

The Nibbāna Sermons 23 to 33 by Bhikkhu K Ñāṇananda

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Sermon 32

Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa

Etaṃ santam, etaṃ paṇītam, yadidaṃ sabbasaṅkhārasamatho
sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānam.

"This is peaceful, this is excellent, namely the stilling of all preparations, the relinquishment of all assets, the destruction of craving, detachment, cessation, extinction."

With the permission of the assembly of the venerable meditative monks. This is the thirty-second sermon in the series of sermons on *Nibbāna*.

In the course of our last sermon, we took up the position that the seven groups of doctrinal categories collectively known as the thirty-seven participative factors of enlightenment follow an extremely practical and systematic order of arrangement. By way of proof, we discussed at some length the inner consistency evident within each group and the way the different groups are related to each other.

So far, we have pointed out how the setting up of mindfulness through the four foundations of mindfulness serves as a solid basis for the four ways of putting forth energy, by the four right endeavours; and how the progressive stages in putting forth energy, outlined by the four right endeavours, give rise to the four bases for success. It was while discussing the way in which the four bases for success are helpful in arousing the five faculties, like faith, that we had to stop our last sermon.

It should be sufficiently clear, after our discussion the other day, that the four factors desire, energy, determination and investigation could be made the base for success in any venture. The five faculties, however, are directly relevant to *Nibbāna*. That is why faith is given pride of place among the faculties. *Saddhindriya*, or the faculty of faith, takes the lead, which is obviously related to *chanda*, desire or interest. But the element of faith in *saddhindriya* is defined at

a higher level. In this context, it is reckoned as the firm faith characteristic of the stream-winner.

Then comes the faculty of energy, *viriyindriya*. Though apparently it is yet another occurrence of the term, *viriya* in this context is that element of energy weathered and reinforced by its fourfold application as a base for success, *iddhipāda*.

As for *samādhi* or concentration, we already came across the terms *chandasaṃmādhī*, *viriyasaṃmādhī*, *cittasaṃmādhī* and *vīmaṃsāsaṃmādhī* in the description of the development of the bases for success. The concentration meant by *samādhi* in that context is actually a one-pointedness of the mind, *cittakaggatā*, which could be made the basis for arousing energy. But the level of concentration envisaged by the concentration faculty, *samādhindriya*, is of a higher grade as far as its potential is concerned. It is defined as the first four *jhānas*, based on which one can develop insight and attain *Nibbāna*. In fact, there is a statement to that effect:

Idha, bhikkhave, ariyasāvako vossaggārammaṇam karitvā labhati samādhim, labhati cittassa ekaggataṃ, "herein, monks, a noble disciple gains concentration, gains one-pointedness of mind, having made the release of *Nibbāna* its object." The term *vossagga* connotes *Nibbāna* as a giving up or relinquishment. So the concentration faculty is that concentration which is directed towards *Nibbāna*.

Similarly the wisdom faculty, as defined here, is of the highest degree, pertaining to the understanding of the four noble truths. Sometimes it is called the "noble penetrative wisdom of rise and fall", *udayatthagāminī paññā ariyā nibbedhikā*. By implication, it is equivalent to the factor called *vīmaṃsā*, investigation, we came across in our discussion of the bases for success. As a faculty, it comes out full-fledged in the guise of wisdom.

The mindfulness faculty, which stands in the middle, fulfils a very important function. Now in the context of the four foundations of mindfulness, the role of mindfulness is the simple task of being aware of the appropriate object presented to it. But here in this domain of faculties, mindfulness has attained lordship and fulfils an important function. It maintains the balance between the two sets of pair-wise faculties, by equalizing faith with wisdom and energy with concentration.

This function of balancing of faculties, which mindfulness fulfils, has a special practical value. To one who is striving for *Nibbāna*, balancing of faculties could sometimes be an intricate problem, since it is more easily said than done.

