

Compilation of Recommended Teachings from the Buddha, Part 1... 1

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Compilation of Recommended Teachings¹ from the Buddha², Part 1³

These teachings have passed the various authenticity tests the Buddha is reported to have given in the shared Early Buddhist Texts. One especially mentioned that it was given to keep his teaching pure⁴:

¹ Sutta in Pali or Sūtra in Sanskrit, possibly meaning 'thread' or 'the (thing) heard'. These discourses are from the collection of common Buddhist texts only. In this case the first four Pāli Nikāyas.

² The Awakened One, The Enlightened One. Throughout this collection, 'mendicant' has been changed to 'disciple' to counter the Early Buddhist overemphasis on mendicant life. Only a few cases would the advice here be especially for mendicants, such as developing the Formless Attainments.

³ In this collection I have substituted 'disciple' for many occurrences of 'mendicant' in the Pali text to counter the Early Buddhist over emphasis on the mendicant lifestyle. Only topics specifically regarding the mendicant lifestyle are presented as addressed to them. Various likely corrupted ideas, identified by comparative studies of the Buddha's words, have been edited out. This collection could also be called 'Essential Sutta Readings for Developing Right View of the Teaching or Stream Entry - Part 1'.

⁴ The shared Early Buddhist Texts are those common to both major schools of Buddhism before the split, which happened about 400 years after the Buddha passed away (~1st Century CE), which was after the first Three 'Buddhist Councils'. For details about the 'authenticity tests' see my Google document (you need a Google Account):

So, Chunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, **comparing meaning with meaning and phrasing with phrasing**, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods⁵ and humans.

Seeing how teachings interrelate, is an outcome of ‘making a thorough investigation’ by applying the study method, or the authenticity tests that the Buddha is recorded to have given for his teaching. This interrelation can best be seen here, in the Teaching on Mindfulness with Breathing, which is the most complete instruction the Buddha reportedly gave on sitting meditation that I have found. Most traditions of Buddhism have a form of meditation focussed on the breath. The teaching on the Ten Types of Happiness, shows that if people haven’t seen how his teachings interrelate, they will likely disagree on what he taught, when both may have valid points.

But it is not in this way (offering of flowers, incense, candles), Ānanda, that the Awakened One is honoured, respected, revered, worshipped, or esteemed. But that monk, nun, layman, or laywoman (in the Noble Community), Ānanda, who lives practising the Teaching in accordance with the Teaching, correct in their practice, living in conformity with the Teaching, they honour, respect, revere, worship and esteem the Awakened One with the highest worship. Therefore, Ānanda, thinking: ‘Let us live practising the Teaching in accordance with the Teaching, correct in our practice, living in conformity with the Teaching,’ this is how you are to train, Ānanda.⁶

AN 3.65: The Buddha’s Charter of Free Thought⁷

https://drive.google.com/file/d/1P_dj0hrBRQsIvShA4DxA-p9VBt4WeBUs/view?usp=drive_link. These instructions or this study method, was not followed by any of the “Buddhist Councils” until today. The idea of a council found in <https://suttacentral.net/dn29> and quoted below, was not even attributed to the Buddha!!

⁵ <https://suttacentral.net/dn29/> In the Buddha’s redefinition of key terms, people with ethics are called ‘gods’ or ‘angels’ as their actions help protect society, like the expression ‘s/he is my guardian angel’. They are considered better than the common person, as they have a higher level of ethics, which includes empathy for others.

⁶ <https://suttacentral.net/dn16/>

⁷ <https://suttacentral.net/an3.65/> My alternate name: The 10 Circumstantial Evidences. It is also well-known as The Kālāma Sutta. All texts here are based on Bhikkhu Sujāto’s translations, unless otherwise indicated. I have made some changes in translations of terms, see the Glossary at the end.

So I have heard. At one time the Buddha was wandering in the land of the Kosalans when he arrived at a town of the Kālāmas named Kesamutta. The Kālāmas of Kesamutta heard:

“It seems the philosopher Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Kesamutta. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha ...’ It’s good to see such perfected ones.”

Then the Kālāmas went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side, the Kālāmas said to the Buddha:

“There are, sir, some philosophers and priests who come to Kesamutta. They explain and promote only their own doctrine, while they attack, badmouth, disparage and smear the doctrines of others. Then some other philosophers and priests come to Kesamutta. They too explain and promote only their own doctrine, while they attack, badmouth, disparage and smear the doctrines of others. So, sir, doubting and uncertain: ‘I wonder who of these respected philosophers and priests speaks the truth, and who speaks falsehood?’”

“It is enough, Kālāmas, for you to be doubting and uncertain. Doubt has come up in you, about an uncertain matter.

Please, Kālāmas, don’t just go by⁸:

1. oral transmission,
2. lineage,
3. testament,
4. canonical authority,
5. logic,
6. inference,
7. a reasoned train of thought,
8. the acceptance of a view after deliberation,
9. the appearance of competence, and
10. the thought: ‘The philosopher is our respected teacher.’

⁸ Some translators leave out ‘just’, but this would mean the Buddha is suggesting we should disregard all these 10 useful tools. I take it that the Buddha meant, we can develop a theory or hypothesis via any of those 10 tools, but then we **should not stop there** and take it as truth, but then **test it in our lives**, to see if the theory/hypothesis proves to be true. This is the scientific method.

But when you know for yourselves: ‘These things are unwholesome, blameworthy, criticized by sensible people and when you undertake them, they lead to harm and suffering’, then you should give them up.

What do you think, Kālāmas? Does greed come up in a person for their welfare or harm?”

“Harm, sir.”

“A greedy individual, overcome by greed:

1. kills living creatures,
2. steals,
3. commits adultery,
4. lies, and
5. encourages others to do the same⁹.

Is that for their lasting harm and suffering?”

“Yes, sir.”

“What do you think, Kālāmas? Does hate come up in a person for their welfare or harm?”

“Harm, sir.”

“A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Yes, sir.”

⁹ The Five Precepts could be seen as the definition of Ethics for the lay disciple of the Buddha, but it should be understood to cover two aspects, as with the monks’ Discipline: ethics (sīla as mirrored in the first four of the monks’ rules) and good habits (ācāra as mirrored in the majority of other monks’ rules), such that we don’t take for essential what is unessential. Ethics is essential for progress, but not good habits (see my comparative study on sīla). Here is a noteworthy alternate 5th Precept to the traditional one (avoiding intoxication). I suggest this alternative is the more original one. This version would have been known before the Mahāyāna and Hīnayāna split. One of the criticisms of the Mahāyāna was the solely self focus of the Hīnayāna, which would not be an intended part of Early Buddhism. How avoiding intoxication became the 5th Precept, is unsure at this stage. Maybe there was a time in a certain place that intoxication became a substantial problem and it was put in as the 5th Precept, as people could see that being intoxicated, a common person more likely committed the four aforementioned serious actions, which harm oneself and others. Intoxication would not affect the Unbroken Morality of a Noble One. That is why there could be a Stream Enterer with a drinking habit <https://suttacentral.net/sn55.24/>.

“What do you think, Kālāmas? Does delusion come up in a person for their welfare or harm?”

“Harm, sir.”

“A deluded individual, overcome by delusion, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Yes, sir.”

“What do you think, Kālāmas, are these things wholesome or unwholesome?”

“Unwholesome, sir.”

“Blameworthy or blameless?”

“Blameworthy, sir.”

“Criticized or praised by sensible people?”

“Criticized by sensible people, sir.”

“When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?”

“When you undertake them, they lead to harm and suffering. That’s how we see it.”

“So, Kālāmas, when I said: ‘Please, don’t just go by: oral transmission, lineage, testament, canonical authority, logic, inference, reasoned train of thought, the acceptance of a view after deliberation, the appearance of competence, and the thought “The philosopher is our respected teacher.” But when you know for yourselves: “These things are unwholesome, blameworthy, criticized by sensible people and when you undertake them, they lead to harm and suffering”, then you should give them up.’ That’s what I said, and this is why I said it.

Please, Kālāmas, don't just go by: oral transmission, lineage, testament, canonical authority, logic, inference, reasoned train of thought, the acceptance of a view after deliberation, the appearance of competence, and the thought 'The philosopher is our respected teacher.' But when you know for yourselves: 'These things are wholesome, blameless, praised by sensible people and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.

What do you think, Kālāmas? Does contentment come up in a person for their welfare or harm?"

"Welfare, sir."

"An individual who is content, not overcome by greed, doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

"Yes, sir."

"What do you think, Kālāmas? Does love come up in a person for their welfare or harm? ... Does understanding come up in a person for their welfare or harm? ... Is that for their lasting welfare and happiness?"

"Yes, sir."

"What do you think, Kālāmas, are these things wholesome or unwholesome?"

"wholesome, sir."

"Blameworthy or blameless?"

"Blameless, sir."

"Criticized or praised by sensible people?"

"Praised by sensible people, sir."

“When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”

“When you undertake them, they lead to welfare and happiness. That’s how we see it.”

“So, Kālāmas, when I said: ‘Please, don’t just go by oral transmission, lineage, testament, canonical authority, logic, inference, reasoned train of thought, the acceptance of a view after deliberation, the appearance of competence, and the thought “The philosopher is our respected teacher.” But when you know for yourselves:

“These things are wholesome, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of appreciation to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

When that noble disciple has a heart that’s free of enmity and ill will, uncorrupted and purified, they’ve won four consolations in this very life. ‘If it turns out there is another world, and good and bad deeds have a result, then—when the body breaks up, after death—I’ll arise in a good place, a heavenly realm.’ This is the first consolation they’ve won.

‘If it turns out there is no other world, and good and bad deeds don’t have a result, then in this very life I’ll keep myself free of enmity and ill will, untroubled and happy.’ This is the second consolation they’ve won.

‘If it turns out that bad things happen to people who do bad things, then since I have no bad intentions, and since I’m not doing anything bad, how can suffering touch me?’ This is the third consolation they’ve won.

‘If it turns out that bad things don’t happen to people who do bad things, then I still see myself pure on both sides.’ This is the fourth consolation they’ve won.

When that noble disciple has a heart that’s free of enmity and ill will, undefiled and purified, they’ve won these four consolations in this very life.”

“That’s so true, Blessed One! That’s so true, Holy One! When that noble disciple has a thought that’s free of enmity and ill will, undefiled and purified, they’ve won these four consolations in this very life.

Excellent, sir! Excellent! ... We go for refuge¹⁰. From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life.”

MN 139: The Discourse on Non-conflict¹¹

One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial. The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment. One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process to Awakening. One should know how to define happiness and knowing that, one should pursue happiness within oneself. One should not utter covert speech, and one should not utter overt sharp speech. One should speak unhurriedly, not hurriedly. One should not insist on local language

¹⁰ The Buddha’s instructions are to take only one refuge, (one’s own practise of) the Teaching (Dhamma). The Buddhist practice of taking the Three Refuges, is against the Buddha’s instructions and probably was one of the earliest rituals introduced. Two well accepted ideas taught by the Buddha would have been combined: taking refuge and **developing faith in** the Triple Gem. Faith is known in various religious and psychological traditions as an important power of the mind.

¹¹ This is my translation from my first book:

https://drive.google.com/file/d/0B6ly6T8fjr0SS1ZV0R0b1RvWjA/view?usp=sharing&resourcekey=0-SJ8guAc_0m_Ac0l_WzyXKA page 117

and one should not override normal usage. This is the summary of the exposition of non-conflict.

‘One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial.’ So it was said. And with reference to what was this said?

The pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low, vulgar, coarse, ignoble and unbeneficial - is a state beset by stress, vexation, despair and fever, and is the wrong way. The disengagement from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low, vulgar, coarse, ignoble and unbeneficial - is a state without stress, vexation, despair and fever, and is the right way.

