup>70</sup> M 8,12 + SD 51.8 (3.2.1.5).

**4.1.2 Spiritual friendship and fellowship.** The focus of this 3<sup>rd</sup> limb of striving is spiritual friendship with teachers and fellowship with colleagues. This limb is unique in the sense that all the other limbs deal with our personal actions and states: (1) faith, (2) health, (4) effort and (5) wisdom. This 3<sup>rd</sup> limb is about how we communicate with others for the sake of learning, growth and happiness on both a personal and social scale. Our actions or non-actions affect others connected to us in our spiritual lives.

#### **4.1.3 The 6 qualities preventing decline**

**4.1.3.1 Not to be fraudulent, to be honest (*asaṭha*),** basically means to take our Dharma training seriously, to show due respect to the training (*sikkhā, gāravatā*). **The (*Kalyāṇa, mitta*) Devatā Sutta** (A 6.69) opens with a devata (deity) approaching the Buddha and listing “these 6 qualities that prevent decline in a monk” (*cha-y-ime dhammā bhikkhuno अपरिहānāya samvattanti*),<sup>71</sup> which the Buddha endorses. These qualities expand on the 3<sup>rd</sup> limb of striving into the following qualities that prevent decline in a person:

(1) respect for the Teacher (ie the Buddha)	<i>satthu, gāravatā,</i>
(2) respect for the Dharma (the true teaching)	<i>dhamma, gāravatā,</i>
(3) respect for the Sangha (the noble disciples)	<i>saṅgha, gāravatā,</i>
(4) respect for the training	<i>sikkhā, gāravatā,<sup>72</sup></i>
(5) being easy to admonish (tractability)	<i>sovacassatā,</i>
(6) spiritual friendship	<i>kalyāṇa, mittatā.</i>

(A 6.69/3:423-425), SD 64.16

**4.1.3.2** We can see here how close these 6 qualities “that prevent” are to the 5 limbs of striving [1.2.2]. The first three, respect for the 3 jewels, coincide with the first limb, “faith” [§2(1)]. The 4<sup>th</sup> quality—respect for the training—(as we have already noted) overlaps the limbs of “honesty” and “easy to admonish.” And the 4<sup>th</sup> and 5<sup>th</sup> limbs—“effort” and “wisdom” respectively—are inspired and nurtured by the quality of spiritual friendship.

Further, we can at once see the respective connections between the limb of being “honest” (*asaṭha*) and the quality of respect for the training, and between the limb of being “sincere” (*amāyāvī*) and the quality of spiritual friendship. We can thus conclude that these limbs of striving are also qualities that prevent decline in a practitioner.

#### **4.1.4 Spiritual friendship and fellowship**

**4.1.4.1 “To be sincere” (*amāyāvī*)** is to be honest to oneself about our moral flaws and spiritual needs. To be **honest** is to be true to the training. We can clearly see the running connection between the two aspects of the 3<sup>rd</sup> limb of striving. To persist in healing our moral flaws, we need the catalyst of **lovingkindness**: to accept oneself just as we are and start from there.

**4.1.4.2 Being sincere (*amāyāvī*)**—courageous and clear in our communications—is a vital ingredient for spiritual friendship. This is a special close fellowship between teacher and student in terms of medita-

<sup>71</sup> Lit, “these 6 things that bring about non-decline in a monk.”

<sup>72</sup> This discourse apparently recurs first briefly as **Aparihānāya Dhammā S 1** (A 7.33/4:29), and more fully as **Aparihānāya Dhammā S 2** (A 7.34/30 f): they are also called **Sovacassatā S**. Both these suttas have these 6 qualities, with an additional quality of “respect for mental concentration” (*samādhi, gāravatā*) foll *sikkhā, gāravatā*. Totalling 7 qualities that prevent decline in a monk (*satt’ime dhammā bhikkhuno अपरिहānāya samvattanti*). Collins does not mention these suttas.

tion and spiritual development. Spiritual friendship is rooted in “trust and familiarity” (*vissāsa*) so that there is a *father-son* bond, in a spiritual sense, between teacher and pupil.<sup>73</sup> [4.2.1.3]