In order to unravel this problem, let us take up the simile of the rock, we employed the other day. We discussed the question of toppling a rock as an illustration to understand the various stages in the four-fold right endeavour. We distinguished the five stages in putting forth effort in the phrase *chandaṃ janeti, vāyamaṭi, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati* with the help of that

illustration. Out of these stages, the last one represented by the word *padahati* shows the climax. *Padhāna* or endeavour is the highest grade of effort.

Even verbally it implies something like toppling a rock, which requires a high degree of momentum. This momentum has to be built up mindfully and gradually. That rock, in our illustration, was levered up with great difficulty. After it was levered up, there came that dangerous situation, when it threatened to roll back. It called for that supreme purposeful effort, which required the zeal of self sacrifice. That zealous endeavour is made at the risk of one's body and life. But even there, one has to be cautious and mindful. If excessive energy is applied in that last heave, one would be thrown off head over heels after the rock. If insufficient energy is applied the rock would roll back and one would get crushed. That is why a balancing is needed before the last spurt. Right endeavour has to be preceded by a balancing.

It is this preliminary balancing that finds mention in a certain highly significant statement in the *Caṅkāsutta* of the *Majjhima Nikāya*, where we are told how a person arouses faith in the *Dhamma* and gradually develops it and puts forth effort and endeavour and attains *Nibbāna*. To quote the relevant section of that long sentence: *chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativijja passati*, "having aroused a desire or keen interest, he strives; having strived, he balances; having balanced or equalized, he endeavours; and with that endeavour he realizes the highest truth by his body and penetrates into it with wisdom."

Translation Ñāṇamoli (1995: 782):

“when zeal has sprung up, he applies his will; having applied his will, he scrutinises; having scrutinised, he strives; resolutely striving, he realises with the body the supreme truth and sees it by penetrating it with wisdom.”

Unfortunately, the key word here, *tulayati* or *tuletī*, is explained in a different way in the commentary. It is interpreted as a reference to contemplation on insight, *aniccādivasena tīreti*, "adjudges as impermanent etc."

But if we examine the word within the context here, as it occurs between *ussahati*, "strives" (literally "bearing up" or "enduring"), and *padahati*, "endeavours", the obvious meaning is "equalizing" or "balancing". *Tuletī* has connotations of weighing and judging, and one who strives to lift up a rock needs to know how heavy it is and how much effort is required to topple it. By merely looking at the rock, without trying to lift it up, one cannot say how much effort is needed to topple it. One has to put one's shoulder to it. In fact the word *ussahati* is suggestive of enduring effort with which one bears up.

Sometimes the Buddha uses the term *ussolhī* to designate that steadily enduring effort - literally, the bearing up. A clear instance of the occurrence of this term in this sense can be found among the Eights of the *Aṅguttara Nikāya* in a discourse on the recollection of death, *maraṇasati*. The *Sutta* is an exhortation

to the monks to make use of the recollection of death to reflect on one's unskilful mental states daily in the morning and in the evening with a view to strengthen one's determination to abandon them. For instance, we find the following exhortation:

Sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ pajānāti: 'atthi me pāpakā akusalā dhammā appahīnā ye me assu rattiṃ kālaṃ karontassa antarāyāyā'ti, tena, bhikkhave, bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḥhi ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ.

"If, monks, upon reflection a monk understands: 'There are in me unabandoned evil unskilful states which could spell danger to me if I die today', then, monks, for the abandonment of those very evil unskilful states that monk should arouse a high degree of desire, effort, striving, enduring effort, unremitting effort, mindfulness and full awareness."

Translation Bodhi (2012: 1222):

"If, upon review, the bhikkhu knows: 'I have bad unwholesome qualities that have not been abandoned, which might become an obstacle for me if I were to die tonight,' then he should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to abandon those bad unwholesome qualities."

The sequence of terms *chando*, *vāyāmo*, *ussāho*, *ussoḥhi*, *appaṭivānī*, *sati* and *sampajañña* is particularly significant in this long sentence. *Chanda* is that desire to abandon evil unskilful states, *vāyāma* is the initial effort, *ussāha* is literally putting the shoulder to the task, *ussoḥhi* is bearing it up with endurance, *appaṭivānī* is unshrinking effort or unremitting effort. *Sati* is that mindfulness and *sampajañña* that full awareness which are indispensable in this sustained unremitting endeavour.