The pursuit of self-mortification - painful, ignoble and unbeneficial - is a state beset by stress, vexation, despair and fever, and it is the wrong way. The disengagement from the pursuit of self-mortification - is a state without stress, vexation, despair and fever, and is the right way.

So is was with reference to this, that it was said: ‘One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial.’

‘The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment.’ So it was said. And with reference to what was this said? It is just this Noble Path, that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Composure, Right Insight and Right Liberation¹². So it was with reference to this, that it was said: ‘The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment.’

‘One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process to Awakening.’ So it was said. And with reference to what was this said? How disciples does there come to be extolling and disparaging and failure to teach only the Process to Awakening?

¹² This could be called ‘The Noble Tenfold Path’ which can be summarised as ‘The Three Trainings’: Ethics (Sīla), Composure (Samādhi) and Wisdom (Paññā), in that order, from easier to more difficult. Comparative studies show the Buddha taught the Path in more than 50 ways from, just one step or point, to more than 20, see my documents:

https://docs.google.com/document/d/1acDlhERcjDfGYof2v45tgdXOiplh09_OYUfHwXWpVTY/edit?usp=drive_link and other comparative studies of mine. These studies show the traditional Noble Eightfold Path is seriously lacking (Right) Insight, an essential part of the Path which is shown to be different from Right View.

One disparages some when one says: ‘All those who engage in the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low... and unbeneficial - are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.’ ‘All those who engage in the pursuit of the self-mortification, painful, ignoble and unbeneficial, are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.’ ‘All those who have not abandoned the fetter of being are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.’	One extols some when one says: ‘All those who disengage from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low ... and unbeneficial - are without stress, vexation, despair and fever, and they have entered upon the right way.’ ‘All those who disengage from the pursuit of self-mortification - painful, ignoble and unbeneficial - are without stress, vexation, despair and fever, and they have entered upon the right way.’ ‘All those who have abandoned the fetter of being are not beset by stress, vexation, despair and fever, and they have entered upon the right way.’
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This is how there comes to be extolling and disparaging and failure to teach only the Process to Awakening.

And how disciples, does there come to be neither extolling nor disparaging but teaching only the Process to Awakening?

One teaches only the Process to Awakening when one does not say the above, but instead says:

‘The pursuit of the enjoyment of sensual pleasures is a state beset by stress, vexation, despair, and fever, and it is the wrong way.’	‘The disengagement from the enjoyment of sensual pleasures is a state not beset by stress, vexation, despair, and fever, and it is the right way.’
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‘The pursuit is a state beset by stress, vexation, despair, and fever, and it is the wrong way.’	‘The disengagement is a state not beset by stress, vexation, despair, and fever, and it is the right way.’
‘As long as the fetter of being is unabandoned, being too is unabandoned.’	‘When the fetter of being is abandoned, being too is abandoned.’

So it was with reference to this, that it was said ‘One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process to Awakening.’

Disciples, there are these five cords of sensual pleasure. What five?

1. forms perceivable by the eye...
2. sounds perceivable by the ear...
3. odours perceivable by the nose...
4. flavours perceivable by the tongue...
5. tangibles perceivable by the body...

that are wished for, desired, agreeable and likeable, connected with sensual pleasure.

Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure - a filthy pleasure, a coarse pleasure, an ignoble pleasure. I say of this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, and that it should be feared.

Here disciples, quite withdrawn from sensual pleasures, withdrawn from unwholesome processes, he enters and remains in the first state of Focus: zest and happiness born from withdrawal, accompanied by reason and investigation. He permeates and pervades, suffuses and fills this very body with the zest and happiness born from withdrawal. Just as if a skilled bath man or bath man’s apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the disciple permeates...this very body with the zest and happiness born of withdrawal. There is nothing of his entire body unpervaded by zest and happiness born from withdrawal.

Furthermore, with the stilling of reason and investigation, he enters and remains in the second state of Focus: zest and happiness born of composure, becoming one (body sensations and

thought integrated)¹³, free from reason and investigation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the zest and happiness born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake, would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the disciple permeates...this very body with the zest and happiness born of composure. There is nothing of his entire body unpervaded by zest and happiness born of composure.

And furthermore, with the fading of zest, he remains in equanimity, with remembrance and alert, and physically sensitive to happiness. He enters and remains in the third state of Focus, of which the noble ones declare, 'Equanimous and with remembrance, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the happiness divested of zest. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay composed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the disciple permeates...this very body with the happiness divested of zest. There is nothing of his entire body unpervaded with happiness divested of zest.

And furthermore, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth state of Focus: purity of equanimity and remembrance, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the disciple sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

This (the first Focus) is called the bliss of renunciation, the bliss of seclusion (the second Focus), the bliss of peace (the third Focus), the bliss of extinguishment (the fourth Focus)¹⁴. I say of this kind of happiness that it should be pursued, that it should be developed, that it should be cultivated, and that it should not be feared.

So it was with reference to this, that it was said 'One should know how to define happiness and knowing that, one should pursue happiness within oneself.'

¹³ The common tendency is to go to an extreme, where either body or thought is not valued and is somehow suppressed. 'Onepointedness' (ekaggatā) is a later commentarial term and is not used by the Buddha in the details of the Jhāna, but rather 'becoming one' (ekodibhāva) is the term used..

¹⁴ The Forth Focus (Jhāna) is called the Bliss of Extinguishment. This confirms comparative studies of the Path in various formats, which shows the four Focuses are just another presentation of the whole Path, not the definition of Right Concentration, which we find in some doubtful texts. The main doubtful text is the addition of the detailed definitions of each term of the Noble Eightfold Path, that one of the Burmese Sangha Councils added to the Satipatthana Sutta to get the Manā (=big) Satipatthana Sutta.

‘One should not utter covert speech, and one should not utter overt sharp speech.’ So it was said. And with reference to what was this said?

One should not utter covert speech, and one should not utter overt sharp speech. Here disciples, when one knows covert speech to be untrue, incorrect and unbeneficial, one should on no account utter it. When one knows covert speech to be true, correct and unbeneficial, one should try not to utter it. But when one knows covert speech to be true, correct and beneficial, one may utter it knowing the time to do so.

Here disciples, when one knows sharp speech to be untrue, incorrect and unbeneficial, one should on no account utter it. When one knows sharp speech to be true, correct and unbeneficial, one should try not to utter it. But when one knows sharp speech to be true, correct and beneficial, one may utter it knowing the time to do so.

So it was with reference to this, that it was said ‘One should not utter covert speech, and one should not utter overt sharp speech.’

‘One should speak unhurriedly, not hurriedly.’ So it was said. And with reference to what was this said?

Here disciples, when one speaks hurriedly, one’s body grows tired and one’s thought becomes excited, one’s voice is strained and one’s throat becomes hoarse, and the speech of one who speaks hurriedly, is indistinct and hard to understand. So it was with reference to this, that it was said ‘One should speak unhurriedly, not hurriedly.’

‘One should not insist on local language and one should not override normal usage.’ So it was said. And with reference to what was this said?

How disciples, does there come to be insistence on local language and overriding of normal usage? Here disciples, in different localities they call the same thing a dish, a bowl, a vessel, a saucer, a pan, a pot, a mug or a basin. So whatever they call it in such and such a locality, one speaks accordingly, firmly adhering to that expression and insisting ‘Only this is correct; anything else is wrong.’ This is how there comes to be insistence on local language and overriding normal usage.

And how disciples, does there come to be non-insisting on local language and non-overriding of normal usage? Here disciples, in different localities they call the same thing a dish ... or a basin. So whatever they call it in such and such a locality, without adhering to that expression one speaks accordingly, thinking: ‘These venerable ones, it seems, are speaking with reference to this.’ This is how there comes to be non-insistence on local language and

non-overriding of normal usage. So it was with reference to this, that it was said 'One should not insist on local language and one should not override normal usage.'

Here disciples:

These therefore are states with conflict: The pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low... and unbeneficial - is a state beset by stress, vexation, despair and fever, and it is the wrong way. The pursuit of self-mortification - painful, ignoble and unbeneficial - is a state beset by stress, vexation, despair and fever, and it is the wrong way. Extolling and disparaging and failure to teach only the Process to Awakening is a state beset by stress ... and it is the wrong way. sensual pleasure - a flithy pleasure, a coarse pleasure, an ignoble pleasure - is a state beset by stress ... and is the wrong Way. Covert speech that is untrue, incorrect, and unbeneficial is a state beset by stress...	These therefore are states without conflict: The disengagement from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low ... and unbeneficial - is a state not beset by stress, vexation, despair and fever, and it is the right way. The disengagement from the pursuit of self-mortification - painful, ignoble and unbeneficial - is a state not beset by stress, vexation, despair and fever, and it is the right way. The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment. It is a state not beset by stress... and it is the right way. The bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment, is a state not beset by stress... and it is the right way. Covert speech that is true, correct and beneficial is a state not beset by stress...
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Covert speech that is true, correct, and unbeneficial is a state beset by stress ... Overt sharp speech that is untrue, incorrect, and unbeneficial is a state beset by stress... Overt sharp speech that is true, correct, and unbeneficial is a state beset by stress... The speech of one who speaks hurriedly is a state beset by stress... Insistence on local language and overriding of normal usage is a state beset by stress, vexation, despair and fever, and it is the wrong way.	Overt sharp speech that is true, correct, and beneficial is a state not beset by stress ... The speech of one who speaks unhurriedly is a state not beset by stress... Non-insistence on local language and non-overriding of normal usage is a state not beset by stress, vexation, despair and fever, and it is the wrong way.
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Therefore disciples, you should train yourselves thus ‘We shall know the state with conflict and we shall know the state without conflict, and knowing these, we shall enter upon the way without conflict.’

MN 95: Safeguarding the Truth¹⁵

So I have heard. At one time the Buddha was wandering in the land of the Kosalans¹⁶ when he arrived at a village of the Kosalan priests named Opāsāda. He stayed in the Godswood of sal trees to the north of Opāsāda.

¹⁵ <https://suttacentral.net/mn95/> This would be an insight practice as it destroys arrogance. Disciples of the Buddha will put much effort into expressing their thoughts, just as they are (as they really are) and not as ‘truths’ or ‘the truth’. They will correct themselves constantly and graciously accept corrections from others about this. They will not argue the training away with superficial logic as the monks rejecting the training of giving up the evening meal did in the Suttas <https://suttacentral.net/mn70/>. When people do this training they avoid patronistic preaching.

¹⁶ The Pali text says ‘with a large company of monks’ also below, but this is against the idea of the monk’s solitary life..

Now at that time the priest Caṅkī was living in Opāsāda. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a priest.

The priests and householders of Opāsāda heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Opāsāda. He is staying in the Godswood to the north. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods¹⁷ and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, demons, and divinities, this population with its ascetics and priests, gods and humans—and he makes it known to others. He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

Then, having departed Opāsāda, they formed into companies and headed north to the Godswood.

Now at that time the priest Caṅkī had retired to the upper floor of his stilt longhouse for his midday nap. He saw the priests and householders heading for the Godswood, and addressed his butler, “My butler, why are the priests and householders heading north for the Godswood?”

“The ascetic Gotama has arrived at Opāsāda. He is staying in the Godswood to the north. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ They’re going to see that worthy Gotama.”

“Well then, go to the priests and householders and say to them: ‘Sirs, the priest Caṅkī asks you to wait, as he will also go to see the ascetic Gotama.’”

“Yes, sir,” replied the butler, and did as he was asked.

Now at that time a large number of priests from abroad were residing in Opāsāda on some business. They heard that the priest Caṅkī was going to see the ascetic Gotama. They approached Caṅkī and said to him, “Is it really true that you are going to see the ascetic Gotama?”

“Yes, gentlemen, it is true.”

“Please don’t! It’s not appropriate for you to go to see the ascetic Gotama, it’s appropriate that he comes to see you. You are well born on both your mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.

