

5

(Duka) Upaṅṅāta Sutta

The (Twos) “Found Out For Oneself” Discourse | A 2.5/1:50 = A 2.1.1.5
Or, **Purisa Thāma Sutta** The Discourse on a Person’s Strength
Theme: Practices that do not bring torment
Translated and annotated by Piya Tan ©2017

5.1 KEY WORDS

5.1.1 Upaṅṅāta

5.1.1.1 In the **(Duka) Upaṅṅāta Sutta** (A 2.5), the Buddha declares that—testing his body and life to the brink of death [§2]—he has found out for himself two vital spiritual teachings: that we should never relent in truth of goodness and make every effort to discover and enjoy it [§1].

The rest of the Sutta is divided into 2 parts. In the first, the Buddha states that he has himself put in every effort humanly possible and, on that account, attained the supreme self-awakening [§2-3]. In the Sutta closing, the Buddha invites us to exert that same unrelenting effort for self-awakening. The Sutta, as a whole, is an affirmation of personal salvation for all without resorting to any external agency.

5.1.1.2 The first and foremost keyword of the **(Duka) Upaṅṅāta Sutta** (A 2.5) is *upaṅṅāta*, which is found in the title itself. The important and interesting word *upaṅṅāta* can take any gender.¹ Its Sanskrit cognate is *upajñāta*² and is resolved as *upa-* (a prefix expressing towards, nearness, close touch) + *VIÑĀ*, to know. It is the past participle of *upajānāti*, “to know (by oneself), find out, invent.” Hence, *upaṅṅāta* means “found out (for oneself), discovered; instituted, established (custom, principle).” Understandably, it is one of the most important of the early Buddhist terms, as it epitomizes the effort towards self-awakening.³

5.1.2 The Buddha’s self-awakening

5.1.2.1 *Upaṅṅāta* refers to the essence of Dharma-inspired practice, that is, self-effort in self-awakening. In an important way, this word refers to every significant step of the Bodhisattva’s quest, especially from the time he sees the 4 sights. Having seen what these sights point to, he realizes for himself that just as all those whom he loves are subject to decay, disease and death, he, too, is subject to decay, disease and death; hence, nothing in this world is worth clinging to.

¹ The 3 genders are masculine (m or masc), feminine (f or fem) and neuter (n); short form: “mfn.”

² Sometimes wrongly spelt (or “wrong reading” = wr) as *upaṅṅāta*: see foll.

³ *Yan nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito anubandheyyaṃ atthikehi ~am maggaṃ* (follow on the way established by the mendicants), V 1:40,7 = DhA I 91,23 (VA 975,3-8 two wrong epexegeses): Epexegesis = the addition of extra words to clarify meaning. *Yam vuddhehi ~am, ko taṃ ninditum arahati?*, J 5:368,4*; *sabbhi h’etaṃ ~am*, J 5:325,1*; *sabbhi h’etaṃ, bhikkhave, ~am yad idaṃ kataññutā kata,veditā*, A 1:61,25 (restore śloka by omitting *bhikkhave + kataññutā*); neg, *asabbhi ... akata,veditā* A 1:61,21; AA 2:121,6 (wrong: *~an ti vaṇṇitaṃ thomitaṃ pasattham*); *sabbhi dānaṃ ~am* (Be Ee Se wr *upaṅṅattam*), A 1:151,27* (= *paṭhamam thapitam dassitam vā*, Maṅṣāra,mañjūsā:-Be 2 1964:154,25); *datt’ ~am* (“invented, instituted by fools”) *ca vadanti dānaṃ*, J 4:338,13*~ 339,14* (Be Ce Ee Se *upaṅṅattam*; J 4:339,19’: *lālakehi paṅṅattam*). — *~ena* (Ee wr *upaṅṅāsena*) *pañcamam*, A 1:52,1* (*uddāna*, referring to A 1:50,7 *upaṅṅāsīm*). (CPD)

5.1.2.2 This self-realization is expressed as a powerful reflection on their profound moral significance in various discourses, such as **the Mada Sutta** (A 3.39). Firstly, the 3 kinds of intoxications (*mada*) are identified as follows:

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|---------------------------------|---------------------|
| (1) The intoxication of youth. | <i>yobbana,mada</i> |
| (2) The intoxication of health. | <i>ārogya,mada</i> |
| (3) The intoxication of life. | <i>jīvita,mada</i> |

Intoxicated with one or other of these three, we, untutored worldlings (the unawakened) misconduct ourselves through the body, through speech or through the mind. Only with full awakening is the Buddha able to overcome all these intoxications.⁴

5.1.2.3 Driven by the 3 kinds of intoxication [5.1.2.2], we go in quest to gratify them—these are the wrong kinds of quests. We go in quest of lasting youth, perfection of health and extension of life: these are all worldly quests. Such quests are not helpful in our personal development, which is essentially the quest for mental health and spiritual liberation.

Discourses such as **the Sakka Pañha Sutta** (D 21) and **the (Duka) Pariyesanā Sutta** (A 2.14.4) record how the Bodhisattva, being disillusioned with worldliness [5.1.2.2], realizes that there are 2 kinds of quests—the one not to be taken up (*asevitabbā pariyesanā*) and the one to be taken up (*sevitabbā pariyesanā*).⁵ **The Mahā,nidāna Sutta** (D 15), too, speaks of the same 2 kinds of quests, the one worthwhile and the one to be rejected.⁶

The quests that are to be avoided are the 3 kinds of seeking (*esanā*) mentioned in **the Paṭilīna Sutta** (A 4.38), that is, the seeking for sensual pleasures, seeking for existence, and the holy life as seeking (eg, as a career).⁷ Such quests fetter us to the world and its cycle of unsatisfactoriness. We can never be fully or really satisfied by any such quests; hence, we are caught up in them, without seeing any way out, except to give up such worldly quests. This is the kind of self-understanding that directs us to the path of awakening.

5.1.3 Social and personal significance

5.1.3.1 The Buddha, throughout his ministry, rejects religious authority and champions self-understanding and self-realization. Historically, the Buddha was in the vanguard of the protest and reform movement against the class-conscious brahmins, the masterminds of religious caste-based ideology. While the brahminical ideology was (and still is) that of tribal elitism—the elite being, of course, the brahmin class itself—is unequivocally and effectively opposed by the Buddha in his own time, as recorded in the early suttas.

