

**Short Summaries of all parts of In the Buddha's Words, An Anthology  
... as edited & introduced by B. Bodhi (2005)**

**(words from the Buddha and also from B. Bodhi's Section Introductions)**

**[ Though very much of this main body of these summaries of Buddhism comes from B. Bodhi and his Anthology, when particular Nikyas are specifically mentioned or other books and/or authors are specifically quoted (or paraphrased), these are ADDITIONAL sources interjected in to the main body of these Summaries. ]**

## General Information on Buddhism

- \* appeals to personal experience as ultimate criterion for determining validity
- \* directness, thoroughness, tough reasoning: hard facts of experience
- \* naturalistic, startling in realism, bare in naturism; [seek to] strikingly convey “deep” with minimal description
- \* Buddhahood is intrinsic in our nature, though one must be consciously motivated to attain Buddhahood
- \* ethical self-discipline and self-cultivation
- \* 3 roots of evil: greed, hatred, delusion
- \* Chain of Causation (of suffering):
  - In dependence upon feeling: craving
  - In dependence upon craving: pursuit
  - In dependence upon pursuit: gain
  - In dependence upon gain: decision-making
  - In dependence upon decision-making: desire and lust
  - In dependence on desire and lust: attachment  
(and dependent on attachment: possessiveness – related to laziness and defensiveness)
- \* hatred from envy (from distortions that affect perception and cognitive process, [and] the information of the senses); envy is related to liking and disliking (that from desire and desire from thinking <-- from elaborated perceptions and notions)
- \* hindered by ignorance and fettered by cravings, there is no end to suffering
- \* initial response sought: ethical resolution to turn from unwholesome and embrace alternatives
- \* Via mental training comes mindfulness and clear comprehension (these overcome dread of painful)
- \* Success [in society] comes from accumulation of merit & the 3 or 4 bases of merit are:
  - giving (value proportionate to the worthiness of recipient(s))
  - moral discipline

- meditation
- And, greatest amidst these is: loving-kindness

\* 4 Noble Truths:

- (1) The truth of suffering is to be fully understood [(eventually)] [(normal human life is filled with suffering)]. Suffering is related to [unwanted] change and the [unwanted] impermanence of all things
- (2) The truth of the suffering's origin (craving) is to be abandoned
- (3) The truth of the cessation of suffering is to be realized
- (4) The truth of the path to the cessation of suffering is to be developed

\* Buddha understood both path to supreme state (enlightenment) and path to various types of wholesome, mundane happiness

\* 8-Fold Path (noble):

- right view
- right intention
- right speech
- right action
- right livelihood
- right effort
- right mindfulness
- right concentration

\* While the Buddha did teach doctrines that an ordinary person (unenlightened) cannot directly confirm, faith involves a freedom from secrecy that gives primacy to direct experience. Buddha's teaching can only be realized via achievement of extraordinary types of experience.

\* Yet Buddhism does not require one begin by faith in doctrines outside the range of immediate experience. Rather deal with one's present condition via asking a few simple questions regarding our immediate welfare and that we can answer via personal experience (with intelligent observations as criterion)

\* Hope (faith) is not sufficient because we must understand conditions on which well-being depends (ascertain causes). Causes of suffering and conditions for its cessation outlines the entire process.

\* It is proper to doubt, given “where you are” BUT do not rely on :  
scriptural authority,

certain rational grounds ([just] logic, certain inferential reasoning, reasoned cogitation, or acceptance of a view),  
or on authoritative person(s) alone.

- \* Skillful methods of inquiry lead to understanding basic principles (that they can vary by one's own experience) -- this is a sure starting point for spiritual development
- \* Both wholesome and unwholesome [states] are here and now. Once the wholesome is seen, the immediately visible consequences of unwholesome states is seen (and benefits of wholesome states become motivation for cultivating them).
- \* Even if you cannot directly see the Buddha's mind, you can see via indirect evidence that is free from defilements (via observational inference).
- \* Good path, once established, is irreversible; preservation of the truth, via discovery of truth, begins by faith in a good teacher. Still, faith is rooted in investigation and inquiry (faith is just a spur to practice).
- \* To be devoid of covetousness (greed, envy): have to [(find)] loving-kindness (also: devoid of ill-will and unconfused and clearly comprehending). One should also develop and come to have: compassion, altruistic joy, and equanimity
- \* Suffering is rooted in desire (craving); complex wholesome state is only achieved over a long time
- \* There are successively higher levels and sublime levels of realizing the Dhamma [(real reality (or realities))]. Buddha teaches in this way through direct knowledge. Accepting some truth but not rejecting others; no definite conclusion.
- \* Resolutely striving, one realizes “with the body” the supreme truth -- this way one discovers and can describe the truth -- yet there is no final arrival at the truth. (Repetition, development, and cultivation is involved in all this.)
- \* Three perspectives on each of the 4 noble truths: (1) illuminate the nature of the truth (e.g. the truth of suffering); (2) understanding each truth imposes a particular task (e.g. cessation of suffering requires craving abandoned) ; and (3) for the task to be realized (accomplished). All this is necessary for (4), the path to be developed. Understanding these four functions regarding the

4 Noble Truths requires all of the above in-full.

- \* Higher types of meditation, followed by higher types of knowledge: Tracing back suffering to conditions (discovery of dependent origination [(conditioned pattern in dependence upon which suffering arises and ceases IS the realization of dependent origination)]).

- \* Arriving at truth:

Scrutiny is most helpful for striving (and arriving at truth)

Application of will most helpful for (to have) scrutiny

Desire most helpful for (to have) application of will

Acceptance of teaching and pondering most helpful for desire

Examination of meaning most helpful for pondering (& accepting teaching)

Memorization most helpful for examination of meaning

Hearing Dhamma most helpful for memorization, which ...

... one must hear through paying respect,

and respect most helped by faith

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Dhamma: immanent invariable order in which truth, lawful regularity, and virtue are inextricably merged; reflected in the human mind as aspiration for truth, beauty, goodness and, in conduct, by wholesome action; guides people toward proper conduct. Dhamma is objective, impersonal, ever-existent principle of order (from a B. Bodhi Intro., ... Anthology ..., 2005 p. 108).

There are ways the Dhamma applies to humans still immersed in the world.

Buddha teaches how to live in accordance with the Dhamma (realized through Enlightenment).

- \* “Three benefits” of Buddha's teaching (in ascending order of goodness):
  - welfare, moral commitments, and social responsibilities
  - welfare and happiness obtained via meritorious deeds
  - fully developing the 8-fold path

## Merit and Goodness in Society

In Society, 6 required relationships with reciprocal duties:

- parent -- children
- teacher -- pupil
- husband -- wife
- friend -- friend
- employer -- worker
- lay persons -- religious guides

Each have 5 obligations with regard to their counterpart (see B. Bodhi, 2005, p. 117). This requires each person to rise above self-interest and have wholehearted concern for the other(s) and for the greater good of the whole.

Fulfillment of desire to be based on ethical principles:

Lay persons: 5 principles (especially of right livelihood):

- I. right conduct (esp. 5 precepts and right livelihood)
- II. (w/r to future welfare):
  - faith
  - moral discipline (unbroken observation of 5 precepts)
  - generosity
  - wisdom (insight into [phenomenon] arising and passing away)

Material conditions (in society) matter for good behavior, so there must be economic justice.

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6 qualities that lead to disputes

VS 6 Principles of harmony (below):

- loving acts of body, speech, and mind)
- sharing possessions
- common observance of precepts
- unity of views

[ Dhamma (aka Dharma) : knowledge of good of all realities (fully known only

by the Enlightened).]

In marriage: share faith, moral discipline, generosity, and wisdom.

