



The Wellbeing Cascade

Natural Passage Through Pāmojja

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A Study Guide for Instilling
Wellbeing ... Concentration ... and Liberation
from the Pāli Canon

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Sabbadānaṃ Dhammadānaṃ jināti.
The gift of dhamma excels all gifts.

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Abbreviations

AN	<i>Aṅguttara Nikāya</i>
DN	<i>Dīgha Nikāya</i>
Dhp	<i>Dhammapada</i>
Mil	<i>Milindapañhā</i>
MN	<i>Majjhima Nikāya</i>
Mv	<i>Vinaya Mahāvagga</i>
Nidd I	<i>Mahāniddeśa</i>
Paṭi	<i>Paṭisambhidāmagga</i>
SN	<i>Saṃyutta Nikāya</i>
Ud	<i>Udāna</i>

Introduction

The Wellbeing Cascade:

The Happy Mind is Easily Concentrated

Many sincere convert Buddhists conceive of their formal sitting meditation as the whole of the practice. Over time, however, without other meditative supports, such a strategy can become grim and unsustainable. With characteristic humor and practicality, Luang Por Pasanno points to another way:

We often think, “Boy, when I get my concentration together, then I’m going to be happy!” [laughs] ... But the reality is the other way around: it’s once you get your happiness together that the heart can be at ease. So what are those conditions that lead to wellbeing and happiness? The Buddha points to these in a sequence of shades of happiness culminating in *samādhī* and liberation.

This study guide is a complete survey of every instance in the Pāli Canon of precisely this “sequence of shades of happiness.” Found in all five main Discourse Collec-

tions¹ in over fifty² iterations with different starting points and lengths, each instance features the following shared core³:

For one practicing [various wholesome habits], a sense of wellbeing arises (*pāmojjaṃ jāyati*). Having a sense of wellbeing, joy (*pīti*) arises. Having a joyful mind, one's body relaxes (*kāyo passambhati*). One having a relaxed body experiences happiness (*sukha*). For one who is happy, the heart becomes concentrated (*cittaṃ samādhīyati*).

In the *Upanisa Sutta*⁴ (§1.0.1),⁵ the Buddha describes this series as being akin to rainwater “flowing down along a mountain slope, filling up the creeks ... pools ... streams ... rivers [and] when those are full, the great ocean.” Inspired by this picturesque simile and based on its early pool of *pāmojja*, or “wellbeing,” we call this progression of positivity “the wellbeing cascade.”⁶

Dhammic Hydrology: Natural and To Be Developed

Building on this scenic imagery and providing a further nuance to our understanding of this consoling causality is the *Cetanākaraṇīya Sutta* (§3.3). In this discourse, the Buddha describes how, once the sequence has been set in motion through various wholesome habits, “no intention

need be made” for each mind state in the series to develop into its ensuing and more nuanced form of mental ease. Rather, it is “natural” (*dhammatā*) that each psychological pool will flow into its subsequent reservoir. “Indeed,” the discourse concludes, “phenomena flow on from one another, and fill up from one another in going from this shore to the shore beyond.”⁷

This largely impersonal and passive⁸ framing led early commentators⁹ to equate the wellbeing cascade with dependent origination, and to label it “transcendent dependent arising” (*lokuttara-paṭiccasamuppāda*). Such a reading emphasizes the progression’s *descriptive* rather than its *prescriptive* nature, suggesting simply: this is just how happiness matures along the path.

Although this descriptive aspect of the cascade is certainly a part of the picture, the Buddha was clear that *there is a path that can and is to be developed*.¹⁰ This is true both along the mountain’s slope and at its peak.

Even though the flow of the heart’s waters from the creaks of joy to the streams of happiness might be “natural,” that doesn’t mean that each of these nourishing mind states further “downstream” can’t be encouraged. As the *Ānāpānassati Sutta* (MN 118) notes, one can train oneself thus: “I will breath in ... [and] out sensitive to joy ... [and]

happiness.”¹¹ Thus, it seems, the clouds of intention aren’t restricted to raining down merely upon the mountain’s summit but can contribute to pools further along.

As for the mountain’s peak, while gravity will naturally ensure that sufficient rain, once flowing, will empty into the sea, those initial rains need to be seeded. That is, attention needs to be repeatedly given to nurturing the various wholesome habits that catalyze our heart’s flourishing. Through nurturing these habits, wellbeing becomes a virtue-based skill leading to increasingly subtle levels of inner contentment.

Organization:

Five Talents – Five Riches

This book is organized around the variety of just these wholesome habits that first instill wellbeing. Though a number of frameworks could have been selected for classifying and arranging these diverse starting points,¹² this anthology presents them under the headings of what are elsewhere (AN 5.46, 5.64) called the five “talents” or “riches”¹³: 1) faith (*saddhā*), 2) generosity (*cāga*), 3) virtue (*sīla*), 4) learning (*suta*), and 5) wisdom (*paññā*). Each of these five virtues is given its own chapter, and all instances in the Pāli Canon of the wellbeing cascade are funneled into one or another of them.

The story and practice of these five talents/riches can be understood both sequentially and concurrently. In their sequential aspect, these skillful habits build upon one another: someone who has faith in noble people or institutions is apt to want to give in line with their inspiration; giving and drawing close, it is common to want to emulate the moral virtues of those one supports; with refinement of virtue, one learns more about the mechanisms of causality; and with such learning, one grows in discernment. Such discernment can then inform and educate one's faith ... and the positive feedback loop continues. This looping maturation of virtue holds not just for these talents/riches but also for the wellbeing cascade. And it is for this reason that the wellbeing cascade has been called the "spiral path" by modern commentators.¹⁴

But a practitioner needn't somehow "perfect" the talent of faith before beginning to cultivate generosity, virtue, and so on. Indeed, each of these five skills supports all the others, and investment in one immediately enriches all. Even if I don't yet feel firm in my Buddhist faith, I can still practice giving and meditation and, if done wisely, these will impact my future confidence in the Dhamma.

Notes on Style:

Headings, Repetition, Emphasis, & Elaboration

In pulling together and organizing all instances of the well-being cascade into one easy-to-reference collection, this study guide aspires to provide not merely an arcane list but a living and lifelong reference work that can inform and guide an increasingly happy spiritual life. To that end, this book utilizes a number of stylistic features that approximate classical scriptural study – time-tested formatting and presentation devices that facilitate memorization and cognitive encoding. These include: headings and tables of contents (*mātikā*); repetition (*sajjhāya*¹⁵); emphasis (*vibhāvanā*); and elaboration (*vitthāra*).

To facilitate categorization, each chapter features a table of contents on its first page. These tables list each instance of the wellbeing cascade that fits within the purview of that chapter’s study and each of these instances, through the course of the chapter, is given its own heading in the form:

§ #.# ____ Instills Wellbeing

The “§” section symbol details the Chapter and instance number used when referring to each occurrence in this Introduction and in the Endnotes Chapter.

The word and concept of “instilling” – which means both “to gradually establish in the mind, especially through repetition” and “to decant a liquid drop by drop” – are used extensively in this work. To encourage the traditional discipline of mental and verbal rehearsal, this book features the

complete version of the wellbeing cascade in every instance. That said, partial elision is used in other parts of quotes where a complete account has earlier been given in its entirety. The intended effect is a respectful balance between inclusion for the purpose of internalization and elision to avoid tediousness. It is hoped that this stylistic attempt at “instilling” will have an effect similar to the fluid metaphor vividly depicted at *Dhammapada* 122: “Just as a pot is filled drop by drop, so too a wise person is filled with merit little by little.”¹⁶

Two typographical features are used for emphasis in this study guide: bolding and alternate formatting. To match the weighting that teachers naturally give to significant turning points in a teaching (See: §4.2 and §4.3), this book uses **bold font to highlight the specific wholesome habits that initially instill wellbeing** in each case. These are the watershed junctures where intentionality is best employed to promote the “shades of happiness” further downstream. These emboldened actions are where the rains are most readily seeded.

To further emphasize these prescriptive beginnings to the descriptive flow of the wellbeing cascade that follows, this work pairs each instance with a related injunction from elsewhere in the Pāli Canon. These are excerpted passages in which the Buddha uses various forms of active lan-

guage¹⁷ to deliberately enjoin his disciples to undertake the particular actions that will get the waters flowing. These accompanying quotes are formatted in italic font with partial frame and preceded by a rotated floral heart, in this way:

☛ *“Therefore, you should train yourselves thus: ‘...’*
(##.##)

All injunctions featuring this exact language of “... train yourselves ...” can be found in full in the companion volume to this present work – the study guide “Thus Should You Train Yourselves: A Compendium of Training Injunctions from the Pāli Canon” (<https://www.abhayagiri.org/media/books/thus-should-you-train-yourselfes.pdf>).¹⁸ That volume and this one complement each other nicely: “The Wellbeing Cascade”’s cool and calming waters to “Thus Should You Train Yourselves”’s ardent and invigorating fires.

While the bulk of this study guide is made up of standardized English translations of the various instances of the wellbeing cascade and related imperatives, there is also an Alternative Translation Appendix and an Endnotes section with supplementary material. The Appendix features alternate translations from various modern translators for each term in the cascade. The Endnotes section contains num-

bered references of two kinds: 1) notes on the original Pāli phrasing, and 2) further context and information regarding specific points. This content thus serves to present a direct throughline to the language of the original while also elaborating and contextualizing it. In this way, these notes mirror how disciples of the Buddha have been conveying and translating his teachings for over 2600 years. This process, to continue our use of hydraulic imagery, can easily and accurately be imagined as much akin to how rivulets and tributaries branching out from a river go to enrich the earth further inland.

Gratitude & Dedication: Kataññutā & Anumodana

While all translations are from myself, this work has been made possible by the Digital Pāli Reader (<https://www.digitalpalireader.online/>) and the Digital Pāli Dictionary (<https://digitalpalidictionary.github.io/>). Luang Por Pasanno's example and encouragement have also guided this project since its inception. To me, his life is a joyful testament to the truth and efficacy of these teachings.

May this study guide instill subtle and massive joy, and may all who explore its waters know the immediate “taste of liberation” that the Buddha proclaims to be, like the singular salty taste of the great ocean, the one taste of the Dhamma and Discipline.¹⁹

~Kovilo Bhikkhu

Namo tassa Bhagavato Arahato Sammāsbuddhassa

Namo tassa Bhagavato Arahato Sammāsbuddhassa

Namo tassa Bhagavato Arahato Sammāsbuddhassa

I. Faith (*Saddhā*)

Instills Wellbeing



Overview of *Saddhā*:

Saddhā – faith, confidence, trust, interest

1.0 Faith from Dukkha

§1.0.1 Faith from Dukkha

1.1 Faith in the Buddha

§1.1.1 Knowing Confidence in the Buddha

§1.1.2 Recollecting with a Well Aligned Mind

§1.1.3 Buddha Recollection and Lofty Joy

§1.1.4 Knowing Confidence and Wise Care

1.2 Faith in the Dhamma

§1.2.1 Own Knowing Confidence in the Dhamma

§1.2.2 Recollecting with a Well Aligned Mind

§1.2.3 Dhamma Recollection and Lofty Joy

§1.2.4 Knowing Confidence and Wise Care

1.3 Faith in the Saṅgha

§1.3.1 Knowing Confidence in the Saṅgha

§1.3.2 Recollecting with a Well Aligned Mind

§1.3.3 Saṅgha Recollection and Lofty Joy

§1.3.4 Knowing Confidence and Wise Care

1.0 Faith from Dukkha

§1.0.1 Faith from Dukkha Instills Wellbeing

“It is just like when a raincloud showers down big, fat droplets of water on top of a mountain. That water, flowing down along the slope, fills up the mountain’s streamlets, fissures, and gullies. When those are full, they fill up the pools ... ponds ... streams ... [and] rivers. When those are full, they fill up the great ocean.

“Truly, in the same way, unknowing is a supporting cause²⁰ for mental formations. Mental formations are a supporting cause for consciousness. Consciousness is a supporting cause for mind and body. Mind and body is a supporting cause for the range of the six senses. The range of the six senses is a supporting cause for contact. Contact is a supporting cause for feeling. Feeling is a supporting cause for craving. Craving is a supporting cause for clinging. Clinging is a supporting cause for becoming. Becoming is a supporting cause for birth. Birth is a supporting cause for *dukkha*.²¹ ***Dukkha is a supporting cause for faith.***

“Faith is a supporting cause for a sense of wellbeing. A sense of wellbeing is a supporting cause for joy. Joy is a supporting cause for ease. Ease is a supporting cause for happiness. Happiness is a supporting cause for concentra-

tion. Concentration is a supporting cause for knowing and seeing accurately. Knowing and seeing accurately is a supporting cause for disenchantment. Disenchantment is a supporting cause for dispassion. Dispassion is a supporting cause for Liberation. Liberation is a supporting cause for the knowledge of the destruction [of the outflows].”

(SN 12.23)

☛ *“Unification (of mind) should be observed²²: ‘This is dukkha’ ... ‘This is the cause of dukkha’ ... ‘This is the ending of dukkha’ ... ‘This is the path to the ending of dukkha.’”*

(SN 56.1-10, 13-20, 23-61)

☛ *“Therefore, venerables, you should train yourselves thus²³: ‘We will be endowed with the strength of faith, the strength of one in training,’”²⁴*

(AN 5.1, 5.2, 5.12)

1.1 Faith in the Buddha

§1.1.1 Reflecting on One’s Own Knowing Confidence²⁵ in the Buddha Instills Wellbeing

“One comes to have knowing confidence in the Buddha [reflecting]: ‘He, the Blessed One, is indeed the Pure

One, the Perfectly Enlightened One. He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds. He trains perfectly those who wish to be trained. He is teacher of gods and humans. He is Awake and Holy.²⁶ ... **And such a one reflects, ‘I have knowing confidence in the Buddha.’ Such a one finds uplift in the significance of this, finds uplift in the truth of this, and finds a sense of wellbeing connected with this Dhamma.**²⁷ Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.”