¹⁷ In the Buddha’s redefinition of key terms, people with ethics are called ‘gods’ or ‘angels’ as their actions help protect society, like the expression ‘s/he is my guardian angel’. They are considered better than the common person, as they have a higher level of ethics, which includes empathy for others.

You're rich, affluent, and wealthy. ...

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. You know them word-by-word, and their grammar. You are well versed in cosmology and the marks of a great man. ...

You are attractive, good-looking, lovely and of surpassing beauty. You are magnificent and splendid as the Divinity, remarkable to behold.

You are ethical, mature in ethical conduct. ...

You're a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ...

You teach the tutors of many, and teach three hundred young students to recite the hymns. ...

You're honoured, respected, revered, venerated, and esteemed by King Pasenadi of Kosala and the priest Pokkharasāti. ...

You live in Opāsāda, a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a priest.

For all these reasons it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you."

When they had spoken, Caṅkī said to those priests:

"Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama, and it's not appropriate for him to come to see me.

He is well born on both his mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it's not appropriate for the ascetic Gotama to come to see me; rather, it's appropriate for me to go to see him.

When he went forth he abandoned abundant gold, both coined and uncoined, stored in dungeons and towers. ...

He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. ...

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ...

He is attractive, good-looking, lovely and of surpassing beauty. He is magnificent and splendid as the Divinity, remarkable to behold. ...

He is ethical, possessing ethical conduct that is noble and skillful. ...

He's a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ...

He's a tutor of tutors. ...

He has ended sensual desire, and is rid of caprice. ...

He teaches the efficacy of deeds and action. He doesn't wish any harm upon the assembly of priests. ...

He went forth from an eminent family of unbroken aristocratic lineage. ...

He went forth from a rich, affluent, and wealthy family. ...

People come from distant lands and distant countries to question him. ...

Many thousands of deities take the ascetic Gotama as their teacher for life¹⁸. ...

He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods¹⁹ and humans, awakened, blessed.' ...

King Seniya Bimbisāra of Magadha and his wives and children take the ascetic Gotama as their teacher for life. ...

King Pasenadi of Kosala and his wives and children take the ascetic Gotama as their teacher for life. ...

The priest Pokkharasāti and his wives and children take the ascetic Gotama as their teacher for life. ...

The ascetic Gotama has arrived to stay in the Godswood to the north of Opāsāda. Any ascetic or priest who comes to stay in our village district is our guest, and should be honoured and respected as such. For this reason, too, it's not appropriate for the worthy Gotama to come to see me, rather, it's appropriate for me to go to see him.

This is the extent of the worthy Gotama's praise that I have memorized. But his praises are not confined to this, for the praise of the worthy Gotama is limitless. The possession of even a single one of these points makes it inappropriate for the worthy Gotama to come to see me, rather, it's appropriate for me to go to see him. Well then, gentlemen, let's all go to see the ascetic Gotama."

Then Caṅkī together with many priests went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side.

¹⁸ The Pali text says 'go to refuge to' the Buddha, also below.

¹⁹ In the Buddha's redefinition of key terms, people with ethics are called 'gods' or 'angels' as their actions help protect society, like the expression 's/he is my guardian angel'. They are considered better than the common person, as they have a higher level of ethics, which includes empathy for others.

Now at that time the Buddha was sitting engaged in some polite conversation together with some very senior priests. And the student Kāpaṭika was sitting in that assembly. He was young, tonsured, and sixteen years old. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. While the senior priests were conversing together with the Buddha, he interrupted.

Then the Buddha rebuked Kāpaṭika, “Venerable Bhāradvāja, don’t interrupt the senior priests. Wait until they’ve finished speaking.”

When he had spoken, Caṅkī said to the Buddha, “Worthy Gotama, don’t rebuke the student Kāpaṭika. He’s a gentleman, learned and astute, who enunciates well. He is capable of debating with the worthy Gotama about this.”

Then it occurred to the Buddha, “Clearly the student Kāpaṭika will talk about the scriptural heritage of the three Vedas. That’s why the priests put him at the front.”

Then Kāpaṭika thought, “When the ascetic Gotama looks at me, I’ll ask him a question.” Then the Buddha, knowing Kāpaṭika’s train of thought, looked at him.

Then Kāpaṭika thought, “The ascetic Gotama is engaging with me. Why don’t I ask him a question?” Then he said, “Worthy Gotama, regarding that which by the lineage of testament and by canonical authority is the ancient hymnal of the priests, the priests come to the categorical conclusion: ‘This is the only truth, anything else is futile.’ What do you say about this?”

“Well, Bhāradvāja²⁰, is there even a single one of the priests who says this: ‘I know this, I see this: this is the only truth, anything else is futile’?”

“No, worthy Gotama.”

“Well, is there even a single tutor of the priests, or a tutors’ tutor, or anyone back to the seventh generation of tutors, who says this: ‘I know this, I see this: this is the only truth, anything else is futile’?”

“No, worthy Gotama.”

“Well, what of the ancient seers of the priests, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? Did even they say: ‘We know this, we see this: this is the only truth, anything else is futile’?”

“No, worthy Gotama.”

²⁰ It seems the Buddha addresses him by another name. So either the previous name or this one could have been his family name and one may have been his given name.

“So, Bhāradvāja, it seems that there is not a single one of the priests, not even anyone back to the seventh generation of tutors, nor even the ancient seers of the priests who say: ‘We know this, we see this: this is the only truth, anything else is futile.’

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. **In the same way, it seems to me that the priests’ statement turns out to be like a queue of blind men:** the first one does not see, the middle one does not see, and the last one does not see²¹. What do you think, Bhāradvāja? This being so, doesn’t the priests’ faith turn out to be baseless?”

“The priests don’t just honour this because of faith, but also because of oral transmission.”

“First you relied on faith, now you speak of oral transmission. These five things can be seen to turn out in two different ways. What five?

1. Faith,
2. endorsement,
3. oral transmission,
4. reasoned train of thought, and
5. acceptance of a view after deliberation.

Even though you have full faith in something, it may be vacuous, hollow, and false. And even if you don’t have full faith in something, it may be true and real, not otherwise.

Even though you fully endorse something ...

Even though something may be well transmitted ...

Even though something may be well thought out ...

Even though something may be well deliberated, it may be vacuous, hollow, and false. And even if something is not well deliberated, it may be true and real, not otherwise.

For a sensible person who is preserving truth this is not sufficient to come to the categorical conclusion: ‘This is the only truth, anything else is futile.’”

“But worthy Gotama, how do you define the preservation of truth?”

“If a person has faith, they preserve truth by saying, ‘Such is my faith.’ But they don’t yet come to the categorical conclusion: ‘This is the only truth, anything else is futile.’

If a person has a belief ...

If a person has received an oral transmission ...

If a person has a reasoned reflection about something ... or

²¹ This is one of quite a few examples where the Buddha uses harsh speech. On this occasion he also is dismissing an irrational belief.

If a person has accepted a view after contemplation, they preserve truth by saying, ‘Such is the view I have accepted after contemplation.’ But they don’t yet come to the categorical conclusion: ‘This is the only truth, anything else is futile.’ That’s how the preservation of truth is defined, Bhāradvāja. I describe the preservation of truth as defined in this way. But this is not yet the awakening to the truth.”

“That’s how the preservation of truth is defined, worthy Gotama. We regard the preservation of truth as defined in this way. But worthy Gotama, how do you define awakening to the truth?”

“Bhāradvāja, take the case of a mendicant living supported by a town or village. A householder or their child approaches and scrutinizes them for three kinds of things: things that arouse greed, things that provoke hate, and things that promote delusion. ‘Does this venerable have any qualities that arouse greed? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’ Scrutinizing them they find: ‘This venerable has no such qualities that arouse greed. Rather, that venerable one has bodily and verbal behaviour like that of someone without greed. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s not easy for someone with greed to teach this.’ Scrutinizing them in this way they see that they are purified of qualities that arouse greed.

Next, they search them for qualities that provoke hate. ‘Does this venerable one have any qualities that provoke hate? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’ Scrutinizing them they find: ‘This venerable has no such qualities that provoke hate. Rather, that venerable has bodily and verbal behaviour like that of someone without hate. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s not easy for someone with hate to teach this.’ Scrutinizing them in this way they see that they are purified of qualities that provoke hate.

Next, they scrutinize them for qualities that promote delusion. ‘Does this venerable have any qualities that promote delusion? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’ Scrutinizing them they find: ‘This venerable has no such qualities that promote delusion. Rather, that venerable one has bodily and verbal behaviour like that of someone without delusion. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s not easy for someone with delusion to teach this.’ Scrutinizing them in this way they see that they are purified of qualities that promote delusion.

Next, they place faith in them. When faith has arisen they approach the teacher. They pay homage, actively listen, hear the teachings, remember the teachings, reflect on their meaning, and accept them after deliberation. Then enthusiasm springs up; they apply zeal, weigh up,

and strive. Striving, they directly realize the ultimate truth, and see it with penetrating wisdom. That's how the awakening to truth is defined, Bhāradvāja. I describe the awakening to truth as defined in this way. But this is not yet the attainment of truth."

"That's how the awakening to truth is defined, worthy Gotama. I regard the awakening to truth as defined in this way. But worthy Gotama, how do you define the attainment of truth?"

"By the cultivation, development, and making much of these very same things there is the attainment of truth. That's how the attainment of truth is defined, Bhāradvāja. I describe the attainment of truth as defined in this way."

"That's how the attainment of truth is defined, worthy Gotama. I regard the attainment of truth as defined in this way. But what quality is helpful for arriving at the truth?"

"Striving is helpful for arriving at the truth. If you don't strive, you won't arrive at the truth. You arrive at the truth because you strive. That's why striving is helpful for arriving at the truth."

"But what quality is helpful for striving?"

"Weighing up the teachings is helpful for striving ...

Zeal is helpful for weighing up the teachings ...

Enthusiasm is helpful for zeal ...

Acceptance of the teachings after deliberation is helpful for enthusiasm ...

Reflecting on the meaning of the teachings is helpful for accepting them after deliberation ...

Remembering the teachings is helpful for reflecting on their meaning ...

Hearing the teachings is helpful for remembering the teachings ...

Active listening is helpful for hearing the teachings ...

Paying homage is helpful for active listening ...

Approaching is helpful for paying homage ...

Faith is helpful for approaching a teacher. If you don't give rise to faith, you won't approach a teacher. You approach a teacher because you have faith. That's why faith is helpful for approaching a teacher."

"I've asked the worthy Gotama about the preservation of truth, and he has answered me. I endorse and accept this, and am satisfied with it. I've asked the worthy Gotama about awakening to the truth, and he has answered me. I endorse and accept this, and am satisfied with it. I've asked the worthy Gotama about the attainment of truth, and he has answered me. I endorse and accept this, and am satisfied with it. I've asked the worthy Gotama about the things that are helpful for the attainment of truth, and he has answered me. I endorse and

accept this, and am satisfied with it. Whatever I have asked the worthy Gotama about he has answered me. I endorse and accept this, and am satisfied with it.

Worthy Gotama, I used to think this: ‘Who are these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, next to those who understand the teaching?’ The Buddha has inspired me to have love, confidence, and respect for ascetics!

Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge (to his own practice of the Dhamma) for life²².”

DN 31: A Wholesome Householder’s Life²³

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. Now at that time the householder’s son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the various quarters—east, south, west, north, below, and above.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the quarters and said to him, “Householder’s son, why are you revering the quarters in this way?”

“Sir, on his deathbed my father said to me: ‘My dear, please revere the quarters.’ Honoring, respecting, and venerating my father’s words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the various quarters—east, south, west, north, below, and above.”

“Householder’s son, that’s not how the six directions should be revered in the training of the Noble One.”

“But sir, how should the six directions be revered in the training of the Noble One? Sir, please teach me this.”