Brahminical ideology tries to legitimize itself by claiming that the brahmins were given divine revelations (Skt *śruti*, “that which is heard”)—and that only they were privy to such revelation—and thus privileged to having memorized (*smṛti*) such claims and teachings.

5.1.3.2 The Buddha strongly rejects such claims as being baseless and exploitative—“**Do not go by tradition [aural revelation]”** (*mā anussavena*). Any teaching or religion based on tradition, reason or authority, should be rejected as being doubtful, thus:

⁴ **Mada S** (A 3.39), SD 42.13; **Sukhumāla S** (A 3.38), SD 1.11 (3.2); (**Paribbājaka**) **Māgandiya S** (M 75,10), SD 31.5; also at **Saṅgīti S** (D 33,1.10(55)).

⁵ D 21,2.5 (SD 70.7); A 2.14.4 (SD 1.11(8)).

⁶ D 15/2:58,31+61,23 (SD 5.17). Cf *pariyesanam paṭicca lābho*, “dependent on seeking there is gain” (D 15/2:61-14).

⁷ A 4.38,2/2:41 & SD 43.10 (1.2.2); also **Saṅgīti S** (D 33,1.10(22)).

- (1) by way of tradition: revelation, lineage, hearsay, or scriptural authority;
- (2) by way of reasoning: pure reason, inference, thinking, personal bias
- (3) by way of ability or charisma, respectability or authority.⁸

5.1.3.3 Rejecting all of brahminical “revelations” and traditions as being baseless, exploitative and unhelpful, the Buddha declares that truth and reality must be evidence-based and verifiable—the central teachings of such discourses as **the Kesa,puttiya Sutta** (A 3.65). In broad terms, evidence-based truth is what we all commonly experience through our physical senses (our understanding of the nature of our body and life), and verifiable reality is our mental experiences (our understanding of the mind and consciousness). Our daily experiences that can be universally verified (whether we are religious or not) is that we can and do know things that are unwholesome, blamable, censured by the wise, and when we undertake such actions, they will certainly bring about harm and suffering to us, to others and to the world or nature.⁹

Such unwholesome actions are those rooted in greed, hate or delusion. Whatever actions that are motivated by these **3 unwholesome roots** (*akusala,mūla*) are unwholesome, blamable, censured by the wise, and, when undertaken, will bring personal and general harm and suffering.

On the other hand, there are **the 3 wholesome roots** (*kusala,mūla*) of non-greed (charity), non-hate (lovingkindness) and non-delusion (wisdom), motivated by which our actions are wholesome, not blamable, praised by the wise, and when undertaken, they will bring about good and happiness.¹⁰

5.1.3.4 Our wholesome actions and habits are reinforced and their benefits assured when we further cultivate **the 4 divine abodes** (*brahma,vihāra*)—lovingkindness, compassion, gladness and equanimity.

- **Lovingkindness** (*mettā*) is the unconditional acceptance of ourself and of others to begin with.
- **Compassion** (*karuṇa*) is being kind to others in difficulties, even when they do not deserve it.
- **Gladness** (*muditā*) is a joyful appreciation in the success goodness and happiness of others.
- **Equanimity** (*upekkhā*) is a calm and circumspect acceptance of realities despite all our efforts.

Since these qualities are helpful in our efforts of working with others, when we properly cultivate them they function as **the qualities of a good leader**. Such a leader is one who accepts others unconditionally, is kind to them, is magnanimous, and equanimous, even in the face of difficulties and failure.

On a more general level, every member of the community or society should be taught and encouraged to cultivate unconditional acceptance of one another; to be compassionate to others, even when they are different from us; to joyfully appreciate the presence of others, especially when they seem to be better than us; and to be peacefully ready in any kind of circumstance or challenge to us individually or socially. Hence, these 4 divine abodes are **the qualities of a healthy society** or social emotions.

In broader spiritual terms, especially on a personal level, these 4 divine abodes should be regularly cultivated as love, ruth,¹¹ joy and peace. Besides equipping us to better interact and accept others, these 4 qualities reinforce and enhance our emotional and mental health. Hence, they are also known as **the 4 positive emotions**.

⁸ This is a summary of the 10 doubtful points (*kaṅkhāniya-ṭ,ṭhāna*) of **Kesa,puttiya S** (A 3.65) + SD 35.4a (3.2).

⁹ A 3.65,17-18 + SD 35.4a, esp on evidence and verification (4).

¹⁰ A 3.65,3-14 + SD 35.4a (3.5).

¹¹ On the usage of “ruth,” see SD 38.5 (2.3.2.1); SD 48.1 (5.2.1.3).

5.1.3.5 There are many things about life and the universe we will never completely know or understand. We can claim that we are getting a better understanding of things over time, but many more things remain unknown to us, and we even discover that what we have known are not really correct. In fact, there are many such things we do not need to know for our progress and happiness.

Even religion—especially religion—cannot provide all the answers to what science and education are carefully studying, discovering and wholesomely teaching. It is clear from the history of religions that they arise from cultural, political, and social conditions. This, as a rule, reflects the history and struggle of a group of people or individuals. No single religion has remained exactly the same as the way when they first arose.

Every religion, especially the world religions, have evolved over time, assimilating influences from other religions, adapting themselves to local conditions, often taking new stands or those very different from their earlier forms. All living religions grow and change—after all, they are called “living religions.”

5.1.3.6 However, it is possible to say that the teachings as preserved in **the early Buddhist texts**—even as we have them today—have undergone much less changes than the scriptures of other religions or even the later Buddhisms. This is because early Buddhism is not text-based: its scriptures—the Pali canon—is simply literature that records narratives of the Buddha, the early saints and their teachings that follow the style and pattern of a computer programme.

Such a programme must be run—to be practised—to be understood. The early Buddhist programme must be run by way of the taming and disciplining of our body and speech (the training in moral virtue), and through the calming and clearing of the mind (the training in mental concentration). Both these trainings prepare and help us to understand the suttas better. Our understanding of the suttas, in turn, reinforces and enhances our moral virtue and mental concentration to bring forth insight wisdom. Hence, sutta study and Dharma practice help one another, *pari passu*, clearing our wrong views and straightening our right view, and finally freeing our mind from all views, leading us to full awakening.

5.1.3.7 Since we are still unawakened, what can we truly and usefully know to live wholesomely happy lives? **The Kesa,puttiya Sutta** (A 3.65), in its concluding instructions, teach us the 4 self-assurances or spiritual solaces (*assāsa*). The Buddha encourages us to at least accept the teachings of **karma and rebirth** as basic but provisional truths—or working truths—to guide our social lives and attitudes.