(MN 7)

☞ *“Therefore, you should train yourselves thus: ‘We will be endowed with knowing confidence in the Buddha.’”²⁸*

(SN 41.10)

§1.1.2 Recollecting the Buddha with a Well Aligned²⁹ Mind Instills Wellbeing

“Here, Mahānāma, **a disciple of the Noble Ones**³⁰ **recollects the Tathāgata** {Here, Mahānāma, **recollect the Tathāgata**³¹}: ‘He, the Blessed One ... is Awake and Holy.’ **Whenever a disciple of the Noble Ones recollects the**

Tathāgata, at just such a time, their mind is not caught up in passion ... anger ... (or) delusion.³² At just such a time, their mind has become well aligned in connection with the Tathāgata. And a disciple of the Noble Ones whose mind has become well aligned finds uplift in the significance of this, finds uplift in the truth of this, **and finds a sense of wellbeing connected with this Dhamma.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“Such a disciple of the Noble Ones is called one who abides balanced amongst those who've taken a bumpy road and one who abides friendly amongst the hostile. Such a one cultivates recollection of the Buddha as one who has entered the stream of Dhamma.”³³

{“Mahānāma, **cultivate this recollection of the Buddha while moving about. Cultivate it while standing. Cultivate it while sitting. Cultivate it while lying down. Cultivate it while focusing on your work. Cultivate it even while living at home, crowded with children.**”³⁴}

(AN 6.10); {AN 11.12}

☞ *“Therefore, you should train yourselves thus: ‘We will be endowed with mindfulness and clear-comprehension.’³⁵ When going forward and returning ... looking forward and looking backward ... bending and extending our limbs ... carrying our outer robe, bowl, and upper robe ... eating, drinking, chewing, and tasting ... urinating and defecating ... When walking, standing, sitting, falling asleep, waking up, talking, and remaining silent we will act with clear-comprehension.”*

(MN 39)

§1.1.3 Recollection of the Buddha Instills Wellbeing and Lofty Joy³⁶

“The joy and sense of wellbeing that arise by the power of the recollection of the Buddha is called ‘lofty joy.’”

(Nidd I 1.16)

☞ *“Recollection of the Buddha is to be cultivated for the full-understanding ... complete understanding ... complete destruction ... abandoning ... destruction ... dissolution ... dispassion ... cessation ... giving away ... [and] relinquishment³⁷ of passion ... anger ... delusion ...*

*hatred ... resentment ... spitefulness ... contentiousness ... jealousy ... stinginess ... deceitfulness ... deviousness ... stubbornness ... aggressiveness ... conceit ... self-importance ... intoxication ... and negligence.*³⁸”

(AN 6.141-649)

§1.1.4 Knowing Confidence in the Buddha and Wise Care³⁹ Instills Wellbeing

“Nandiya, how then does a disciple of the Noble Ones abide with wise care? Here, Nandiya, **a disciple of the Noble Ones comes to have knowing confidence in the Buddha** [reflecting]: ‘He, the Blessed One ... is Awake and Holy.’ **Such a one does not rest content with that knowing confidence in the Buddha, but perseveres onward, for seclusion by day and solitude by night. Abiding thus with wise care, a sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated. When the mind is concentrated, phenomena become fully clear. When phenomena are fully clear, only then is one reckoned as abiding with wise care.”

(SN 55.40)

☞ *“Therefore, venerables, you should train yourselves thus:
‘We will abide with wise care.’⁴⁰”*

(SN 20.1–2, 20.6, 20.11)

1.2 Faith in the Dhamma

§1.2.1 Reflecting on One’s Own Knowing Confidence in the Dhamma Instills Wellbeing

“One comes to have knowing confidence in the Dhamma [reflecting]: ‘The Dhamma is well-expounded by the Blessed One, apparent here and now, timeless, encouraging investigation, leading inwards, to be experienced individually by the wise.’⁴¹ ... **And one who, having given up, purged, released, abandoned, and relinquished [the corruptions of mind] to some degree, reflects, ‘I have knowing confidence in the Dhamma.’** Such a one finds uplift in the significance of this, finds uplift in the truth of this, and finds **a sense of wellbeing connected with this Dhamma.** Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.”

(MN 7)

☞ *“Therefore, you should train yourselves thus: ‘We will be endowed with knowing confidence in the Dhamma.’”⁴²*
(SN 41.10)

§1.2.2 Recollecting the Dhamma with a Well Aligned Mind Instills Wellbeing

“Here, Mahānāma, **a disciple of the Noble Ones recollects the Dhamma** {Here, Mahānāma, **recollect the Dhamma**}: ‘The Dhamma is well-expounded ... to be experienced individually by the wise.’ **Whenever a disciple of the Noble Ones recollects the Dhamma, at just such a time, their mind is not caught up in passion ... anger ... (or) delusion. At just such a time, their mind has become well aligned in connection with the Dhamma.** And a disciple of the Noble Ones whose mind has become well aligned finds uplift in the significance of this, finds uplift in the truth of this, **and finds a sense of wellbeing connected with this Dhamma.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“Such a disciple of the Noble Ones is called one who abides balanced amongst those who’ve taken a bumpy road and one who abides friendly amongst the hostile. Such a one cultivates recollection of the Dhamma as one who has entered the stream of Dhamma.”

{“Mahānāma, **cultivate this recollection of the Dhamma while moving about. Cultivate it while standing. Cultivate it while sitting. Cultivate it while lying down. Cultivate it while focusing on your work. Cultivate it even while living at home, crowded with children.**”}

(AN 6.10); {AN 11.12}

☞ *“We will abide practicing the Dhamma in line with the Dhamma, practicing with integrity, conducting ourselves in line with the Dhamma.”³ Thus, Ānanda and all, should you train yourselves.”*

(DN 16)

§1.2.3 Recollection of the Dhamma Instills Wellbeing and Lofty Joy

“The joy and sense of wellbeing that arise by the power of the recollection of the Dhamma is called ‘lofty joy.’”

(Nidd I 1.16)

☞ *“Recollection of the Dhamma is to be cultivated for the full-understanding ... complete understanding ... complete destruction ... abandoning ... destruction ... dissolution ... dispassion ... cessation ... giving away ... [and] relinquishment of passion ... anger ... delusion ... hatred ... resentment ... spitefulness ... contentiousness ... jealousy ... stinginess ... deceitfulness ... deviousness ... stubbornness ... aggressiveness ... conceit ... self-importance ... intoxication ... and negligence.”*

(AN 6.141-649)

§1.2.4 Knowing Confidence in the Dhamma and Wise Care Instills Wellbeing

“Furthermore, Nandiya, a **disciple of the Noble Ones comes to have knowing confidence in the Dhamma** [reflecting]: “The Dhamma is well-expounded ... to be experienced individually by the wise.’ **Such a one does not rest content with that knowing confidence in the Dhamma, but perseveres onward, for seclusion by day and solitude by night. Abiding thus with wise care, a sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One hav-

ing a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated. When the mind is concentrated, phenomena become fully clear. When phenomena are fully clear, only then is one reckoned as abiding with wise care.”

(SN 55.40)

☞ *“Therefore, venerables, you should train yourselves thus: ... ‘Our desire to undertake the training in encompassing-wisdom will be wholehearted.’”⁴⁴*

(AN 3.81–83, 3.92)

1.3 Faith in the Saṅgha

§1.3.1 Reflecting on One’s Own Knowing Confidence in the Saṅgha Instills Wellbeing

“One comes to have knowing confidence in the Saṅgha [reflecting]: ‘They are the Blessed One’s disciples who have practiced well, who have practiced directly, who have practiced insightfully, those who practice with integrity: that is the four pairs, the eight kinds of noble beings. These are the Blessed One’s disciples. Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect. They give occasion for incomparable

goodness to arise in the world.’⁴⁵ ... **And one who, having given up, purged, released, abandoned, and relinquished [the corruptions of mind] to some degree, reflects, ‘I have knowing confidence in the Saṅgha.’ Such a one finds** uplift in the significance of this, finds uplift in the truth of this, and finds **a sense of wellbeing connected with this Dhamma.** Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.”

(MN 7)

☞ *“Therefore, you should train yourselves thus: ‘We will be endowed with knowing confidence in the Saṅgha.’”⁴⁶*

(SN 41.10)

§1.3.2 Recollecting the Saṅgha with a Well Aligned Mind Instills Wellbeing

“Here, Mahānāma, **a disciple of the Noble Ones recollects the Saṅgha** {Here, Mahānāma, **recollect the Saṅgha**}: ‘They are the Blessed One’s disciples ... They give occasion for incomparable goodness to arise in the world.’ **Whenever a disciple of the Noble Ones recollects the Saṅgha, at just such a time, their mind is not caught**

up in passion ... anger ... (or) delusion. At just such a time, their mind has become well aligned in connection with the Saṅgha. And a disciple of the Noble Ones whose mind has become well aligned finds uplift in the significance of this, finds uplift in the truth of this, **and finds a sense of wellbeing connected with this Dhamma.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“Such a disciple of the Noble Ones is called one who abides balanced amongst those who've taken a bumpy road and one who abides friendly amongst the hostile. Such a one cultivates recollection of the Saṅgha as one who has entered the stream of Dhamma.”

{“Mahānāma, **cultivate this recollection of the Saṅgha while moving about. Cultivate it while standing. Cultivate it while sitting. Cultivate it while lying down. Cultivate it while focusing on your work. Cultivate it even while living at home, crowded with children.**”}

(AN 6.10); {AN 11.12}

☞ *Therefore, you should train yourselves thus: ‘Our minds will be thoroughly imbued with the spirit of going-forth;*

hence, arisen evil, unwholesome states will not overpower our minds.”⁴⁷

(AN 10.59)

§1.3.3 Recollection of the Saṅgha Instills Wellbeing and Lofty Joy

“The joy and sense of wellbeing that arise by the power of the recollection of the Saṅgha is called ‘lofty joy.’”

(Nidd I 1.16)

☞ *“Recollection of the Saṅgha is to be cultivated for the full-understanding ... complete understanding ... complete destruction ... abandoning ... destruction ... dissolution ... dispassion ... cessation ... giving away ... [and] relinquishment of passion ... anger ... delusion ... hatred ... resentment ... spitefulness ... contentiousness ... jealousy ... stinginess ... deceitfulness ... deviousness ... stubbornness ... aggressiveness ... conceit ... self-importance ... intoxication ... and negligence.”*

(AN 6.141-649)

§1.3.4 Knowing Confidence in the Saṅgha and Wise Care Instills Wellbeing

“Furthermore, Nandiya, a **disciple of the Noble Ones comes to have knowing confidence in the Saṅgha** [reflecting]: ‘They are the Blessed One’s disciples ... They give occasion for incomparable goodness to arise in the world.’ **Such a one does not rest content with that knowing confidence in the Saṅgha, but perseveres onward, for seclusion by day and solitude by night. Abiding thus with wise care, a sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated. When the mind is concentrated, phenomena become fully clear. When phenomena are fully clear, only then is one reckoned as abiding with wise care.”

(SN 55.40)

☞ *“Therefore, Ānanda, you should train yourselves thus: ‘Persevering ever onward, with ever increasing subtlety, we will realize unexcelled Liberation.’”⁴⁸*

(AN 5.180)

II. Generosity (*Cāga*)

Instills Wellbeing



Overview of *Cāga*:

Cāga – generosity, relinquishment, letting go

§2.1 Recollecting One's Own Generosity

§2.2 Reflecting that “I am Very Generous”

§2.3 Recollecting Gifts Given to Noble Ones

§2.4 Recollection of Generosity and Lofty Joy

§2.1 Recollecting One's Own Generosity⁴⁹ with a Well Aligned Mind Instills Wellbeing

“Here, Mahānāma, **a disciple of the Noble Ones recollects their own generosity** {Here, Mahānāma, **recollect your own generosity**}: ‘It is a gain for me! It is most fortunate for me, that I – giving freely with stretched-out hands, delighting in relinquishing, committedly open to requests, delighting in gifting and sharing – live the household life with a mind free from the mire of stinginess amongst people who are caught up in the mire of stinginess.’⁵⁰

Whenever a disciple of the Noble Ones recollects generosity, at just such a time, their mind is not caught up in passion ... anger ... (or) delusion. At just such a time, their mind has become well aligned in connection with generosity. And a disciple of the Noble Ones whose mind has become well aligned finds uplift in the significance of this, finds uplift in the truth of this, **and finds a sense of wellbeing connected with this Dhamma.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“Such a disciple of the Noble Ones is called one who abides balanced amongst those who've taken a bumpy road and

one who abides friendly amongst the hostile. Such a one cultivates recollection of generosity as one who has entered the stream of Dhamma.”

{“Mahānāma, **cultivate this recollection of generosity while moving about. Cultivate it while standing. Cultivate it while sitting. Cultivate it while lying down. Cultivate it while focusing on your work. Cultivate it even while living at home, crowded with children.**”}

(AN 6.10); {AN 11.12}

☞ *“Recollection of generosity is to be cultivated for the full-understanding ... complete understanding ... complete destruction ... abandoning ... destruction ... dissolution ... dispassion ... cessation ... giving away ... [and] relinquishment of passion ... anger ... delusion ... hatred ... resentment ... spitefulness ... contentiousness ... jealousy ... stinginess ... deceitfulness ... deviousness ... stubbornness ... aggressiveness ... conceit ... self-importance ... intoxication ... and negligence.”*

(AN 6.141-649)

§2.2 Reflecting that “I am Very Generous”⁵¹ is a Resource for the Mind and Instills Wellbeing

“Here, young one, a mendicant is very generous. Reflecting, “I am very generous,” such a one finds

uplift in the significance of this, finds uplift in the truth of this, and finds a **sense of wellbeing connected with this Dhamma. Such a sense of wellbeing is connected with what is wholesome, and is, I say, a resource for the mind ... for cultivating a mind without enmity and aversion.**⁵²

(MN 99)

☛ *“Therefore you should train yourselves thus: ‘Whatever there may be in our household that can be given away, all that, will be shared openhandedly with virtuous ones who are of beautiful character.’”⁵³*

(SN 41.10)

§2.3 Recollecting Gifts Given to Noble Ones Instills Wellbeing

“Here, Venerable, monastics who have spent the Rains Retreat in various places will go to Savatthi in order to see the Blessed One, and will ask him, ‘Venerable, what is the destination and rebirth of the monastic named such-and-such who passed away?’ And the Blessed One might answer: the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, or Arahantship. I, then, having approached that monastic would ask them, ‘Venera-

ble, did that monastic ever come to Sāvatti?’ And if they answer me in the positive, I will conclude that, **‘Without a doubt, this monk made use of either a rain’s bathing cloth, medicine for the sick, daily congee, or a meal for new-comers, travelers, the sick, or for care-givers that was provided by me.’ And recollecting this, a sense of wellbeing will arise for me.** Having a sense of wellbeing, joy will arise. Having a joyful mind, the body will relax. Having a relaxed body I will experience happiness. Happy, the heart will become concentrated. And this will be my cultivation of the faculties, my cultivation of the powers, and my cultivation of the awakening factors.”⁵⁴

(Mv 8.219)

☞ *“Therefore, Sāriputta, you should train yourself thus: ‘Our sense faculties and minds will be tranquil.’ Let your sense faculties and minds be tranquil. Let your bodily, verbal, and mental actions be tranquil, [thinking.] Just by this tranquility, I will give a gift to my companions in the holy life.”*⁵⁵

(AN 2.36)

§2.4 Recollection of Generosity Instills Wellbeing and Lofty Joy

“The joy and sense of wellbeing that arise by the power of the recollection of generosity is called ‘lofty joy.’”