“Well then, householder’s son, listen and apply your mind well, I will speak.”

²² Taking the Buddha as the teacher, as above and here taking refuge in one’s actions, i.e. in practice of the Dhamma, would be signs of Stream Entry.

²³ My alternate name: Ritual is not Part of the Buddha’s Teaching. This discourse has been called the layman’s discipline (gihi vinaya) by later tradition <https://www.wisdomlib.org/definition/gihivinaya>, but I would call it ‘the layperson’s good habits’ or ‘right livelihood’, as the serious defiling actions (kamma kilesa) are not addressed, the avoidance of which would be ethics (sīla).

“Yes, sir,” replied Sigāḷaka. The Buddha said this:²⁴

“And how, householder’s son, does a noble disciple cover the six directions? These six directions should be recognized: parents as the east, tutors as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and philosophers and priests as above²⁵.

A child should serve their parents as the eastern quarter, in five ways, thinking:

1. ‘I will support those who supported me.
2. I’ll do my duty for them.
3. I’ll maintain the family tradition.
4. I’ll take care of the inheritance.
5. When they have passed away, I’ll make an offering on their behalf.’

Parents served by the children in these five ways, show sympathy to them in five ways.

1. They keep them from doing bad.
2. They support them in doing good.
3. They train them in a profession.
4. They connect them with a suitable partner.
5. They transfer the inheritance in due time.

Parents served by their children in these five ways, show sympathy to them in these five ways. And that’s how the eastern quarter is covered, kept safe and free of peril.

A pupil should serve their tutor as the southern quarter, in five ways:

1. by rising for them,
2. by serving them,
3. by listening well,
4. by looking after them,
5. and by carefully learning their profession.

²⁴ A long section on avoiding lying has been edited out as it did not deal directly with the topic and seems like a later addition, Bhikkhu Sujāto agrees that (long) off topic sections are a likely later modification.

²⁵ Bhikkhu Sujāto points out: Parents are in the east because that is where the sun is born. Tutors are to the south (dakkhiṇā) as they are owed an offering (dakkhiṇā). Family is one’s legacy, so they lie with the setting sun in the west. Good friends keep you on the upright way to the north. Servants support you and make your life possible, like the earth below. And spiritual teachers lead you to heaven or transcendence above.

Tutors, served by their pupils in these five ways, show sympathy to them in five ways.

1. They make sure they're well educated
2. They make sure they're well drilled in memorization.
3. They clearly explain all the knowledge of the profession.
4. They introduce them to their friends and colleagues.
5. They provide protection in every region²⁶.

Tutors served by their pupils in these five ways, show sympathy to them in these five ways. And that's how the southern quarter is covered, kept safe and free of peril.

A husband should serve his wife as the western quarter, in five ways:

1. by treating her with honor,
2. by not looking down on her,
3. by not being unfaithful,
4. by relinquishing authority to her,
5. and by presenting her with adornments.

A wife, served by her husband in these five ways, shows sympathy to him in five ways.

1. She's well-organized in her work.
2. She manages the domestic help.
3. She's not unfaithful.
4. She preserves his earnings.
5. She's deft and tireless in all her duties.

A wife served by her husband in these five ways, shows sympathy to him in these five ways. And that's how the western quarter is covered, kept safe and free of peril.

A gentleman should serve his friends and colleagues as the northern quarter, in five ways:

1. giving,
2. kindly words,
3. taking care,
4. equality,

²⁶ Bhikkhu Sujāto notes: "Protection in every region" (disāsu parittāṇaṃ) refers to when the student has completed their studies and goes off to travel, the teacher does what they can to ensure their safety in other regions.

5. and not using tricky words.

Friends and colleagues, served by a gentleman in these five ways, show sympathy to him in five ways.

1. They guard him when he's negligent.
2. They guard his property when he's negligent.
3. They keep him safe in times of danger.
4. They don't abandon him in times of trouble.
5. They honor his descendants.

Friends and colleagues served by a gentleman in these five ways, show sympathy to him in these five ways. And that's how the northern quarter is covered, kept safe and free of peril.

A master should serve their bondservants and workers as the lower quarter, in five ways:

1. by organizing work according to ability,
2. by paying food and wages,
3. by nursing them when sick,
4. by sharing special treats,
5. and by giving time off work.

Bondservants and workers served by a master in these five ways, show sympathy to him in five ways.

1. They get up first.
2. They go to bed last.
3. They don't steal.
4. They do their work well.
5. And they promote a good reputation.

Bondservants and workers served by a master in these five ways, show sympathy to him in these five ways. And that's how the lower quarter is covered, kept safe and free of peril.

A gentleman should serve philosophers and priests as the upper quarter, in five ways:

1. by loving deeds of body,
2. by loving deeds of speech,
3. by loving deeds of thought,
4. by not turning them away at the gate,

5. and by providing them with material needs.

philosophers and priests served by a gentleman in these five ways, show sympathy to him in six ways.

1. They keep him from doing bad.
2. They support him in doing good.
3. They think of him with kindly thoughts.
4. They teach him what he does not know.
5. They clarify what he's already learned.
6. They explain the path to heaven.

philosophers and priests served by a gentleman in these five ways, show sympathy to him in these six ways. And that's how the upper quarter is covered, kept safe and free of peril.”

When this was said, Sigālaka the householder's son said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I take refuge²⁷ from this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

MN 59: The Ten Types of Happiness²⁸

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the chamberlain Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him, “Sir, how many feelings has the Buddha spoken of?”

“Chamberlain, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings.”

²⁷ The Buddha's instructions are to take only one refuge, (one's own practise of) the Teaching (Dhamma). The Buddhist practice of taking the Three Refuges, is against the Buddha's instructions and probably was one of the earliest rituals introduced. Two well accepted ideas taught by the Buddha would have been combined: taking refuge and **developing faith in** the Triple Gem. Faith is known in various religious and psychological traditions as an important power of the mind.

²⁸ AKA The Many Kinds of Feelings, but I don't call it that, as unpleasant feelings are not addressed.

When he said this, Pañcakaṅga said to Udāyī, “Sir, Udāyī, the Buddha hasn’t spoken of three feelings. He’s spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

For a second time, Udāyī said to Pañcakaṅga, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.” For a second time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

And for a third time, Udāyī said to Pañcakaṅga, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.”

And for a third time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

But neither was able to persuade the other.

Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. When he had spoken, the Buddha said to him,

“Ānanda, the explanation by the mendicant Udāyī, which the chamberlain Pañcakaṅga didn’t agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct. In one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I’ve explained the teaching in all these different ways. This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken, will argue, quarrel, and fight, continually wounding each other with barbed words. I’ve explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken, will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensory stimulation. What five?

1. Sights known by the eye ...
2. Sounds known by the ear ...
3. Smells known by the nose ...
4. Tastes known by the tongue ...
5. Touches known by the body,

which are likable, desirable, agreeable, pleasant, sensory, and arousing. These are the five kinds of sensory stimulation. The pleasure and happiness that arise from these five kinds of sensory stimulation is called sensual pleasure.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when a disciple, quite secluded from sensual pleasures, secluded from unwholesome qualities, enters and remains in the first Focus, which has the zest and pleasure born of seclusion, while placing thought and keeping it connected. This is a pleasure that is finer than that.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when, as the placing of thought and keeping it connected are stilled, a disciple enters and remains in the second Focus, which has the zest and pleasure born of composure, with internal clarity and mind at one, without placing thought and keeping it connected. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when, with the fading away of zest, a disciple enters and remains in the third Focus, where they meditate with equanimity, mindful and aware, personally experiencing the pleasure of which the noble ones declare, 'Equanimous and mindful, one meditates in pleasure.' ...

There is another pleasure that is finer than that. And what is that pleasure? It's when, giving up pleasure and pain, and ending former happiness and sadness, a disciple enters and remains in the fourth Focus, without pleasure or pain, with pure equanimity and mindfulness. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. ...

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and sensation. This is a pleasure that is finer than that.

It's possible that wanderers of other religions might say, 'The philosopher Gotama spoke of the cessation of perception and sensation, and he includes it in happiness. What's up with that?'

When wanderers of other religions say this, you should say to them, 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant sensation. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.'

That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

Table Summary:

Number	Name	Note
0	Clinging to 5 sensual pleasures	Unwholesome, suffering, repeated (mental) birth and death, the First Noble Truth
1	5 sense pleasures	Bodily, Not clung to, or chased after, but just experienced as a natural consequence of certain conditions, wholesome from here on
2	1st Focus	Mental from here on; study, research
3	2nd Focus	Testing (Composure - Samādhī is only here, in the Buddha's words)

4	3rd Focus	Experiencing the results
5	4th Focus	Resting from testing, jobs or duties, elsewhere called 'the bliss of extinguishment (of the three poisons: greed, hatred and delusion)'
6	Dimension of Infinite space	1st Formless Attainment (God is Omnipresent ²⁹)
7	Dimension of Infinite consciousness	2nd Formless Attainment (God is Omniscient)
8	Dimension of Nothingness	3rd Formless Attainment (God is Omnipotent)
9	Dimension of neither perception nor non perception	4th Formless Attainment
10	Cessation of perception and sensation	Self-induced Coma, rejuvenating for the body, resting for the mind

²⁹ Continuing in and mastering Calm Meditation (the Formless Attainments) would be beneficial, as the Buddha encouraged mendicants to do so, as mendicants have more time on their hands. They are not necessary for enlightenment and have sometimes been included in the Path, in later modified texts by mistake. This is supported by the Buddha's discussion of his pre-enlightenment teachers and his reflection under the Bodhi tree, when he realised Focus (Jhāna) was way, which set him on the Right Path. The first three Formless Attainments match the qualities ascribed to God and those outside the Buddha's Teaching would believe, if experienced, is unity with God/the Universe/Soul/Spirit. I match 'dimension of nothingness' with 'omnipotent' in the sense that God is said to have created everything from nothing. It seems the Buddha just recognised they were refined states of consciousness, which gradually cut out the 5 sense inputs. The 1st formless attainment cuts out all form or images, in this case imagined ones, the 4th or 5th formless attainment would have cut out hearing also, which later doctrine wrongly ascribes to the one of the Four Focuses (Jhānā). Traditions that emphasise, or people who do a lot of sitting meditation will likely experience one or more of the five Formless Attainments. This happened to me in the Mahāsi Vipassanā Meditation headquarters in Yangon, Myanmar in about 1988. Not understanding all the types of happiness and how they are relevant to the path, will probably lead to thinking those experiences are Enlightenment, as the Buddha's former teachers did. With that idea, there will be a subtle dismissal or blaming of thinking, concepts or ideas, as the cause of stress. The Fifth Formless Attainment was probably referred to as 'signless' focus:

(<https://suttacentral.net/dn16/en/sujato?lang=en&layout=plain&reference=none¬es=asterisk&highlight=false&script=latin#2.25.9>)

SN 56.35: Realise The Four Noble Truths With Joy³⁰

Suppose, disciples, there was a man whose span of life was to be a hundred years. They said to him: “Look friend, at early sunrise they will torture you with a hundred spears, again at midday and again at sunset. Now friend, being tortured like that day by day with three hundred spears, you will live on to be a hundred years of age and at the end of your hundred years you shall comprehend the Four Noble Truths³¹ as yet not comprehended.”

Well, disciples, a disciple who had any sense might well undertake the torture. Why? Because unimaginable is the beginning of this wandering on. The earliest point of blows from spears, swords and axes is not seen. Even if this were to happen to you, disciples, I would not declare the full comprehension of the Four Noble Truths³² to be won with sorrow and woe, but with joy and gladness³³.