4 things leading to happiness and welfare of the family man: faith, moral discipline, generosity, and wisdom (as above)

\* Dispute from those who dwell without respect and deference toward: Teacher, Dhamma, and Sangha (aka The Three Jewels) . This leads to dispute and harm and unhappiness in Sangha

\* 6 Principles of Cordiality:

bodily acts of loving-kindness

verbal acts of loving-kindness

mental acts of loving-kindness

things in common with virtuous companions

these things in common, unbroken and leading to concentration

AND that which leads to the destruction of suffering

(All these 6)

\* Enhancing conditions for spiritual development in the Dhamma:

acquisition of merit -- capacity of wholesome actions to yield beneficial results

(Governing factor in this process: Kamma -- which refers to volitional action

(willed action): actions that originate from that which is volitional.) These

may be mental or express outwardly.

Kamma has to do with the capacity of deeds to produce morally appropriate results -- fruits that correspond to one's own intrinsic tendencies.

\* 3 Bases for Meritorious Deeds:

giving (value proportionate to worthiness of recipient(s) ; gifts to Sangha, very meritorious)

moral discipline (involves the 3 Jewels: Buddha, Dhamma, Sangha) and meditation

\* THE 5 PRECEPTS : (Buddha enjoins lay followers to observe these)

abstain from taking life

abstain from stealing

abstain from sexual misconduct

abstain from false speech

abstain from use of intoxicants.

Observance of these is a sort of giving because it is related to freedom from fear, hostility, and oppression.

When describing persons in service of whom you become better, the Buddha lists the following characteristics:

do not kill living beings

do not take what is not given

do not engage in misconduct in sensual pleasures

do not engage in false, malicious or harsh speech or gossip

and are: uncovetous, have a mind without ill will, and hold right view.

(for one reference, see the Esukari Sutta, Middle Length Discourses)

\* 3 additional precepts for monks: self-restraint, simplicity, contentment.

Meditation is the “third base” for merit (as noted above). Meditation is the heart of the path and a source of merit in its own right.

Four other meditations are the “4 divine abodes”.

The 4 are: loving-kindness, compassion, altruistic joy, and equanimity

For merit, particularly good is the development of loving kindness.

The type of meditation most fruitful for production of mundane merit is: the development of loving-kindness.

Concentration arising from these meditations can be next as the basis for cultivating wisdom of insight (insight culminates in liberation)

Most fruitful deed: perception of impermanence

\* Meritorious deeds: giving, self-mastery, refraining

3 BASES : giving, moral discipline, development of meditation

Reasons for giving:

4 bad (not spelled out here)

4 “good”: tradition, with thought, full-hearted, because it ennobles the mind

Best giving is: out of faith, respectfully, done at the right time, with a generous heart and without denigration

\* 8 streams of merit:

refuge in the Buddha



refuge to the Dhamma  
refuge to the Sangha  
(the “three refuges”)  
AND the 5 Precepts

As for liberation of the mind: loving-kindness is greatest among things in making merit.  
Also very important [(central?)] are: compassion, altruistic joy, equanimity

The 8 streams of merit and the last 4 characteristics are all done without  
hostility or ill-will.

Giving for good:  
5 precepts  
3 refuges  
loving-kindness  
perception of impermanence

\* For CONFIDENCE :

Among things conditioned: 8-fold path is the best.

Among thing conditioned or unconditioned: dispassion is declared the best.

With regard to groups: the Sangha of disciples is the best.

### Kamma

Kamma (aka Karma): 2 major categories: wholesome and unwholesome (the criterion  
for judging: underlying motives).

3 unwholesome roots: greed, hatred, and delusion. From these arise wide  
variety of secondary defilements (e.g. anger, hostility, envy, arrogance,  
presumptuousness, laziness)

And from three root defilements and secondary defilements arise defiled actions  
(from a B. Bodhi Intro., ... Anthology ..., 2005 p. 146).

VS

3 wholesome roots: generosity, loving-kindness, and wisdom.

With Enlightenment is Kamma that dismantles karmic causation.

Acceptance of principle of Kamma and its fruit is an essential component of right view

Right view (at best): understanding (fully):

4 Noble Truths  
dependent origination  
impermanence  
suffering  
and non-self

Acceptance of the principle of Kamma is a radical transformation that enables us to see external as reflection of internal (mind). That is: that that corresponds to karmic tendencies of our minds.

10 kinds of unwholesome kamma:

3 bodily: killing, stealing, sexual misconduct  
4 verbal: lying, malicious speech, harsh speech, idle speech  
3 mental: covetousness, ill-will, and wrong view

Wholesome action is the exact opposites: abstinence from each of the above and/OR doing its opposites (depending on the case).

Wholesome kamma is the support for the destruction of taints

10 courses for rebirth into good destinations (correspond to 10 types of Kamma):

- \* sense-sphere
- \* form-realm (minus grosser types of material form) (objective counterparts of the first 3 jhanas)  
Form-realm also contains 5 planes for non-returners.
- \* formless realm: rebirth among devas of great fruit (4<sup>th</sup> jhana): involves disgust for perception. In this third (highest) realm: material form is non-existent and bare mental processes exist.

BUT know that all realms are still impermanent

There are rebirths also which correspond with types of bad behavior.

Nibbana ( aka Nirvana ) transcends all conditioned planes of being.

Wholesome Kamma produces mundane benefits and enhancing conditions for supramundane benefits

[ **Be sure to read the associated Comment, below (on Buddhist cosmology) for a clarification.:**  
**This will give you a way to read this whole site as reality-based and fully rational**  
**(verifiable).** ]

## Developing along the Path -- Details and Elaborations

Nibbana (transcends conditioned world): unconditioned state that can be obtained within conditioned existence (experienced as the extinction of suffering).  
Reached via Enlightenment (purification and liberation of the mind).

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This information occurs in several places in the Numerical Discourses:  
Virtuous behavior leads to/allows for the emergence of & development of right concentration, [then that to ... ] knowledge and vision (of things as they are), [then that to ... ] disenchantment and dispassion, [then that to ... ] knowledge and vision of liberation.

(from: Numerical Discourses of the Buddha, translation by B. Bodhi (2012))

The Buddha :

"... Ānanda, (1)–(2) the purpose and benefit of wholesome virtuous behavior is non-regret; (3) the purpose and benefit of non-regret is joy; (4) the purpose and benefit of joy is rapture; (5) the purpose and benefit of rapture is tranquility; (6) the purpose and benefit of tranquility is pleasure; (7) the purpose and benefit of pleasure is concentration; (8) the purpose and benefit of concentration is the knowledge and vision of things as they really are; (9) the purpose and benefit of the knowledge and vision of things as they really are is disenchantment and dispassion; and (10) the purpose and benefit of disenchantment and dispassion is the knowledge and vision of liberation. Thus, Ānanda, wholesome virtuous behavior progressively leads to the foremost."

Numerical Discourses, Book of Elevens, #1

"When there is no virtuous behavior, for one deficient in virtuous behavior, (3) right concentration lacks its proximate cause. When there is no right concentration, for one deficient in right concentration, (4) the knowledge and vision of things as they really are lacks its proximate cause. When there is no knowledge and vision of things as they really are, for one deficient in the knowledge and vision of things as they really are, (5) disenchantment and dispassion lack their proximate cause. When there is no

disenchantment and dispassion, (6) the knowledge and vision of liberation lacks its proximate cause."

Numerical Discourses, Book of Sixes, #50

"I say, bhikkhus, that (1) true knowledge and liberation have a nutriment; they are not without nutriment. And what is the nutriment for true knowledge and liberation? It should be said: (2) the seven factors of enlightenment. The seven factors of enlightenment \*, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the seven factors of enlightenment? It should be said: (3) the four establishments of mindfulness.\* The four establishments of mindfulness, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the our establishments of mindfulness? It should be said: (4) the three kinds of good conduct. [115] The three kinds of good conduct, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the three kinds of good conduct? It should be said: (5) restraint of the sense faculties. Restraint of the sense faculties, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for restraint of the sense faculties? It should be said: (6) mindfulness and clear comprehension. Mindfulness and clear comprehension, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for mindfulness and clear comprehension? It should be said: (7) careful attention. Careful attention, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for careful attention? It should be said: (8) faith. Faith, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for faith? It should be said: (9) hearing the good Dhamma. Hearing the good Dhamma, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for hearing the good Dhamma? It should be said: (10) associating with good persons."