(Nidd I 1.16)

☛ *“When one’s home is ablaze, the bowl salvaged is the one of use, not the one that burns. Thus, when the world is ablaze with aging and death, you should salvage (your wealth) by giving. What is given away is well salvaged.”*

(SN 1.41)

III. Virtue (*Sīla*)

Instills Wellbeing



Overview of *Sīla*:

Sīla – virtue, morality, integrity, precepts

§3.1 Discipline and Non-Remorse

§3.2 Wholesome Virtues and Non-Remorse

§3.3 Virtue and Non-Remorse

§3.4 Making Merit and Non-Remorse

§3.5 Recollection of Virtue Instills Lofty Joy

§3.6 Recollecting with a Well Aligned Mind

§3.7 Reflecting that “I am a Truth-Speaker”

§3.8 Reflecting that “I am an Ascetic”

§3.9 Reflecting “I am Practicing the Holy Life”

§3.10 Virtue and Abiding with Wise Care

§3.11 Abandoning Corruptions Instills Wellbeing

§3.12 Virtue, the Divine Abidings, and Envisioning a

Good Rebirth From Those Causes

(i) Mundane Wrong View

(ii) Mundane Right View

(iii) Wrong View of the Inefficacy of Action

(iv) Right View of the Efficacy of Action

§3.13 Recollecting Heavenly Beings

§3.14 Recollecting Heavenly Beings & Lofty Joy

§3.15 Sense-Restraint and an Unmucked Up Mind

§3.1 Discipline and Non-Remorse⁵⁶ Instill Wellbeing

“Discipline is for the purpose of bringing about restraint.⁵⁷ Restraint is for the purpose of bringing about non-remorse. Non-remorse is for the purpose of bringing about a sense of wellbeing. A sense of wellbeing is for the purpose of bringing about joy. Joy is for the purpose of bringing about tranquility. Tranquility is for the purpose of bringing about happiness. Happiness is for the purpose of bringing about concentration. Concentration is for the purpose of bringing about accuracy of knowing and seeing. Accuracy of knowing and seeing is for the purpose of bringing about disenchantment. Disenchantment is for the purpose of bringing about dispassion. Dispassion is for the purpose of bringing about Liberation. Liberation is for the purpose of bringing about the knowledge and vision of Liberation. The knowledge and vision of Liberation is for the purpose of bringing about complete Nibbāna through non-clinging. This is the purpose of conversation; this is the purpose of discussion; this is the purpose of sitting close; this is the purpose of active listening – namely, the Liberation of the mind through non-clinging.”⁵⁸

(Pari. 12.1)

☛ “Recollection of virtue is to be cultivated for the full-understanding ... complete understanding ... complete destruction ... abandoning ... destruction ... dissolution ... dispassion ... cessation ... giving away ... [and] relinquishment of passion ... anger ... delusion ... hatred ... resentment ... spitefulness ... contentiousness ... jealousy ... stinginess ... deceitfulness ... deviousness ... stubbornness ... aggressiveness ... conceit ... self-importance ... intoxication ... and negligence.”

(AN 6.141-649)

§3.2 Wholesome Virtues⁵⁹ and Non-Remorse Instill Wellbeing

“Ānanda, it is said, ‘**Wholesome virtues have non-remorse as their purpose and reward. Non-remorse has a sense of wellbeing as its purpose and reward.** A sense of wellbeing has joy as its purpose and reward. Joy has tranquility as its purpose and reward. Tranquility has happiness as its purpose and reward. Happiness has concentration as its purpose and reward. Concentration has accuracy of knowing and seeing as its purpose and reward. Accuracy of knowing and seeing has disenchantment as its purpose and reward. Disenchantment has dispassion as its purpose and reward. Dispassion has Liber-

ation as its purpose and reward. Liberation has the knowledge and vision of Liberation as its purpose and reward.’ Thus, Ānanda, wholesome virtues gradually lead to the ultimate.”

(AN 11.1)

☞ *“Therefore, Dīghāvu, you should train yourself thus: ‘I will be endowed with the virtues – unbroken, uncracked, unsmearred, unblemished, freeing, praised by the wise, unclung to, and conducive to concentration – that are dear to the Noble Ones.’”⁶⁰*

(SN 55.3)

§3.3 It is Natural, No Intention Need Be Made⁶¹ that Virtue and Non-Remorse Instill Wellbeing

“For one possessing virtue, one embodying virtue, no intention need be made, ‘May non-remorse arise for me!’ It is natural that non-remorse will arise for one possessing virtue, one embodying virtue. For one without remorse, no intention need be made, ‘May a sense of wellbeing arise for me!’ It is natural that a sense of wellbeing will arise for one without remorse. For one with a sense of wellbeing ... For one with a mind of joy ... For one with a relaxed body ... For one who is happy

... For one who is concentrated ... For one knowing and seeing accurately ... For one disenchanted and dispassionate, no intention need be made, ‘May I realize the knowledge and vision of Liberation!’ It is natural that the knowledge and vision of Liberation will arise for one who is disenchanted and dispassionate.

“Indeed, phenomena flow on from one another, and fill up from one another in going from this shore to the shore beyond.”⁶²

(AN 10.2)

☞ *“We will abide embodying virtue and embodying the monastic precepts. We will abide restrained with the restraint of the monastic precepts and be consummate in our movements and limits. Having taken them on, we will train in the training rules, seeing risk in the slightest fault.”*⁶³

(MN 6)

§3.4 Making Merit⁶⁴ and Non-Remorse Instill Wellbeing

The King said, ‘Venerable Nāgasena, which of these is greater: merit or demerit?’⁶⁵

[Venerable Nāgasena replied:] “Great King, merit is certainly greater; demerit is trifling.”

[The King asked:] “Why?”

[Venerable Nāgasena replied:] “Great King, **doing demerit, one experiences remorse thinking, ‘I have done something evil,’⁶⁶ and because of that, evil does not compound. But making merit one does not experience remorse. Not experiencing remorse, a sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated. One concentrated, knows accurately, and because of that, merit compounds. Indeed, Great King, an amputee who gives one bunch of lotuses to the Blessed One will not fall into a state of misery for ninety-one eons. This is why I say that ‘merit is greater; demerit is trifling.’”⁶⁷

(KN Mil. 3.7.7.)

☞ *“Monastics, do not fear merit. This ‘merit’ is another name for happiness.⁶⁸ I fully understand and have personally experienced the wished for, pleasing, and agreeable results of merit made long ago. Having developed the mind of loving-kindness for seven years, I did not return*

to this world for seven eons of world expansion and contraction ... I was reborn in the world of radiance ... [and] dwelled in a pristine heavenly mansion ...

“Let one seeking happiness look to the wholesome results of merit.”

(AN 7.62)

§3.5 Recollection of Virtue Instills Wellbeing and Lofty Joy

“The joy and sense of wellbeing that arise by the power of the recollection of virtue is called ‘lofty joy.’”

(Nidd I 1.16)

☞ *“Therefore, venerables, you should train yourselves thus: ‘Our desire to undertake the training in encompassing-virtue will be wholehearted.’”⁶⁹*

(AN 3.81–83, 3.92)

§3.6 Recollecting One’s Own Virtue with a Well Aligned Mind Instills Wellbeing

“Here, Mahānāma, a disciple of the Noble Ones recollects their own virtues {Here, Mahānāma, recollect

your own virtues} – unbroken, uncracked, unsmears, unblemished, freeing, praised by the wise, unclung to, and conducive to concentration – that are dear to the Noble Ones. Whenever a disciple of the Noble Ones recollects virtue, at just such a time, their mind is not caught up in passion ... anger ... (or) delusion. At just such a time, their mind has become well aligned in connection with virtue. And a disciple of the Noble Ones whose mind has become well aligned finds uplift in the significance of this, finds uplift in the truth of this, **and finds a sense of wellbeing connected with this Dhamma.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“Such a disciple of the Noble Ones is called one who abides balanced amongst those who've taken a bumpy road and one who abides friendly amongst the hostile. Such a one cultivates recollection of virtue as one who has entered the stream of Dhamma.”

{“Mahānāma, **cultivate this recollection of virtue while moving about. Cultivate it while standing. Cultivate it while sitting. Cultivate it while lying down. Cultivate it while focusing on your work. Cultivate it even while living at home, crowded with children.**”}

(AN 6.10); {AN 11.12}

☞ *“Recollection of virtue is to be cultivated.”*

(DN 34)

§3.7 Reflecting that “I am a Truth-Speaker”⁷⁰ is a Resource for the Mind and Instills Wellbeing

“Here, young one, **a mendicant is one who speaks the truth. Reflecting, “I am one who speaks the truth,” such a one finds** uplift in the significance of this, finds uplift in the truth of this, and finds **a sense of wellbeing connected with this Dhamma. Such a sense of wellbeing is connected with what is wholesome, and is, I say, a resource for the mind ... for cultivating a mind without enmity and aversion.**”

(MN 99)

☞ *“I will not tell a lie, even in jest.”⁷¹ Thus, Rāhula, should you train yourself.”*

(MN 61)

§3.8 Reflecting that “I am an Ascetic”⁷² is a
Resource for the Mind and Instills Wellbeing

“Here, young one, **a mendicant is an ascetic. Reflecting, “I am an ascetic,” such a one finds** uplift in the significance of this, finds uplift in the truth of this, and finds **a sense of wellbeing connected with this Dhamma. Such a sense of wellbeing is connected with what is wholesome, and is, I say, a resource for the mind ... for cultivating a mind without enmity and aversion.**”

(MN 99)

☞ *“Renunciates. Renunciates.’ venerables, that is how people perceive you. And when asked, “What are you?” you claim, “We are renunciates.” So, with this being your designation and this your claim, [you should think:] ‘We will undertake and practice those qualities that make one a renunciate, that make one a brahman, (we will practice the way of the renunciate with integrity) so that our designations will be true and our claims accurate; so that the services of those whose robes, alms-food, lodging, and medicinal requisites we use will bring them great fruit and great benefit; and so that our going forth will not be barren, but fruitful and fertile.”*

(MN 39, 40; SN 12.22; AN 7.72)

§3.9 Reflecting “I am Practicing the Holy Life”⁷³ is a Resource for the Mind and Instills Wellbeing

“Here, young one, a **mendicant is one practicing the holy life. Reflecting, “I am one practicing the holy life,” such a one finds** uplift in the significance of this, finds uplift in the truth of this, and finds **a sense of wellbeing connected with this Dhamma. Such a sense of wellbeing is connected with what is wholesome, and is, I say, a resource for the mind ... for cultivating a mind without enmity and aversion.**”

(MN 99)

☞ *“Who knows the extent of life? In the future we all must pass. Wisdom should be known. The wholesome should be done. The holy life should be practiced. For one born, there is no escaping death.”⁷⁴*

(DN 19)

§3.10 Being Endowed with Virtues and Abiding with Wise Care Instills Wellbeing

“Furthermore, Nandiya, a **disciple of the Noble Ones is endowed with virtues – unbroken, uncracked,**

unsmear'd, unblemish'd, free'ing, prais'd by the wise, unclung to, and conducive to concentration – that are dear to the Noble Ones. Such a one does not rest content with those virtues dear to the Noble Ones, but perseveres onward, for seclusion by day and solitude by night. Abiding thus with wise care, a sense of well-being arises. Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated. When the mind is concentrated, phenomena become fully clear. When phenomena are fully clear, only then is one reckoned as abiding with wise care.”

(SN 55.40)

☞ *“Therefore, you should train yourselves thus: ‘Our bodily conduct will be pure, clear, open, unbroken, and restrained. And we will not exalt ourselves or disparage others on account of that pure bodily conduct.’”⁷⁵*

(MN 39)

§3.11 Abandoning Corruptions⁷⁶ Instills Wellbeing

“When one has realized that acquisitiveness and immoderate longing ... aversion⁷⁷ ... hatred ... resentment ...

spitefulness ... contentiousness ... jealousy ... stinginess ... deceitfulness ... deviousness ... stubbornness ... aggressiveness ... conceit ... self-importance ... intoxication ... and negligence are corruptions of the mind, one abandons them ... **One, having given up, purged, released, abandoned, and relinquished [these corruptions of mind]⁷⁸ to some degree⁷⁹ ... reflects, ‘To some degree, I have given up, purged, released, abandoned, and relinquished [these corruptions of mind].’ And such a one finds uplift in the significance of this, finds uplift in the truth of this, and finds a sense of wellbeing connected with this Dhamma.⁸⁰** Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.”

(MN 7)

☞ *“Therefore, you should train yourselves thus: ... ‘Our minds will be thoroughly imbued with the perception of dispassion ... the perception of cessation.’”⁸¹*

(AN 10.59)

§3.12 Reflecting on Virtue, Practicing the Divine Abidings, and Envisioning a Good Rebirth From Those Causes Instills Wellbeing

“Headman, **there is concentration based on the Dhamma.**⁸² **If you gain concentration of mind therein, you would thus be able to abandon this state of doubt.**⁸³ And what is concentration based on the Dhamma?

“Here, a disciple of the Noble Ones, **having abandoned killing beings, abstains from killing beings. Having abandoned taking what is not given ... sexual misconduct ... false speech ... divisive speech ... harsh speech ... idle chatter ... acquisitiveness ... aversion ... [and] wrong view, such a one possesses Right View.**

“This being the case, **a disciple of the Noble Ones – free from acquisitiveness and aversion, unmuddled, clearly-comprehending and self-aware – abides pervading one quarter with a heart imbued with loving-kindness ... compassion ... gladness ... [and] with a heart imbued with equanimity. Likewise the second ... third ... [and] likewise the fourth. So above and below, around and everywhere, and to all as to oneself. Such a one abides pervading the all encompassing world with a heart imbued with [loving-kindness, compas-**

sion, gladness, and] equanimity – abundant, exalted, immeasurable, without hostility and without ill-will.