**4.1.4.3** Our spiritual progress and non-decline are further reinforced by a spiritually warm ambience, such as the **fellowship** amongst the monks Anuruddha, Bhagu and Kimbila, as described in **the Cūḷa Go-siṅga Sutta** (M 31), where the three monks are able to live harmoniously together, even communicate and perform their daily chores while keeping the rule of silence.<sup>74</sup>

They dwell “in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes”; cultivating **lovingkindness** to one another in deed, speech and mind. When the situation arises, they would put aside their own mind and subject themselves to the mind of the others. “It seems,” they declare, “that we may be of different bodies, but we’re of one mind.” (§§6-8)

With this kind of environment of **solitude** as well as **fellowship**, they are all able to “dwell diligent, ardent and resolute,” each doing their own meditation and attaining all the 9 progressive dwellings (*anupubba, vihāra*)—the 4 form dhyanas, the 4 formless attainments and cessation.<sup>75</sup> (§18).

## 4.2 CONTEMPORARY ANALYSIS

### 4.2.1 SIGNIFICANCE OF HONESTY

**4.2.1.1** For our Dharma training today—in terms of study and practice—**honesty** (*asaṭṭha*) [4.1.1] as a limb of striving is helpfully manifested in **personal solitude**. This is a vital aspect for regular examination of conscience (moral state) and spiritual progress, whether we have access to a monastic retreat or living on our own, whether we are training as a monastic or as a layperson.

With so much religious freedom and society’s openness to religion, honesty plays a vital role for us if we want to be true to the training, even living merely as a nominal Buddhist. The full benefits of early Buddhism can only be seen in our commitment to the 3 jewels—the historical Buddha, the Dharma of the suttas, and emulating the arhats of the Buddha’s times.

**4.2.1.2 Personal solitude** refers to the inner space that we dedicate to knowing and understanding the 3 jewels. Our best tools for this direct connection with the core of early Buddhist spirituality are, of course, the Pali suttas. If possible, it is good to master Pali as early in our Buddhist life as possible. This is not so much for the translation of suttas, as it is to be able to read the suttas in the language it has been preserved, and also work through difficult doctrines, passages and words.

The Buddha Dharma cannot be fully experienced, much less understood, from the Pali alone. The suttas are our Rosetta stone, and we need to be spiritually versatile to be able to read it and make good sense of what we read. This means that we have to spend time in **mindfulness or meditation practice**, not necessarily to attain dhyana (the attaining of which is, of course, advantageous), but for a sustained inner peace that is ready for our exploration of sutta teachings to understand our meditation better, and to use the meditation for a progressively deeper understanding of the Dharma.

**4.2.1.3** Besides spending personal daily time or some kind of personal solitude for sutta study and meditation practice, it is good—if we are serious about spiritual progress—to have a good **personal Dharma teacher** as a spiritual friend [4.1.4.2], that is, a guide and counsellor in matters of the sutta and

<sup>73</sup> On the good counsellor or messenger (*dūta*), see **Dūta S** (A 8.16), SD 46.7, where, for the 8 qualities of a spiritual friend, see (2.8.2).

<sup>74</sup> M 31,6-9 (SD 44.11).

<sup>75</sup> On the 9 progressive abodes, see **Jhānâbhiññā S** (S 16.9), SD 50.7 (1.2.1.2).



meditation. **The (Dhamma,desaka) Udāyī Sutta** (A 5.159) lists the qualities of a wholesome Dharma teacher (*dhamma,desaka*), thus:

(1) He teaches it in a progressive manner;	<i>ānupubbī,katharū</i>
(2) He teaches showing benefits and reasons; <sup>76</sup>	<i>pariyāya,dassāvī</i>
(3) He teaches out of compassion;	<i>anuddayatam</i>
(4) He teaches not out of desire for material gain;	<i>na āmis'antaro</i>
(5) He teaches neither harming himself nor others.	<i>attānarū ca parañ ca anupahacca</i>
	(A 5.159/3:184), SD 46.1 <sup>77</sup>