SN 56.11: Defining The Four Noble Truths³⁴

Now this is the noble truth of stress. Birth is stress;³⁵ death is stress; association with the disliked is stress; separation from the liked is stress; not getting what one wishes for is stress. In brief, the five clung-to aggregates are stress.³⁶

Now this is the noble truth of the origin of stress. It's the ignorance³⁷ that leads to future births, mixed up with relishing and greed.

Now this is the noble truth of the cessation of stress. It's the fading away and cessation of that very same ignorance with nothing left over; giving it away, letting it go, releasing it and not clinging to it.

³⁰ <https://suttacentral.net/sn56.35/> This translation is not from Bhikkhu Sujāto.

³¹ See the next discourse for details.

³² See the next discourse for details.

³³ *sahāva sukhena, sahāva somanassa*

³⁴ <https://suttacentral.net/sn56.11/>

³⁵ The items ‘aging and sickness’ in the Pāli have been omitted, as they are taken to be inserted later, once the physical interpretation of the First Noble Truth had been decided on and probably around the same time the legend of ‘the Four Sights’ spurring the Bodhisatta on to renounce family life, was invented.

³⁶ The Pali word *dukkha* is often translated as ‘suffering’, but that is too broad a word in English and covers both bodily and mental aspects. Birth and death have been given a purely psychological meaning in the Buddha’s Teaching, which I say is part of the Noble Language, which one has to apply consistently to understand his teaching. (See the link at the end of this compilation to all redefinitions from the Buddha I have found.) So, ‘stress’ would be a better translation for *dukkha*. These terms, birth and death etc have been understood physically generally by the Buddhist Traditions. So they often then leave out the ‘clinging’ or ‘grasped’ from the ‘five clung to aggregates’ to get simply ‘the five aggregates are suffering’ or ‘life is suffering’ which is a pessimistic view of life and not the Buddha’s Teaching. It also leads to wrongly translating *jāti* as rebirth, when it is just ‘birth’.

³⁷ Craving has been substituted with Ignorance, in line with the likely authentic version of the teaching found in the Early Pali Buddhist Texts. Ignorance is specifically about what is wholesome and what is not, in the Hindu version of the Buddha’s teaching, ‘craving’ is put here and it generally includes all types, without distinction of wholesome or not. The Buddha taught he only teaches to eradicate the unwholesome. The wholesome he teaches to develop. There are wholesome cravings, or desires, such as the desire to free oneself from stress/suffering and help others to do so too.

Now this is the noble truth of the practice that leads to the cessation of stress. It is simply this noble path, that is: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right composure, right insight and right liberation³⁸.

‘This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This noble truth of suffering should be completely understood.’ Such was the vision that arose in me ... ‘This noble truth of suffering has been completely understood.’ Such was the vision that arose in me ...

‘This is the noble truth of the origin of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the origin of suffering should be given up.’ Such was the vision that arose in me ... ‘This noble truth of the origin of suffering has been given up.’ Such was the vision that arose in me ...

‘This is the noble truth of the cessation of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the cessation of suffering should be realized.’ Such was the vision that arose in me ... ‘This noble truth of the cessation of suffering has been realized.’ Such was the vision that arose in me ...

‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

As long as my true knowledge and vision about these four noble truths was not fully purified in these three rounds and twelve aspects³⁹, I didn’t announce my supreme perfect awakening in this world with its angels, demons, and gods⁴⁰, this population with its philosophers and priests, its gods and humans.

But when my true knowledge and vision about these four noble truths was fully purified in these three rounds and twelve aspects, I announced my supreme perfect awakening in this world with its angels, demons, and gods, this population with its philosophers and priests, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last birth; now there’ll be no more future births.’”

That is what the Buddha said. Satisfied, the group of five mendicants approved what the Buddha said.

³⁸ The Noble Eightfold Path has been substituted with the noble (tenfold) path, with the extra two at the end, in line with the likely authentic version of the teaching found in the Early Pali Buddhist Texts. Technically: right livelihood, right effort, right mindfulness and right composure could be included under ‘right action’ and Sīla/Ethics (avoiding four serious actions: murder, stealing someone’s livelihood, wrong sexual practice - rape and pedophilia, and fraud) would be necessary for enlightenment, whereas Right Livelihood would be about good habits and would not be necessary.

³⁹ Twelve Insight Knowledges

⁴⁰ In the Buddha’s redefinition of key terms, people with ethics are called ‘gods’ or ‘angels’ as their actions help protect society, like the expression ‘s/he is my guardian angel’. They are considered better than the common person, as they have a higher level of ethics, which includes empathy for others.

Note: a Chinese version of this teaching has the order of the three rounds and 12 aspects in a way which would match experience more. Rather than arranged by truth, they are arranged by round, which matches the stages of enlightenment as below:

Defining ⁴¹ Stress (dukkha)	Defining its cause (samudaya)	Defining its end, (nirodha, = Nibbāna/Nirvāṇa)	Defining the path or way of practice, (magga/marga)	Stream Enterer (the first stage of Enlightenment)
Should be fully understood (in operation)	Should be given up	Should be realised	Should be developed	Efforts to do so and progress on the Path, take one to the intermediate stages of Once Returner and Non-Returner
Has been fully understood	Has been given up	Has been realised	Has been developed	Conqueror (Arahant), Fully Enlightened

SN 36:3: Three Types of Sensation

“Disciples, there are these three sensations. What three? Pleasant, painful, and neutral sensation.

The underlying tendency to greed should be given up when it comes to pleasant sensation. The underlying tendency to repulsion should be given up when it comes to painful sensation. The underlying tendency to ignorance should be given up when it comes to neutral sensation⁴².

When a disciple has given up these underlying tendencies, they’re called a disciple without underlying tendencies, who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”⁴³

SN 12.23: The Way Out⁴⁴

⁴¹ Defining terms at the start is a very scientific method. The Buddha has redefined key terms used in his teaching, to avoid confusion. See my document ‘The Noble Language’ at the end of this collection.

⁴² In another place the Buddha has said, when a neutral sensation is known, it becomes pleasant.

⁴³ This teaching is not promoting absolute equanimity, that is, one should just sit by and accept all these sensations, but rather, that one should not fall into habitual reaction, but then investigate to see if one can do some wholesome action in response to them. This is seen in the Buddha, putting on more clothing to keep warm and resting when his back ached etc.

⁴⁴ This is my title. The section on the standard form of Dependent Origination has been edited out, as that version does not match with the many other ways the Buddha taught the Path. This version of Dependent Origination does match other authentic versions of the Path.

At Sāvattḥī.

“Disciples, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. I say that this knowledge of ending has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Freedom.’ I say that freedom has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Dispassion.’ I say that dispassion has a vital condition. And what is it? You should say: ‘Disillusionment.’ I say that disillusionment has a vital condition. And what is it? You should say: ‘Truly knowing and seeing.’ I say that truly knowing and seeing has a vital condition. And what is it? You should say: ‘Composure.’ I say that Composure has a vital condition. And what is it? You should say: ‘Pleasure.’ I say that pleasure has a vital condition. And what is it? You should say: ‘Tranquility.’ I say that tranquility has a vital condition. And what is it? You should say: ‘Zest.’ I say that zest has a vital condition. And what is it? You should say: ‘Joy.’ I say that joy has a vital condition. And what is it? You should say: ‘Faith.’ I say that faith has a vital condition. And what is it? You should say: ‘Suffering.’

Suffering is a vital condition for faith. Faith is a vital condition for joy. Joy is a vital condition for zest. Zest is a vital condition for tranquility. Tranquility is a vital condition for pleasure. Pleasure is a vital condition for Composure. Composure is a vital condition for truly knowing and seeing. Truly knowing and seeing is a vital condition for disillusionment. Disillusionment is a vital condition for dispassion. Dispassion is a vital condition for freedom. Freedom is a vital condition for the knowledge of ending.

It’s like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

MN 62: The Only Way to Purification⁴⁵

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā. Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula. Rāhula saw the Buddha coming off in the distance. He spread out a seat and placed water for washing the feet. The Buddha sat on the seat spread out, and washed his feet. Rāhula bowed to the Buddha and sat down to one side.

What do you think, Rāhula? What is the purpose of a mirror?"

"It's for checking your reflection, sir."

"In the same way, deeds of body, speech, and thought should be done only after repeated checking.

When you want to act with the body, you should check on that same deed: 'Does this act with the body that I want to do, lead to hurting myself, hurting others, or hurting both? Is it unwholesome, with suffering as its outcome and result?' If, while checking in this way, you

⁴⁵ <https://suttacentral.net/mn61> Traditional name: Advice to Rāhula at Ambalaṭṭhika. This 'way' includes ethics, composure and wisdom. A section on people who lie has been edited out, because of three reasons: 1. it refers to people rather than just action; the teaching on Non-Conflict, included in this collection, says that only speaking of action is teaching Dhamma; 2. The teaching on lying does not distinguish avoiding serious bad action (fraudulent claims) due to ethics, from avoiding minor bad habits (lying about other things), which would be 'holding rules as ethics' one of the First Three Fetters. This could be a sign of overconcern with speech, which would be a topic dear to Brahmins; 3. Lying is off topic. This is a sign of a later addition according to Bhikkhu Sujāto. These three points make the section both a suspected later addition and a corrupted teaching.

Interestingly the Noble Eightfold Path and the Four Foundations of Mindfulness are not specifically mentioned at all. I have seen both of these promoted as 'the only way' or 'the best way'. Comparative studies show the 'Noble Eightfold Path' is severely lacking the Wisdom component, as those same studies show that Right View and Right Aspiration are not as deep as Right Insight, but Right View sets us on the Right Path, following which we will develop Right Insight. Right Insight and Right Liberation are found in what could be called 'the Noble Tenfold Path', which match the third training in Wisdom. See Dr Rod Bucknell's 1984 Study. 'The Buddhist Path to Liberation: An Analysis of the Listing of Stages' (https://drive.google.com/file/d/1qXZRCGusS0Mkytv1rUQx7clu0-LaZoBz/view?usp=drive_link). A theoretical understanding of the Four Noble Truths, as Right View, would make sense with people realising Stream Entry at hearing certain discourses.

In this discourse the most effective, or most difficult is mentioned first: intended or future action, probably as an expression of what to aim for. The Buddha's enlightenment story shows the order he actually did it: past, present and future.

know: 'This act with the body that I want to do, leads to hurting myself, hurting others, or hurting both. It's unwholesome, with suffering as its outcome and result.' To the best of your ability, Rāhula, you should not do such a deed. But if, while checking in this way, you know: 'This act with the body that I want to do, doesn't lead to hurting myself, hurting others, or hurting both. It's wholesome, with happiness as its outcome and result.' Then, Rāhula, you should do such a deed.

While you are acting with the body, you should check on that same act: 'Does this act with the body that I am doing, lead to hurting myself, hurting others, or hurting both? Is it unwholesome, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I am doing, leads to hurting myself, hurting others, or hurting both. It's unwholesome, with suffering as its outcome and result.' Then, Rāhula, you should desist from such a deed. But if, while checking in this way, you know: 'This act with the body that I am doing, doesn't lead to hurting myself, hurting others, or hurting both. It's wholesome, with happiness as its outcome and result.' Then, Rāhula, you should continue doing such a deed.

After you have acted with the body, you should check on that same act: 'Does this act with the body that I have done, lead to hurting myself, hurting others, or hurting both? Is it unwholesome, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I have done, leads to hurting myself, hurting others, or hurting both. It's unwholesome, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher, or a sensible spiritual companion. And having revealed it, you should restrain yourself in future. But if, while checking in this way, you know: 'This act with the body that I have done, doesn't lead to hurting myself, hurting others, or hurting both. It's wholesome, with happiness as its outcome and result.' Then, Rāhula, you should live in zest and joy because of this, training day and night in wholesome qualities.

When you want to act with speech, you should check on that same deed: 'Does this act of speech that I want to do, lead to hurting myself, hurting others, or hurting both? ...' ...