“Such a one considers⁸⁴:

(i) Mundane Wrong View

‘Some particular teacher has a doctrine and view thus: “There is nothing given, offered, [and] sacrificed. There is no fruit or result of good or bad actions. There is no this world, nor is there a world beyond. There is no mother, nor is there father. There are no spontaneously-arisen beings. In this world, there do not exist recluses or priests who, having practiced rightly, are Enlightened; who, having realized this world and the world beyond with their own direct knowledge, make it known.” ...

(ii) Mundane Right View

‘Some other particular teacher has a doctrine and view thus: “There is what is given, offered, [and] sacrificed. There is fruit and result of good or bad actions. There is this world and a world beyond. There is mother and father. There are spontaneously-arisen beings. In this world, there do exist recluses or priests who, having practiced rightly, are Enlightened; who, having realized this world and the world beyond with their own direct knowledge, make it known.” ...

(iii) Wrong View of the Inefficacy of Action

‘Some other particular teacher has a doctrine and view thus: “For one acting or causing another to act – destroying or causing another to destroy, torturing or causing another to torture, hurting or causing another to hurt, oppressing or causing another to oppress, threatening of causing another to threaten, killing beings, taking what is not given, burgling houses, hauling off loot, breaking and entering, setting up ambushes, engaging in adultery, [or] speaking lies – for such a doer, there is no evil done. If, with a bladed chakram, one were to make all this world’s creatures into a heap of flesh, a pile of flesh, there would be no evil or evil result in that. If one were to go along the Southern bank of the Ganges killing and causing others to kill, destroying and causing others to destroy, torturing and causing others to torture, there would be no evil or evil result in that. And if one were to go along the Northern bank of the Ganges giving and causing others to give, making offerings and causing others to make offerings, there would be no merit or meritorious result in that. There is no merit or meritorious result made through giving, constraining, restraining, or through speaking the truth.” ...

(iv) Right View of the Efficacy of Action

‘Some other particular teacher has a doctrine and view thus: “For one acting or causing another to act – destroying

or causing another to destroy ... – for such a doer, there is evil done. If, with a bladed chakram ... There would be evil and evil result in that. And if one were to go along the Northern bank of the Ganges giving ... there is merit and meritorious result in that. There is merit and meritorious result made through giving, constraining, restraining, and through speaking the truth.”

(common to all four views:)

“If that venerable teacher’s statement is true, it is [nonetheless] incontrovertible that I do not oppress anyone, weak or strong. It’s a winning throw either way: here, I am restrained by body, speech, and mind; and with the breakup of the body after death, I will be reborn in a fortunate heaven world.’

“For such a one, a sense of wellbeing arises. Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“This is concentration based on the Dhamma. If you gain concentration of mind therein, you would thus be able to abandon this state of doubt.”

(SN 42.13)

☞ *“The liberation of mind through loving-kindness ... compassion ... sympathetic joy ... [and] the liberation of mind through equanimity [are] to be cultivated for the full-understanding ... complete understanding ... complete destruction ... abandoning ... destruction ... dissolution ... dispassion ... cessation ... giving away ... [and] relinquishment of passion ... anger ... delusion ... hatred ... resentment ... spitefulness ... contentiousness ... jealousy ... stinginess ... deceitfulness ... deviousness ... stubbornness ... aggressiveness ... conceit ... self-importance ... intoxication ... and negligence.”*

(AN 11.502-671)

§3.13 Recollecting Heavenly Beings with a Well Aligned Mind Instills Wellbeing

“Here, Mahānāma, **a disciple of the Noble Ones recollects heavenly beings** {Here, **Mahānāma, recollect heavenly beings**}: ‘There are the heavenly beings of the Realm of the Four Great Kings ... of the Tāvatiṃsā Realm ... of the Yāmā Realm ... of the Tusitā Realm ... of the Realm of Those Delighting in Creation ... of the Realm of Those Delighting in the Creations of Others ... of the Realm of God’s Host. And there are heavenly beings more exalted than that. **The same sort of faith, endowed with**

which those heavenly beings having passed away from here were reborn there, exists in me as well. The same sort of virtue ... learning⁸⁵ ... generosity ... [and] wisdom, endowed with which those heavenly beings having passed away from here were reborn there, exists in me as well.⁸⁶

“Whenever a disciple of the Noble Ones recollects heavenly beings, at just such a time, their mind is not caught up in passion ... anger ... (or) delusion. At just such a time, their mind has become well aligned in connection with those heavenly beings. And a disciple of the Noble Ones whose mind has become well aligned finds uplift in the significance of this, finds uplift in the truth of this, **and finds a sense of wellbeing connected with this Dhamma.** Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“Such a disciple of the Noble Ones is called one who abides balanced amongst those who’ve taken a bumpy road and one who abides friendly amongst the hostile. Such a one cultivates recollection of heavenly beings as one who has entered the stream of Dhamma.”

{“Mahānāma, cultivate this recollection of heavenly beings while moving about. Cultivate it while standing. Cultivate it while sitting. Cultivate it while lying down. Cultivate it while focusing on your work. Cultivate it even while living at home, crowded with children.”}

(AN 6.10); {AN 11.12}

☞ *“Recollection of heavenly beings is to be cultivated for the full-understanding ... complete understanding ... complete destruction ... abandoning ... destruction ... dissolution ... dispassion ... cessation ... giving away ... [and] relinquishment of passion ... anger ... delusion ... hatred ... resentment ... spitefulness ... contentiousness ... jealousy ... stinginess ... deceitfulness ... deviousness ... stubbornness ... aggressiveness ... conceit ... self-importance ... intoxication ... and negligence.”*

(AN 6.141-649)

§3.14 Recollection of Heavenly Beings Instills Wellbeing and Lofty Joy

“The joy and sense of wellbeing that arise by the power of the recollection of heavenly beings is called ‘lofty joy.’”

(Nidd I 1.16)

☛ *“One should speak the truth, not give way to anger, and give to those who ask – even if only a small measure. By these three things, one goes to the presence of heavenly beings.”⁸⁷*

(Dhp 224)

§3.15 Dwelling With Sense-Restraint and a Mind That is Not Mucked Up⁸⁸ Instills Wellbeing

“How does one abide with wise care? **Dwelling with restraint over the visual faculty, the mind is not mucked up in forms cognized by the eye. Having a mind that is not mucked up, a sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated. When the mind is concentrated, phenomena become fully clear. When phenomena are fully clear, only then is one reckoned as abiding with wise care.”

“**Dwelling with restraint over the auditory faculty, the mind is not mucked up in sounds** cognized by the ear ... **Dwelling with restraint over the olfactory faculty, the mind is not mucked up in scents** cognized by

the nose ... **Dwelling with restraint over the gustatory faculty, the mind is not mucked up in tastes** cognized by the tongue ... **Dwelling with restraint over the tactile faculty, the mind is not mucked up in tactile sensations** cognized by the body ...

“Dwelling with restraint over the mental faculty, the mind is not mucked up in phenomena cognized by the mind. Having a mind that is not mucked up, a sense of wellbeing arises. Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated. When the mind is concentrated, phenomena become fully clear. When phenomena are fully clear, only then is one reckoned as abiding with wise care.”

(SN 35.97)

☞ *“Therefore, you should train yourselves thus: ‘We will guard the doors to the sense faculties. Having seen a form with the eye, we will not grasp at any aspect or particulars by which – if we were to dwell without restraint over the visual faculty – evil, unwholesome qualities such as acquisitiveness or dissatisfaction might swamp [the mind]. We will practice for its restraint. We will protect the visual faculty. We will achieve restraint with regard to the visual*

faculty. Having heard a sound with the ear ... Having smelled a scent with the nose ... Having tasted a taste with the tongue ... Having felt a tactile sensation with the body. . . Having cognized a phenomenon with the mind, we will not grasp at any aspect or particulars by which—if we were to dwell without restraint over the mental faculty—evil, unskillful qualities such as acquisitiveness or dissatisfaction might swamp [the mind]. We will practice for its restraint. We will protect the mental faculty. We will achieve restraint with regard to the mental faculty.”

(MN 39)

IV. Learning (*Suta*)

Instills Wellbeing



Overview of *Suta*:

Suta – learning, study, lit: what has been heard

§4.1 Finding Uplift While Listening to Dhamma and Discipline Instills Wellbeing

§4.2 Listening to the Dhamma as a Ground of Liberation Instills Wellbeing

§4.3 Teaching the Dhamma to Others as a Ground of Liberation Instills Wellbeing

§4.4 Reciting the Dhamma as a Ground of Liberation Instills Wellbeing

§4.5 Contemplating the Dhamma's as a Ground of Liberation Instills Wellbeing

§4.6 Reflecting that “I Have Recited Much” is a Resource for the Mind and Instills Wellbeing

§4.7 Spacious Opportunities for Finding Happiness Like Instilling A Sense of Wellbeing

(i) Being Unentangled with Sensuality

(ii) Settling of Unrefined Tendencies

(iii) Understanding Wholesome and Unwholesome

§4.8 Being Endowed With the Strength of Right View and Considering It Instills Wellbeing

§4.1 Finding Uplift While Listening to Dhamma and Discipline⁸⁹ Instills Wellbeing

“Here, monastics, while a monastic is listening to the Dhamma and Discipline taught by the Tathāgata, they find uplift in the significance of it, find uplift in the truth of it, and find a sense of wellbeing connected with this Dhamma. This is called knowing how to imbibe.”

(MN 33; AN 11.17)

☛ *“Giving attention, applying the mind, attending wholeheartedly, and fully lending ear, I will listen to any Dhamma whatsoever that is connected with the wholesome.”⁹⁰*

(SN 16.11)

§4.2 Listening to the Dhamma as a Ground of Liberation⁹¹ Instills Wellbeing

“Here, the teacher or someone in the position of a teacher teaches the Dhamma to a monastic. That monastic personally experiences the significance and truth of that teaching just as the teacher or the one in the position of a teacher taught it. Experiencing the significance and truth of that teaching, a sense of

wellbeing arises. Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“This is the first ground of liberation whereby the unliberated mind of a monastic abiding with wise care, fervor, and constancy is liberated, whereby the unexhausted outflows are exhausted, and whereby the unattained, unexcelled security through unification is attained.”⁹²

(AN 5.26; DN 33, 34)

☞ *“Therefore, venerables, you should train yourselves thus: ‘When those discourses spoken by the Tathāgata that are deep, deep in meaning, world-transcendent, dealing with emptiness are being recited, we will be eager to listen to them, we will lend ear to them, we will apply our minds to understand them and we will think those teachings are to be studied and mastered.’”*

(SN 20.7)

§4.3 Teaching the Dhamma to Others as a Ground of Liberation Instills Wellbeing

“Or, one teaches the Dhamma to others at length as they have heard and learned it.”⁹³ That monastic per-

sonally experiences the significance and truth of that teaching just as they taught it to others at length as they had heard and learned it. Experiencing the significance and truth of that teaching, a sense of wellbeing arises. Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“This is the second ground of liberation ...”

(AN 5.26; DN 33, 34)

☛ *“Here a monastic teaches Dhamma to others at length as they have heard and learned it ... That is how a monastic ‘smokes out the sheds’ ... [and] is capable of growth, increase, and maturation in this Dhamma and Discipline.”*

(MN 33)

§4.4 Reciting the Dhamma as a Ground of Liberation Instills Wellbeing

“Or, one practices reciting the Dhamma at length as they have heard and learned it.”⁹⁴ That monastic personally experiences the significance and truth of that teaching just as

they practiced reciting it at length as they had heard and learned it. **Experiencing the significance and truth of that teaching, a sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“This is the third ground of liberation ...”

(AN 5.26; DN 33, 34)

☛ *“Therefore, venerables, having learned them well, engage with, cultivate, and make much of those teachings that have been directly understood and taught by me out of compassion for the world. This will be for the long-lasting and sustained duration of one’s Holy Life and would be for the benefit and happiness of many people, for the welfare, benefit, and happiness of humans and celestial beings. Which teachings?*

“Namely, the four Foundations of Mindfulness, the four Right Strivings, the four Bases of Success, the five Faculties, the five Powers, the seven Factors of Awakening, and the Noble Eightfold Path.”⁹⁵

(DN 16)

§4.5 Contemplating the Dhamma's as a Ground of Liberation Instills Wellbeing

“Or, one intellectually contemplates, lingers upon, and mentally examines the Dhamma as they have heard and learned it.”⁹⁶ That monastic personally experiences the significance and truth of that teaching just as they intellectually contemplated, lingered upon, and mentally examined what they had heard and learned. Experiencing the significance and truth of that teaching, a sense of wellbeing arises. Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“This is the fourth ground of liberation ...”

(AN 5.26; DN 33, 34)

☛ *“I will speak. Listen to that Dhamma and attend to it well.”⁹⁷*

(AN 4.208)

§4.6 Reflecting that “I Have Recited Much”⁹⁸ is a Resource for the Mind and Instills Wellbeing

“Here, young one, a mendicant has practiced reciting much. Reflecting, “I have recited much,” such a one finds uplift in the significance of this, finds uplift in the truth of this, and finds a sense of wellbeing connected with this Dhamma. Such a sense of wellbeing is connected with what is wholesome, and is, I say, a resource for the mind ... for cultivating a mind without enmity and aversion.”

(MN 99)

☞ *“It is possible, Moggallāna, that you could abandon torpor through reciting the Dhamma at length as you have heard and learned it.”⁹⁹*

(AN 7.61)

§4.7 Spacious Opportunities for Finding Happiness¹⁰⁰ Like Instilling A Sense of Wellbeing

“There are three spacious opportunities for finding happiness understood by the Blessed One, the Noble One, the Perfectly Enlightened One who knows and sees. What three?