#### 4.2.2 SIGNIFICANCE OF SINCERITY

**4.2.2.1 Sincerity**—the state of being non-deceitful (*amāyāvī*)—as a limb of striving means that we look up to the spiritual life—to Buddhism or Buddha Dharma—as a means of personal and spiritual cultivation, a tool for awakening, and nothing less. “Nothing less” means we do not abuse or exploit Buddhism or the monastic life for worldliness or worldly gains, such as making a career out of it or becoming a career monastic (one gainfully employed). A career monastic is a contradiction in terms; an example of a most insincere person, one who has abused the system, an unprincipled opportunist or desperate renegade, a false and hollow man, an outcaste, heading for a terrible destiny.<sup>78</sup>

**4.2.2.2 In the Pāṭaliya Sutta** (S 42.13), the Koliya headman Pāṭaliya tells the Buddha that he has heard people claiming that the Buddha is an illusionist or magician (*māyāvī*) and asks the Buddha about the truth of the matter. The Buddha responds by declaring that “The Tathāgata knows about illusions but the Tathāgata is not an illusionist” (*tathāgatarū māyārū jānāti mā ca tathāgato māyāvīti*). The Buddha then goes on to explain how he understands unwholesome actions, how those who have committed such acts, some are rewarded but some are punished, depending on circumstances. However, in due course (not right away), all such bad-doers face the fruits of the bad karma. The “illusion” here is how other sectarian teachers falsely declare that anyone who does bad goes to hell right away for their misdeeds.<sup>79</sup>

**4.2.2.3 In the Upāli (Gaha,pati) Sutta** (M 56), the Buddha, on account of his popularity and success in converting numerous followers, is accused by the Jains that he is an “illusionist [trickster]” (*māyāvī*) who uses “conversion magic” (*āvaṭṭarū māyā*). The Jain leader, Nigaṇṭha Nāta,putta, sends one of his key disciples, houselord Upāli, to debate with the Buddha and convert him.

The Buddha then points out to Upāli that the Jain notion of the primacy of the body in creating bad karma is wrong. Instead, it is the mind that creates karma. Upāli is at once convinced but continues to question the Buddha out of a deep interest to know the truth, and is, in the end, converted.<sup>80</sup>

Clearly, the Buddha’s distractors have used the word *māyāvī* in its literal sense as “illusionist, magician,” connoting that he is a “trickster” who uses “conversion magic,” whatever this is. The Buddha proves himself to be otherwise—that he is a serious teacher who uses clear thinking and reasoned truth to discover what’s right and what’s wrong.<sup>81</sup>

<sup>76</sup> Comy: “Showing the benefit for this and that, the reason for this or that” (*Pariyāya,dassāvīti tassa tassa atthas-sa tarū tarū karaṇarū dassento*, AA 3:293). *Pariyāya* is taken as meaning “benefits and reasons.”

<sup>77</sup> For a similar, see a “counsellor or messenger” (*dūta*): see **Dūta S** (A 8.16), SD 46.7.

<sup>78</sup> See eg Sn 89, 116.

<sup>79</sup> S 42.13/4:340-347 (SD 65.1).

<sup>80</sup> M 58,8 (SD 27.1).

<sup>81</sup> **Upāli (Gahapati) S** (M 56,9-14), SD 27.1.

**4.2.2.4** The Buddha, in his teachings to us, uses the word *amāyāvī*, the opposite of *māyāvī*, in a figurative sense to refer to one who is “deceitful.” That is to say, one who turns to the monastic life, not for true renunciation for awakening in this life itself, but as a career or for an easy, worldly life parasitizing on the goodwill of the faithful. The Buddha is clearly against this, and makes a point of this by highlighting this as the 3<sup>rd</sup> limb of striving.

Far from becoming Tartuffes,<sup>82</sup> wolves in sheep’s wool, false gurus, we should—reminds the Buddha—be open and accountable in our Buddhist life and relationships with colleagues in the Dharma. Instead of exploiting religion and manipulating people, Buddhism and Buddhists should teach them how to liberate themselves from religion itself and awaken to true reality.