If, while checking in this way, you know: 'This act of speech that I have done, leads to hurting myself, hurting others, or hurting both. It's unwholesome, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it, you should restrain yourself in future. But if, while checking in this way, you know: 'This act of speech that I have done, doesn't lead to hurting myself, hurting others, or hurting both. It's wholesome, with happiness as its outcome and result.' Then, Rāhula, you should live in zest and joy because of this, training day and night in wholesome qualities.

When you want to act with thought, you should check on that same deed: 'Does this act of thought that I want to do, lead to hurting myself, hurting others, or hurting both? ...' ...

If, while checking in this way, you know: ‘This act of thought that I have done, leads to hurting myself, hurting others, or hurting both. It’s unwholesome, with suffering as its outcome and result.’ Then, Rāhula, you should be horrified, repelled, and disgusted by that deed. And being repelled, you should restrain yourself in future. But if, while checking in this way, you know: ‘This act with thought that I have done, doesn’t lead to hurting myself, hurting others, or hurting both. It’s wholesome, with happiness as its outcome and result.’ Then, Rāhula, you should live in zest and joy because of this, training day and night in wholesome qualities.

All the philosophers and priests of the past, future, and present who purify⁴⁶ their physical, verbal, and mental actions, do so after repeatedly checking. So Rāhula, you should train yourself like this: ‘I will purify my physical, verbal, and mental actions after repeatedly checking.’”

That is what the Buddha said. Satisfied, Venerable Rāhula approved what the Buddha said.

Table Summary:

Knowledge of Past (mental) Births ⁴⁷	Knowledge of the Rising and Falling of Beings (one’s own mental birth and death) in the Present	Knowledge that one is free of Future (mental) birth and death
Reflecting on Past :	Reflecting on Present :	Reflecting on intended (Future):
Bodily Action	Bodily Action	Bodily Action
Verbal Action	Verbal Action	Verbal Action
Mental Action	Mental Action	Mental Action

⁴⁶ Parisodhesum, is related to the two words parisuddhi, visuddhi and along with vimutti, they are found at the end of various version of the Path, indicating the goal of practice.

https://docs.google.com/document/d/1acDIhERcjDfGYof2v45tqdXOiplh09_OYUfHwXWpVTY/edit?usp=drive_link So, it would be foolish to suggest this discourse was only about ethics, as purifying mental action, would mean eradicating greed, hatred and delusion, the goal of the Buddha’s teaching.

⁴⁷ Birth and Death is understood as psychological, in line with many uses from the Buddha and the redefinitions he gave of key terms he used. For details see my article called “The Noble Language” <https://docs.google.com/document/d/1YzpkZOFRQrAaNU9BXQO7h5FyQBS9u8Wy6DlwJPtuvwck/edit?usp=sharing>

MN 19: Two Kinds of Thought⁴⁸

So I have heard.

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the disciples, “Disciples!”

“Venerable sir,” they replied. The Buddha said this:

“Disciples, before my awakening—when I was still unawakened but intent on awakening⁴⁹—I thought: ‘Why don’t I meditate by continually dividing my thoughts into two classes?’ So I assigned sensual, malicious, and cruel thoughts to one class. And I assigned thoughts of renunciation, good will, and harmlessness to the second class.

Then, as I meditated—diligent, keen, and resolute—a sensual thought arose. I understood: ‘This sensual thought has arisen in me. When I reflected that it leads to hurting myself, it went away. When I reflected that it leads to hurting others, it went away. When I reflected that it leads to hurting both, it went away.’⁵⁰ When I reflected that it blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any sensual thoughts that arose.⁵¹

Then, as I meditated—diligent, keen, and resolute—a malicious thought arose ... I understood: ‘This cruel thought has arisen in me’⁵². It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment.’ When I reflected that it leads to hurting myself ... hurting others ... hurting both, it went away. When I reflected that it blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any cruel thoughts that arose.

⁴⁸ The contents of this teaching shows that it is dealing with thought, the third of the Four Foundations of Mindfulness.

⁴⁹ This period of meditative development must have taken place after giving up the two extremes of indulgence in sensual pleasures and indulgence in pain (self-mortification practices). MN 36:34.1 says that at this point, after restoring his strength by eating solid food, he developed Focus (Jhāna), giving the impression that this happened immediately. However, the current sutta, supported by passages such as MN 128:16.2, shows that this took some time, although it is not clear how long.

⁵⁰ This reflection is also spoken of in the teaching included in this collection called “The Only Way to Purification”. Since it is talking about seeing things as they arose in the **present**, it would be talking about the Second of the Three Insight Knowledges the Buddha developed just before full Enlightenment.

⁵¹ Bhikkhu Sujāto notes: Thoughts are eradicated not by force or judgment, but by reflective wisdom.

⁵² Bhikkhu Sujāto notes: The difference between “malice” (or “ill will”, byāpāda) and “cruelty” (vihimsā) is subtle; they are the respective opposites of “love” (mettā) and “compassion” (karuṇā). Mettā wishes well simply and without qualification, just as “malice” wishes ill. Karuṇā takes pleasure in the alleviation of pain, while vihiṃsā takes pleasure in inflicting pain.

Whatever a disciple frequently thinks about and considers becomes their heart's inclination. If they often think about and consider sensual thoughts, they've given up the thought of renunciation to cultivate sensual thought. Their thought inclines to sensual thoughts. If they often think about and consider malicious thoughts ... their thought inclines to malicious thoughts. If they often think about and consider cruel thoughts ... their thought inclines to cruel thoughts.

Suppose it's the last month of the rainy season, in autumn, when the crops grow closely together, and a cowherd must take care of the cattle⁵³. He'd tap and poke them with his staff on this side and that to keep them in check. Why is that? For he sees that if they wander into the crops he could be executed, imprisoned, fined, or condemned.

In the same way, I saw that unwholesome qualities have the drawbacks of sordidness and corruption, and that wholesome qualities have the benefit and cleansing power of renunciation.

Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose. I understood: 'This thought of renunciation has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from distress, and it leads to extinguishment.' If I were to keep on thinking and considering this all night ... all day ... all night and day, I see no danger that would come from that⁵⁴. Still, thinking and considering for too long would tire my body. And when the body is tired, the thought is stressed. And when the thought is stressed, it's far from composure. So I stilled, settled, unified, and composed my thought internally.⁵⁵ Why is that? So that my thought would not be stressed.

Then, as I meditated—diligent, keen, and resolute—a thought of good-will arose ... a thought of harmlessness arose. I understood: 'This thought of harmlessness has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from distress, and it leads to extinguishment.' If I were to keep on thinking and considering this all night ... all day ... all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the thought is stressed. And when the thought is stressed, it's far from composure. So I stilled, settled, unified, and composed my thought internally. Why is that? So that my thought would not be stressed.

⁵³ Bhikkhu Sujāto notes: Compare AN 3.101, where the Buddha illustrates the same point with a simile of smelting gold.

⁵⁴ Some meditators often wish to reach a state free of thought, but thought is a natural and essential function of the mind and wholesome habits of thought are a part of the Path. This is in opposition to the idea that the Buddha's teaching is to eradicate thoughts of self and other. It is only unwholesome thought of whatever topic, that he taught to eradicate.

⁵⁵ The process described here extends over a period of time during which different factors arose, rather than a single meditation sitting.

Whatever a disciple frequently thinks about and considers becomes their heart's inclination. If they often think about and consider thoughts of renunciation, they've given up sensual thought to cultivate the thought of renunciation. Their thought inclines to thoughts of renunciation. If they often think about and consider thoughts of good will ... their thought inclines to thoughts of good will. If they often think about and consider thoughts of harmlessness ... their thought inclines to thoughts of harmlessness.

Suppose it's the last month of summer, when all the crops have been gathered within a village, and a cowherd must take care of the cattle. While at the root of a tree or in the open he need only be mindful that the cattle are there. In the same way I needed only to be mindful that those things were there.⁵⁶

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my thought was composed.⁵⁷

Suppose that in a forested wilderness there was an expanse of low-lying marshes, and a large herd of deer lived nearby. Then along comes a person who wants to harm, injure, and threaten them. They close off the safe, secure path that leads to happiness, and open the wrong path. There they plant domesticated male and female deer as decoys so that, in due course, that herd of deer would fall to ruin and disaster. Then along comes a person who wants to help keep the herd of deer safe. They open up the safe, secure path that leads to happiness, and close off the wrong path. They get rid of the decoys so that, in due course, that herd of deer would grow, increase, and mature.

I've made up this simile to make a point. And this is what it means. 'An expanse of low-lying marshes' is a term for sensual pleasures. 'A large herd of deer' is a term for sentient beings. 'A person who wants to harm, injure, and threaten them' is a term for temptations to do evil. 'The wrong path' is a term for wrong ethics, composure and wisdom. 'A domesticated male deer' is a term for greed and relishing. 'A domesticated female deer' is a term for ignorance. 'A person who wants to help keep the herd of deer safe' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'The safe, secure path that leads to happiness' is a term for the Noble Path.

So, disciples, I have opened up the safe, secure path to happiness and closed off the wrong path. And I have got rid of the male and female decoys.

⁵⁶ Bhikkhu Sujāto notes: Compare MN 140:20.2 and AN 3.102:2.1, where, when smelting is going well, the goldsmith merely observes with equanimity. Me: In this teaching equanimity is required to decide impartially whether a thought is harmful or not.

⁵⁷ The Pāli text has a copy of the section on the 4 jhānā and the 3 āñā. This has been omitted as it promotes later doctrine and this sentence in the text here, shows the practitioner had already established a calm clear mind, the state of the 4th jhāna.

Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice Focus, disciples! Don't be negligent! Don't regret it later! This is my instruction to you."

That is what the Buddha said. Satisfied, the disciples approved what the Buddha said.

AN 11.15 The Benefits of Loving Kindness⁵⁸

Disciples, you can expect eleven benefits when the thought's release by loving kindness has been cultivated, developed, practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

What eleven? You sleep at ease. You wake happily. You don't have bad dreams. Humans love you. Non-humans love you. Deities protect you. You won't be harmed by fire, poison, or blade. Your thought quickly enters composure. Your face is clear and bright. You don't feel lost when you've done your time. If you don't penetrate any higher, you'll arise in a realm of divinity.

You can expect these eleven benefits when the heart's release by loving kindness has been cultivated, developed, practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

MN 118: The Discourse on Mindfulness with Breathing⁵⁹

So I have heard. At one time the Buddha was staying near Sāvattthī in the stilt longhouse of Migāra's mother, in the Eastern Monastery.⁶⁰

Disciples, when Mindfulness with Breathing is developed and cultivated it is very fruitful and beneficial. Mindfulness with Breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

⁵⁸ <https://suttacentral.net/an11.15/> It is translated as Mindfulness **with** Breathing, rather than Mindfulness **of** Breathing, to emphasise the situation of all the steps beyond the first two.

⁵⁹ If we develop this teaching we will see that breathing is a pleasant action, not neutral as often claimed. This can be easily tested without having done this practice, by stopping breathing and seeing if it is pleasant, painful or neutral.

⁶⁰ About 14 paragraphs have been edited out, as they are basically praising people, not talking about behaviour, which is taught as wrong speech in the teaching on Non-Conflict, included in this collection.

And how is Mindfulness with Breathing developed and cultivated to be very fruitful and beneficial? It's when a disciple—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness as a priority.

Mindful, they breathe in. Mindful, they breathe out. Breathing in long they know: 'I'm breathing in long.' Breathing out long they know: 'I'm breathing out long.' When breathing in short they know: 'I'm breathing in short.' Breathing out short they know: 'I'm breathing out short.'⁶¹ They practice like this: 'I breathe in experiencing the whole body.' They practice like this: 'I breathe out experiencing the whole body. They practice like this: 'I breathe in calming the body.' They practice like this: 'I breathe out calming the body.'