(i) Being Unentangled with Sensuality

“Here, sir, someone abides entangled with sensuality and unwholesome states. **At a later time, they hear the Dhamma of the Noble Ones, turn the mind to the source, and practice the Dhamma in line with the Dhamma.**¹⁰¹ **On account of this, they abide unentangled with sensuality and unwholesome states. Being unentangled with sensuality and unwholesome states, a satisfaction arises that is better than happiness itself. Just as a sense of wellbeing can arise from wellbeing itself,**¹⁰² so too, being unentangled with sensuality and unwholesome states, a satisfaction arises that is better than happiness itself. This is the first spacious opportunity for finding happiness ...

(ii) Settling of Unrefined Tendencies

“Or, sir, someone has unrefined and unsettled tendencies of body, speech, and mind.¹⁰³ **At a later time, they hear the Dhamma of the Noble Ones, turn the mind to the source, and practice the Dhamma in line with the Dhamma. On account of this, their unrefined tendencies of body, speech, and mind become settled. With this settling, a satisfaction arises that is better than happiness itself. Just as a sense of wellbeing can arise from wellbeing itself,** so too, with the settling of their unrefined tendencies of body, speech, and mind, a satisfac-

tion arises that is better than happiness itself. This is the second spacious opportunity for finding happiness ...

(iii) Understanding Wholesome and Unwholesome

“Or, sir, someone doesn’t accurately understand ‘This is wholesome,’ and ‘This is unwholesome,’ ‘This is blame-worthy ... blameless ... to be cultivated ... not to be cultivated ... inferior ... superior ... [or] This ‘involves the opposites of light and dark.’¹⁰⁴ **At a later time, they hear the Dhamma of the Noble Ones, turn the mind to the source, and practice the Dhamma in line with the Dhamma. On account of this, they accurately understand ‘This is wholesome’ ... This ‘involves the opposites of light and dark.’ Understanding these, a satisfaction arises that is better than happiness itself. Just as a sense of wellbeing can arise from wellbeing itself, so too, accurately understanding ‘This is wholesome’ ... This ‘involves the opposites of light and dark.’, a satisfaction arises that is better than happiness itself. This is the third spacious opportunity for finding happiness.”**

(DN 18)

☞ *“Therefore, Ananda, abide as a light unto yourself, with yourself as refuge, and no other refuge; abide as a light unto the Dhamma, with the Dhamma as refuge, and no other refuge.”¹⁰⁵*

§4.8 Being Endowed With the Strength of Right
View and Considering It Instills Wellbeing

“Furthermore, a **disciple of the Noble Ones considers: ‘I am endowed with the same kind of strength as a person accomplished in view.’**¹⁰⁶ And with what kind of strength is a person accomplished in view endowed? **The strength of a person accomplished in view such that** while they are listening to the Dhamma and Discipline taught by the Tathāgata, they find uplift in the significance and truth of it, and find a sense of wellbeing connected with this Dhamma.”

(MN 48)

☞ *“Therefore, Cunda, the mind should be aroused: ‘Others will have wrong view. But we will have Right View.’*¹⁰⁷

(MN 8)

V. Wisdom (*Paññā*)

Instills Wellbeing



Overview of *Paññā*:

Paññā – wisdom, discernment

§5.1 The Four Foundations of Mindfulness and an Inspiring Object

(i) Body in Body

(ii) Feelings in Feelings

(iii) Mind in Mind

(iv) Mental Phenomena in Mental Phenomena

§5.2 Purification from Unwholesome Mental States

§5.3 Abandoning of the Five Hindrances

§5.4 Meditation as a Ground of Liberation

§5.5 Mindfulness of Breathing and Lofty Joy

§5.6 Mindfulness of the Body and Lofty Joy

§5.7 Mindfulness of Death and Lofty Joy

§5.8 Recollection of Peace and Lofty Joy

§5.9 Radical Awareness and Lofty Joy

§5.10 Radical Awareness in Many Ways

(i) Radical Awareness of the Three Characteristics

(ii) Radical Awareness of the Five Aggregates

(iii) Radical Awareness of Sense Organs

(iv) Radical Awareness of Sense Objects

(v) Radical Awareness of Sense Consciousness

(vi) Radical Awareness of Sense Contact

- (vii) Radical Awareness of Feeling Based on Sense Contact
 - (viii) Radical Awareness of Sense Perception
 - (ix) Radical Awareness of Sense Volition
 - (x) Radical Awareness of Craving for Sense Objects
 - (xi) Radical Awareness of Directed Thoughts about Sense Objects
 - (xii) Radical Awareness of Sustained Thoughts about Sense Objects
 - (xiii) Radical Awareness of Elements
 - (xiv) Radical Awareness of Kasiṇas
 - (xv) Radical Awareness of Anatomical Parts
 - (xvi) Radical Awareness of Sense Spheres
 - (xvii) Radical Awareness of Sense Elements
 - (xviii) Radical Awareness of Faculties
 - (xix) Radical Awareness of Realms and Existences
 - (xx) Radical Awareness of *Jhānas*
 - (xxi) Radical Awareness of Mental Liberations Through Divine Abidings
 - (xxii) Radical Awareness of Formless Attainments
 - (xxiii) Radical Awareness of Links of Dependent Origination
- §5.11 Abiding in the Vastness of Wisdom

§5.1 The Four Foundations of Mindfulness and an Inspiring Object Instill Wellbeing

“So it is, Ānanda! So it is, Ānanda! It can be expected that **any male or female monastic who abides with a mind well established in the Four Foundations of Mindfulness will know successive stages of excellent distinction.**¹⁰⁸ What four?

(i) Body in Body

“Here a monastic abides observing the body in the body – fervent, clearly-comprehending, and mindful – letting go of attraction and dissatisfaction with the world. ...

(ii) Feelings in Feelings

“Here a monastic abides observing feelings in feelings – fervent, clearly-comprehending, and mindful – letting go of attraction and dissatisfaction with the world. ...

(iii) Mind in Mind

“Here a monastic abides observing the mind in the mind – fervent, clearly-comprehending, and mindful – letting go of attraction and dissatisfaction with the world. ...

(iv) Mental Phenomena in Mental Phenomena

“Here a monastic abides observing mental phenomena in mental phenomena – fervent, clearly-comprehending, and mindful – letting go of attraction and dissatisfaction with the world. ...

“While abiding observing [the body in the body ... feelings in feelings ... the mind in the mind] mental phenomena in mental phenomena, **some bodily affliction arises in the body, or there comes to be torpidity of mind, or the mind becomes scattered externally.**¹⁰⁹ In this case, **the monastic should guide the mind to some inspiring object.**¹¹⁰ **Having guided their mind to some inspiring object, as sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“Such a one considers: ‘The goal owing to which I guided the mind has been attained. How about I pull back.’¹¹¹ And they just pull back, and do not think and ruminate. [And] they understand: ‘Without thought and rumination, I am internally mindful and happy.’”¹¹²

(SN 47.10)

☞ *“Further, you should train yourself thus: ‘I will abide observing the body in the body – fervent, clearly-comprehending, and mindful – letting go of attraction and dissatisfaction with the world.’*

“I will abide observing feelings in feelings ... the mind in the mind ... mental phenomena in mental phenomena – fervent, clearly-comprehending, and mindful – letting go of attraction and dissatisfaction with the world.’

(AN 8.63; SN 47.29)

§5.2 Reflecting on One’s Own Purification from Unwholesome Mental States Instills Wellbeing

“How does a monastic practice the way proper to a renunciate?”¹¹³ **When any monastic whatsoever, who: having been acquisitive, has abandoned acquisitiveness; having been aversive, has abandoned aversion; having been hateful, has abandoned hate; having been resentful, has abandoned resentment; having been spiteful, has abandoned spitefulness; having been contentious, has abandoned contentiousness; having been jealous, has abandoned jealousy; having been stingy, has abandoned stinginess; having been deceitful, has abandoned deceitfulness; having been devious, has abandoned devi-**

ousness; having had evil wishes, has abandoned **evil wishes**; having had wrong views, has abandoned **wrong views**.

“I say that when one has abandoned these stains, faults, and dregs of a renunciate that are a basis for misery to be experienced in a bad destination, such a one is practicing the way proper to a renunciate.”¹¹⁴

They reflect on their own purification from all these evil, unwholesome mental states.¹¹⁵ **Reflecting on their own purification from all these evil, unwholesome mental states, as sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.”

(MN 40)

☛ *“Therefore, Rāhula, you should train yourself thus: ‘Reflecting and reflecting again I will purify my bodily conduct. Reflecting and reflecting again I will purify my verbal conduct. Reflecting and reflecting again I will purify my mental conduct.’”*¹¹⁶

(MN 61)

§5.3 Reflection On One's Own Abandoning of the Five Hindrances¹¹⁷ Instills Wellbeing

“In the same way, a monastic who reflects and sees that these five hindrances *are not* abandoned in themselves views this as being like a debt, a disease, a prison cell, a state of enslavement, and like a long journey on a desert road. **But when a monastic reflects and see that these five hindrances *are* abandoned in themselves, they view this as being like freedom from debt, a state of health, release from prison, freedom from slavery, and like a land of refuge. Reflecting on their own abandoning of these five hindrances, as sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.”

(DN 2, 9, 10, 13)

☞ *“There are these five hindrances. What five? The hindrance of sensual-desire ... aversion ... dullness and drowsiness ... restlessness and remorse ... [and] the hindrance of doubt. ... The Noble Eightfold Path is to be cultivated for the full understanding, complete understanding, total destruction, and abandoning of these five hindrances.”*

§5.4 Meditation as a Ground of Liberation Instills Wellbeing

“Or, a monastic has skillfully taken hold of a certain object of concentration, applied the mind to and reflected on it well, and fully understood it with wisdom. That monastic personally experiences the significance and truth of that object of concentration just as they had skillfully taken hold of, applied the mind to, reflected on, and fully understood it with wisdom. Experiencing the significance and truth of that object of meditation, a sense of wellbeing arises. Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated.

“This is the fifth ground of liberation whereby the unliberated mind of a monastic abiding with wise care, fervor, and constancy is liberated, whereby the unexhausted outflows are exhausted, and whereby the unattained, unexcelled security through unification is attained.”

(AN 5.26; DN 33, 34)

☞ *“Cultivate concentration. The concentrated mind knows accurately.”*

(SN 35.99, 56.1)

☞ *“[Regarding the four jhānas:] This is called the happiness of renunciation, the happiness of seclusion, the happiness of peace, the happiness of awakening. I say of this happiness that it is to be engaged with, to be cultivated, to be made much of, and is not to be feared.”¹¹⁸*

(MN 66, 139)

§5.5 Mindfulness of Breathing¹¹⁹ Instills Wellbeing and Lofty Joy

“The joy and sense of wellbeing that arise by the power of mindfulness of breathing is called ‘lofty joy.’”

(Nidd I 1.16)

☞ *“You all should cultivate mindfulness of breathing.”*

(SN 54.6)

§5.6 Mindfulness of the Body¹²⁰ Instills Wellbeing and Lofty Joy

“The joy and sense of wellbeing that arise by the power of mindfulness of the body is called ‘lofty joy.’”

(Nidd I 1.16)

☞ *“One thing is to be cultivated: mindfulness of the body accompanied with ease.”¹²¹*

(DN 34)

§5.7 Mindfulness of Death¹²² Instills Wellbeing and Lofty Joy

“The joy and sense of wellbeing that arise by the power of mindfulness of death is called ‘lofty joy.’”

(Nidd I 1.16)

☞ *“Therefore, you should train yourselves thus: ‘We will abide with wise care. We will develop acute mindfulness of death for the destruction of the outflows.’”¹²³*

(AN 6.19, 8.73)

§5.8 Recollection of Peace¹²⁴ Instills Wellbeing and Lofty Joy

“The joy and sense of wellbeing that arise by the power of recollection of peace is called ‘lofty joy.’”

(Nidd I 1.16)

☞ *“When cultivated and made much of, one mental state leads to complete disenchantment, to dispassion, to cessation, to peace, to full-understanding, to awakening, to Nibbāna. What one mental state? Recollection of peace.”*¹²⁵

(AN 1.297)

§5.9 Radical Awareness¹²⁶ Instills Wellbeing and Lofty Joy

“There are **nine habits of mind that are of great benefit**. What nine? **Those habits of mind that are rooted in radical awareness: For one engaging in radical awareness, a sense of wellbeing arises.** Having a sense of wellbeing, joy arises. Having a joyful mind, one's body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated. When the heart is concentrated, one knows and sees in accordance with reality. Knowing and seeing in accordance with reality, one becomes disenchanted. Being disenchanted, one becomes dispassionate. With dispassion, one is truly liberated.”

(DN 34)

☞ “Just as the sun is constantly moving, so too should a practitioner, through practice, constantly engage in radical awareness.”¹²⁷

(Mil 6.3.8)

§5.10 Radical Awareness in Many Ways¹²⁸ Instills Wellbeing

(i) Radical Awareness of the Three Characteristics

“For one engaging in radical awareness of phenomena as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is happy, the heart becomes concentrated. With a concentrated heart, one knows accurately, ‘This is *dukkha*’ ... ‘This is the cause of *dukkha*’ ... ‘This is the ending of *dukkha*’ ... ‘This is the path to the ending of *dukkha*.’”

(Paṭi 1.1.19)

(ii) Radical Awareness of the Five Aggregates

“For one engaging in radical awareness of form ... feeling ... perception ... mental formations ... [and] consciousness as impermanent ... as *dukkha* ... [and] as

not-self, a sense of wellbeing arises.¹²⁹ ... “This is the path to the ending of *dukkha*.”

☞ *“Sāriputta, what phenomena should a virtuous monastic give radical awareness to?”*

“A virtuous monastic, Kottṭhika, should give radical awareness to the five clinging aggregates as being impermanent, dukkha, a disease, a tumor, a dagger, misery, an affliction, alien, disintegrating, empty, and as not-self.”

(SN 22.122)

(iii) Radical Awareness of Sense Organs

“For one engaging in radical awareness of the eye ... ear ... nose ... tongue ... body ... [and] mind as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... “This is the path to the ending of *dukkha*.”