**4.2.2.5** Hence, early Buddhism encourages us to cultivate true fellowship especially with our colleagues and, possibly, with those we come into contact, so that they can benefit from the Dharma, too. In this spirit, the Buddha, in **the (Majjhima) Ceto,khila Sutta** (M 16), advises us to abandon the 5 mental barrennesses that prevent us from spiritual growth.

**The 5 mental barrenness** (*ceto,khila*) or cognitive impediments are:

- |   |   |
|---|---|
| (1) lack of faith in the Buddha:                        | rejecting the historical Buddha as the fully awakened;            |
| (2) lack of faith in the Dharma:                        | rejecting the Dharma as taught by the historical Buddha;          |
| (3) lack of faith in the sangha:                        | rejecting the 4 noble individuals for other “enlightened” beings; |
| (4) lack of faith in the training:                      | rejecting the Buddha Dharma or “early Buddhism”; and              |
| (5) anger and displeasure towards fellow practitioners: | rejecting, demeaning and cursing of “non-believers.”              |

(M 16,3-7), SD 32.14

**4.2.2.6** The Buddha, in his wisdom, apparently has prescience of the tendency of future generations to “change” or “modernize” Buddhism, invent their own Buddhisms, and create their own Buddhas and Bodhisattvas—basically, to reject, dilute, confuse or demean what he has taught. The clarity of the teachings of the (Majjhima) Ceto,khila Sutta is remarkably prophetic and accurate. We must heed its warnings: avoid the busy and crowded new highways of religion, and keep to the ancient but straight and safe path of awakening.

**4.2.2.7** The 5<sup>th</sup> and last of these mental barrennesses is a reminder that we need to avoid any negative emotions towards our colleagues, and **to cultivate warm fellowship**, especially with others who are also striving for the path of awakening.<sup>83</sup> It is a joy to walk together on the path of awakening. If we lack that joy, we will easily stray from the path or lack the energy and provisions for the journey.

## 5 Effort [§2(4)]

### 5.1 SUTTA ANALYSIS

**5.1.1 The 4<sup>th</sup> limb of striving** is stated as follows: “He dwells **energetic** in abandoning unwholesome states, in promoting wholesome states, steadfast, resolute in his effort and not shirking from the task of

<sup>82</sup> A Tartuffe is a hypocritical pretender to religion, or, by extension, to excellence of any kind. (OED). This is the name of the principal character (a religious hypocrite) in a comedy by Molière (1664): see also SD 29.6a (4.2.7). On the use of polite fiction, see SD 40a.14 (3.1.6.6).

<sup>83</sup> **(Majjhima) Ceto,khila S** (M 16,7), SD 32.14.

cultivating wholesome states.” This statement is clearly made regarding meditation, that is, clearing the mind of the hindrances,<sup>84</sup> and attaining dhyana.<sup>85</sup> [1.2.1.2]

**5.1.2** The dhyanas are necessary if we are to attain **arhathood**. Both arhathood and non-returning are states free from all sensual pleasures and, hence, any kind of mental suffering. The arhats and non-returners, still suffer physical pains arising from the body. These are the “natural” pains that are not always karmic but arise when the conditions are right.<sup>86</sup>

**5.1.3 The purpose of dhyana** (*jhāna*) [5.1.1] is to prepare us for transcending the grasp and burden of the physical senses and their vagaries of likes and dislikes. To do this, we must attain a state that is independent of the body to free the mind from the gravity or forcefield of the senses, so to speak. This is what the dhyanas do: they liberate the mind from the body, so that the mind is fully calm, clear and blissful.

#### **5.1.4 Dhyana and the path**

**5.1.4.1 The mind liberated from the body** is *fully calm, clear and blissful*. However, since the mind is free from the senses, there is no sense-based knowing, no cognition as we understand it on a sense-based level. There are only mental processes, but even then, only subtle ones enough for the ultra-clear mind to feel the profound bliss of dhyana.

**5.1.4.2** Since **the mind cannot know anything while it is in dhyana**, it has to emerge from dhyana to set or reset itself, so to speak. It then gets back in dhyana and proceeds as it is able to. On emerging from dhyana, the mind is profoundly calm and clear. Hence, it is able to directly and fully feel the true reality before it. Once the mind sees true reality on a level it is capable of seeing, it goes back into dhyana, if it so wishes, and remains there for a determined period before emerging again.