Numerical Discourses, Book of Tens, #61

(\* both 4 Establishments of Mindfulness and 7 Factors of Enlightenment are described in Topic 5)

(all 3 quotes above from: Numerical Discourses of the Buddha, translation by B. Bodhi (2012))

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Buddha expounds first on giving and moral discipline, and generosity, honesty, harmlessness, self-restraint (such meritorious deeds).

Then Buddha expounds: the 4 Noble Truths. Goal: to awaken audience to the “vision of the Dhamma” -- the first direct realization of transcendent truth that sets disciple on the irreversible path.

3 standpoints from which to appraise values and move strategically toward higher knowledge: gratification -- danger -- escape (3 “moments” or steps for evaluating [things in] the world)  
Pervasive danger : impermanence

First acknowledge gratification then probe deeper (in pleasures, joy -- are they entirely satisfactory??)

Escape is the sanest, most rational, judicious course of action, dropping attachment

\* Three major objects of attachment:

sensual pleasure

bodily form

feelings

[ Note, though: Disgust with existence binds the adherent to the same existence they loathe. ]

\* 4 wonderful things:

Dhamma of non-attachment

abolishment of conceit

peace (calming)

abolition of ignorance

\* What is gratification in sensual pleasures (forms that are desired, agreeable/likeable, connected to sensual desire, provocative of lust)?

Danger is simply sensual pleasures and leads to misconduct.

Escape is removal of desire and lust and abandonment of those w/r to sensual pleasures .

[Note: There is talk of divine sensual pleasures beyond the ordinary.]

With regard to sensual pleasure: go from equanimity which is diversified to that which is united. And: Goal via wisdom: clinging to carnal things of the world utterly ceases, without remainder.

What is gratification in Form as pleasure and joy dependent on beauty? ...

Escape is removal of desire and lust and abandonment of those w/r to form.

What is gratification in feelings?

First jhana : Gratification of feeling free from affliction is the highest gratification of feeling, BUT there is danger.

Second jhana: stilling of thought and examination.

Third jhana: fading away of rapture

Fourth jhana: abandoning of pleasure and pain.

With regard to feelings, danger still is impermanence. Escape is removal of desire and lust and abandonment of those with regard to feelings.

[Jhanas are stages on the path to enlightenment beyond non-returner.]

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4 “summaries” of the Dhamma:

world is unstable and “swept away”

life in world (any world) has no shelter or protection

life in any world has nothing of its own

life in any world is incomplete, insatiate, the slave of craving

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The Danger in Views

Wrong view: unarisen unwholesome qualities of mind arise and arisen unwholesome qualities of mind increase and expand. AND: wholesome qualities do not arise or diminish.

Action of one with wrong view, whatever volition, aspiration, wish, and volitional formations, all lead to undesirable, unwanted, disagreeable, and to harm and suffering.

Those with vision see what has come to be, practice disenchantment, and dispassion for the cessation of what has come to be.

Liberated from taints by non-clinging, disenchanted with all formations, enough to be dispassionate, liberated.

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Path to liberation:

Buddha does not answer questions not relevant to the practical resolution of problems.

These are based on underlying assumption of self and “a world”.

The Buddha rejects such questions and some questions are also unanswerable.

- \* Beyond gain and honor and beyond concentration and insight and knowledge and vision is: unshakeable liberation of mind.
- \* While Buddhism depends entirely on personal effort, spiritual friendship is necessary

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8-fold Noble Path

This path is more like components than steps, though there is some degree of sequence.

8-Fold Noble Path (8 factors, in three groups):

moral discipline: right speech, right action, right livelihood

concentration: right effort, right mindfulness, right concentration

wisdom: right view and right intention

These 2 factors of wisdom are placed at the beginning because they are required at the outset of the path. [(obviously, all factors are to be developed)]

Right view is necessary for conceptual understanding of Buddhist principles.

Right intention is required for proper motivation and direction.

Buddha says that lay followers accomplished in the Dhamma could attain the first three of 4 stages of “awakening”, up to non-returning. And the 4<sup>th</sup> stage could be reached on the verge of death or, after attainment: immediately seek going forth.

Monks want to (must) devote themselves fully to the Dhamma, unhindered by household life.

- \* For higher knowledge, the following is needed:  
exposition of the Dhamma, by the Buddha  
faith and following the teacher  
right livelihood, then: contentment, restraint of sense faculties and

mindfulness and clear comprehension (the last three bridge the transition from moral discipline to concentration).

[ (After (with) concentration come knowledge and vision THEN perpetual liberation.) ]

\* 5 Hindrances in preliminary training in concentration:

sensual desire

ill-will

dullness and drowsiness

restlessness and remorse

doubt

These are the principle obstacles to meditative development.

\* Jhanas: profound states of concentration in which the mind is fully absorbed in its object. Jhanas contribute to intrinsic perfection of the path and concentration-induced basis for the arising of insight.

Wisdom is what is the critical factor in attainment of enlightenment.

After 4<sup>th</sup> (final) jhana:

There is continued mental unification and refinement of concentration.

Beyond jhanas: transcendence of subtle mental image that serves as the object in the jhana.

One key knowledge: of the destruction of taints.

Jhanas silence the defilements but do not eradicate them. To do this one must engage in contemplation of “things as they really are”. This culminates in arahantship.

\* Again, views not declared (questions not answered): that which is not beneficial and does not lead to: disenchantment, dispassion, cessation, peace, direct knowledge or enlightenment.

\* What is declared, of course, are the 4 Noble Truths: nature of suffering, origin of suffering, cessation of suffering, and way to the cessation.

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Elaborations:

Right Effort: desiring for non-arising of unwholesome states. One makes an effort, applies mind, strives.



Similarly he does this for the arising of unarisen wholesome states and generates desire for continuation of arisen wholesome states.

Mindfulness:

body in body  
feelings in feelings  
mind in mind  
phenomenon in phenomenon

Right concentration: “dwelling” in the jhanas:

Secluded from sensual pleasures and unwholesome states, monk enters first jhana (accompanied by thought and examination, with rapture and happiness born of seclusion).

With subsiding of thought and examination, one enters 2<sup>nd</sup> jhana and one has internal confidence and unification of mind and is “without thought and examination”. And, one has the rapture born of concentration.

With fading away of rapture, one enters the 3<sup>rd</sup> jhana and dwells equanimous and mindful and clearly understanding and happy.

With the abandoning of pleasure and pain, comes the 4<sup>th</sup> jhana. This also shows the passing away of joy and dejection and achieves right concentration (which includes the purification of mindfulness by equanimity).

Still note: Good friendship is still all of spiritual life.

\* Possessing monk's training and way of life:

abandoning destruction of life  
compassionate to all living beings  
taking only what is given  
abandoning sexual relations  
abandoning false and malicious speech (and gossip)

He also reunites those who are divided (promotes friendship, enjoys concord, and speaks words that promote concord). He also abandons idle chatter and speaks at the right time and words that are worth recording, reasonable, moderate, and beneficial. Restraint guards the mind faculty and he has noble restraint of sense faculties (and experiences, in himself, unsullied bliss). He acts with clear comprehension. Abandoning longing for the world and abandoning ill-will and hatred, he is compassionate for all living beings.

He directs knowledge to the destruction of taints. Eventually, when his mind is liberated, there comes knowledge which includes the knowledge of the destruction of taints.

The noble disciple concludes: the Buddha is perfectly enlightened, Dhamma is well-expounded, and the Sangha is practicing in the good way.

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Again, types of concentration are the 4 jhanas (right concentration of the 8-fold path)

Beyond jhanas lie “formless attainments” which carry mental unification to still subtler levels. There is direct insight into the true nature of things. Serenity leads to concentration and liberation of the mind. Insight leads to the higher wisdom of insight which leads to the true nature of phenomenon.