The Buddha wagers, as it were, with us that it is better to be good than otherwise. **The Buddha’s wager** is like this. If karma and rebirth (the afterlife) are true—and we accept them as our life’s guides—then, we will have a good rebirth. If they are false, we will still be happy here and now.

Secondly, the Buddha encourages us to accept that good and bad are real (they exist). If we accept this and live by it, and they are real; then, we face no bad karmic fruit. If there is neither good or bad (they do not exist), then, we remain pure and unaffected anyway. Both ways, we win the wager. So why not accept karma and rebirth, and reject bad and cultivate good?¹²

¹² A 3.65,17-18 + SD 35.4a, esp on the 4 self-assurances (7.2).

The Buddha’s wager can be represented by this simple table:

(1) if karma and rebirth are true	we will have a good rebirth;
(2) if karma and rebirth are false	we will still be happy right here and now;
(3) if good and bad exist	we face no bad karmic result;
(4) if there is neither good nor bad	we remain pure and unaffected anyway.

Table 5.1 The 4 self-assurances

5.1.4 Individuation

5.1.4.1 In the **(Duka) Upaññāta Sutta** (A 2.5), the Buddha declares that we should discover the truth and see true reality “for ourself” (*upaññāta*). This may mean making some sacrifice, but we are only letting go of what holds us back from personal and spiritual growth. In the Buddha’s case, his sacrifice is really great: he is willing to leave his family, power and wealth all behind. The (Duka) Upaññāta Sutta records that he is even ready to give up his own life to gain awakening.

That is why we respectfully and admirably call it the “great renunciation.” It is difficult to emulate the Buddha, but he is a great example reminding us that self-awakening is not only possible but necessary. The Buddha is saying, “What I have done, you can do, too.” Actually, it is easier for us, since the most difficult trials have been faced and overcome by the Buddha himself.

The Buddha is like a trail-blazer who cuts out a clear path for us through the strange and dangerous jungle so that we can safely journey to our spiritual goal.¹³ This is the path out of the worldly crowd through the life-transforming path to the city of true individuals. It is the process of **spiritual individuation**, the process of personal development leading to spiritual liberation.

5.1.4.2 If we apply the (Duka) Upaññāta Sutta (A 2.5) teaching of **the 2 kinds of quests** to our contemporary situation, we can usefully speak of the quest of the crowd and the quest of the individual. Politics and religion (especially organized religion) are characterized by **the quest of the crowd**. Just as politics works best with the crowd empowering an individual as its leader or the few as the government, religion, too, works to condition and control the crowd to be docile to it—that is, to the religious leader or the religious elite—and to serve its needs and wants. In such systems, dissidents and mavericks are unlikely to have any freedom or even allowed to exist.

In a tribe, the individual is either unable or not fully able to develop any social or intellectual knowledge, much less spiritual growth. The one is expected to follow and lose itself in the many. The nail that sticks out must be hammered in for a smooth and cosmetic surface. The individual, it seems, must be absorbed into the tribe, and he must absorb the tribe into himself. Such a tribal member may discover some new learning or technique, but this must always be seen as the fruit, even reward, of the whole tribe rather than the effort or genius of an individual—whatever that is good is for the greater glory of the tribe, or perhaps of God as the tribe personified. This is the way of the tribe, the quest of the crowd.

In a spiritual system like early Buddhism—which teaches the process of spiritual individuation and awakening of the individual—the crowd and tribalism are seen as being un conducive to spiritual development and as the stage and source for suffering and cyclic life. In such a crowd or tribal system, its members

¹³ These journey and goal are beautifully epitomized in the parable of the ancient city: see **Nagara S** (S 12.65), SD 14.2.

must learn —not from a common or timeless truth—but from their predecessors and peers for social and intellectual development. This is **the quest of the individual**.

5.1.4.3 Humans may be a social species, but this is not our foremost quality. We are quick at learning from one another and for working together to effect the greatest benefits of the common good. What sets humans apart from other worldly species is our propensity for the individual genius of initiative and creativity, and the propensity for the love and expression of truth and beauty.

The human species allows individual evolution, spiritual growth; indeed, thrives on them. The human species, while still evolving, can and does direct man away from the species, from crowd control, and up the spiral path of individuation and spiritual transformation. This capacity for appreciating the individual in the crowd is unique to humans—it is called **humanity**—earmarked by love and compassion. On deeper and higher levels, when the individual understands himself as being no different from any other in the species, this selflessness evolves into **divinity**—earmarked by gladness and equanimity. These are the qualities of the true individual. [5.2.3.4]

5.1.4.4 The true individual is exemplified by the Buddha, the fully self-awakened, especially symbolised by his lone radiant figure meditating under the Bodhi tree. Without this individuating capacity, humans will always be merely an animal species, a subhuman crowd, a religious tribe in quest of power and plenty.

We may learn from giants amongst us, we may emulate them, even stand on their shoulders, but we have to make that stand ourself. More than a "stand," it is our vision that makes us rise above even the giants. We will be giants in our own time, and then others may stand on our shoulders. The Buddha, on the other hand, is a giant who teaches us to bare our own shoulder in readiness for the spiritual task of individuation.

The task of individuation is **the quest of the individual**—the search for the self. This is the understanding of our mind and personality, how not to be fettered by them, but rather working to free ourself from what our senses and mind limit and what our personality conjures up. When the mind is free to really see, it sees truth. When our personality is free from the self-fetters, it blossoms into true creativity—the creation of beauty and the joy of appreciating beauty. This is the spiritual life of truth and beauty.

It is in this spirit that we should understand what the Buddha means when he teaches **the group of 30 fortunate youths** (*bhadda,vaggiya sahāya*), when they are driven in search for a woman who has stolen their property. When they meet the Buddha and asks him if he has seen that woman passing his way, the Buddha, in turn, asks them if, rather than seeking a woman, it is better for them to seek the self (*attānaṃ gaveseyyātha*). Being wise despite their youth, they answer that self-quest is indeed the better quest. The Buddha teaches them, they listen, understand and become arhats—the worthy ones on account of their self-awakening and full liberation.¹⁴

5.2 SUTTA SIGNIFICANCE AND STRUCTURE

5.2.1 The true quest

5.2.1.1 The (Duka) Upaṇṇāta Sutta (A 2.5) is divided into two important parts: the Buddha's own strivings [§§1-3] and our self-effort [§§4-6]. In the first part, the Buddha first describes the Sutta theme, that is:

¹⁴ *Bhadda,vaggiya Sahāyaka Vatthu* (Mv 1.4,3 @ V 1:22) @ SD 48.3 (2).