**5.1.4.3** Such a mind, even outside of meditation, is deeply calm and clear. Hence, it is easily able to directly and fully experience **phenomena** on a “true-reality” level, just as it really is. This is the kind of vision that brings sainthood, such as non-returning and arhathood. For streamwinning and once-returning, no dhyana is needed; a mind that is reasonably focused and free from gross defilements (the kind that spurs us to break precept and create bad karma) is sufficient to attain those levels.

### **5.2 CONTEMPORARY ANALYSIS**

**5.2.1 The training in moral virtue, mental concentration and insight wisdom** is the same today as it was during the Buddha’s time. There are no significant changes or “modernizations” in the way we must walk the path of awakening. Any modification or modernization of any teaching or training means it is not the Buddha Word any more, but one of the later Buddhisms that places *race, or lineage, or sect, or guru* above the Dharma. This makes them effectively new, outside religions—they are empty of the 4 noble individuals.<sup>87</sup>

<sup>84</sup> On the 5 mental hindrances, see *Nīvaraṇa*, SD 32.1.

<sup>85</sup> On the dhyanas, see *Dhyana*, SD 8.4.

<sup>86</sup> On whether arhats feel, see “the 5 perceptions,” *Metta,sahagata S* (S 46.54,12-15) SD 10.11, & *Tikaṇḍaki S* (A 5.144) SD 2.12 + Table 4. See also *Vedanā*, SD 17.3 (7.3-7.8); SD 50.13 (3.2.3.3). See Reflection, “Does the Buddha have feelings?” R112, 2009.

<sup>87</sup> Ironically, later sectarian Buddhism that reject the 4 kinds of saints—the streamwinner, the once-returner, the non-returner and the arhat—are only proving themselves right—they are empty of these noble individuals; hence, they do not uphold the Buddha Word. See (*Catukka*) *Samaṇa S* (A 4.239), SD 49.14.

### 5.2.2 The path of renunciation

**5.2.2.1** The Buddha’s path of awakening needs neither overhauling nor modernization because it has no goal of attaining any states, preserving a lineage or even propagating any beliefs or ideology. From beginning to end, the path of awakening is a **path of renunciation**, of letting go, beginning with the grossest of the worldly to the subtlest of the supermundane, even the heavens themselves.

**5.2.2.2** The path of awakening comprises **the 3 trainings**—those of moral virtue, of mental concentration and of insight wisdom. Training in moral virtue (*sīla, sikkhā*) is the training in giving up killing, stealing, sexual misconduct, lying and drunkenness. For this reason, the 5 precepts are negatively worded. We are here giving up the wrong aspects of *our body and speech*.

Any negative habit of body or speech will hinder our meditation progress—we remain attached to our body; we have doubts about what has nothing to do with our body; we look for succour and salvation in some external agency or perceived power. These are the 1<sup>st</sup> 3 fetters that need to be broken so that we abandon the self-identity view, doubt and attachment to ritual and vows, and become **streamwinners**.<sup>88</sup>

**5.2.2.3** Next, we need to weaken—or abandon a bit more of—the 3 unwholesome roots of greed, hate and delusion. If we can do that then we attain **once-returning**: we have one more karmic life, at the end of which we attain arhathood.<sup>89</sup> Here again, the emphasis is on letting-go; this time, it is the renunciation of our lust for the physical—whether it is our body or that of others.<sup>90</sup>

**The (Majhima) Ceto, khila Sutta** (M 16) speaks of these “lower fetters” as the “5 mental bondages” (*cetaso vinibandha*)—they are affective impediments to be cut off, totally renounced. **The 5 mental bondages** are as follows:

- |                                       |  |
|---------------------------------------|--|
| (1) lust for sensual pleasures;       | collecting experiences of the physical senses as “things”; |
| (2) lust for the body (self);         | identifying with our body or with parts of it;             |
| (3) lust for form (others);           | coveting others’ bodies as objects of pleasure or power;   |
| (4) indulgence in food and sleep; and | feeding the physical body but neglecting the mind;         |
| (5) aspiration for heavenly birth.    | looking for succour and salvation in external agencies.    |