If a better illustration is needed to clarify the idea of balancing, prior to the final endeavour, we may take the case of lifting a log of wood. Here we have an actual lifting up or putting one's shoulder to it. Without lifting up a log of wood and putting one's shoulder to it, one cannot get to know the art of balancing. If, for instance, the log of wood is thick at one end and thin at the other end, one cannot locate the centre of gravity at a glance. So one puts one's shoulder to one end and goes on lifting it up. It is when one reaches the centre of gravity that one is able to balance it on one's shoulder and take it away. It is because we are looking at this question of balancing of faculties from a practical point of view that we made this detour in explanation.

So, then, the mindfulness faculty is also performing a very important function among these faculties. From the *Saddhāsutta* we quoted the other day we could see that there is also a gradual arrangement in this group of five faculties. That is to say, in a person with faith, energy arises. One who is energetic is keen on

developing mindfulness. In one who is mindful, concentration grows; and one who has concentration attains wisdom.

This gradual arrangement becomes all the more meaningful since the faculty of wisdom is declared the chief among the faculties. In the *Indriya Saṃyutta* of the *Saṃyutta Nikāya* the Buddha gives a number of similes to show that the wisdom faculty is supreme in this group. Just as the lion is supreme among animals, and the footprint of the elephant is the biggest of all footprints, the wisdom faculty is supreme among faculties. The Buddha even goes on to point out that until the wisdom faculty steps in, the other four faculties do not get established. This he makes clear by the simile of the gabled hall in the *Mallikasutta* of the *Indriya Saṃyutta*.

"Just as, monks, in a gabled hall, so long as the roof peak has not been raised, the rafters are not conjoined, the rafters are not held in place, even so, as long as the noble knowledge has not arisen in a noble disciple, the four faculties are not conjoined, the four faculties are not held in place".

Until one becomes a stream-winner, the five faculties do not get established in him, since the wisdom faculty is so integral. At least one has to be on the path to attaining the fruit of a stream-winner. It is said that the five faculties are to be found only in the eight noble persons, the four treading on the paths to the four fruits and the four who have attained the fruits of the path, *cattāro ca paṭipannā*, *cattāro ca phale ṭhitā*. In others, they are weak and not properly harnessed. It is in the *arahant* that the wisdom faculty is found in its strongest form. In the other grades of supramundane attainment, they are weaker by degrees. The lowest grade is the one treading the path to stream-winning. In the worldling they are not at all to be found, in any way, *sabbena sabbaṃ sabbathā sabbaṃ n'atthi*.

yassa kho, bhikkhave, imāni pañcindriyāni sabbena sabbaṃ sabbathā sabbaṃ natthi, tamahaṃ bāhiro puthujjanapakke ṭhito ti vadāmi.

Translation Bodhi (2000: 1222): 1675

"But, bhikkhus, I say that one in whom these five faculties are completely and totally absent is 'an outsider, one who stands in the faction of worldlings'."

Spk III 236 *imasmiṃ sutte lokuttarāneva indriyāni kathitāni*

Next comes the group of five powers. As to their function, some explanation might be necessary, though it seems simple enough. As we have already mentioned, the term *indriya* connotes kingship or lordship. Faith, energy, mindfulness, concentration and wisdom were elevated to the position of a king or lord. They have attained sovereignty. So now they are exercising their power. For what purpose? To put down the evil unskilful mental states that rise in revolt against *Nibbāna*. The noble disciple uses the same faculties as powers to fight out the hindrances and break the fetters. That is why among the participative

factors of enlightenment they are represented as powers, by virtue of their special function.

Then we come to the category called seven factors of enlightenment. A high degree of importance is attached to this particular group. It has an orderly arrangement. The constituents are: *sati*, mindfulness; *dhammavicaya*, investigation of states; *virīya*, energy; *pīti*, joy; *passaddhi*, calmness; *samādhi*, concentration; *upekkhā*, equanimity. In this group of seven, mindfulness takes precedence. In fact, the arrangement resembles the mobilization for winning that freedom of *Nibbāna*. The *bojjhaṅgā*, factors of enlightenment, are so-called because they are conducive to enlightenment, *bodhāya saṃvattanti*.