☞ *“Give radical awareness to the eye ... ear ... nose ... tongue ... body ... [and] mind. Accurately discern the impermanence of them. Accurately discerning their impermanence, one becomes disenchanted with them. From the destruction of delight, there is the destruction of passion. From the destruction of passion, there is the destruction of delight. With the destruction of delight and passion, the mind is said to be ‘well-liberated.’”¹³⁰*

(iv) Radical Awareness of Sense Objects

“For one engaging in radical awareness of forms ... sounds ... scents ... tastes ... touches ... [and] mental phenomena as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

☞ *“Give radical awareness to forms ... sounds ... scents ... tastes ... touches ... [and] mental phenomena. Accurately discern the impermanence of them. Accurately discerning their impermanence, one becomes disenchanted with them. From the destruction of delight, there is the destruction of passion. From the destruction of passion, there is the destruction of delight. With the destruction of delight and passion, the mind is said to be ‘well-liberated.’”³¹*

(SN 35.159)

(v) Radical Awareness of Sense Consciousness

“For one engaging in radical awareness of consciousness through the eye ... ear ... nose ... tongue ... body ... [and] consciousness through the mind as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(vi) Radical Awareness of Sense Contact

“For one engaging in radical awareness of contact through the eye ... ear ... nose ... tongue ... body ... [and] contact through the mind as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(vii) Radical Awareness of Feeling Based on Sense Contact

“For one engaging in radical awareness of feeling based on contact through the eye ... ear ... nose ... tongue ... body ... [and] feeling based on contact through the mind as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(viii) Radical Awareness of Sense Perception

“For one engaging in radical awareness of visual perception ... auditory perception ... olfactory perception ... gustatory perception ... tactile perception ... [and] mental perception as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(ix) Radical Awareness of Sense Volition

“For one engaging in radical awareness of visual volition ... auditory volition ... olfactory volition ...

gustatory volition ... tactile volition ... [and] mental volition as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(x) Radical Awareness of Craving for Sense Objects

“For one engaging in radical awareness of craving for forms ... sounds ... scents ... tastes ... touch ... [and] craving for mental phenomena as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(xi) Radical Awareness of Directed Thoughts about
Sense Objects

“For one engaging in radical awareness of a directed thought about forms ... sounds ... scents ... tastes ... touch ... [and] a directed thought about mental phenomena as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(xii) Radical Awareness of Sustained Thoughts about
Sense Objects

“For one engaging in radical awareness of a sustained thought about forms ... sounds ... scents ... tastes ... touch ... [and] a sustained thought about mental phenomena as impermanent ... as *dukkha* ... [and] as not-

self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(xiii) Radical Awareness of Elements

“For one engaging in radical awareness of the earth element ... the water element ... the fire element ... the wind element ... the space element ... [and] the consciousness element as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(xiv) Radical Awareness of Kasiṇas

“For one engaging in radical awareness of the earth kasiṇa ... the water kasiṇa ... the fire kasiṇa ... the wind kasiṇa ... the blue kasiṇa ... the yellow kasiṇa ... the red kasiṇa ... the white kasiṇa ... the space kasiṇa ... [and] the consciousness kasiṇa as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

☞ “Ten things are to be cultivated: the ten spheres of kasiṇa. One perceives the earth kasiṇa – above, below, around, non-dual, and limitless.¹³² One perceives the water kasiṇa ... the fire kasiṇa ... the wind kasiṇa ... the blue kasiṇa ... the yellow kasiṇa ... the red kasiṇa ... the white kasiṇa ... the space kasiṇa ... One perceives the con-

sciousness kasiṇa – above, below, around, non-dual, and limitless.”

(DN 34)

(xv) Radical Awareness of Anatomical Parts

“For one engaging in radical awareness of hair of the head ... hair of the body ... nail ... teeth ... skin ... flesh ... sinews ... bones ... bone marrow ... kidneys ... heart ... liver ... membranes ... spleen ... lungs ... bowels ... entrails ... undigested food ... excrement ... bile ... phlegm ... pus ... blood ... sweat ... fat ... tears ... grease ... spittle ... musus ... oil of the joints ... urine ... [and] brain as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(vi) Radical Awareness of Sense Spheres

“For one engaging in radical awareness of the sphere of the eye ... the sphere of forms ... the sphere of the ears ... the sphere of sounds ... the sphere of the nose ... the sphere of scents ... the sphere of the tongue ... the sphere of tastes ... the sphere of the body ... the sphere of touches ... [and] the sphere of the mind ... [and] the sphere of mental phenomena as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(vii) Radical Awareness of Sense Elements

“For one engaging in radical awareness of the eye element ... the form element ... [and] the eye-consciousness element ... the ear element ... the sound element ... [and] the ear-consciousness element ... the nose element ... the scent element ... [and] the nose-consciousness element ... the tongue element ... the taste element ... [and] the tongue-consciousness element ... the body element ... the touch element ... [and] the body-consciousness element ... [and] the mind element ... the mental phenomena element ... [and] the mind-consciousness element as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(viii) Radical Awareness of Faculties

“For one engaging in radical awareness of the faculty of the eye ... the ear ... the nose ... the tongue ... the body ... the mind ... life ... femininity ... masculinity ... pleasure ... *dukkha* ... satisfaction ... dissatisfaction ... neutralness ... faith ... energy ... mindfulness ... concentration ... wisdom ... the faculty that senses ‘I will know the unknown’ ... the faculty of knowing ... the faculty of one who knows, as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(ix) Radical Awareness of Realms and Existences

“For one engaging in radical awareness of the realm of sensuality ... the form realm ... the formless realm ... sensual existence ... form existence ... formless existence ... percipient existence ... non-percipient existence ... neither percipient nor non-percipient existence ... existence with one component ... existence with four components ... existence with five components, as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(xx) Radical Awareness of *Jhānas*

“For one engaging in radical awareness of the first *jhāna* ... the second *jhāna* ... the third *jhāna* ... the fourth *jhāna* as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... ‘This is the path to the ending of *dukkha*.’”

(xxi) Radical Awareness of Mental Liberations

Through Divine Abidings

“For one engaging in radical awareness of the liberation of mind through loving-kindness ... compassion ... sympathetic joy ... the liberation of mind through equanimity, as impermanent ... as

dukkha ... [and] as not-self, a sense of wellbeing arises. ... “This is the path to the ending of *dukkha*.”

(xxii) Radical Awareness of Formless Attainments

“For one engaging in radical awareness of the attainment of the sphere of boundless space ... the attainment of the sphere of boundless consciousness ... the attainment of the sphere of nothingness ... the attainment of the sphere of neither perception nor non-perception, as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. ... “This is the path to the ending of *dukkha*.”

☞ “Boundless liberation of mind is to be cultivated.”

(MN 127)

(xxiii) Radical Awareness of Links of Dependent
Origination

“For one engaging in radical awareness of ignorance ... mental formations ... consciousness ... name and form ... the six sense organs ... contact ... feeling ... craving ... clinging ... becoming ... birth ... aging and death as impermanent ... as *dukkha* ... [and] as not-self, a sense of wellbeing arises. Having a sense of wellbeing, joy arises. Having a joyful mind, one’s body relaxes. One having a relaxed body experiences happiness. For one who is

happy, the heart becomes concentrated. With a concentrated heart, one knows accurately, ‘This is *dukkha*’ ... ‘This is the cause of *dukkha*’ ... ‘This is the ending of *dukkha*’ ... ‘This is the path to the ending of *dukkha*.’”

(Paṭi 1.1.19)

☞ *“The Tathāgata has set in motion the divine wheel¹³³ thus ... ‘Dependent upon ignorance, there is ... the origination of this whole mass of dukkha.’¹³⁴ ...*

“The Dhamma has thus been well-expounded, opened up, revealed, explained, and made free from rough edges by me. Being thus well-taught ... [and] free from rough edges, it is enough for a person who has gone forth out of faith to arouse their energy reflecting: ‘Willingly, may I let only the skin, sinews, and bones in my remain, as I let the flesh and blood dry up – as long as what can be achieved through human stamina, energy, and exertion has not been achieved, may there be no yielding of energy!’”¹³⁵

(SN 12.22)

§5.11 Abiding in the Vastness of Wisdom is Wellbeing

“Truly, defiling mental states will be abandoned and purifying mental state will increase. And having realized with one’s own direct knowledge, right here and now, the fulfillment and vastness of wisdom, one will enter upon and

abide therein. And their abiding will be a sense of wellbeing, joy, tranquility, mindfulness, clear-comprehension, and happiness.”¹³⁶

(DN 9)

☞ *“‘Abandon the unwholesome!’ It is possible to abandon the unwholesome. ... Since it is possible to abandon the unwholesome ... [and] since abandoning the unwholesome leads to benefit and happiness, I therefore say: ‘Abandon the unwholeome!’”¹³⁷*

“‘Cultivate the wholesome!’ It is possible to cultivate the wholesome. ... Since it is possible to cultivate the wholesome ... [and] since cultivating the wholesome leads to benefit and happiness, I therefore say: ‘Cultivate the wholeome!’”¹³⁸

(AN 2.19)

Appendix:

Alternative Translations



Alternative Translations:

The most comprehensive enumeration of the wellbeing cascade is found at *Dīgha Nikāya* 34 (§5.9). The causal formulation found there begins as follows:

“There are nine habits of mind that are of great benefit. What nine? Those habits of mind that are rooted in radical awareness.”¹³⁹

What follows is a reference of the Pāli phrases for each step in the wellbeing cascade followed by individual translations from various well-known translators and from the Pāli-English Dictionary. As not all translators have translated discourses featuring the complete wellbeing cascade, the final four links present fewer translation examples than the initial, more universally translated links.

1) *Pāmojjaṃ jāyati.*

- ◆ This Study Guide (SG): “ ... a sense of wellbeing arises.”
- Nāṇaponika Thera (ÑT): “ ... he gains gladness.”
- P. A. Payutto (PAP): “ ... cheerfulness/gladness/joy arises.”
- Bhikkhu Bodhi (BB): “ ... gladness is born.”
- Pasanno Bhikkhu (PB): “ ... gladness/delight arises.”
- Ṭhānissaro Bhikkhu (TB): “ ... gladness is born within him.”
- Jayasāro Bhikkhu (JB): “ ... wellbeing arises.”
- Sujāto Bhikkhu (SB): “ ... joy springs up.”
- Rhys Davids (RD): “ ... gladness arises,”
- I.B. Horner (IBH): “ ... delight arises”
- Maurice Walshe (MW): “ ... delight springs up in him.”
- Andrew Olendski (AO): “ ... happiness is born.”
- Pāli Text Society Pāli-English Dictionary (PED):
[*pāmojja/pāmuja*] - delight, joy, happiness. (nt.)

2) *Pamuditassa pīti jāyati.*

- ◆ (SG): “Having a sense of wellbeing, joy arises.”
- (ÑT): “When he is gladdened, joy is born in him;”
- (PAP): “For one who is glad, rapture/elation arise.”
- (BB): “When he is glad, rapture/elation is born in him;”

- (PB): “When he is glad/delighted, joy/exhilaration arises.”
- (TB): “In one who is gladdened, rapture is born.”
- (JB): “When one experiences wellbeing, rapture arise.”
- (SB): “When you’re joyful, rapture springs up.”
- (RD): “in him gladdened, rapture arises,”
- (IBH): “rapture is born from that delight,”
- (MW): “When he is thus delighted, rapture arises.”
- (AO): “From this happiness, joy is then born.”
- (PED): [*pīti*] - emotion of joy, delight, zest exuberance.

3) *Pītimanassa kāyo passambhati.*

- ♦ (SG): “Having a joyful mind, one’s body relaxes.”
- (ÑT): “being joyous in mind, his body becomes tranquil;”
- (PAP): “For one who is rapturous, the body becomes tranquil/relaxed.”
- (BB): “in one who is rapturous, the body becomes tranquil;
- (PB): “For one who is joyful, the body becomes tranquil.”
- (TB): “In one whose heart is enraptured, the body grows calm.”

- (JB): “For one who is rapturous, their body becomes profoundly relaxed.”
- (SB): “When the mind is full of rapture, the body becomes tranquil.”
- (RD): “his mind enraptured the body is satisfied,”
- (IBH): “being rapturous, his body is impassible,”
- (MW): “When he experiences rapture, his body is calmed down.”
- (AO): “With a joyful mind, the body relaxes.”
- (PED): [*passambhati*] - to calm down, quiet, allay.

4) *Passaddhakāyo sukhaṃ vedeti.*

- ♦ (SG): “One having a relaxed body experiences happiness.”
- (ÑT): “his body being tranquil, he feels happiness;”
- (PAP): “One whose body is tranquil feels happiness.”
- (BB): “one whose body is tranquil feels pleasure;”
- (PB): “One whose body is tranquil experiences happiness.”
- (TB): “His body calm, he feels pleasure.”
- (JB): “One whose body is profoundly relaxed, experiences non-sensual pleasure.”
- (SB): “When the body is tranquil, you feel bliss.”
- (RD): “one whose body is thus appeased is at ease,”

- (IBH): “with the body impassible, joy is felt,”
- (MW): “With body so calmed down, he experiences joy.”
- (AO): “A relaxed body feels content,”
- (PED): [*passaddha*] - calmed down, allayed, quieted, composed, at ease. [*sukham*] - wellbeing happiness, ease; ideal, success.

5) *Sukhino cittaṃ samādhīyati.*

- ♦ (SG): “For one who is happy, the heart becomes concentrated.”
- (ÑT): “and the mind of him who is happy becomes concentrated.”
- (PAP): “The mind of one who is happy becomes concentrated.”
- (BB): “in one who feels pleasure, the mind becomes concentrated.”
- (PB): “In one feeling happiness, the mind becomes still/concentrated.”
- (TB): “Feeling pleasure, his mind grows concentrated.”
- (JB): “Feeling non-sensual pleasure, one’s mind becomes concentrated.”
- (SB): “And when you’re blissful, the mind becomes immersed.”
- (RD): “he being happily at ease, the mind is stayed”

- (IBH): “because of joy, the mind is (well) concentrated.”
- (MW): “Being joyful, his mind is concentrated.”
- (AO): “and the mind of one content becomes concentrated.”
- (PED): [*samādhīyati*] – to be stayed, composed. Passive of [*samādahati*] - to put together. [*cittaṃ samādahati*] to compose the mind, concentrate.

6) *Samāhite citte yathābhūtaṃ jānāti passati.*

- ♦ (SG): “When the heart is concentrated, one knows and sees in accordance with reality.”
- (BB): “One who is concentrated, knows and sees things as they really are.”
- (PB): “One whose mind is still, knows and sees things as they really are.”
- (SB): “When your mind is immersed, you truly know and see.”
- (RD): “with mind thus stayed, concentrated, he knows he sees [things] as they really are,”
- (PED): [*jānāti*] – to know. [*passati*] – to see; to recognize, realise, know.