They practice like this: 'I breathe in experiencing zest.' They practice like this: 'I breathe out experiencing zest.' They practice like this: 'I breathe in experiencing pleasure.' They practice like this: 'I breathe out experiencing pleasure.' They practice like this: 'I breathe in experiencing tension.' They practice like this: 'I breathe out experiencing tension.' They practice like this: 'I breathe in calming tension.' They practice like this: 'I breathe out calming tension.'

They practice like this: 'I breathe in experiencing thought.' They practice like this: 'I breathe out experiencing thought.'⁶² They practice like this: 'I breathe in gladdening thought.'⁶³ They practice like this: 'I breathe out gladdening thought.' They practice like this: 'I breathe in concentrating thought.' They practice like this: 'I breathe out concentrating thought.' They practice like this: 'I breathe in freeing thought.'⁶⁴ They practice like this: 'I breathe out freeing thought.'

They practice like this: 'I breathe in observing impermanence.' They practice like this: 'I breathe out observing impermanence.' They practice like this: 'I breathe in observing fading away.' They practice like this: 'I breathe out observing fading away.' They practice like this: 'I breathe in observing cessation.' They practice like this: 'I breathe out observing cessation.' They practice like this: 'I breathe in liberated.' They practice like this: 'I breathe out liberated.'

⁶¹ As one develops more awareness of the breath and intention, one will notice that the in-breaths are generally shorter because they are intentional, the muscles are activated to draw the breath in and the out-breaths are generally longer, because they are an unintended consequence, the body is just relaxing and natural pressures cause the breath to go out.

⁶² At this point the practice of the teaching on Two Kinds of Thought MN 19 should be applied, which is part of the teaching of The Only Way to Purification and which the Buddha clearly said was a practice he did on the Path. This does not support Dr Rod Bucknell's theory that following the trains of thought back is 'seeing past births' and which may lead to 'lucid dreaming'. The joy mentioned in the Only Way to Purification about training in wholesome ways, can be seen in the next step, Gladdening Thought. One will notice the interdependence of wandering thought with the breath, that wandering only starts in the out-breath. This is when sleepiness also can get hold.

⁶³ Appreciate that you have now become more aware of your thoughts. Only after recognising if a thought is wholesome or not, can we make a wise decision about following it or not, as in the Discourse on Two Kinds of Thought MN 19, included in this collection.

⁶⁴ Loving kindness is called 'liberated thought' cetovimutti - May all beings be well and happy!

Mindfulness with Breathing, when developed and cultivated in this way, is very fruitful and beneficial. And how is Mindfulness with Breathing developed and cultivated, so as to fulfill the four kinds of mindfulness meditation?

Whenever a disciple knows that they breathe long, or short, or experiencing the whole body, or calming the body—at that time they're meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world⁶⁵. For I say that the in-breaths and out-breaths are an aspect of the body. That's why at that time, a disciple is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a disciple practices breathing while experiencing zest, or experiencing pleasure, or experiencing tension, or calming tension⁶⁶—at that time they meditate observing an aspect of sensations—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that careful application of thought to the in-breaths and out-breaths is an aspect of sensations. That's why at that time, a disciple is meditating by observing an aspect of sensations—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a disciple practices breathing while experiencing thought, or gladdening thought, or concentrating thought, or freeing thought—at that time they meditate observing an aspect of thought—keen, aware, and mindful, rid of covetousness and displeasure for the world. There is no development of Mindfulness with Breathing for someone who is unmindful and lacks awareness, I say. That's why at that time, a disciple is meditating by observing an aspect of thought—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a disciple practices breathing while observing impermanence, or observing fading away, or observing cessation, or observing liberation—at that time they meditate observing an aspect of emotions—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's why at that time, a disciple is meditating by observing an aspect of emotions—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That's how Mindfulness with Breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

⁶⁵ Noble Language: “‘The world’ is found within this 2m long body with its senses and perceptions”
<https://suttacentral.net/an4.45>

⁶⁶ Steps 4 and 8 specifically mention ‘calming’. This shows that steps 1 to 8, or the first two Foundations of Mindfulness: body and sensations, are in the strain of ‘Calm meditation’ (Samatha). Therefore the last two Foundations would be in the strain of ‘Insight Meditation’ and we see they deal with subtler aspects of experience: thoughts and emotions. This is in opposition to the later commentarial tradition which teaches that Mindfulness with Breathing is all only Calm practice and a new position that Mindfulness with Breathing is all Insight Practice - two extremes. Both extremes should be rejected, as they do not agree with the words of the Buddha.

That is what the Buddha said. Satisfied, the disciples approved what the Buddha said.

Table Summary:

16 Steps (from grosser to subtler)	The Only Way Out	The Four Foundations of Mindfulness (from grosser to subtler)
	Faith	
Knowing only: breathe in/out		Body (Calm Meditation)
Knowing only: breathe long/short		
Training oneself: breathe sensitive to the whole body (here one develops a good posture, an upright relaxed back, with core muscles engaged)		
Training oneself: breathe calming the body		
	Joy	
Training oneself: breathe sensitive to zest, one experiences breathing as energising	Zest	Sensations (Calm Meditation)
Training oneself: breathe sensitive to pleasure, one experiences breathing as pleasant	Pleasure	
Training oneself: breathe sensitive to tension (having become aware of negative sensations already)		
Training oneself: breathe sensitive to calming tension		

Training oneself: breathe sensitive to thinking (catching wandering thought, considering if it is wholesome or not as in MN 19)		Thought (Insight Meditation - eradicating the unwholesome and establishing the wholesome)
Training oneself: breathe gladdening thought (progress! Training in the wholesome.)		
Training oneself: breathe concentrating thought (perception of light ⁶⁷)	Composure (Samādhī)	
Training oneself: breathe releasing thought (loving kindness is called 'liberated thought - cetovimutti' May all beings be well and happy!)		
	Knowledge and vision of things as they really are:	
Training oneself: breathe observing impermanence	Disenchantment	Emotions (Insight Meditation - eradicating the unwholesome and establishing the wholesome)
Training oneself: breathe observing fading	Dispassion	
Training oneself: breathe observing stopping	Release	
Training oneself: breathe liberated (from unwholesome emotions such as greed, hatred and delusion)	Knowledge of Ending	

Comparing the most subtle section of Mindfulness with Breathing with Way Out and the Only Way to Purification:

⁶⁷ With eyes closed one no longer sees any images created by the mind (wandering mind) and only the blank canvas is seen. With eyes open, in everyday life, one has no wandering mind invading the focus area, or direct vision. With wandering mind in everyday life, peripheral vision is not obscured, that's why we can continue doing things such as driving, but may miss something immediately in front of us.

Mindfulness with Breathing	Only Way to Purification	The Way Out
Training oneself: breathe observing impermanence	Reflection on Past Action (thought, word and deed)	Disenchantment
Training oneself: breathe observing fading	Reflection on Present Action (thought, word and deed)	Dispassion
Training oneself: breathe observing stopping	Reflection on Intended Action (thought, word and deed)	Release
Training oneself: breathe liberated (from unwholesome emotions such as greed, hatred and delusion)	Liberation from unwholesome emotional reactive patterns	Knowledge of Ending

MN 38 Consciousness is Conditioned by the Body and is Impermanent⁶⁸ and the Gradual Training

1.1 So I have heard.

1.2 At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

2.1 Now at that time a mendicant called Sāti, the fisherman's son, had the following harmful misconception: "As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another."

3.1 Several disciples heard about this. ...

3.4 They went up to Sāti and said to him:

3.5 "Is it really true, Reverend Sāti, that you have such a harmful misconception:

3.6 'As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another'?"

3.7 "Absolutely, reverends. As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another."

⁶⁸ <https://suttacentral.net/mn38/>

3.8 Then, wishing to dissuade Sāti from his view, the disciples pursued, pressed, and grilled him:

3.9 “Don’t say that, Sāti! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

3.10 In many ways the Buddha has said that consciousness is dependently originated, since without a cause, consciousness does not come to be.” If consciousness is dependent it is changeable and cannot be “that very same”.

3.11 But even though the disciples pressed him in this way, Sāti obstinately stuck to his misconception and insisted on it. ...

4.1 When they weren’t able to dissuade Sāti from his view, the disciples went to the Buddha, bowed, sat down to one side, and told him what had happened. ...

5.1 So the Buddha addressed one of the disciples:

5.2 “Please, mendicant, in my name tell the mendicant Sāti that

5.3 the teacher summons him.”

5.4 “Yes, sir,” that monk replied. He went to Sāti and said to him:

5.5 “Reverend Sāti, the teacher summons you.”

5.6 “Yes, reverend,” Sāti replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

5.7 “Is it really true, Sāti, that you have such a harmful misconception:

5.8 ‘As I understand the Buddha’s teaching, it is this very same consciousness that roams and transmigrates, not another’?”

5.9 “Absolutely, sir. As I understand the Buddha’s teaching, it is this very same consciousness that roams and transmigrates, not another.”

5.10 “Sāti, what is that consciousness?”

5.11 “Sir, he is the speaker, the knower who experiences the results of good and bad deeds in all the different realms.”

5.12 “Futile man, how on earth have you ever known me to teach in that way?

5.13 Haven’t I said in many ways that consciousness is dependently originated, since consciousness does not arise without a cause?

5.14 But still you misrepresent me by your wrong grasp, harm yourself, and create much wickedness.⁶⁹

5.15 This will be for your lasting harm and suffering.”

6.1 Then the Buddha said to the disciples:

6.2 “What do you think, disciples?

⁶⁹ The famous commentator Buddhaghosa takes this the wrong way and makes his doctrine of ‘action exists but no doer’, the other extreme. <https://www.urbandharma.org/pdf1/PathofPurification2011.pdf> (page 627)

6.3 Has this mendicant Sāti kindled even a spark of ardor in this teaching and training?

6.4 “How could that be, sir?

6.5 No, sir.”

6.6 When this was said, Sāti sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

6.7 Knowing this, the Buddha said:

6.8 “Futile man, you will be known by your own harmful misconception.

6.9 I’ll question the disciples about this.”

7.1 Then the Buddha said to the disciples:

7.2 “Disciples, do you understand my teachings as Sāti does, when he misrepresents me by his wrong grasp, harms himself, and creates much wickedness?”

7.3 “No, sir.

7.4 For in many ways the Buddha has told us that consciousness is dependently originated, since without a cause, consciousness does not come to be.”

7.5 “Good, good, disciples!

7.6 It’s good that you understand my teaching like this.

7.7 For in many ways I have told you that consciousness is dependently originated, since without a cause, consciousness does not come to be.

7.8 But still this Sāti misrepresents me by his wrong grasp, harms himself, and creates much wickedness.

7.9 This will be for his lasting harm and suffering.

8.1 Consciousness is reckoned according to the very same condition dependent upon which it arises.

8.2 Consciousness that arises dependent on the eye and sights is reckoned as ‘seeing’.

8.3 Consciousness that arises dependent on the ear and sounds is reckoned as ‘hearing’.

8.4 Consciousness that arises dependent on the nose and smells is reckoned as ‘smelling’.

8.5 Consciousness that arises dependent on the tongue and tastes is reckoned as ‘tasting’.

8.6 Consciousness that arises dependent on the body and touches is reckoned as ‘touching’.

8.7 Consciousness that arises dependent on the brain and ideas is reckoned as ‘thinking’.

8.8 It’s like fire, which is reckoned according to the very same condition dependent upon which it burns.

8.9 A fire that burns dependent on logs is reckoned as a log fire.

8.10 A fire that burns dependent on twigs is reckoned as a twig fire.

8.11 A fire that burns dependent on grass is reckoned as a grass fire.

8.12 A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.

8.13 A fire that burns dependent on husks is reckoned as a husk fire.

8.14 A fire that burns dependent on rubbish is reckoned as a rubbish fire.

8.15 In the same way, consciousness is reckoned according to the very same condition dependent upon which it arises...

9.1 Disciples, do you see that this has come to be?"

9.2 "Yes, sir."