Sati leads the way and at the same time marshals the squad. Three members of the group, namely *dhammavicaya*, *virīya* and *pīti* are by nature restless, while the other three, *passaddhi*, *samādhi* and *upekkhā* are rather slack. They have to be marshalled and properly aligned, and *sati* comes to the forefront for that purpose. At the same time, one can discern an orderly arrangement within this group. Right from the stage of the four foundations of mindfulness, the same term *sati* seems to occur down the line, but its function differs in different contexts. Now in this context, it is specifically called a *bojjhaṅga*, a factor of enlightenment. The phrase *satisambojjhaṅgaṃ bhāveti*, "he develops the enlightenment factor of mindfulness", is directly used with reference to it here.

When one develops a particular meditation subject, whether it be mindfulness of breathing, *ānāpānasati*, or even one of the four divine abidings of loving kindness, *mettā*, compassion, *karuṇā*, altruistic joy, *muditā*, or equanimity, *upekkhā*, one can arouse these enlightenment factors. That is why we come across, in the *Indriya Saṃyutta*, for instance, such statements as the following:

Idha, bhikkhave, bhikkhu mettāsaḥagataṃ satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. "Herein monks, a monk develops the enlightenment factor of mindfulness imbued with loving kindness, based upon seclusion, dispassion and cessation, maturing in release".

Translation Bodhi (2000: 1609):

“Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by lovingkindness, based upon seclusion, dispassion, and cessation, maturing in release.”

SĀ 744 (partial parallel)

「是比丘心與慈俱，修念覺分，依遠離、依無欲、依滅、向於捨」(CBETA, T02, no. 99, p. 197, c18-19)

All the four terms *viveka*, seclusion, *virāga*, dispassion, *nirodha*, cessation, and *vossagga*, release, are suggestive of *Nibbāna*. So, *satisambojjhaṅga* implies the development of mindfulness as an enlightenment factor, directed towards the attainment of *Nibbāna*.

What follows in the wake of the enlightenment factor of mindfulness, once it is aroused, is the enlightenment factor of investigation of states, *dhammavicayasambojjhaṅga*, which in fact is the function it fulfils. For instance, in the *Ānandasutta* we read *so tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati*, "dwelling thus mindfully, he investigates that mental state with wisdom, goes over it mentally and makes an examination of it."

Translation Bodhi (2000: 1783):

"A bhikkhu dwelling thus mindfully discriminates that Dhamma with wisdom, examines it, makes an investigation of it ..."

SĀ 810:

"[When] the mindfulness factor of awakening has been fulfilled, one investigates and examines that state."

The mental state refers to the particular subject of meditation, and by investigating it with wisdom and mentally going over it and examining it, the meditator arouses energy. So, from this enlightenment factor one draws inspiration and arouses energy. It is also conducive to the development of wisdom.

This enlightenment factor of investigation of states gives rise to the enlightenment factor of energy since the mental activity implied by it keeps him wakeful and alert, as the phrase *āraddhaṃ hoti viriyaṃ asallīnaṃ*, "energy is stirred up and not inert", implies. To one who has stirred up energy, there arises a joy of the spiritual type, *āraddhaviriyaṃ uppajjati pīti nirāmisā*. Of one who is joyful in mind, the body also calms down, *pītimanassa kāyopi passambhati*, and so too the mind, *cittampi passambhati*. The mind of one who is calm in body and blissful gets concentrated, *passaddhakāyassa sukhino cittaṃ samādhiyati*.

Translation Bodhi (2000: 1783):

"While he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening ...

"When his energy is aroused, there arises in him spiritual rapture ...

"For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil ...

"For one whose body is tranquil and who is happy the mind becomes concentrated."

SĀ 810:

"[When] one has investigated, distinguished, and examined that state, one gains diligent energy ...