[( Mastering mind: serenity and insight. May be insight first and then serenity or v.v. Usually serenity comes first. )]

In any case (& especially if one develops insight first), one must use concentration as the basis for establishing real insight. And, one must also return to the task of unifying the mind before resuming the work of insight. In any case both insight and serenity are required:

Serenity requires skill composing, unifying, and concentrating the mind. Cultivation of insight requires skill in observing, investigating, and discerning conditioned phenomenon.

Serenity and insight join to issue knowledge and vision (in particular, of the 4 Noble Truths). This knowledge and vision (world transcending wisdom) occurs in 4 distinct installments. In sequence, they permanently destroy ignorance, along with the affiliated defilements.

## Meditation

Meditator's initial efforts: overcoming the hindrances. Stages:

Removing gross impurities of bodily, verbal, and mental conduct  
(via moral discipline and vigilant introspection).

Then removing the mid-level impurities: Thoughts of sensuality, ill-will, and harmfulness.

Next: Eliminate the subtle impurities of meandering thought.

Finally: Eliminate thought about the Dhamma -- the subtlest obstacle  
(from a B. Bodhi Intro., ... Anthology ..., 2005 p. 260).

When all distracting thoughts are eliminated this leads to mental unification, the bases for the 6 direct knowledges.

Aids to meditation and aids to inducing concentration:

Meditation subjects against unwholesome mental states

Unattractive body vs. sensual lust

Loving-kindness vs. ill-will

Mindfulness of breathing vs. restlessness

Perception of impermanence vs. the conceit, "I am"

Also: compassion antidote to harmfulness; altruistic joy to discontentment;  
equanimity to partialities

And popular meditation subjects include: the Buddha, Dhamma, Sangha ("3 jewels"),  
morality, and generosity

Not a single meditation method, but need to establish the mode of contemplation needed.

Appropriate state of mind: "establishment of mindfulness". This involves:

observation of objects in the proper state of mind

recollection of the present : sustained awareness of what is happening to us  
and within us on each occasion of experience

keep "object" continually present to the mind

Mindfulness is often in close conjunction with "clear comprehension", that is,  
clear knowledge and understanding of what one is experiencing.

While subduing greed and aversion, meditation arouses positive qualities of  
mindfulness and clear comprehension AND contemplates 4 objective domains:

body

feelings

state of mind

phenomenon

(4 establishments of mindfulness)

Contemplation of phenomenon: [of]:

hindrances (sensual desire, ill will, dullness/drowsiness, restlessness,

doubt); when not obsessed with any, memory improves ... [and more]

5 aggregates [(to be described soon)]

6 internal and external sense bases  
7 factors of enlightenment [(coming up)]  
4 Noble Truths

- \* With regard to the establishments of mindfulness (contemplation) are a progressive sequence.
- \* Establishments of mindfulness includes moving towards states of mind, concentrated and liberated.
- \* Progressive contemplation brings enhanced concentration.
- \* Establishment of mindfulness of phenomenon is: the shift toward insight

After sufficient contemplation of phenomenon, then the 7 Factors of Enlightenment become manifest and development of these [7] culminates in the knowledge of the 4 Noble Truths and this liberates the mind from defilements and leads to attaining Nibbana

When insight is developed, wisdom is developed.

The Buddha used mindfulness of breathing as his main meditation subject for attainment of Enlightenment.

- \* 4 kinds of persons:
  - Internal serenity but not the higher wisdom of insight (into phenomenon)
  - Wisdom ... but not serenity
  - neither
  - both

When one has both one should establish themselves in just the wholesome states and make a further effort for destruction of taints.

- \* After eliminating bad conduct and bad thoughts (previously mentioned), one must still eliminate thoughts about relatives, country, and reputation. When he has abandoned these there still remain thoughts about the teaching. That concentration is not yet peaceful and sublime; it has not attained to full tranquility, nor has it achieved mental unification; it is maintained by strenuous suppression of the defilements.
- \* And, vice versa to the above note: The steadied, unified, and concentrated mind is calm and refined.

**THEN: “to whatever mental state realized by direct knowledge, he directs his mind, he achieves the capacity of realizing that state by direct knowledge, whenever the necessary conditions obtain” (many examples given)**

Destruction of taints further liberates the mind and allows more [of this capacity].

Phenomenon in phenomenon, in terms of the 7 factors of Enlightenment:

Mindfulness enlightenment factor (there or not, unarisen or arisen)

Discrimination of Phenomenon enlightenment factor ...

Energy enlightenment factor ...

Rapture enlightenment factor ...

Tranquility enlightenment factor ...

Concentration enlightenment factor ...

Equanimity enlightenment factor ...

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Whenever there are signs of unwholesome thoughts (esp. desire, hate, delusion), give attention to other signs of what is wholesome. Unwholesome will be abandoned and subside (with abandoning, mind is steadied internally, composed, unified, and concentrated).

If giving attention to signs of what is wholesome does not work:

try to fight and not attend

give attention to the thought-formation of these [bad] thoughts

crush mind with mind

During meditation, the Venerable Analayo says these processes may need to be done to some degree: 5 methods for dealing with unwholesome thoughts arising: (in order of use):

[ Before making use of the suggestions, below, simply returning to the 'object' with mindfulness can (oftentimes) undo and prevent embellishments, fabrications, and defilements (such "doings") -- you may simply note them and return to the 'object' of contemplation/concentration. Often you can just note or watch each occasion of experience as it arises, stands, and passes away. In the watching there is no room for clinging, no compulsion to saddle things with our desires.

(paraphrasing B. Bodhi from The Noble Eightfold Path (1999)) ] But, if that does not work:

Give attention to some wholesome thought instead, something more congruent with good, unified mind; naturally directing the flow of thought from something unwholesome to wholesome.

If this first method does not work reflect on the danger inherent in allowing unwholesome thought; confront harmful nature of the unwholesome thoughts (requires little effort, if done skillfully -- this does not imply involvement with the actual content); this gives strength to redirecting the flow of thought (which can then occur).

Third thing to try (if necessary) is to "forget" the thought, actually setting it aside for a later time when it is appropriate to deal with it.

Fourth (if necessary), you can give [quick] attention to stilling the thought formations, through becoming aware of what/how it is taking place, and thus being able to let go of this. This may be a gradual process (over more than one meditation session, to direct thoughts from unwholesome to wholesome); here you need, at some level, to become aware of the why and how of these unwholesome thoughts, i.e. of the volitional driving force; turn away from manifestation and underlying driving force. ...

Fifth (as a last resort only), use force of the mind to dispel unwholesome thoughts, this will at least insure these thoughts do not "spill over" in to more unwholesome activity. (This really just another way of dealing with it until another time.)

[ "The hindrances — sensual desire, ill will, dullness and drowsiness, restlessness and worry, and doubt — generally become manifest in an early stage of practice, soon after the initial expectations and gross disturbances subside and the subtle tendencies find the opportunity to surface. Whenever one of the hindrances crops up, its presence should be noted; then, when it fades away, a note should be made of its disappearance. To ensure that the hindrances are kept under control an element of comprehension is needed ..." "a similar mode of contemplation is to be applied to the seven factors of enlightenment: mindfulness, investigation, energy, rapture, tranquility, concentration, and equanimity. When any one of these factors arises, its presence should be noted..."

(from B. Bodhi The Noble Eightfold Path (1999)) ]

Using these methods, the mind is free to "go deeper": The idea is to maintain concentration on the subject and object of meditation, of course. Note: at some point even thoughts related to renunciation, non-ill-will and harmlessness need to be left

behind to steady the mind in concentration. And, there is some necessary, good, appropriate thought connected with meditation, for example: when contemplating feelings, assess them as pleasant, painful, or neither. This strengthens clarity of recognition (obviously involved in concentration); in time though, this should be able to be dispensed with. "Beyond thought", in advanced absorption, though not mindful of conceptual thought, one will be mindful of the "inclination of the mind". Also, some kind of discernment and sustained thinking is involved even in jhana; this is involved in being able to maintain a sense of the inclination of the mind (and in initial application of the mind). In the second absorption, not only is conceptual thought long gone, but so is the last vestige of mental activity, in the sense of deliberate mental application. (Excursions in the Thought World of the Pali Discourses, Analayo, 2012)

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Flung off the fetters and with complete penetration of conceit, one has made an end to suffering.