7) *Yathābhūtaṃ jānaṃ passaṃ nibbindati.*

- ♦ (SG): “Knowing and seeing in accordance with reality, one becomes disenchanted.”

- (BB): “Knowing and seeing things as they really are, one becomes disenchanted.”
- (PB): “Knowing and seeing things as they are, on becomes disenchanted.”
- (SB): “When you truly know and see, you grow disillusioned.”
- (RD): “and he thus knowing thus seeing turns in repulsion,”
- (PED): [*nibbindati*] - to get wearied of; to have enough of, be satiated, turn away from, to be disgusted with.

8) *Nibbindaṃ virajjati.*

- ♦ (SG): “Being disenchanted, one becomes dispassionate.”
- (BB): “Being disenchanted, they become dispassionate.”
- (PB): “Being disenchanted, they become dispassionate.”
- (SB): “Being disillusioned, desire fades away.”
- (RD): “repelled he becomes passionless,”
- (PED): [*virajjati*]- to detach oneself, to free oneself of passion, to show lack of interest in.

9) *Virāgā vimuccati.*

- ♦ (SG): “With dispassion, one is truly liberated.”
- (BB): “When one is dispassionate, one is liberated.”
- (TB): “When on is dispassionate, one is liberated/freed.”
- (SB): “When desire fades away you’re freed.”

- (RD): “ ... hence he is set free.”
- (PED): [*vimuccati*] - to be released, to be free (of passion), to be emancipated

Endnotes

Instill Wellbeing



- 1 “five main Discourse Collections” – The *Dīgha*, *Majjhima*, *Samyutta*, *Aṅguttara*, and *Kuddhaka Nikāyas*.
- 2 “over fifty” – Depending on how one counts. Some discourses (e.g. AN 6.10 and AN 11.12) feature more than one example of the wellbeing cascade in the same discourse, and five simple paragraphs in the *Paṭisambhidāmagga* (*Paṭis 1.1.19*) introduce over 200 variant starting points in summary form (all of which are translated in detail in Chapter V. Wisdom).
- 3 “shared core” – Technically, a “stock phrase” of this kind is called a pericope [puh-rik-uh-pee], and refers to identical or nearly identical passages throughout a scriptural canon.
- 4 For a detailed examination of the *Upanisa Sutta* – including a deep dive into the meaning of each of the mind states found in its progression, see Bhikkhu Bodhi’s 1980 BPS publication “Transcendental Dependent Arising: Translation & Exposition of the Upanisa Sutta.”
- 5 In this Introduction, references with this “§” section symbol detail the Chapter and instance number used within this reference work.
- 6 While this book is primarily a translation and collation of just these instances of “the wellbeing cascade,” also included – given their elaboration of the concept of wellbeing – are a set of teachings from the *Mahāniddeśa* (Nidd I 1.16), which speak about “The

joy and sense of wellbeing ... called ‘lofty joy.’” See §1.1.3.

- 7 “*Iti kbo, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti apārā pāram gamanāyāti.*”
- 8 The word *jāyati*, meaning “arises” or “is born,” found twice at the beginning of the wellbeing cascade is the passive form of the more active verb *janeti*, meaning “causes to be born” or “generates.”
- 9 The first instance being found in the paracanonical *Nettippakarāṇa*.
- 10 See the *Dhammacakkappavattana Sutta* (SN 56.11): “This Noble Truth of the Path to the Cessation of Suffering is to be developed.” – “*Taṃ kbo panidaṃ Dukkhanirodhagāminī Paṭipadā Ariyasaccaṃ bhāvetabban.*”
- 11 “I will breath in ... [and] out sensitive to joy ... [and] happiness.” – “*Pītipaṭisaṃvedī ... Sukhapāṭisaṃvedī assasissāmi ... passasissāmi’ti*”
- 12 e.g. the Threefold Training (virtue, concentration, wisdom); the Three Bases of Merit (generosity, virtue, cultivation); the Five Faculties (faith, energy, mindfulness, concentration, wisdom).
- 13 talents – *sampadā*; riches – *vaḍḍhi*
- 14 See “The Spiral Path or Lokuttara Paṭicca-samuppāda” by Jayarava Attwood in the *Western Buddhist Review* 2013 (6): 1–34

- 15 For the specific suggestion regarding repetition and recitation, see §4.4.
- 16 “*Udabindunipātena, udakumbhopi pūrati, dhīro pūrati puññassa, thokaṃ thokampi ācinaṃ.*”
- 17 These include: imperative present verbs (entreating and enjoining – e.g. “May you ...”); optative verbs (suggesting and willing – e.g. “One should/could ...”); and gerundives (directing and prescribing – e.g. “This is to be done.”).
- 18 While many injunctions in this study guide are in this “you should you train yourselves thus” form and appear in that companion volume, this work also features many other accompanying, active language prescriptions mined from other discourses not featured in that volume.
- 19 “Just as the great ocean has one taste: the taste of salt, in the same way, this Dhamma and Discipline has one taste: the taste of liberation.” – “*Seyyathāpi ... mahāsamuddo ekaraso loṇaraso; evamevaṃ kho ... ayaṃ dhammavinayo ekaraso, vimuttiraso.*” (AN 8.19)
- 20 supporting cause – *upanisā*
- 21 *dukkha* – suffering; unsatisfactoriness; stress
- 22 “Unification (of mind) should be observed” – *yogo karaṇīyo*
- 23 “Therefore, venerables, you should train yourselves thus” – “*Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ*”
- 24 “one in training” – *sekha*
- 25 “knowing confidence” – *aveccappasādhā*

- 26 “He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One. He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds. He trains perfectly those who wish to be trained. He is teacher of gods and humans. He is Awake and Holy.” – *“Itipi ‘So Bhagavā Arahamaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro Purisadammasārathi Satthā Devamanussānaṃ Buddhō Bhagavā’ti.”*
- 27 “Such a one finds uplift in the significance of this, finds uplift in the truth of this, and finds a sense of wellbeing connected with this Dhamma.” – *“Labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamḥitaṃ pāmojjaṃ.”*
- 28 “We will be endowed with knowing confidence in the Buddha.” – *“Buddhe aveccappasādena samannāgatā bhavissāma.”*
- 29 “well aligned” – *ujugata*
- 30 “a disciple of the Noble Ones” – *ariyasāvaka*
- 31 “Here, Mahānāma, recollect the *Tathāgata*” – change of voice to optative: “May you ...”
- 32 “their mind is not caught up in passion ... anger ... delusion” – *“na rāga- ... dosa- ... mohapari-yuṭṭhitaṃ cittaṃ hoti”*
- 33 “one who abides balanced amongst those who’ve taken a bumpy road and one who abides friendly amongst the hostile. Such a one cultivates recollection of the Buddha as one who has entered the stream of

Dhamma.” – “*Visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno buddhānussatiṃ bhāveti.*”

- 34 “cultivate this recollection of the Buddha while moving about ... standing ... sitting ... lying down ... focusing on your work ... even while living at home, crowded with children.” – “*Imaṃ buddhānussatiṃ gacchantopi bhāveyyāsi, t̥hitopi ... nisinnopi ... sayānopi ... kammantaṃ adhiṭṭhabantopi ... puttasambādhasayanam ajjhāvasantopi bhāveyyāsi.*”
- 35 mindfulness and clear-comprehension - *satisampajaññā*
- 36 lofty joy – *kalyāṇa-pīti*.
- 37 full-understanding – *abhiññāya*; complete understanding – *pariññāya*; complete destruction – *parikkhayāya*; abandoning – *pahānāya*; destruction – *khayāya*; dissolution – *vayāya*; dispassion – *virāgāya*; cessation – *paṭinissaggāya*
- 38 passion – *rāga*; anger – *dosa*; delusion – *moha*; hatred – *kodha*; resentment – *upanāha*; spitefulness – *makkha*; contentiousness – *paḷāsa*; jealousy – *issā*; stinginess – *macchariya*; deceitfulness – *māyā*; deviousness – *sāṭheyya*; stubbornness – *thambha*; aggressiveness – *sārambha*; conceit – *māna*; self-importance – *atimāna*; intoxication – *mada*; negligence – *pamāda*
- 39 wise care – *appamāda*

- 40 “We will abide with wise care.” – *“appamattā viharissāma”*
- 41 “The Dhamma is well-expounded by the Blessed One, apparent here and now, timeless, encouraging investigation, leading inwards, to be experienced individually by the wise.” – *“Svākkhāto Bhagavatā Dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī’ti.”*
- 42 “We will be endowed with knowing confidence in the Dhamma.” – *“Dhamme aveccappasādena samannāgatā bhavissāma.”*
- 43 “We will abide practicing the Dhamma in line with the Dhamma, practicing with integrity, conducting ourselves in line with the Dhamma. – *“Dhammānudhammappaṭipannā viharissāma sāmīcipaṭipannā anudhammacārino.”*
- 44 “Our desire to undertake the training in encompassing-wisdom will be wholehearted.” – *“Tibbo no chando bhavissati adhipaññāsikkhāsamādāne.”*
- 45 “They are the Blessed One’s disciples who have practiced well, who have practiced directly, who have practiced insightfully, those who practice with integrity: that is the four pairs, the eight kinds of noble beings. These are the Blessed One’s disciples. Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect. They give occasion for incomparable goodness to arise in the world.” –

*“Supaṭipanno Bhagavato sāvakasaṅgho.
Ujuppāṭipanno Bhagavato sāvakasaṅgho.
Ñāyappaṭipanno Bhagavato sāvakasaṅgho.
Sāmicīpaṭipanno Bhagavato sāvakasaṅgho. Yadidaṃ
cattāri purisayugāni aṭṭha purisapuggalā. Esa
Bhagavato sāvakasaṅgho ābhuneyyo pābhuneyyo
dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ
puññakkhettaṃ lokassā’ti.”*

- 46 “We will be endowed with knowing confidence in the Saṅgha.” – *“Saṅghe aveccappasādena samannāgatā bhavissāma.”*
- 47 “Our minds will be thoroughly imbued with the spirit of going-forth; hence, arisen evil, unwholesome states will not overpower our minds.” –
“Yathāpabbajjāparicitañca no cittaṃ bhavissati, na cuppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassanti.”
- 48 “Persevering ever onward, with ever increasing subtlety, we will realize unexcelled Liberation.” –
“Uttaruttari paṇītapaṇītaṃ vāyamamānā anuttaraṃ vimuttiṃ sacchikarissāma.”
- 49 generosity – cāga
- 50 “It is a gain for me! It is most fortunate for me, that I – giving freely with stretched-out hands, delighting in relinquishing, committedly open to requests, delighting in gifting and sharing – live the household life with a mind free from the mire of stinginess among people who are caught up in the mire of

stinginess.” – *“Lābhā vata me, suladdham vata me!
Yohaṃ maccheramala-pariyuṭṭhitāya pajāya
vigatamala-maccherena cetasā agāraṃ ajjhāvasāmi
muttacāgo payatapāṇi vossaggarato yācayogo dāna-
saṃvibhāgarato.”*

- 51 “I am very generous.” – *“Cāgababulo’mbi.”*
- 52 “a resource for the mind ... for cultivating a mind without enmity and aversion.” – *“cittassa parikkhāraṃ ... yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.”*
- 53 “Whatever there may be in our household that can be given away, all that, will be shared openhandedly with virtuous ones who are of beautiful character.” – *“Yaṃ kko pana kiñci kule deyyadhammaṃ sabbaṃ taṃ appaṭivibhattaṃ bhavissati sīlavantehi kalyāṇadhammehi.”*
- 54 This was said by Lady Visākha in response to being asked by the Buddha why she requested the “eight boons” of being able to, for her whole life, offer the following requisites to the Saṅgha: 1) rain’s bathing cloths, 2) medicine for the sick, 3) daily congee, 4) meals for new-comers, 5) meals for travelers, 6) meals for the sick, 7) meals for care-givers, and 8) bathing cloths for the Bhikkhuni Saṅgha.
- 55 “Just by this tranquility, I will give a gift to my companions in the holy life.” – *“Santamyeva upahāraṃ upaharissāma sabrahmacārīsu.”*
- 56 discipline – *vinaya*; non-remorse – *avippaṭisāra*

- 57 “Discipline is for the purpose of bringing about restraint.” – *“Vinayo saṃvaratthāya.”*
- 58 “This is the purpose of conversation; this is the purpose of discussion; this is the purpose of sitting close; this is the purpose of active listening – namely, the Liberation of the mind through non-clinging.” – *“Etadatthā kathā, etadatthā mantanā, etadatthā upanisā, etadattham sotāvadhānam – yadidaṃ anupādācittassa vimokkho.”*
- 59 “wholesome virtues” – *“kusalāni silāni”*; virtue – *“sīla”*
- 60 “I will be endowed with the virtues – unbroken, uncracked, unsmearred, unblemished, freeing, praised by the wise, unclung to, and conducive to concentration – that are dear to the Noble Ones.” – *“Ariyakantehi sīlehi samannāgato bhavissāmi akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmatṭhehi samādhisaṃvattanikehi.”*
- 61 natural – *“dhammatā”*; “no intention need be made” – *“na cetanāya karanīyam”*
- 62 “Indeed, phenomena flow on from one another, and fill up from one another in going from this shore to the shore beyond.” – *“Iti kho dhammā dhamme abhisandenti, dhammā dhamme paripūrenti aparā pāram gamanāya.”*
- 63 “We will abide embodying virtue and embodying the monastic precepts. We will abide restrained with the restraint of the monastic precepts and be consummate

in our movements and limits. Having taken them on, we will train in the training rules seeing danger in the slightest fault.” – *“Sampannasīlā viharissāma sampannapātimokkhā; pātimokkhasaṃvarasaṃvutā viharissāma ācāragocarasaṃpannā aṇumattesu vajjesu bhayadassāvī samādāya sikkhissāma sikkhāpadesu.”*

64 “merit” – *puññaṃ*

65 “demerit” – *apuññaṃ*

66 “I have done something evil.” – *“pāpakammaṃ mayā katam.”*

67 This is part of a conversation between the Bactrian King Milinda and the Buddhist monk Nāgasena as recorded in *The Questions of King Milinda*.