9.3 "Do you see that it originated with that as fuel?"

9.4 "Yes, sir."

9.5 "Do you see that when that fuel ceases, what has come to be is liable to cease?"

9.6 "Yes, sir."

10.1 "Does doubt arise when you're uncertain whether or not this has come to be?"

10.2 "Yes, sir."

10.3 "Does doubt arise when you're uncertain whether or not this has originated with that as fuel?"

10.4 "Yes, sir."

10.5 "Does doubt arise when you're uncertain whether or not when that fuel ceases, what has come to be is liable to cease?"

10.6 "Yes, sir."

11.1 "Is doubt given up in someone who truly sees with Right Understanding that this has come to be?"

11.2 "Yes, sir."

11.3 "Is doubt given up in someone who truly sees with Right Understanding that this has originated with that as fuel?"

11.4 "Yes, sir."

11.5 "Is doubt given up in someone who truly sees with Right Understanding that when that fuel ceases, what has come to be is liable to cease?"

11.6 "Yes, sir."

12.1 "Are you free of doubt as to whether this has come to be?"

12.2 "Yes, sir."

12.3 "Are you free of doubt as to whether this has originated with that as fuel?"

12.4 "Yes, sir."

12.5 "Are you free of doubt as to whether when that fuel ceases, what has come to be is liable to cease?"

12.6 "Yes, sir."

13.1 "Have you truly seen clearly with Right Understanding that this has come to be?"

13.2 “Yes, sir.”

13.3 “Have you truly seen clearly with Right Understanding that this has originated with that as fuel?”

13.4 “Yes, sir.”

13.5 “Have you truly seen clearly with Right Understanding that when that fuel ceases, what has come to be is liable to cease?”

13.6 “Yes, sir.”

14.1 “Pure and bright as this view is, disciples, if you cherish it, fancy it, treasure it, and treat it as your own, would you be understanding my simile of the teaching as a raft: for crossing over, not for holding on?”

14.2 “No, sir.”

14.3 “Pure and bright as this view is, disciples, if you don’t cherish it, fancy it, treasure it, and treat it as your own, would you be understanding my simile of the teaching as a raft: for crossing over, not for holding on?”

14.4 “Yes, sir.” ...

18.4 “That’s how we see it.” ...

19.1 “Good, disciples!

19.2 So both you and I say this:

19.3 When this exists, that is; due to the arising of this, that arises⁷⁰. ...

22.1 “Good, disciples!

22.2 So both you and I say this:

22.3 When this doesn’t exist, that is not; due to the cessation of this, that ceases. ...

23.1 Knowing and seeing in this way, disciples, would you turn back to the past, thinking:

23.2 ‘Did we exist in the past? Did we not exist in the past? What were we in the past? How were we in the past? After being what, what did we become in the past?’?”

23.3 “No, sir.”

23.4 “Knowing and seeing in this way, disciples, would you turn forward to the future, thinking:

23.5 ‘Will we exist in the future? Will we not exist in the future? What will we be in the future? How will we be in the future? After being what, what will we become in the future?’?”

23.6 “No, sir.”

⁷⁰ Bhikkhu Sujāto notes: This is the abstract principle of Dependent Origination. It establishes that Dependent Origination is concerned, not with universal truisms (absolute statements) such as “everything is connected” or “everything must have a cause”, but with establishing specific links between one thing and another. This is a form of necessary condition—without one thing, the other cannot be. But it is stronger than mere necessity, as each condition is a close and vital support for its descendant. This abstract principle is often called “specific conditionality” (idappaccayatā), but note that in the suttas idappaccayatā is a synonym of Dependent Origination as a whole.

24.1 “Knowing and seeing in this way, disciples, would you be undecided about the present, thinking:

24.2 ‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’?”

24.3 “No, sir.”⁷¹

24.4 “Knowing and seeing in this way, would you say:

24.5 ‘Our teacher is respected. We speak like this out of respect for our teacher.’?”

24.6 “No, sir.”

24.7 “Knowing and seeing in this way, would you say:

24.8 ‘Our ascetic says this. We speak like this because it is what he says.’?”

24.9 “No, sir.”

24.10 “Knowing and seeing in this way, would you dedicate yourself to another teacher?”

24.11 “No, sir.”

24.12 “Knowing and seeing in this way, would you believe that the observances and boisterous, superstitious rites of the various ascetics and priests are essential?”

24.13 “No, sir.”

24.14 “Aren’t you speaking only of what you have known and seen and realized for yourselves?”

24.15 “Yes, sir.”

25.1 “Good, disciples! You have been guided by me with this teaching that’s apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

25.2 For when I said that this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves,

25.3 this is what I was referring to. ...

41.11 But the mendicant Sāti, the fisherman’s son, is caught in a vast net of view, a tangle of views.”

41.12 That is what the Buddha said.

41.13 Satisfied, the disciples approved what the Buddha said.

Pāli to English Glossary

⁷¹ There will be no doubt about if or how one’s self (ahaṃ) existed in the past, present or future, because one sees oneself (ahaṃ / the Five Aggregates) as they truly are. With Right View of self (ahaṃ), no soul (attā) theory or transmigrating consciousness arises.

Dukkha	(Mental) stress - The First Noble Truth is obviously not about physical pain, aging and sickness, as the Buddha, when very old, spoke about the discomfort of aging and his body having to be strapped up to keep going ⁷² . There are also references to him getting sick ⁷³ . He is claimed to have eradicated dukkha totally from the time under the Bodhi Tree and since then was called 'Sammā-sam-Buddha' - the One Fully Awakened by Himself. Because of their physical interpretation of the First Noble Truth, commentators have to change 'full enlightenment' to mean 'not quite full enlightenment' (enlightenment 'with a remainder' saupādisesa). Remember the summary sentence of the First Noble Truth would be 'life with clinging (not 'with a remainder') is stress' (pañca-upādānak-khandhā dukkhā), not 'life is stress' (pañcak-khandhā dukkhā).
Sīla	Ethics, rather than 'morality'. There would only be one 'noble ethics' in the Buddha's Teaching, so sīla would be singular and it would be a mental development, not gotten from others, as with rules or precepts.
Pañca-sikkhāpadāni	The Five Training Rules, the Five Precepts, the basic training for family people. They should not be called the Five Ethics - Pañca-sīla.
Tiratana	The Three Jewels, The Three (Triple) Gems. The Buddha taught to develop faith in them, not take refuge in them. They should not be called the Three
Saraṇa	Refuges - Ti-saraṇa. Refuge: the Buddha said to take only one refuge, take (your practice of) the Teaching (Dhamma) as a refuge (see previous footnote).
Samādhi	Composure
Citta	Thought, making it more relatable, rather than the undefined 'mind' or 'heart'.
Mano	Mind, brain - the sixth sense base, all of the other 5 senses also have a bodily organ as their base.
Paññā	Wisdom
Brahmin	Priest - Brahmin Priests can marry and have families, as with Muslim Imams, Christian Orthodox Priests and Protestant Ministers, but unlike Catholic Priests. The common feature is, they supervise or perform the religious rituals.
Samaṇa	Philosopher, in India many were wandering homeless ascetics seeking the truth. They held various doctrines, they usually debated each other on the basis of logic.
Samatha	Calm
Vipassanā	Insight
Ñāṇa / vijjā	Insight knowledge, Super-knowledge, usually 3 - about past, present and future, sometimes 4 when including the knowledge of liberation/the ending of stress. Comparative studies show it is not the same as Right View or Right Understanding, the first step of the (Noble) Eightfold Path.
Avijjā	Ignorance
Lobha	Greed
Dosa	Hatred
Moha	Delusion, rather than 'confusion'. This and the above 2 are called the 3 Poisons. Wholesome, not harming oneself or others
Kusala	Appreciation
Muditā	Focus, the four are called the wholesome addiction to pleasure (in everyday life) and the Middle Way.
Jhāna	The four formless dimensions - Should not be called 'arūpajhāna' which is likely not a term the Buddha used for them, but only the later commentarial tradition,

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<https://suttacentral.net/dn16/en/sujato?lang=en&layout=plain&reference=none¬es=asterisk&highlight=false&script=latin#2.25.9>

⁷³ <https://www.budsas.org/ebud/ebdha192.htm>

Arūpa-āyatana	based on the later idea the four jhānā were deep states of meditation, not part of everyday life. Thus jhānā is often wrongly translated as 'absorption' or 'immersion' and theories of the ending of hearing in the 4 jhānā are adopted. The five senses are muted, or temporarily suppressed, in the formless attainments only.
Kāmaguṇa	(5) Sensual chords, to bind oneself, often translated Sensual Pleasures, addiction to them is called the unwholesome addiction to pleasure in everyday life.
Pañcak-khandhā	The Five Aggregates, with only two characteristics: impermanence and not-soul, those of the Buddha and Arahants. This is enlightened everyday experience. These five each have 11 qualities ⁷⁴ : past, future, or present, internal or external, gross or subtle, inferior or superior, far or near. This could be seen as another way to refer to 'self' (ahaṃ).
Pañca-upadāna-khandhā	The Five Clung-to Aggregates, with three characteristics: impermanence, stress and not-soul, those of the ones not fully awakened, these pair with the 5 Sensual Strings. This is the everyday experience of stress, and the First Noble Truth, Stress: "Life with clinging is stress". This could be seen as another way to refer to 'ego'.
Rūpa	Form, image, should not be translated as 'body' (kāya) or 'materiality'. The forms or images which are part of thinking, are just subtle and interior examples of the first aggregate. This goes against the later Abhidhammic/Advaitantic idea of nāma-rūpa as the general mentality and materiality.
Vedanā	Sensation, bodily produced feeling, avoiding: 'feeling' which is too vague in English, as it can mean both bodily sensations and emotion.
Sañña	Idea, concept, belief
Saṅkhārā	Emotion, following some Tibetan teachers.
Viññāṇa	Consciousness, awareness
Arahant/Arahat	Conqueror, from ari + hant, enemy kill-er, the enemy being 'ego' (the five clung-to aggregates) not 'self' (the five aggregates).
Anattā	Not-Soul, Sanskrit equivalent: anātmān.
Anahaṃ	Not-self, which the Buddha does not speak of, as it would be 'overriding common usage' which he taught against.
Bhikkhu/Bhikkhunī	Mendicant, as long as they maintain alms rounds, otherwise 'monk' and 'nun' would be more appropriate.
Māra	Demon
Sīlabbataparāmāsa	Holding rules as ethics, which usually involves not distinguishing the major or serious rules from the minor rules and not seeing ethics is related to the major rules only. Avoiding breaking the major rules could be an expression of the mental development of ethics. The major rules would be the first Four of the Monks' rules which relate to the first four of the Five Precepts and which are called Kammakilesa, defilements of action in the Sigalovada Sutta: murder, stealing someone's livelihood, wrong sexual practice: rape and pedophilia, fraud. Rules can be gotten from others, but not ethics.

The Buddha's Redefinition of Key Terms (The Noble Language)

See my document:

https://docs.google.com/document/d/1YzpkZOfRQrAaNU9BXQO7h5FyQBS9u8Wy6DlwJPtuvw/edit?usp=drive_link

My Study on Self and Ego in the Buddha's and others' teaching:

⁷⁴ <https://suttacentral.net/sn22.48>

https://docs.google.com/document/d/1eAYD8ctHHe45FWmT-tnaUqo2ef92M5K5-MbnvkN4rcc/edit?usp=drive_link

My free self-paced online course for understanding the Buddha's Teaching:

<https://classroom.google.com/c/NDg2NDIxOTQ4NDha?cjc=b7vzcpq>