Mind that is "straight" gains the inspiration of meaning, the inspiration of Dhamma, rapture arises, calm feels happy, and the mind becomes concentrated.

The Dhamma expounded by the Buddha : directly visible, immediate, inviting one to come and see, and worthy of application.

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6 Recollections:

Sangha  
moral discipline (virtue)  
generosity  
faith  
learning  
wisdom

The 4 Establishments of Mindfulness (again) are:

body in body (arises and vanishes and unattractive and dead)  
feelings in feelings (arising and vanishing)  
mind in mind (arising and vanishing)  
phenomenon in phenomenon, seen contemplating hindrances or the  
5 aggregates subject to clinging (form, feeling, perception, volitional  
formations, and consciousness ) (arising and vanishing)

Contemplating these to the extent necessary for bare knowledge and repeated mindfulness.

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Mindfulness of breathing (4 things lead to 7 Factors of Enlightenment, which leads to the 2 factors of being enlightened)

Mindfulness of breathing, when developed and cultivated, fulfills the 4 establishments of mindfulness and those, when developed and cultivated fulfill ([result in] ) 7 Factors of Enlightenment.

Mindfulness of breathing:

- (1) experiencing the whole body (body in body) and tranquilizing the body formation
- (2) 'Experiencing the mental formation, I will breathe in,' ... 'experiencing the mental formation I breathe out' ... 'Tranquilizing the mental formation I breathe in,' ... 'Tranquilizing the mental formation I breathe out'
- (3) Experiencing the mind ... breathe in / breathe out ... mind in mind and concentrating the mind

Contemplating impermanence ... 'I will breathe in' ...

- (4) Experiencing rapture, monk contemplates feelings in feelings; experiencing the mind, ... mind in mind, and contemplating impermanence ... contemplating phenomenon in phenomenon, ardent, clearly-comprehending, mindful, having subdued longing and dejection ... [and] having seen [this] with wisdom, he is one who looks on with equanimity .

Summary: When concentration of mindfulness of breathing is developed and cultivated in this way it fulfills the 4 establishments of mindfulness.

This leads to the 7 Factors of Enlightenment:

Contemplating body in body (and feeling in feeling, mind in mind, and phenomenon in phenomenon) unmuddled mindfulness is established -- the Enlightenment Factor of Mindfulness is aroused and goes to fulfillment by development.

Dwelling mindfully, one discriminates phenomenon with wisdom, examines it, investigates it. This arouses the Enlightenment Factor of Discrimination of Phenomenon [in phenomenon], which goes to fulfillment with development

While discriminating phenomenon in phenomenon, energy is aroused, the Enlightenment Factor of Energy is aroused ...

When energy is aroused you experience spiritual rapture, the Enlightenment Factor of Rapture is aroused ...



Uplifted by rapture, body and mind become tranquil & Enlightenment Factor of Tranquility is aroused ...

For one whose body is tranquil and who is happy, the mind becomes concentrated -- the Enlightenment Factor of Concentration is aroused and goes to fulfillment by development

Then one who looks closely with equanimity, at the mind thus concentrated: looking closely, the Enlightenment Factor of Equanimity is aroused and develops

Having seen with wisdom, abandoning of longing and dejection, he looks on closely with equanimity

You attain the 2 characteristics of Enlightenment: true knowledge and liberation .

Mindfulness ETC. based on seclusion, dispassion, and cessation, maturing in release.

**In a recent lecture on Meditation, Bhikkhu Bodhi differentiates calming meditation from insight meditation, noting that calming meditation only (and eventually) suppresses defilements, but does not eradicate them.**

**Only with the overcoming of ignorances with knowledge and wisdom and insight, one can eradicate the defilements; this may very well involve insight meditation.**

**(Usually, the ability to do good insight meditation follows developing some notable calming, often through calming meditation.)**

**Unlike simple calming meditation, insight meditation is characterized by "momentary concentration", better termed tracking concentration, where concentration follows the processing of a more complex "mental object".**

**In this same lecture, Bodhi also now says that NO calming or jhana absorption meditation is NECESSARILY required for insight and wisdom (even that which results in Enlightenment).**

**See: [https://www.youtube.com/watch?v=ZLLnxq\\_MbJM](https://www.youtube.com/watch?v=ZLLnxq_MbJM) .**

**(Listen especially to what Bhikkhu Bodhi has to say about insight meditation, near the end of the video.)**

### More Perspective and Perspectives on Buddhism

\* Secluded from sensual pleasures which is accompanied by thought and examination with rapture and happiness born of seclusion, is the first jhana. I-making, mine-making, and the underlying tendency to conceit is gone.

\* With subsiding of thought and examination comes the second jhana: internal

confidence and unification of the mind (without thought and examination) and yielding rapture and happiness born of concentration.

- \* With the fading away of rapture comes equanimous and mindful and clear comprehending. This is the third jhana.
- \* With abandoning pleasure and pain and with the previous passing away of joy and displeasure comes the fourth jhana -- with purification of mindfulness by equanimity.
- \* Beyond the 4 jhanas are 5 levels, beginning with the complete transcending of perception of forms: The 5 (often just the top 4 are defined):
  - infinity of space
  - consciousness is infinite
  - base of nothingness (there is nothing)
  - neither perception or non-perception
  - completely transcending issues of perception and cessation of perception and feeling

All these states of absorption concentration (the four jhanas and the 5 levels beyond) are considered helpful BUT not necessary to reach stream-enterer or once-returner. Moreover (and importantly), the achievement of these states, themselves, does not necessarily mean real progress on the PATH.

(Source: 2013 or 2014 Abhidhamma Retreat, B. Bodhi . ALSO (last sentence), according to the Buddha, in the Numerical Discourses, Book of Threes, #116)

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- \* The still mind, calm and collected, is the foundation for insight. This mind observes phenomenon and, from sustained observation and exploring exploration, arises the higher wisdom of insight into phenomenon -- culminating in the full and comprehensive understanding called enlightenment.

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Panna

Wisdom is “panna”, knowing or understanding not as a possession but as an action (act of knowing, act of understanding, act of discovery). Panna is non-conceptual, non-

discursive, and defies all laws of logical thought.

Panna (wisdom) is emphatically conditioned, arisen from an underlying matrix of causes and conditions. Panna is not bare intuition, but careful discriminative understanding, that at some stages involves precise conceptual operations. The investigated, mastered, and conceptual understanding comes before direct, non-conceptual insight. One must abstract from the mass of facts, basic fundamental patterns and uses these for contemplating one's own experience.

The conditioned basis of Wisdom (three tier):  
moral discipline is the basis for  
concentrating, which is the basis for  
wisdom

Wisdom is the right view of the 8-fold Noble path, conceptual right view -- clear, intellectual grasp of Dhamma -- and an experiential right view that directly penetrates the Dhamma. Experiential right view evolves and becomes a critical step in the growth of wisdom.

Experiential right view is the realization of the truth of the Dhamma (including the 4 Noble Truths) in one's own immediate experience.

Correct conceptual understanding (of teaching and practice) transforms this understanding into direct perception. Principle of conditionality is to be the scaffolding for the entire Teaching.

(Above section from a B. Bodhi Intro., ... Anthology ..., 2005 pp. 302-304.)

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Phenomenon has individual nature, its arising, its cessation, and the way to its cessation. This is the 4-truth pattern and underlies the 4 Noble Truths. Yet, no entity is isolated, but inherently linked to other things in a complex web of dependent origination.

Liberation lies in understanding the causes that sustain this web and bringing them to an end within oneself (extinguishing those causes).