**5.2.2.4** When we apply these principles to our own day, we can see how remarkably prescient the Buddha is in warning us, even today, against these circumstances:

- (1) Buddhism becoming a tool and occasion for worldliness, wealth and sensual pleasures;
- (2) Buddhists being more concerned with their bodies (looks, dress, food) than with training;
- (3) our being more concerned with charisma and statistics (measuring) than the historical teachings;
- (4) our being caught with physical pleasures and materialism than with spiritual matters; and
- (5) our turning to more rituals and superstitions, and look forward to rebirth in heavens and paradises.

Note **the prophetic tone** of the 5 mental bondages [5.2.2.3] and the 5 mental barrennesses [4.2.2.5]. These sets of mental bondages and of mental barrennesses are given by the Buddha over 2500 years ago. However, just a few centuries after his death, renegades and zealots were making radical changes to his teachings and creating new ones in his name—they were brazenly turning the Buddha on his head! The

<sup>88</sup> On breaking the 3 fetters, see SD 10.16 (1.6.6).

<sup>89</sup> On once-returning, see SD 10.16 (1.6.6.7-1.6.6.8).

<sup>90</sup> For higher levels of spiritual renunciation leading to non-returning and arhathood, see SD 10.16 (13-14).

best way we can set things right again is by studying and practising these teachings, and then realizing them ourselves. And as we learn, we will teach Dharma; as we teach, we will learn Dharma.

**5.2.2.5** The way things are moving now for “mainstream” Buddhism, we see more revisionists and opportunists filling up the temples and centres of Buddhism. Much of the Sangha (with the big S) are not celibate today and are deeply concerned with wealth and worldliness. Such Sangha members are likely to be less concerned with the teachings of the suttas, but more with “modernizing” and “educating” themselves for a career, living in ways little different from the laymen, but generally wealthier and worldlier than the laity.

Whatever is left of the celibate Dharma-spirited sangha must be respected and nurtured so that they are able to attain the noble path and preserve it. Even then, the majority of Dharma workers of the future (by the time you are reading this) will be the laity—full-time lay Dharma-workers, both celibate and married ones, dedicated to the study, practice, realization and propagation of the Buddha Dharma.

For such a milieu, this new community of Dharmafarers have to be self-supporting, and help support the remnants of the true sangha. This means that the lay Dharma workers, for their support and work, need to rely on **right livelihood** even more than ever before. The blueprint is all there in the suttas and in our determination—we only need to put them into practice with diligence.<sup>91</sup>

**5.2.2.6** In essence, **effort** or energy as a limb of striving, as a tool for our Dharma practice for awakening in this life itself, is to practise **the 4 right efforts** in this way:

- (1) Keep to the historical Buddha and early Buddhism.
- (2) Avoid the false or inaccurate teachings of later teachers and groups.
- (3) Work to understand and practise the Dharma as handed down to us in the early suttas.
- (4) Cultivate healthy body and speech as the vessel for Dharma and our vehicle on the path of awakening.

## 6 Wisdom [§2(5)]

### 6.1 SUTTA ANALYSIS

**6.1.1** All the positive teachings of the first 4 limbs of striving (which encompasses the practical preparations for our Dharma training) should bring us to this 5<sup>th</sup> and last limb of striving—that of **wisdom** (*paññā*). This is our understanding and direct vision into the true nature of life and existence: everything in this universe is impermanent, unsatisfactory, without an essence or “self.”

Everything changes. Existence is change. Change gives meaning to life. Change means we can either go down, burdened with suffering, or, we can rise up with the change to evolve into wiser and happier beings, like the noble individuals, that is, the saints who have awakened like the Buddha himself.<sup>92</sup> This is the ancient path that takes us straight to the joy and peace of nirvana.

**6.1.2 The life and efforts of the Buddha**—his life of pleasure, his glimpses of true reality, his renunciation, his quest and self-mortification, his awakening, his compassion and wisdom in teaching the Dharma, and his final passing-away—show us that as humans, we are in the best position for spiritual awakening. Our body is the vehicle for awakening and the mind is its “driver.” The path must be travelled by us—this is our self-effort.