- (1) his own “**non-contentment regarding wholesome states**” (*asantuṭṭhitā kusalesu dhammesu*) [§1], that is, not being satisfied with even the best teachings, methods or meditations; “not being satisfied with merely the dhyana, or merely the luminous sign, until I have given rise to the path of arhathood itself”¹⁵ [5.2.2] and
- (2) his “**unrelenting striving**” (*appaṭivānitā padhānasmim*) [§1], that is, putting in every effort to try out even the most painful self-mortifications and the most difficult meditations until he finally gains the supreme security from bondage (AA 2:94) [§2], that is, nirvana. [5.2.3]

5.2.1.2 Then—still in the first part of his teaching—the Buddha declares that “it was by diligence that I attained awakening ... this supreme security from bondage” [§3]. The key word here is, of course, **diligence** (*appamāda*). According to **the (Chakka) Appamāda Sutta** (A 6.53), diligence is the foremost of wholesome states.¹⁶ Of diligence, **the Dhammapada** says:

<i>Appamādo amata, padam</i>	Heedful diligence is the path to the death-free; ¹⁷	
<i>pamādo maccuno padam</i>	heedlessness is the path of death.	
<i>appamattā na mīyanti</i>	The heedfully diligent do not die;	
<i>ye pamattā yathā matā</i>	the heedless are as if already dead.	(Dh 21)

Diligence simply means “sustained effort, not giving up on good,” and keeping the right priorities, that is, putting the Dharma and the spiritual life first. This entails that we constantly keep the Dharma in mind, so that it protects us from the wrong path (wrong courses of karmic actions)—“The Dharma protects the Dharmafarer (the true practitioner)” (*dhammo have rakkhati dhamma, cāriṃ*, Tha 303).

5.2.1.3 In the second part—that is, the conclusion—of the Sutta, the Buddha exhorts that we ourselves should make the same resolution [§4] and the same striving [§6] as he has himself done [§§1-3]. Then, we, too, will win “that supreme goal of the spiritual life” (*tad anuttaram brahma, cariya, pariyoṣānam*), that is, the true purpose of the holy life [§5]. Hence, this is the goal we should train ourselves for. [§6]

5.2.2 “Non-contentment regarding wholesome states”

5.2.2.1 The first part of the (Duka) Upaṅṅāta Sutta theme is “**non-contentment regarding wholesome states**” (*asantuṭṭhitā kusalesu dhammesu*) [§1] refers to the Buddha’s own quest for awakening [§§1-3], which is highlighted by his not being satisfied with any kind of attainment, not even the best teachings and meditations of his times. This refers to the Buddha’s own struggle and quest for awakening as a renunciant.

After seeing the 4 sights, and leaving home in quest of self-awakening, the Bodhisattva goes to learn from the best meditation teachers of his time, Āḷāra Kālāma and Uddaka, son of Rāma,putta, the meditation master. After failing to awaken through these most advanced attainments, he resorts to the final struggle—that of self-mortification—which he endures to the point when “only skin, sinews and bones remain; let my body dry up, and flesh and blood, too” [§2].

¹⁵ *Ahaṃ jhāna, mattakena vā obhāsa, nimitta, mattakena vā asantuṭṭho hutvā arahatta, maggam eva uppādesim* (AA 2:94).

¹⁶ Defined at **(Chakka) Appamāda S** (A 6.53) @ SD 42.22 (2). For refs, see DEB: appamāda.

¹⁷ *Amata, pada*, as an epithet of nirvana, should be tr as “the death-free state,” but here the context is that of spiritual training. Cf Dh:N 66 n21 & K R Norman, “Mistaken ideas about nibbāna,” 1994A:217 f = *Collected Papers* 6, 1996:9-30.

On reaching the point of total physical exhaustion and death, he realizes that death brings no solution to the final problem—the end of the cycle of rebirth and redeath. He must be able to see beyond the dichotomy of life and death, of time and space: he must get out of this world and samsara to find the final solution—he has to attain nirvana.

5.2.2.2 The real quest, however, occurs in this world itself, in his own mind, as deep meditation: by way of a life of moral virtue, and a focused and ready mind. This is an inner quest or spiritual struggle—the search for the true self, the true nature of the mind, the true reality of all, which frees us from all bondage to the world and suffering. He finally achieves his goal in attaining the security from all bondage (*yoga-k,khema*), that is, nirvana.

While the Buddha strives and struggles with his quest, he is called the Bodhisattva. This term means “a being bound for awakening,” since he will not rest until he has fully found his final goal. And he does so, as recorded in some detail in **the Ariya Pariyesanā Sutta** (M 26), which is also the earliest records we have of this great striving.¹⁸

The Sutta’s key sections are as follows:

- §§1-4 Location and occasion for the Sutta.
- §§5-14 The two kinds of quests (*pariyesanā*)—the ignoble (a worldly quest) [§§5-12] and the noble (which leads to awakening) [§13-14].
- §§15-16 The two teachers: Āḷāra Kālāma [§15] and Uddaka Rāma,putta [§16].
- §17 The ascetic striving (self-mortification) at Uruvelā (only briefly mentioned).
- §§18-19 The great awakening; the Dharma’s depth; the hesitation verses.
- §§20-24 Brahma’s supplication and the Buddha’s decision to teach.
- §§25-30 The journey to Uruvelā; Upaka; the 5 monks. The first discourse [§§29.30].
- §§31-44 **The Pāsa,rāsi Sutta**, an alternate (shorter) account, but probably older, of the Buddha’s progress from the world to awakening itself. It first lists the 5 cords of sense-pleasures (*kāma,-gūṇa*), that is, the physical body, which needs to be transcended, as it were, before we can attain to the 4 dhyanas (§§34-37) and the formless attainments (§38), and finally, the cessation of perception and feeling, here equated with the attainment of nirvana (§42).¹⁹

5.2.2.3 The Mahā Saccaka Sutta (M 36) gives a detailed and graphic account of the Bodhisattva’s struggle with self-mortification, climaxing in his realization that his weakened body is unable to support his mind in his spiritual quest. Even when the 5 monks leave him in disappointment for his taking some food to gain bodily strength to walk the middle way (§§31-33), the Bodhisattva perseveres on alone to gain buddhahood (§§34-44).²⁰

5.2.3 Personal resolution [§§4-5]

5.2.3.1 The Buddha first describes how he himself has engaged in “non-contentment regarding the wholesome states” and “unrelenting striving” [§1] [5.2.1]. For our personal effort, “**non-contentment regarding the wholesome states**” (*asantuṭṭhitā kusalessu dhammesu*) means that we should never rest on our Dharma laurels. Whatever wholesome state that we have attained, even with streamwinning, is ideally only the basis for the next attainment, that is, once-return, and so on, until we have attained arhathood.