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5 aggregates are the ultimate referent of the first Noble Truth and are the objective domain of clinging and, as such, contribute to the cause, to the causal origination of future suffering. Clinging to the 5 aggregates must be removed. The kind of

wisdom needed to remove clinging is the precise, clear insight into the true nature of the aggregates. Understanding brings destruction of greed, hatred, and delusion.

The 4-Truth pattern applies to the 5 aggregates, which make up ordinary experience and are the bases of clinging. Clinging occurs in 2 modes:

appropriation and  
identification (used for one's views about one's self or for conceit)

Ignorance lies at the base of suffering. A net of 3 delusions surround the aggregates:

[they are] permanent,  
source of true happiness, and  
a self

You break this spell with insight into the aggregates as impermanent, suffering, and non-self.

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Another perspective via 6 sense bases (internal and external sense bases): sense faculties and their corresponding objects (sense bases mediate between consciousness and its objects). First 5 are the sense organs and the body and tactile object. Sixth, is sort of consciousness: mind base and mind consciousness: passive flow of consciousness from which active conceptual consciousness emerges AND “phenomenon” as purely mental objects (apprehended by introspection, imagination, and reflection).

Liberation requires direct knowledge and full understanding of the internal and external sense bases and all the phenomenon that arise from them.

Aggregates are primarily the “soil” for views of self; sense bases primarily the “soil” for craving.

To dispel ignorance and generate true knowledge, one must contemplate the sense bases and the feelings that arise through them as: impermanent, suffering, and non-self.

One who sees the dependent origination, sees the Dhamma and one who sees the Dhamma sees dependent origination. Unravel the causal pattern, beginning with understanding the pattern itself (it is dependent origination that defines this pattern). Chain of conditions: the Buddha finds sequence of conditions to be fixed principle, stable law, the nature of things. Ignorance, lack of direct knowledge, leads one to engage in activities and these are volitional formations

(i.e. kamma).

Along with consciousness, comes name-and-form, the sentient organism with its physical and its sensitive and cognitive capacities. Sentient organism has 6 sense bases (5 physical and mind as organ of cognition); contact is between consciousness and object and contact condition; and there is feeling which calls into play craving and, eventually, clinging. Impelled by our attachments, we again engage in volitional actions, pregnant with new existence (begins with birth, ends in death).

Dependent origination should be directly known by personal experience; still, dependent origination is true for all and has a timeless and universal significance. Dependent origination show individual existence is constituted by a current of conditioned phenomenon. When ignorance and craving are destroyed, the inner mechanism of karmic causation is deactivated, one reaches the end of suffering in samsara.

Once one sees the 4 Noble Truths, still each imposes a task that must be fulfilled.  
Truth of suffering (in 5 aggregates) must be fully understood  
Truth of its origin (craving) must be abandoned  
Truth of cessation (Nibbana) must be realized  
and the Truth of the Way (path), the 8-fold Noble path, must be developed

Nibbana is unconditioned, attained as a state of freedom and happiness, attained by realizing with profound wisdom the unconditioned and transcendent element (tranquil, beyond suffering, irreversible release).

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8 Conditions for Wisdom (for getting it and increasing and developing it):  
dependence on teacher (1<sup>st</sup> cause and condition) (with affection and respect)  
inquiry  
having learned the Dhamma, withdrawal of mind and body  
restraint and seeing danger in the slightest faults  
consolidates what he has learned (teachings, much memorized, recited,  
investigated, and penetrated)  
being energetic -- set upon by abandoning everything unwholesome and  
acquiring of everything wholesome  
while in the midst of the Sangha, he does not engage in pointless talk (and,

not shunning noble silence)  
contemplating the rise and fall of 5 aggregates :  
Such is form ... such its arising ... such its passing away  
Such is feeling ... such its arising ... such its passing away  
Such is perception ... such its arising ... such its passing away  
Such is volitional formation ... such its arising ... such its passing away  
Such is consciousness ... such its arising ... such its passing away

Having these 8 conditions, one truly knows and sees, and these qualities lead to affection, esteem, concord, and unity.

Noble disciple, who understands the wholesome and the root of the unwholesome -- in that way he is of right view and has confirmed confidence in the Dhamma

Unwholesome:

destruction of life  
taking what is not given  
sexual misconduct  
false speech  
harsh speech  
idle chatter  
covetousness  
ill will  
wrong view

Opposite (or abstention of) is what is wholesome. Root of wholesome: opposites (“nons-”) of the three roots of unwholesome:

non-greed  
non-hatred  
non-delusion

He abandons tendency to lust, abolishes underlying tendency to aversion, and extinguishes underlying tendency to view and conceit: “I am”

Abandoning ignorance, arousing true knowledge, he here and now makes an end to suffering.

Realizing the 4 Noble Truths (suffering, origin of suffering, cessation of suffering, and the way to do this) involves understanding the 5 aggregates which are subject to clinging as the basis of suffering.

Goal: cessation of craving and non-attachment

Way (once again): the 8-fold Noble Path

Several “other” ways of right view and arrival at the Dhamma are briefly described -- basically: understanding fully any one of the 12 phenomenon arising as one the 12 steps of the dependent origination of suffering (see below and see pp 326 - 335 in the Bodhi Anthology text for more detail)(4 Noble Truths and the 8-fold path always involved).

Noteworthy description of things (within the descriptions of the “other ways” to come to right view and arriving at the Dhamma) include:

Understanding clinging (4 kinds):  
    clinging to sensual pleasures  
    clinging to views  
    clinging to rules and observances  
    clinging to doctrine of self

Understanding craving for forms, senses, mental phenomenon.

Understanding feeling, feeling born of :  
    sense feeling via contact  
    body contact  
    mind-contact

Understanding consciousness : 6 classes: 4 sense, body consciousness, and mind consciousness. With the arising of volitional formations, there is consciousness. With ignorance, there is arising of volitional formations

Also, with the arising of taints there is ignorance. Three [types of] taints: sensual desire, taint of existence, taint of ignorance. With the cessation of ignorance, there is cessation of taints.

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Domain of Wisdom, by way of 5 aggregates:  
    form aggregate subject to clinging  
    feeling aggregate subject to clinging  
    perception aggregate subject to clinging  
    volitional formation aggregate subject to clinging  
    consciousness aggregate subject to clinging

Directly knowing all as they really are, then one can claim to be awakened to unsurpassed enlightenment in this world. Knowing them involves 4 phases,

corresponding to the 4-truth pattern (of the 4 Noble Truths):

Directly knowing form leads to disenchantment with form. Through its fading away and cessation, etc. one is liberated by non-clinging (gaining a foothold on Dhamma and Discipline).

Similarly, knowing feeling (types, arising, cessation, and way) yields disenchantment with feeling.

Similarly, know perception (know types ...)

Similarly, volitional formations (know types, all arising with contact ... ) -- the 8-fold path is involved

Similarly, know consciousness (types; comes with the arising of name-and form). Disenchantment and the 8-fold path are involved.

The 5 aggregates, subject to clinging, are rooted in desire, desire and lust for them: that is the clinging.

Page 340 (of the Bodhi Anthology) informs us that there are personal aspects to the Dhamma, because several times, in reference to people, the translation, "their Dhamma" is used. The Buddha himself, in several discourses, in other books, uses this phrase several times.

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Those unskilled and undisciplined in their Dhamma regard :

form as self

feeling as self

perception as self

volitional formations as self

consciousness as self

Those skilled and disciplined in their Dhamma do not regard form as self OR possessing form as self OR form in self or self in form. Similarly for feeling, perception, volitional formations, and consciousness.

Pleasure and joy which arises in dependence on form is the gratification in forms.

Form is impermanent, subject to change -- this is the danger of form.

Removal of desire for form is the escape (similarly for the other 4 aggregates) .

Form (and other aggregates) are non-self. The disenchanted become dispassionate with forms, ... . Through that the mind is liberated.



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Dependent Origination:

With ignorance as the condition, volitional formations come to be.

With volitional formations as condition, comes consciousness.

With consciousness as condition, comes name-and-form.