<sup>91</sup> See **Right livelihood**, SD 37.8.

<sup>92</sup> See **Sambuddha S** (S 22.58), SD 49.10.

**Self-effort** means embodying oneself with the Buddha’s qualities, that is, the Dharma—we put forth effort to strive, just as the Buddha and the great individuals have done. Self-effort means that we do not need to seek for succour or salvation outside of oneself in any kind of external agency (like some savior-figure or God-idea). Since the real source of our problems is in our own mind, we need to work on the mind to uproot the source of those problems which lie within us. This brings us **self-awakening**, which means we awaken from the illusion of an abiding self to become free selfless saints.

## 6.2 CONTEMPORARY ANALYSIS

**6.2.1** Today, we still have access to **the true teachings of the historical Buddha** in the early Buddhist texts, the suttas. These suttas are guides to a happy life, where our body and speech are the bases for a joyful learning and growing fellowship of true seekers of beauty and truth, of happiness and goodness. The suttas train our mind to be calm and clear, to become the tools for seeing the liberating truth and feeling its joyful beauty. All this, in time, helps us evolve into better beings, and then awakening to the light and joy of nirvana.

**6.2.2** The teaching of **the (Pañcaka) Padhāna Sutta**, despite its brevity, has very wide and deep implications in our Dharma practice and the truth and beauty of the Buddha’s teaching that has come down to us. This is how we must work for self-awakening and to effectively preserve and propagate this teaching. If we see this teaching as being overwhelming, then, we should simply remind ourselves to begin where we are, and start with cultivating **the joy** that the Buddha’s true teaching is still with us.

We need to see and feel “joy in the meaning, joy in the teaching,” joy in the meaning and purpose of the Dharma, as stated in **the (Agata,phala) Mahānāma S** (A 6.10), where the Buddha teaches the layman Mahānāma how to joyfully reflect on the 3 jewels, thus:

Mahānāma, when the noble disciple recollects **(the Tathagata | the Dharma | the sangha)** thus, his mind is not obsessed by lust, not obsessed by hate, not obsessed by delusion. At that time, his mind is straight,<sup>93</sup> inspired by **(the Tathagata | the Dharma | the sangha)**.

2.3 Mahānāma, a noble disciple whose mind is straight  
 gains **inspired knowledge** in the goal [the meaning of Dharma],  
 gains *inspired knowledge* in the truth [the Dharma],  
 gains *gladness* connected with the Dharma;  
 when he is *gladdened*, zest is born;  
 when the mind is *zestful*, the body is tranquil;  
 the *tranquil* body feels happy;  
 when one is *happy* the mind becomes concentrated.<sup>94</sup>

2.4 This, Mahānāma, is called a noble disciple (ariya, sāvaka).<sup>95</sup>  
 he dwells impartial (*sama-p, patta*) amongst partial [vicious] people;  
 he dwells unafflicted (*avyāpajjha*) amongst afflicted people;

<sup>93</sup> “His mind is straight” (*uju, gata, cittaṃ*), ie “his mind goes directly (*ujukam eva*) to the meditation on the recollection of the Buddha” (AA 3:337).

<sup>94</sup> On this *attha, veda* passage, cf the *nīvaraṇa, pahīna* passage at **Sāmañña, phala S** (D 2,76/1:73), SD 8.10n for other refs.

<sup>95</sup> “Noble saint” refers to any of the 4 kinds of aryas, viz, the streamwinner (*sot’āpanna*), the once-returner (*sāka-dāgāmī*), the non-returner (*anāgāmī*) and the arhat. Here the streamwinner is meant. On the saints, See **Kīṭāgiri S** (M 70), SD 11.1(5).

as one who has entered upon the Dharma stream,<sup>96</sup> he cultivates the recollection of (*the Tathāgata | the Dharma | the sangha*). (A 6.10.2), SD 15.3 (4); SD 10.16 (3.4.3.2).