¹⁸ M 26 (SD 1.11).

¹⁹ M 26 @ SD 1.11 (7).

²⁰ M 36 (SD 49.4). For a list of suttas related to the Buddha’s early life or quest, see SD 49.4 (7).

5.2.3.2 The idea of “non-contentment regarding the wholesome states” is famously expressed by the Buddha in the suttas in two well-known ways. The first is signified by the phrase “progressively higher distinction” (*uḷāraṃ pubbenāparaṃ visesaṃ*) [5.2.3.3] and the second by “something more to be done” (*uttariṃ karaṇīyaṃ*) [5.2.3.4]. These declarations of “non-contentment regarding wholesome states” are inspired by a sense of spiritual urgency (*sarṇvega*).

Spiritual urgency is a surge of spiritual force in our heart when we see the true reality of impermanence in action. This sudden clear vision is a vital reminder that we must put in every effort into our spiritual cultivation. We do not always have the best, or even the right, conditions for spiritual cultivation.

Even when we do, we may be distracted or interrupted from it at any point, such as the ripening of past karma or the effects of present conditions on our practice. Or, we may simply give up striving because we think that it is too difficult or impossible because we lack a full understanding of the spiritual process, or as a result of wrong view or bad friendship. Or, we may just die, burdened with false views. Spiritual urgency, then, prompts us to strike while the iron is hot.

5.2.3.3 The first way in which the urgency of the “non-contentment regarding wholesome states” is expressed is by the phrase “**progressively higher distinction**” (*uḷāraṃ pubbenāparaṃ visesaṃ*). In the suttas, we see this phrase used in reference to the attainment of (1) a dhyana (*jhāna*)²¹ or (2) any of the 4 stages of sainthood (that is, streamwinning, once-returning, non-returning and arhathood).²² Sometimes, both the senses apply to the same context or passages.

5.2.3.4 Even when the phrases are not used, the narrative or context clearly shows spiritual progress and transformation. **The Dhamma, cetiya Sutta** (M 89) mentions the case of two brothers, Isi, datta and Purāṇa, chamberlains of king Pasenadi, who are faithful devotees of the Buddha.²³ **The Thapati Sutta** (S 55.6) records the Buddha as giving teachings on streamwinning to these two chamberlains. The Sutta’s closing implies that they have become streamwinners.²⁴ **The (Chakka) Miga, sālā Sutta** (A 6.44) adds that, after death, they progress to become once-returners in Tusita heaven.²⁵

5.2.3.5 The Bhikkhuṇī Vāsaka Sutta (S 47.3) records the nuns as telling the elder Ānanda that “some nuns, dwelling with their minds well established in the 4 focuses of mindfulness, perceive [discern] **progressively higher distinctions**” [5.2.3.3]. Ānanda concurs. He reports this to the Buddha, who, in turn, affirms the statement. Since the nuns are referring to focuses of mindfulness, we can safely surmise that the context here is that of dhyana meditation. However, clearly, even dhyana meditation is not done for its own sake. When Ānanda reports this conversation to the Buddha, he, too, concurs:

“So it is, Ānanda! So it is, Ānanda! This is to be expected, Ānanda, that a monk or a nun [that is, a meditator], who dwells with the mind well established in the 4 focuses of mindfulness, will perceive [discern] progressively higher distinction.”²⁶

5.2.3.6 In the Ānāpāna, sati Sutta (M 118), we see the attainment of “progressively higher distinction” (*uḷāraṃ pubbenāparaṃ visesaṃ*), that is, the 4 stages of sainthood. The Buddha begins by declaring that breath meditation brings to perfection the 4 focuses of mindfulness. Essentially, this

²¹ See **Dhyana**, SD 8.4.

²² On the 4 kinds of saints (*ariya*), see SD 10.16 (11-14).

²³ **Dhamma, cetiya S** (M 89,12+18), SD 64.10.

²⁴ **Thapati S** (S 55.6,25), SD 42.7.

²⁵ **Miga, sālā S** (A 6.44/3:348), SD 3.2(6).

²⁶ **Bhikkhuṇī Vāsaka S** (S 47.10,6), SD 24.2.

means that we begin by directing our full attention to the nature of the body—such as watching the breath. This helps to calm and clear our mind.

Then, we observe the kinds of feelings that arises: we see them all as being impermanent. As we progress, we begin to notice how our mind works behind all these experiences: the mind, too, changes; it is impermanent. Finally, we begin to see such truths more clearly in our mind, and we feel profound peace and happiness.

For this reason, the Buddha closes the Sutta by singling out the breath meditation for special mention.²⁷

5.2.3.7 The (Majjhima) Mahāli Sutta (D 6) records the Licchavī Mahāli questions the Buddha about the supernatural ability to have heavenly visions. The Buddha explains how this is possible, but declares that this is not the real purpose of the spiritual life. Its true purpose is that of attaining spiritual liberation. The Buddha then mentions the attaining of noble sainthood, that is, streamwinning, once-returning and non-returning.

Then, the Buddha explains to Mahāli that even becoming a non-returner is not the end of the path. There is “this other state higher and sublimer than these, for the sake of which monks lead the holy life under me.”²⁸ This state, declares the Buddha, is the attaining of arhathood, awakening just like the Buddha himself. Once arhathood is attained, the saint wins nirvana and full liberation, “He knows that **“there is nothing further here”** (*nāparam itthattāyāti pajānāti*).²⁹

This last statement is of key importance in the understanding and efficacy of the historical Buddha’s teaching. Arhathood or self-awakening is the final goal of early Buddhism. There is no further vows or enlightenment, or postponing of enlightenment as a “Bodhisattva,” as claimed in later forms of Buddhism, which are clearly wrong views, at least as far as this teaching of the purpose of the spiritual life is concerned. This is a wrong view that basically undermines the historical Buddha’s teaching, and should be unapologetically avoided.³⁰

5.2.3.8 Other suttas that tell us of practitioners not resting until arhathood is attained, that “there is here something more to be done” (*atthi c’ev’ettha uttarim karaṇīyam*), include **the (Ānanda) Subha Sutta** (D 10) and **the Assa,pura Sutta** (M 39). Both these Suttas mention that the spiritual training only ends with the attaining of arhathood.