With name-and-form as condition, come the 6 sense bases and with sense bases comes contact.

With contact comes feelings.

With feelings comes craving.

With craving comes clinging.

With clinging comes existence.

With existence as condition comes birth, and with that: aging, death, sorrow, pain, dejection, despair. This is the origin of the whole mass of suffering.

This is Dependent Origination.

With the remainderless fading away of ignorance, comes cessation of: volitional formations, consciousness, name-and-form, 6 sense bases, contact, feeling, craving, clinging, and birth.

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Stableness of Dhamma, fixed course of Dhamma, specific conditionality (the specific conditionality is called dependent origination). Buddha awakens to this and breaks through this : he discloses, analyzed it, and elucidates it.

Noble disciple has clearly seen with correct wisdom, as it really is : this dependent origination and the dependently arisen phenomenon.

A trainee's true knowledge is of one who has entered the stream of Dhamma.

For one who has seen the origin of the world as it really is, there is no idea of non-existence in regard to this world, as well as no idea of existence ... .

----  
What one intends, plans, or has a tendency toward: this becomes a basis for continuation of consciousness and when this is established and comes to growth, there is a production of future renewed existence ... the origin of the mass of suffering.

**AND: vice versa**. Delight in volitional formations lead to birth, aging, etc.

[In nearing ultimate knowledge,] if one still experiences agreeable and disagreeable (pleasure, pain), it is still lust, hatred, and delusion in him that is called the

Nibbana element with residue remaining.

The Nibbana element without residue remaining, is where one is completely liberated through final knowledge. For him, in this very life, all that is felt, not being delighted in, will become “cool right here”.

These are the 2 Nibbana elements.

### Stages (states) on the Path to Enlightenment

To Enlightenment, there are stages, each divided into 2 phases:

path phase: practicing for the attainment of a particular fruit

resultant phase: One is said to be established in that fruit (see above)

These phases are true of:

stream-enterer

once-returner

non-returning

arahant -- in the last phase of this, one is considered beyond training

Four stages (above) defined in terms of :

defilements eradicated by the path leading to the fruit

destiny after death

Stream-enterer abandons first three (of 10) fetters:

identity view: view of truly existent self either identical with the 5 aggregates  
or existing in-relation to them.

doubt (about the Buddha, Dhamma, or Sangha (and training)).

Thirdly, [abandons] the wrong grasp of rules and the belief that external observances can lead to liberation

Once returner: eliminates the 3 fetters the stream-enterer has abandoned and, additionally, attenuates the three unwholesome roots (lust, hatred, delusion).

Non-returner eradicates 5 lower fetters: (Those mentioned above) and: sensual lust and ill-will. Without sensual lust, nothing binding to the sensual realm of existence.

(Rebirth to form realm -- better than the sense-sphere realm.)

Arahant (in addition) eliminates: desire for existence in the form realm

desire for existence in formless realm

conceit

restlessness

ignorance

(these are the 5 higher fetters)

Arahants have no ties to conditioned existence (they have destroyed all defilements and are completely liberated through final knowledge).

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Below the stream-enterer, you can be a Dhamma follower or Faith follower.

These are persons practicing for the realization of the fruit of stream entry (first fruition).

In Dhamma follower, wisdom is dominant; in faith follower, faith is dominant. They are not differentiated in terms of energy, mindfulness, or concentration.

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Lay disciple can reach arahantship on the brink of death or right before they enter monastic order.

Non-returners can continue to dwell as householders (but they are celibate).

Lay stream-enterers are not necessarily celibate.

Minimum required for one (trainee) to be good for the multitude:

practicing the Path

endowed with precepts and observances

teaching the Dhamma that is good in the beginning, good in the middle, and

good at the end

To reach stream entry, one should cultivate the 4 factors leading to stream entry:

association with wise guides

listening to the true Dhamma

attending carefully to things (e.g. by way of seeing gratification, danger, and escape)

and practicing in accordance with the Dhamma by moral discipline, concentration, and wisdom.

Some may ask: How common are stream-enterers? Here is an indication:

Buddha: "... among these 500 bhikkhus, even the least is a stream-enterer"

(Numerical Discourses, Book of Fours, sutta 76) and one need not be a monk to

be a stream-enterer: Buddha: "all those who have unwavering confidence in me

are stream-enterers" (... Book of Tens, sutta 64). I have read one person put

it in these simple terms: "stream entry is the experience of the nature of things

which thereafter always colors our view to a greater or lesser extent."

-----  
5 powers of the trainee: faith, moral shame, fear of wrong-doing, energy, and wisdom.

5 faculties of the trainee: faith, energy, mindfulness, concentration, and wisdom.

Dhamma, well-expounded : directly visible, immediate, inviting one to come and see, worthy of application, to be personally experienced by the wise

The peak of training is the development of insight: the thorough contemplation of the aggregates [and sense bases] and see elements as impermanent, bound up with suffering.

At the peak, one undergoes a transformation -- this marks entry upon a "fixed course of righteousness" (the true 8-fold path that leads to enlightenment). Such a person will not pass away without having realized the fruit of stream-entry.

Stream-enterers have confidence in the Three Jewels and moral virtues of noble ones

(including firm adherence to 5 precepts).

After 4 factors of stream entry are established, 6 further developments, through:  
contemplating impermanence in all formations  
perceive suffering in what is impermanent  
perceive non-self in what is suffering  
perceiving abandonment, fading away, cessation

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It is also possible that a virtuous worldling with sharp faculties may advance directly to non-returner (actually, they pass quickly through the first two stages and attain those fruits first).

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To abandon the 5 lower fetters a monk first attains one of the 4 jhanas (levels of arahantship) OR one of the 3 lower formless attainments or the subtle 4<sup>th</sup> formless attainment. He contemplates the 5 aggregates as marked by impermanence, suffering, and non-self .  
[ According to some suttas in the Numerical Discourses: One does not **eradicate** all fetters and all attachments to this world until he transcends the 4th formless jhana .  
(Example: pp.1302-1305 Numerical Discourses, trans. by B. Bodhi (2012)) ]

To achieve the final goal, there are 2 routes, one harder, one smoother -- emphasis in insight OR serenity.

About the “self”: 2 things: (1) “I ”: affirms enduring self in terms of &/or in-relation to the 5 aggregates . This is eliminated by stream-entry.  
(2) “view of self”, “I am” as vague, shapeless, but impervious sense of “I” as a concrete reality (this can persist up to non-returner) (from a B. Bodhi Intro., ... Anthology ..., 2005 p. 380). .

The critical point when ignorance, craving, and conceit are eradicated, this marks transition of non-returner to arahantship. While trainees see wisdom as the goal, but cannot dwell in it; the arahant can dwell in it.

5 faculties : faith, energy, mindfulness, concentration, and wisdom. Fulfill all 5 then one is an arahant.

First jhana: seclusion from acquisition, abandoning unwholesome states, complete tranquillization of bodily inertia, secluded from sensual pleasures and from

unwholesome states

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8-fold Noble way is the “stream”; possessing this, one is a stream-enterer.

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Nibbana through:

- volitional exertion
- contemplating unattractiveness of the body
- perceiving the discontent
- contemplating impermanence in all formations
- (perception of death is well-established)

One beyond training dwells having contacted with the body that which is their destination, their culmination, their fruit, their final good. And, having pierced it through wisdom, sees.

Arahant incapable of :

- transgression in regard to 9 things:
  - destroying life
  - taking what is not given
  - engaging in sex act
  - telling of a deliberate lie
  - making use of “stored up” enjoyment (as in the past)
  - incapable of wrong action due to desire or on account of hatred, delusion, or fear (this last line counts as 4)

Point of interest: the Buddha: "Conceiving is a disease, conceiving is a tumor, conceiving is a dart. By over-coming all conceivings, monk, one is called a sage at peace."