Even when we are not yet “disciples” (*sāvaka*)—saints of the path—this practice inspires joy in us, which brightens our life and, guided by inner light, we move closer to the path of awakening by regularly reflecting on the impermanence of everything. This will empower us to fully live the Dharma-life leading us to board the streamwinning boat, and then move upstream, against the current, towards the ancient city of Nirvana.

— — —

## (Pañcaka) Padhāna Sutta

### The (Fives) Discourse on the Strivings

A 5.53

- 1 Bhikshus, there are these 5 limbs of striving. What are the five?
- 2 (1) Here, bhikshus, a monk has **faith**:<sup>97</sup> he has faith in the Tathagata’s awakening, thus:

*Iti pi so bhagavā*

*araham*

*sammā,sambuddho*

*vijjā,caraṇa,sampanno*

*sugato*

*loka,vidū*

*anuttaro purisa,damma,sārathī*

*sathā deva,manussānam*

*buddho*

*bhagavā*

So, too, is he the Blessed One:<sup>98</sup> for, he is

arhat,

fully self-awakened one,

accomplished in wisdom and conduct,

well-farer,

knower of worlds,

peerless guide of persons to be tamed,

teacher of gods and humans,

awakened,

blessed.<sup>99</sup>

(2) He is **free from illness and affliction**, possessing a good digestion that is neither too cool nor too warm but medium, and able to bear the strain of striving.<sup>100</sup>

<sup>96</sup> “The Dharma stream,” *dhmma,sota*. Obviously here, the Buddha is referring either to streamwinning or one on the way to become one. For details, see SD 3.2 (A 5.202) n & SD 3.14 (A 6.44) n.

<sup>97</sup> For details, see (2), esp (2.1) on the 4 kinds of faith.

<sup>98</sup> Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *iti pi so*, see CPD 2:278: <sup>4</sup>*iti: ... kitti-saddo abbhuggato: “~ pi so bhagavā: araham sammā-sambuddho...”* (“for the following reasons, too, he is a *bhagavā*: because he is *araham*...”), V 3:1,13 = D 1:49,27 = M 2:133,22 = S 1:219,31 = A 3:312,8, qu Vism 198,4 and MahvṬ 26,11 (VA 112,4 = DA 146,5 ≠ Vism 198,8: *so bhagavā ~ pi araham ~ pi sammā,sambuddho ...iminā ca iminā ca kāraṇenā ti vuttam hoti*). Translating *iti pi so* this way explains the double occurrence of *Bhagavā*. See **L S Cousins**, “Review of *Middle Length Discourses of the Buddha*,” in *Journal of Buddhist Ethics* 4, 1997:165. The Skt parallel to this opening reads: *Iti hi sa bhagavām tathāgato*, but *tathāgato* here is missing from the Pali version. See **Dhajagga S** (S 11.3), SD 15.5 (2).

<sup>99</sup> For details, see SD 15.7.

<sup>100</sup> *App’ābbādhō hoti app’ātāṅko sama,vepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhāna-k,khamāya*.

(3) He is **honest and sincere**,<sup>101</sup> and shows himself as he really is to teachers or to wise companions in the holy life.<sup>102</sup>

(4) He dwells **energetic** in abandoning unwholesome states, in promoting wholesome states, steadfast, resolute in his effort and not shirking from the task of cultivating wholesome states.<sup>103</sup>

(5) He is **wise**: he possesses wisdom regarding the arising and falling away (of things) that is noble and penetrative, and that leads to the complete destruction of suffering.<sup>104</sup>

**3** These, bhikshus, are the 5 limbs of striving.

— evaṃ —

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<sup>101</sup> *Asaḥho amāyāvī*, “not fraudulent, not deceitful” (A 3:65, 153; S 4:298, cf 299).

<sup>102</sup> *Asaḥho hoti amāyāvī yathā, bhūtarā attānaṃ āvikattā satthari vā viññūsu vā sa, brahma, cārīsu.*

<sup>103</sup> *Āraddha, viriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ vā daḥha, parakkamo anikkhitta, dhuro kusalesu dhammesu.*

<sup>104</sup> *Paññavā hoti, udaya-t, tha, gāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā, dukkha-k, khaya, gāminiyā.*