The (Ānanda) Subha Sutta (D 10) describes the 3 trainings leading up to arhathood.³¹ **The Assa,pura Sutta** (M 39), too, deals with spiritual training, but begins with moral shame and moral fear leading up to arhathood.³²

5.2.3.9 Sometimes, only a short phrase is used to denote spiritual progress, such as the “high distinction” (*ulāram visesam*). Only in **the Lohicca Sutta** (D 12), this phrase refers to any of the 4 stages of sainthood, that is, streamwinning, once-returning, non-returning and arhathood. The Buddhist training is laid out and practised for the sole purpose of attaining these stages of sainthood, especially the last, arhathood.³³

²⁷ **Ānāpāna,sati S** (M 118,2+6), SD 7.13.

²⁸ *Ayam pi kho mahāli dhammo uttaritaro ca paṇītatara ca, yassa sacchikiriya,hetu bhikkhū mayi brahma,cariyaṃ caranti.*

²⁹ **Mahāli S** (D 6,13/1:156), SD 53.4.

³⁰ **Mahāli S** (D 6,13/1:156), SD 53.4; **Kevaḍḍha S** (D 11,65), SD 1.7.

³¹ **(Ānanda) Subha S** (D 10,1.31-2.38), SD 40a.13.

³² **Assa,pura S** (M 39,3.5-21.6), SD 10.13.

³³ **(Sāla,vatika) Lohicca S** (D 12,13.2+15.2+55.2+57.2+59.2+61.2+64.2+66.5+68.5+69.4+71.3+73.3+75.3+77.3), SD 34.8 (1.2.4).

Another short phrase that denotes the spiritual progress is that of “higher [further] excellence” (*upari,visesa*). This phrase is used in the account of Sāriputta’s meeting with elder Assajī, one of the first 5 monks and an arhat. Assaji teaches him this quatrain:

<p><i>Ye dhammā hetu-p,pabhavā tesaṃ hetuṃ tathāgato āha tesañ ca yo nirodho evaṃ,vādī mahā,samaṇo</i></p>	<p>Whatever states that arise from causes, their causes the Tathagata [thus-come] has told, and their ending, too— thus spoke the great recluse. (Mv 1.13.5+10)³⁴</p>
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On hearing the first two lines, Sāriputta attains streamwinning, but no more. Realizing that he has not attained any “**higher [further] excellence**” (*upari,visesa*)—that he is still not fully liberated—he decides to meet the Buddha himself (DhA 1:94).³⁵ His attainment of arhathood is recorded in **the Dīgha,nakha Sutta** (M 74).³⁶

There are also occasions when the Buddha does not use any of the above phrases to signify spiritual progress. **The (Gaha,pati) Potaliya Sutta** (M 54), for example, records the Buddha as elaborating on the spiritual training as comprising more than merely the overcoming of negative emotions (such as lust and anger): “But, in the noble one’s discipline, **this is not at all the cutting off of all business in the all in every way,**” says the Buddha. This is the Sutta’s key statement—that progress still needs to be made—which is elaborated as the full spiritual training in the rest of the Sutta.³⁷

5.2.4 The 3 fetters and personal effort [§6]

5.2.4.1 By “**personal effort**” here is meant the “**unrelenting striving**” (*appaṭivānitā padhānasmim*) [§1], which the Buddha speaks of in the (Duka) Upaññāta Sutta (A 2.5). This personal effort should be applied to freeing oneself from suffering. We are caught up in suffering because of ignorance (which blinds us from true reality) and craving (which goads us on to seek gratification for sensual and mental pleasures). We are fettered by ignorance and craving.

The Buddha analysed the twin roots of suffering—ignorance and craving—into **the 10 mental fetters** (*dasa saṃyojana*)³⁸ that hold us back in the world of karma, rebirth and suffering. When all the fetters are broken, we become arhats, full self-awakened ones. When the first 5 fetters are broken, we become non-returners, with only one more birth before we become arhats. When we break the first 3 fetters and weaken the 3 unwholesome roots (greed, hate and delusion), we are once-returners, with one more life to go to eliminate the fettering effects of our karma.

However, it is easiest to begin by breaking just **the first 3 fetters**,³⁹ which makes us streamwinners, those who are taking the first steps on the path of awakening.⁴⁰ Our personal effort in spiritual progress,

³⁴ Mv 1.13.5+10 @ V 1:40,28*+41,35* (VA 5:975) = Ap 1.146/1:25 (ApA 231) = Peṭk 10 = ThaA 3:95. See also SD 49.20 (1.2.2.2).

³⁵ Or further refs on “something more to be done” in terms spiritual progress, see SD 39.8 (1.1.1.8); SD 42.8 (1.2).

³⁶ **Dīgha,nakha S** (M 74,14), SD 16.1. As for Dīgha,nakha (Sāriputta’s nephew), he becomes a streamwinner (M 74,15).

³⁷ *Na tv-eva tāva ariyassa vinaye sabbena sabbam sabbathā sabbam vohāra,samucchedo hotīti* (M 54,14) + SD 43.8 (2.2).

³⁸ The 10 fetters (*dasa saṃyojana*) are: (1) self-identify view (*sakkāya,ditthi*); (2) spiritual doubt (*vicikicchā*); (3) attachment to rituals and vows (*sīla-b,bata.parāmāsa*); (4) sensual lust (*kāma,rāga*); (5) aversion (*paṭigha*); (6) lust for form existence (*rūpa,rāga*); (7) lust for formless existence (*arūpa,rāga*); (8) conceit (*māna*); (9) restlessness (*uddhacca*); and (10) ignorance. See SD 52.6 (6.1.1); also **Kīṭa,giri S** (M 70), SD 11.1 (5.1.4); (**Sekha**) **Uddesa S** (A 4.85), SD 3.3 (2).