68 “Monastics, do not fear merit. This ‘merit’ is another name for happiness.” – *“Mā, bhikkhave, puññānaṃ bhāyittha. Sukhassetam, bhikkhave, adbhivacanam yadidaṃ ‘puññañ’ti.”*

69 “Our desire to undertake the training in encompassing-virtue will be wholehearted.” – *“Tibbo no chando bhavissati adhisīlasikkhā-samādāne.”*

70 “I am a truth-speaker.” – *“Saccavādīmbi.”*

71 “I will not tell a lie, even in jest.” – *“Hassāpi na musā bhaṇissāmi.”*

72 “I am an ascetic.” – *“Tapassīmbi.”*

73 “I am practicing the holy life.” – *“Brahmacārīmbi.”*
The “holy life” is a euphemism for celibacy.

74 *“Ko nu kho pana, bho, jānāti jīvitānaṃ! Gamanīyo samparāyo, mantāya boddhabbam, kattabbam*

kusalam, caritabbam brahmacariyam, natthi jātassa amaraṇam.”

- 75 “Our bodily conduct will be pure, clear, open, unbroken, and restrained. And we will not exalt ourselves or disparage others on account of that pure bodily conduct.” – “*Parisuddho no kāyasamācāro bhavissati uttāno vivaṭo na ca chiddavā samvuto ca. tāya ca pana parisuddha-kāyasamācāratāya nevattānukkamaṁsessāma na paraṁ vambhessāma.*”
- 76 “corruptions” – *upakkilesa*
- 77 acquisitiveness and immoderate longing – *abhijjhāvisamalobha*; aversion – *byāpādo*; the remaining corruptions are translated above.
- 78 “one who, having given up, purged, released, abandoned, and relinquished [the corruptions of mind]” – “*assa cattam hoti vantaṁ muttam pahīnaṁ paṭinissatṭham*”
- 79 “to some degree” – *yathodhi*
- 80 “Such a one finds uplift in the significance of this, finds uplift in the truth of this, and finds a sense of wellbeing connected with this Dhamma.” – “*Labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasamḥitaṁ pāmojjaṁ.*”
- 81 the perception of dispassion – *virāgasaññā*; the perception of cessation – *nirodhasaññā*
- 82 “concentration based on the Dhamma” – *Dhammasamādhi*

- 83 “If you gain concentration of mind therein, you would thus be able to abandon this state of doubt.” – *“Tatra ce tvam cittasamādhim paṭilabbeyyāsi, evaṃ tvam imaṃ kaṅkhādhammaṃ pajaheyyāsi.”*
- 84 What follows are four different views (*diṭṭhi*) held by various teachers: (i) wrong view as the exact opposite of mundane Right View; (ii) mundane Right View; (iii) the wrong view of the inefficacy of action; and (iv) the right view of the efficacy of action. Because the disciple of the Noble Ones who is relating these views remains restrained by body, speech, and mind regardless of each view, they abide with a sense of wellbeing encountering any of the four views.
- 85 learning – *suta*
- 86 Note that the same qualities are mentioned here – faith, virtue, generosity, learning, and wisdom – as are taken as the primary structure for this collection.
- 87 *“Saccaṃ bhāṇe na kujjheyya, dajjā appampi yācito. Etehi tīhi ṭhānehi, gacche devāna santike.”*
- 88 “a mind that is not mucked up” – *abyāsittacitta*
- 89 “Dhamma and Discipline” – *Dhamma-vinaya*
- 90 “Giving attention, applying the mind, attending wholeheartedly, and fully lending ear, I will listen to any Dhamma whatsoever that is connected with the wholesome.” – *“Yaṃ kiñci dhammaṃ kusalūpasamhitam sabbam taṃ atṭhim katvā manasi karitvā sabbacetasā samannāharitvā obitasoto dhammaṃ suṇissāmi.”*

- 91 “ground of Liberation” – *vimuttāyatana*
- 92 “whereby the unliberated mind of a monastic abiding with wise care, fervor, and constancy is liberated, whereby the unexhausted outflows are exhausted, and whereby the unattained, unexcelled security through unification is attained.” – “*appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunāti.*”
- 93 “One teaches the Dhamma to others at length as they have heard and learned it.” – “*Yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti.*”
- 94 “One practices reciting the Dhamma at length as they have heard and learned it.” – “*Yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti.*”
- 95 four Foundations of Mindfulness – *cattāro satipaṭṭhānā*; the four Right Strivings – *cattāro sammappadhānā*; the four Bases of Success – *cattāro iddhipādā*; the five Faculties – *pañcindriyāni*; the five Powers – *añca balāni*; the seven Factors of Awakening – *satta bojjhaṅgā*; the Noble Eightfold Path – *ariyo aṭṭhaṅgiko maggo*
- 96 “One intellectually contemplates, lingers upon, and mentally examines the Dhamma as they have heard and learned it.” – “*yathāsutaṃ yathāpariyattaṃ*

*dhammaṃ cetasā anuvitakketi anuvicāreti
manasānupekkhati.”*

97 “*Taṃ suṇātha, sādhukaṃ manasikarotha.
Bhāsissāmi.”*”

98 “I have recited much.” – “*Sajjhāyababulombi.”*”

99 “*Tato tvaṃ, Moggallāna, yathāsutaṃ
yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ
kareyyāsi. Thānaṃ kho panetaṃ vijjati yaṃ te evaṃ
vihārato taṃ middhaṃ pahīyetha.”*”

100 “spacious opportunities for finding happiness” –
“*okāsādhigamo sukhassādhigamāya*”

101 “They hear the Dhamma of the Noble Ones, turn the
mind to the source, and practice the Dhamma in line
with the Dhamma.” – “*So aparena samayena
ariyadhammaṃ suṇāti, yoniso manasi karoti,
dhammānudhammaṃ paṭipajjati.”*”

102 “a satisfaction arises that is better than happiness itself.
Just as a sense of wellbeing can arise from wellbeing
itself.” – “*uppajjati sukhaṃ, sukhaṃ bhīyyo somanassaṃ.
seyyathāpi, bho, pamudā pāmojjaṃ jāyetha.”*”

103 “unrefined and unsettled tendencies of body, speech,
and mind. “*oḷārikā kāyasaṅkhārā ... vacīsaṅkhārā ...
cittasaṅkhārā appaṭippassaddhā honti*”

104 “doesn’t accurately understand ‘This is wholesome,’
and ‘This is unwholesome,’ ‘This is blameworthy ...
blameless ... to be cultivated ... not to be cultivated ...
inferior ... superior ... [or] This ‘involves the opposites
of light and dark.’” – “*idaṃ kusalan’ti yathābhūtaṃ*

*nappajānāti, 'idaṃ akusalan'ti ... idaṃ sāvajjaṃ idaṃ
anavajjaṃ, idaṃ sevitabbaṃ idaṃ na sevitabbaṃ,
idaṃ hīnaṃ idaṃ paṇītaṃ, idaṃ
'kaṇhasukkasappaṭibhāgan'ti yathābhūtaṃ
nappajānāti."*

105 *"Tasmātiha, Ānanda, attadīpā viharatha attasaraṇā
anaññasaraṇā, dhammadīpā dhammasaraṇā
anaññasaraṇā."*

106 "I am endowed with the same strength as a person
accomplished in view." – *"Yathārūpāya balatāya
ditṭhisampanno puggalo samannāgato, ahampi
tathārūpāya balatāya samannāgato."*

107 *"Tasmātiha, Cunda, 'Pare micchādītṭhī bhavissanti,
mayamettha sammādītṭhī bhavissāmā'ti cittaṃ
uppādetabbaṃ."*

108 "Will know successive stages of excellent distinction."
– *"Uḷāraṃ pubbenāparaṃ visesaṃ sañjānissati."*

109 "some bodily affliction arises in the body, or there
comes to be torpidity of mind, or the mind becomes
scattered externally" – *"kāyārammaṇo vā uppajjati
kāyasmim paṇīlāho, cetaso vā līnattaṃ, bahiddhā vā
cittaṃ vikkhipati"*

110 "In this case, the monastic should guide the mind to
some inspiring object." – *"tena ... bhikkhunā
kismiñcīdeva pasādanīye nimitte cittaṃ
paṇidahitabbaṃ."*

111 "The goal owing to which I guided the mind has been
attained. How about I pull back." – *"yassa khvāhaṃ"*

*atthāya cittaṃ paṇidahiṃ, so me attho abhinipphanno.
banda, dāni paṭisaṃharāmi.”*

112 “Without thought and rumination, I am internally mindful and happy.” – “*avitakkomhi avicāro, ajjhattaṃ satimā sukhamasmī’ti pajānāti.”*

113 “How does a monastic practice the way proper to a renunciate?” – “*Kathaṅca, bhikkhave, bhikkhu samaṇasāmīcippaṭipadaṃ paṭipanno hoti?”*

114 “I say that when one has abandoned these stains, faults, and dregs of a renunciate that are a basis for misery to be experienced in a bad destination, such a one is practicing the way proper to a renunciate.” – “*Imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasatānaṃ āpāyikānaṃ ṭhānānaṃ duggativedaniyānaṃ pahānā ‘samaṇasāmīcippaṭipadaṃ paṭipanno’ti vadāmi.”*

115 “They reflect on their own purification from all these evil, unwholesome mental states.” – “*So sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassati.”*

116 “*Paccavekkhitvā paccavekkhitvā kāyakammaṃ ... vacīkammaṃ ... manokammaṃ parisodhessāmi.”*

117 five hindrances – *pañca nīvaraṇa*

118 “This is called the happiness of renunciation, the happiness of seclusion, the happiness of peace, the happiness of awakening. I say of this happiness that ‘It is to be engaged with, to be cultivated, to be made much of, and is not to be feared.’” – “*Idaṃ vuccati*

*nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ
sambodhasukhaṃ. Āsevitabbaṃ, bhāvetabbaṃ,
bahulīkātabbaṃ; na bhāyitabbaṃ etassa sukhassā'ti
vadāmi”*

119 mindfulness of breathing – *ānāpānassati*

120 mindfulness of the body – *kāyagatāsati*

121 “One thing is to be cultivated: mindfulness of the
body accompanied with ease.” – “*Eko dhammo
bhāvetabbo: kāyagatāsati sātasahagatā.*”

122 mindfulness of death – *marāṇassati*

123 “*Appamattā viharissāma, tikkhaṃ marāṇassatiṃ
bhāvēssāma āsavānaṃ khayāya.*”

124 recollection of peace – *upasaṃnussati*

125 “*Ekadhammo, bhikkhave, bhāvito bahulīkato
ekantanibbidāya virāgāya nirodhāya upasaṃyā
abhiññāya sambodhāya nibbānāya saṃvattati.
Katamo ekadhammo? Upasaṃnussati.*”

126 “radical awareness” – *yoniso-manasikāra*. This translation is based both on etymology and meaning. While usually translated as “appropriate” or “wise,” the word *yoniso* literally means “from the womb or source.” Similarly, the word radical – like “root” and “radish” – points to the earth as ground and source. The type of awareness/attention being suggested by *yoniso-manasikāra* is radical in three ways: it inclines one to explore causal origins; to turn attention around to its source; and, if practiced correctly, it has the utterly radical power to liberate one from *saṃsāra*

completely.

127 “*Sūriyo abhikkhaṇaṃ carati, evameva kho, mahārāja, yoginā yogāvacarena abhikkhaṇaṃ yoniso manasikāro kātabbo.*”

128 All quotes in this section are from
Paṭisambhidāmagga 1.1.19

129 In this and all remaining quotes from Paṭis 1.1.19 (the rest of §5.10), the wellbeing cascade has been elided. For the full pericope, refer to §5.10 (i) Radical Awareness of the Three Characteristics.

130 “*Cakkhum, bhikkhave, yoniso manasi karotha. Cakkhāniccatañca yathābhūtaṃ samanupassatha. Cakkhum, bhikkhave, bhikkhu yoniso manasikaronto, cakkhāniccatañca yathābhūtaṃ samanupassanto cakkhusmimpi nibbindati. Nandikkhayā rāgakkhayo. Rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ ‘suvimuttan’ti vuccati.*”

131 “*Cakkhum, bhikkhave, yoniso manasi karotha. Cakkhāniccatañca yathābhūtaṃ samanupassatha. Cakkhum, bhikkhave, bhikkhu yoniso manasikaronto, cakkhāniccatañca yathābhūtaṃ samanupassanto cakkhusmimpi nibbindati. Nandikkhayā rāgakkhayo. Rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ ‘suvimuttan’ti vuccati.*”

132 “One perceives the earth kaṣiṇa – above, below, around, non-dual, and limitless.” –
“*Pathavīkaṣiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.*”

- 133 “*brahmacakkaṃ pavatteti*”
- 134 This is an elided version, the full version of which follows the traditional chain of dependent origination outlined at §5.10 (xxiii).
- 135 “*Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivato pakāsito chinnapilotiko. Evam svākkhāte kho, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike alameva saddhāpabbajitena kulaputtēna vīriyaṃ ārabhituṃ — ‘Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ. Yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena paṭṭabbaṃ, na taṃ apāpuṇitvā vīriyassa saṅghānaṃ bhavissati.*”
- 136 “*Samkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṅca ditṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissati, pāmujjaṃ ceva bhavissati pīti ca passaddhi ca sati ca sampajaññaṅca sukho ca vihāro.*”
- 137 “*Akusalaṃ, bhikkhave, pajahatha. Sakkā, bhikkhave, akusalaṃ pajahituṃ. ... Yasmā ca kho, bhikkhave, sakkā akusalaṃ pajahituṃ ... yasmā ca kho, bhikkhave, akusalaṃ pahīnaṃ hitāya sukhāya saṃvattati tasmāhaṃ evaṃ vadāmi — ‘Akusalaṃ, bhikkhave, pajahathā’ti.*”
- 138 “*Kusalaṃ, bhikkhave, bhāvettha. Sakkā, bhikkhave, kusalaṃ bhāvetuṃ. ... Yasmā ca kho, bhikkhave, sakkā kusalaṃ bhāvetuṃ ... yasmā ca kho, bhikkhave,*

*kusalaṃ bhāvitaṃ hitāya sukhāya saṃvattati
tasmāhaṃ evaṃ vadāmi — ‘Kusalaṃ, bhikkhave,
bhāvetthā’ti.’”*

- 139 “*Nava dhammā bahukārā. Katame nava dhammā
bahukārā? Nava yonisomanasikāramūlakā dhammā,
yonisomanasikaroto.’”*