“[When] one has become diligent and energetic, the mind becomes glad and joyful ...

“[When] one has become glad and joyful, body and mind are tranquil and calm

...

“[When] body and mind have become happy, one gains concentration.”

So now the enlightenment factor of concentration has also come up. What comes after the enlightenment factor of concentration is the enlightenment factor of equanimity. About it, it is said: *so tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti*, "he rightly looks on with equanimity at the mind thus concentrated".

Translation Bodhi (2000: 1784):

“He becomes one who closely looks on with equanimity at the mind thus concentrated.”

SĀ 810:

“[When] the concentration factor of awakening has been fulfilled, then covetousness and sadness cease and one attains balance and equanimity.”

Once the mind is concentrated, there is no need to struggle or strive. With equanimity one has to keep watch and ward over it. As an enlightenment factor, equanimity can be evaluated from another angle. It is the proper basis for the knowledge of things as they are, *yathābhūtañāṇa*. The neutrality that goes with equanimity not only stabilizes concentration, but also makes one receptive to the knowledge of things as they are. So here we have the seven factors conducive to enlightenment.

What comes next, as the last of the seven groups, is the noble eightfold path, *ariyo aṭṭhaṅgiko maggo*, which is reckoned as the highest among them. There is some speciality even in the naming of this group. All the other groups show a plural ending, *cattāro satipaṭṭhānā*, *cattāro sammappadhānā*, *cattāro iddhipādā*, *pañc'indriyāni*, *pañca balāni*, *satta bojjaṅgā*, but this group has a singular ending, *ariyo aṭṭhaṅgiko maggo*. The collective sense is suggestive of the fact that this is the *magga-samādhī*, the path concentration. The noble eightfold path is actually the presentation of that concentration of the supramundane path with its constituents. The singular ending is therefore understandable.

This fact comes to light particularly in the *Mahācattārīsakasutta* of the *Majjhima Nikāya*. It is a discourse that brings out a special analysis of the noble eightfold path. There, the Buddha explains to the monks the noble right concentration with its supportive conditions and requisite factors.

Katamo ca, bhikkhave, ariyo sammāsamādhī sa-upaniso sapaṛikkhāro? Seyyathidaṃ sammā ditṭhi, sammā saṅkappo, sammā vācā, sammā kammanto, sammā ājīvo, sammā vāyāmo sammā sati, yā kho, bhikkhave, imehi sattahaṅgehi

cittassa ekaggatā parikkhatā, ayam vuccati, bhikkhave, ariyo sammāsamādhī sa-upaniso iti pi saparikkhāro iti pi.

"What, monks, is noble right concentration with its supports and requisites? That is, right view, right intention, right speech, right action, right livelihood, right effort and right mindfulness - that unification of mind equipped with these seven factors is called noble right concentration with its supports and requisites."

Translation Ñāṇamoli (1995: 934):

"What, bhikkhus, is noble right concentration with its supports and requisites, that is, right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites."

MĀ 189

"right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness. If based on arousing these seven factors, on being supported [by them] and equipped [with them], the mind progresses well and attains one-pointedness - then this is reckoned noble right concentration with its arousing, with its supports and with its equipment."

2010: "The Mahācattārīsaka-sutta in the Light of its Parallels - Tracing the Beginnings of Abhidharmic Thought", *Journal of the Centre for Buddhist Studies, Sri Lanka*, 8: 59-93.

So right concentration itself is the path. The singular number is used to denote the fact that it is accompanied by the requisite factors. Otherwise the plural *maggāṅgā*, factors of the path, could have been used to name this category. The unitary notion has a significance of its own. It is suggestive of the fact that here we have a unification of all the forces built up by the participative factors of enlightenment.

In this discourse, the Buddha comes out with an explanation of certain other important aspects of this noble eightfold path. The fact that right view takes precedence is emphatically stated several times, *tatra, bhikkhave, sammā diṭṭhi pubbaṅgamā*, "therein, monks, right view leads the way".