³⁹ See SD 10.16 (1.6.6) & SD 51.6 (6.1.1).

in other words, should be directed to breaking the fetters of self-identity view, doubt and attachment to ritual and vows. These fetters can be properly broken when we unrelentingly strive in **the 3 trainings** in moral virtue [5.2.4.2-4], mental concentration [5.2.4.5-6] and wisdom [5.2.4.7].

5.2.4.2 THE 1ST FETTER we must break is **attachment to rituals and vows** (*sīla-b,bata,parāmāsa*). In an important way, this is the purpose of the 1st training, that of moral virtue (*sīla,sikkhā*). Technically, moral virtue entails the restraint and refinement of our bodily actions and speech in keeping with at least the 5 precepts, that is, abstaining from killing, from taking the not-given, from sexual misconduct, from lying, and from intoxication and addiction.⁴¹

We see the same word *sīla* in “moral virtue” or “precept,” and “rituals.” Let us, for our present purposes, take *sīla* as a synecdoche (a shorthand) for *sīla-b,bata* (from *sīla*, “routine, habitual conduct,” + *vata*, “vow, practice”). In a sense, *sīla* is the mind or attitude behind the actions, while *vata* is the actions themselves.

5.2.4.3 How does **training moral virtue** (*sīla,sikkhā*)⁴² work to break the fetter of attachment to rituals and vows? This happens in at least two important ways.

The first way of breaking the fetter of attachment to rituals and vows is to understand every one of the 5 precepts, and the nature of karma. Precepts are not “commandments,” but “training-rules” (*sikkhā,pada*). In other words, these are 5 common negative actions we tend to commit. It is only a problem when we deliberately or knowingly break a precept. When that happens, we should, at a proper time (say, at the end of a meditation or during our daily or periodic solitude) reflect on the conditions that induced us to break the precept, and work at it. The precepts, then, are the “quality control” of our life.⁴³

5.2.4.4 Secondly, we should understand that “ritual” (*vata*) are repetitive actions done with the purpose of attaining some kind of personal or related benefit, and vows. They are usually “prayers,” in the sense that we turn to something *outside* of us for answers or solution to problems. In **the (Pañcaka) Iṭṭha Sutta** (A 5.43), the Buddha declares: “For a noble disciple who wishes to have long life, ... beauty, ... happiness, fame ..., heavenly birth ... ,” it is not proper that he should *pray* for them, or delight in doing so. He should rather follow a way of life that is conducive to that desire. Doing so, he would properly fulfil that desire.⁴⁴

On the other hand, almost all our problems begin with how we think or feel—they begin inside us. Hence, it is not helpful to look for answers by turning to some external agencies, like priests, fortune-tellers, charms, spirits, demons, or even God. Instead of being superstitious, we should work to understand how we feel and think, and work at our problems. When all our efforts seem to fail, then, we should ask: What shall I do now?⁴⁵

5.2.4.5 **The cultivation of lovingkindness** (*mettā,bhāvanā*) is very helpful in reinforcing our practice of moral virtue as a tool in the breaking of the fetter of attachment to rituals and vows. This means we unconditionally accept ourselves just as we are, even forgiving ourselves for past lapses; and we extend open

⁴⁰ See **(Anicca) Cakkhu S** (S 25.1), SD 16.7.

⁴¹ For more details, see SD **Veḷu,dvāreyya S** (S 55.7) SD 1.5 (2); **Silānussati**, SD 15.11 (2.2); SD 21.6 (1.2); SD 37.8 (2.2).

⁴² For details on the training in moral virtue (*sīla,sikkhā*), see SD 10.16 (1.6.2).

⁴³ See **Emotional independence**, SD 40a.8 (3); also Reflection, “**We are not born human**,” [R216](#) 2011.

⁴⁴ **(Pañca) Iṭṭha S** (A 5.43), SD 47.2.

⁴⁵ **Alabbhaniya Ṭhāna S** (A 5.48,72), SD 42.1.

acceptance to others, too, in the same way. We wish ourself “well and happy,” and we wish others the same, too, and so on. When we are happy, we are unlikely to break the precepts or do bad. Being happy—giving or holding an “inner smile”⁴⁶ helps, too, especially in our meditation.⁴⁷

5.2.4.6 THE 2ND FETTER we must break is **spiritual doubt** (*vicikicchā*). Doubt means lack of learning and understanding which prevents us from benefitting from our own wholesome efforts. The solution is clearly that we should start learning and understanding when things go wrong. There is no one and no single thing to “blame.”

When something wrong happens, this always occurs from a number of conditions, causes and effects. After looking for these troubling conditions, we examine how or why they arose, and deal with them accordingly. If the problem is work-related, we need to learn what needs to be done. If it is a personal problem, we have to examine whether we are troubled by any negative emotion, or where we went wrong, and what needs to be done.

Studying the suttas and asking proper questions helps in self-understanding and self-esteem. Often doubts arise regarding our actions: Why we did or did not do something? What went wrong? How could we have done it differently? How do we do it rightly? And so on. Above all, we need to learn to focus and calm our mind,⁴⁸ and clear our heart. This is best done with some simple meditation.⁴⁹ This is the training in **mental concentration** (*samādhi*).⁵⁰

5.2.4.7 THE 3RD FETTER we must break is **the self-identity view** (*sakkāya,diṭṭhi*). In the suttas, it is actually listed as the 1st of the 3 fetters because it is the trickiest of them. In simple terms, it is the wrong view of identifying with our own body or mind, or both. Instead of viewing our body as some kind of permanent entity, we should understand that it is always in a state of impermanence, change, becoming other. Our thoughts and feelings, too, are impermanent, changing, becoming something else over time.

When we understand and accept the law of universal change, we are less likely to want to hold on to some fixed ideas of our body or mind by way of pleasure or pain. We understand that pain affects the body and the mind in different ways. Since the body is physical, it naturally and inevitably feels pain. When we are attached to things, our mind, too, naturally and inevitably feels pain.

However, our mind is different: it is not physical, and *attachment* can be corrected. We can learn to let go of negative traits and states, and cultivate good ones. We can train and free our mind from negative conditions, cultivate wholesome thinking and feeling habits. We learn to think clearly and feel more happily. Breath meditation helps us to think more clearly; cultivation of lovingkindness helps us to feel more positively. In simple terms, this is how we cultivate **wisdom** (*paññā*).⁵¹

5.2.4.8 Although we have analysed **the 3 trainings**⁵² sequentially as the trainings in moral virtue [5.2.4.2-5.2.4.5], in mental concentration [5.2.4.6] and in wisdom [5.2.4.7], in practical reality, they occur in a more or less simultaneous way, and help one another. For example, moral virtue cultivates discipline of body and speech, which helps mental concentration, which, in turn, improves moral virtue

⁴⁶ See Reflection, **The Buddha smile**, [R132](#) 2013.