Powers and grounds of self-confidence :

- understands possible as possible, impossible as impossible
- results or actions undertaken by way of possibilities and causes
- understands: ways leading to everywhere
- understands : world with many different elements
- understands how beings have different inclinations
- understands the disposition of faculties of others
- understands defilement and the cleansing and emergence in regard to :

jhanas, liberations, concentration, and attainments  
has liberation by wisdom that is taintless

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Since there are so many developments one must undergo on the Path, I thought I would provide one possible example of a sequence of developments, one that worked for one of the Buddha's advanced followers: [HERE'S THE LINK](#)

The summary of requisites for Enlightenment are from:

(2003-09-01). A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha (Vipassana Meditation and the Buddha's Teachings) Pariyatti Publishing.

### Compendium of Requisites of Enlightenment

"Thirty-seven factors into which the Buddha compressed the practice of his teaching."

"These factors are called 'requisites of enlightenment' because they conduce to the attainment of enlightenment, which is the knowledge of the four supramundane paths. The thirty-seven requisites, as shown, fall into seven groups."

1. (1) the foundation of mindfulness in contemplation of the body; (2) the foundation of mindfulness in contemplation of feelings; (3) the foundation of mindfulness in contemplation of consciousness; (4) the foundation of mindfulness in contemplation of mental objects.

"The four foundations of mindfulness form a complete system of meditative practice for the development of mindfulness and insight.

The four foundations of mindfulness have a single essence, which consists of mindful contemplation of phenomena."

"They are differentiated insofar as this mindful contemplation is to be applied to four objects—the body, feelings, states of consciousness, and mental objects. The latter comprises such factors as the five hindrances, the five aggregates, the six sense bases, the seven enlightenment factors, and the Four Noble Truths. Mindfulness is identical with right mindfulness as the seventh factor of the Noble Eightfold Path."

2. "Four supreme efforts: (1) the effort to discard evil states that have arisen, (2) the effort to prevent the arising of unarisen evil states, (3) the effort to develop unarisen wholesome states, (4)

the effort to augment arisen wholesome states.

Here one mental factor, energy, performs four separate functions. This fourfold effort is identical with right effort, the sixth factor of the Noble Eightfold Path."

3. "Four means to accomplishment: the means to accomplishment consisting of (1) desire, (2) energy, (3) consciousness, (4) investigation."

"(iddhipādā) [, means to accomplishment, ] signifies all sublime and supramundane states to be accomplished by applying effort to the practice of the Buddha's teaching. "

"The principal methods of achieving these are called the means of accomplishment. These are identical with the four predominants" ... "However, while those states become predominants (adhipati) on any occasion when they are instrumental in accomplishing a goal, they become iddhipādas only when they are applied to achieving the goal of the Buddha's teaching. The expression iddhipāda extends to both mundane and supramundane states."

4. "Five faculties: the faculties of (1) faith, (2) energy, (3) mindfulness, (4) concentration, (5) wisdom."

5. "There are five powers: the powers of (1) faith, (2) energy, (3) mindfulness, (4) concentration, (5) wisdom."

"The 5 faculties and 5 powers comprise the same five factors, though different functions are attached to the two categories.

The faculties are factors which exercise control in their respective domains, while the powers are these same factors considered as being unshakable by their opposites. Thus the five faculties exercise control in the respective spheres of resolution (adhimokkha), exertion (paggaha), awareness (upaṭṭhāna), non-distraction (avikkhepa), and discernment (dassana); in doing so they help to overcome their opposites—indecision, laziness, negligence, agitation, and delusion. The five powers are these same states considered as unwavering and as incapable of being overcome by their opposites." ... "Strong mindfulness is always necessary, for mindfulness oversees the development of the other faculties and ensures that they are kept in balance."

6. "Seven factors of enlightenment: the enlightenment factors of (1) mindfulness, (2) investigation of states, (3) energy, (4) zest, (5) tranquility, (6) concentration, (7) equanimity." ...

"Investigation of states (dhammavicaya) is a designation for wisdom (paññā), insight into mental and material phenomena as they really are. Tranquility (passaddhi) means tranquility"



7. "There are eight path factors: (1) right view, (2) right intention, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness, (8) right concentration." ...

“Of the eight factors of the Noble Eightfold Path, right view (sammādiṭṭhi) is the cetasika [(mental factor)]of wisdom exercised in understanding the Four Noble Truths. Right intention (sammāsankappa) is the cetasika of initial application (vitakka) directed towards renunciation, good will, and harmlessness. Path factors (3)-(5) are identical with the three abstinences. Right effort is the same as the four supreme efforts." ... "Right mindfulness is the same as the four foundations of mindfulness." ... "Right concentration is defined in terms of the four jhānas of the Suttanta system”

## ( End of Requisites of Enlightenment Section )

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----- **To Review the Whole Site :** -----

**28 MAJOR LISTS (directly from the words of the Buddha) YOU SHOULD KNOW**  
**(or at least search for and find for review)** (in approximate order of appearance in text):

3 roots of unwholesome behavior  
AND VICE VERSA

3 Bases of merit (bases for meritorious deeds)

4 Noble Truths and how to come to process each

8-fold Noble Path (also list as factored into 3 groups)

Fulfillment of desire to be based on ethical principles  
(2 aspects for present welfare and 4 aspects for future welfare):  
LIST these principles

6 Principles of harmony & 6 Principles of Cordiality

5 Precepts

Characteristics of persons in service of whom you become better (10)  
and three additional precepts for monks

4 Divine Abodes

4 good reasons for giving and 5 characteristics of BEST giving

8 streams of merit

5 facets of Right View (understanding) at its best

10 kinds of unwholesome behavior (re: 'kamma')

10 steps of Progress in Virtuous Behavior

7 Things needed for higher knowledge

5 Hindrances

Facts about Serenity and Insight

7 Aids to meditation -- aids to inducing concentration

6 Recollections

4 Establishments of Mindfulness

7 Factors of Enlightenment

3 tier conditioned basis of Wisdom

8 Conditions for Wisdom

Domain of Wisdom, by way of 5 aggregates

12 'classic' steps of Dependent Origination

4 Stages on Path to Enlightenment and the positive changes at each stage

Minimum required for one (trainee) to be good for the multitude

37 Factors for Enlightenment \*

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AND NOW:

**Approaches or Techniques for Understanding (for eliminating suffering):**

come to know how to:

Understand : gratification, danger, and escape

Use 4-truth pattern used to examine the nature of phenomenon

Note the arising and cessation of phenomenon (if you are able,  
also notice the conditions of the arising and/or feeling-tone)

Understand phenomenon as unsatisfactory, impermanent, and non-self

Notice instances of wise attention and unwise attention

[HERE \(this link\) is a way to organize and remember the 28 lists.](#)

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\* FOOTNOTE:

To summarize the 37 Factors for Enlightenment into 140 characters: Here is the result:

4FM;4SE;faith\* desire energy\*\*+ consciousness mindfulness\*+ investigation+ concentration\*+ wisdom\*;  
+zest +tranquility +equanimity:7FE ->8NP

Key:

FM = Foundations of Mindfulness

SE = Supreme Efforts

FE = Factors of Enlightenment

NP = Noble Path

Each \* is for each other additional occurrence in a separate list (but see parenthetical note, below)

"+" means: also pt. of FE (Factors of Enlightenment) (the plus (+) follows the Factors which are in other lists but precedes the 3 seemingly unique FE's; a trailing + is not double-represented by an additional \* though it is like a + -- but in those cases the "additional separate list" is the Factors of Enlightenment)

**THEN I tried to 'reduce' this to a useful mnemonic:**

Short useful mnemonic to remember the 37 Factors for Enlightenment in Buddhism:

(this is much more useful than the above): 4FM4SEfdecmicwzte8NP(visale-mc)

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**IMPORTANT NOTE: This Word document does NOT contain the Comments sections that the online version has. More than a few times these Comments sections contain significant clarifications and elaborations (about 30-pages**

**worth). See: <https://mynichecomp.com> . [ Quite a few OTHER SOURCES (all from words of the Buddha) are used in the Comments -- making the online version a comprehensive introduction to Buddhism. ]**