⁴⁷ On the cultivation of lovingkindness (*mettā,bhāvanā*), see **Karaṇiya Metta S** (Khp 9 = Sn 1.8) & SD 38.3 (6).

⁴⁸ See eg Reflection, R75, R163

⁴⁹ See Reflections: **Questions that answer**, [R59](#) 2008; How self-healing works, [R87](#) 2009; **Living Buddhism**, [R119](#) 2010.

⁵⁰ For details on the training in mental concentration (*samādhi,sikkhā*), see SD 10.16 (1.6.4).

⁵¹ For details on the training in wisdom (*paññā,sikkhā*), see SD 10.16 (1.6.5).

⁵² For details on the 3 trainings (*sikkha-t,taya*), see **Ti,sikkhā S** (A 3.88), SD 24.10c; **Sīla samādhi paññā**, SD 21.6

and helps cultivate wisdom. Wisdom training helps us understand the other two trainings better, hence, improving both of them.

Hence, the 3 trainings work together to weaken the 3 fetters, and ultimately break them, so that we no more identify with our body or mind, we correct or clear away doubts, and we are free from rituals and vows. When the 3 fetters are all broken, spiritually, we are liberated as streamwinners (*sotāpanna*),⁵³ and psychologically, we enjoy emotional independence: we become **true individuals**.⁵⁴

— — —

The (Twos) “Found Out For Myself” Discourse

A 2.5

The 2 kinds of right effort

1 “Bhikshus, I have found out for myself two things.⁵⁵

- (1) Non-contentment regarding wholesome states, and
(2) unrelenting⁵⁶ striving.

*asantuṭṭhitā kusalesu dhammesu
appaṭivānitā padhānasmim̃*

2 Indeed, bhikshus, I strove unrelentingly, resolving:⁵⁷

‘Willingly, I will let only skin, sinews and bones remain; let my body dry up, and flesh and blood, too; but there will be no end in my effort until I have won what can be won by personal strength, personal effort, personal striving!’⁵⁸

3 Bhikshus, it was by diligence that I attained awakening; it was by diligence that I attained this supreme security from bondage.⁵⁹

⁵³ On streamwinning (*sotāpatti*), see SD 10.16 (11).

⁵⁴ See **Emotional independence**, see SD 10.16 (1.7.4).

⁵⁵ The foll two lines: *Yā ca asantuṭṭhitā kusalesu dhammesu, yā ca appaṭivānitā padhānasmim̃*.

⁵⁶ **Appaṭivānitā** (f abstr from *appaṭivāni* or *-nī*; ~ *padhānasmim̃*, D 3:214,6 (Comy = *anivattanatā*, “not turning back,” esp to the world) = A 1:50,8 (Comy = *appatikkamanā anosakkanā*, “not falling back, not faltering”) = 95,6 = Dhs 1367/8,10 (DhsA 54,24, 407,30).

⁵⁷ *Appaṭivānī sudāhaṃ bhikkhave padahāmi*.

⁵⁸ *Kāmaṃ taco ca nahāru* [Ce Ee Ke Se so; Be *nhāru*] *ca aṭṭhī ca avasissatu, sarīre upasussatu maṃsa,lohitaṃ, yan taṃ purisa-t,thāmena purisa,viriyena purisa,parakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatīti*. Comy: By this the Buddha shows that the ideal disciple practises by putting forth effort, resolving, “I shall not rise again until I have attained arhathood!” (MA 2:194 f). This is stock, see **Kiṭṭā, giri S** (M 70,27/1:481), SD 11.1; **Dasa, bala S 2** (S 12.22,6/2:28), SD 112.1; **Ghaṭa S** (S 21.3,10/2:275), SD 112.2; **Upaṇṇāta S** (A 2.5×3/1:50), SD 51.5; **Assājāniya S** (A 8.13,8/4:190), SD 112.3; Nm 1:66, 2:476; Nc:Be 297. See (**Sutta Nipāta**) **Padhāna S** (Sn 3.2) @ SD 50.11 (3.2.4.2).

⁵⁹ *Tassa mayhaṃ bhikkhave appamādādhigatā sambodhi appamādādhigato anuttaro yoga-k,khemo*.

Resolution of effort

4 If you, too, bhikshus, would strive unrelentingly, resolving:

‘Willingly, I will let only skin, sinews and bones remain; let my body dry up, and flesh and blood, too; but there will be no end in my effort until I have won what can be won by personal strength, personal effort, personal striving!’—

5 you, too, bhikshus, will,
in no long time at all, right here and now, having realized it for yourself through direct knowledge,⁶⁰
attain and dwell in that supreme goal of the holy life,⁶¹
for the sake of which sons of family⁶² rightly go forth from the household life into homelessness.⁶³

Personal effort

6 Therefore, bhikshus, train yourselves thus:

‘Willingly, I will let only skin, sinews and bones remain; let my body dry up, and flesh and blood, too; but there will be no end in my effort until I have won what can be won by personal strength, personal effort, personal striving!’

Thus, bhikshus, you should train yourselves.”

— evaṃ —

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⁶⁰ *Na cirass’eva ... diṭṭh’eva dhamme sayarṃ abhiññā sacchikatvā upasampajja.*

⁶¹ *Tad anuttaraṃ brahma, cariya, pariyosānaṃ ... vihāsi.*

⁶² *Kula, puttā* are of 2 kinds: those who are born so (*jāti kula, putta*), and those who are so by conduct (*ācāra kula, -putta*). Either the second (which is all inclusive) is meant (DA 2:363), or both is meant (MA 1:180).

⁶³ *Tumhe’pi bhikkhave na cirass’eva, yass’atthāya kula, puttā samma-d-eva agārasmā anagāriyaṃ pabbajanti, tad anuttaraṃ brahma, cariya, pariyosānaṃ diṭṭh’eva dhamme sayarṃ abhiññā sacchikatvā upasampajja viharissatha.* This whole para is the right going-forth pericope (future): see **Cūḷa Hatthi, padôpama S** (M 27,7.7), SD 40.5.