It is also noteworthy that right view is declared as twofold, *sammā diṭṭhiṃ pahaṃ dvayaṃ vadāmi*, "even right view, I say, is twofold". *Atthi, bhikkhave, sammā diṭṭhi sāsavā puññabhāgiyā upadhivepakkā, atthi, bhikkhave, sammā diṭṭhi ariyā anāsavā lokuttarā maggaṅgā*, "there is right view, monks, that is affected by influxes, on the side of merit and maturing into assets, and there is right view, monks, that is noble, influx-free, supramundane, a factor of the path."

The first type of right view, which is affected by influxes, on the side of merit and ripening in assets, is the one often met with in general in the analysis of the noble eightfold path, namely the ten-factored right view. It is known as the right view which takes *kamma* as one's own, *kammassakatā sammā diṭṭhi*. The standard definition of it runs as follows:

Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedenti.

"There is an effectiveness in what is given, what is offered and what is sacrificed, there is fruit and result of good and bad deeds, there is this world and the other world, there is mother and father, there are beings who are reborn spontaneously, there are in the world rightly treading and rightly practising recluses and Brahmins who have realized by themselves by direct knowledge and declare this world and the other world."

Translation Ñāṇamoli (1995: 935):

"There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and brahmins who have realised for themselves by direct knowledge and declare this world and the other world."

MĀ 189

"What is right view? This view, namely: 'there is [efficacy] in giving, there is [efficacy] in offerings, there is [efficacy] in reciting hymns, there are wholesome and bad deeds, there is a result of wholesome and bad deeds, there are this world and another world, there is [obligation towards one's] father or mother, in the world there are worthy men who have reached a wholesome attainment, who are well gone and have progressed well, who by their own knowledge and experience abide in having themselves realized this world and the other world' – this is reckoned right view."

This right view is still with influxes, it is on the side of merits and is productive of *samsāric* assets. About this right view, this discourse has very little to say. In this *Sutta*, the greater attention is focussed on that right view which is noble, influx-free, supramundane, and constitutes a factor of the path. It is explained as the right view that comes up at the supramundane path moment. It is noble, *ariyā*, influx-free, *anāsavā*, and conducive to transcendence of the world, *lokuttarā*. It is defined as follows:

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ

dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgā, ayam, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.

"Monks that wisdom, that faculty of wisdom, that power of wisdom, that investigation of states enlightenment factor, that path factor of right view in one whose mind is noble, whose mind is influx-free, who has the noble path and is developing the noble path, that is the right view which is noble, influx-free and supramundane, a factor of the path."

Translation Ñāṇamoli (1995: 935):

"The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right view that is noble, taintless, supramundane, a factor of the path."

All these synonymous terms are indicative of that wisdom directed towards *Nibbāna* in that noble disciple. They are representative of the element of wisdom maintained from the faculty stage upwards in his systematic development of the enlightenment factors.

It is also noteworthy that, in connection with the supramundane aspect of the path factors, four significant qualifying terms are always cited, as, for instance, in the following reference to right view:

Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, "herein, monks, a monk develops right view which is based upon seclusion, dispassion and cessation, maturing in release."

Translation Bodhi (2000: 1524):

"a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release."

SĀ 768

「修習正見，依遠離、依無欲、依滅、向於捨」(CBETA, T02, no. 99, p. 200, c7-8)

This is the higher grade of right view, which aims at *Nibbāna*. It implies the wisdom of the four noble truths, that noble wisdom which sees the rise and fall, *udayatthagāminī paññā*. The line of synonymous terms quoted above clearly indicates that the noble eightfold path contains, within it, all the faculties, powers and enlightenment factors so far developed. This is not a mere citation of apparent synonyms for an academic purpose. It brings out the fact that at the path moment the essence of all the wisdom that systematically got developed through the five faculties, the five powers and the seven enlightenment factors surfaces in the noble disciple to effect the final breakthrough.

The two-fold definition given by the Buddha is common to the first five factors of the path: right view, right thought, right speech, right action and right livelihood. That is to say, all these factors have an aspect that can be called "tinged with influxes", *sa-āsava*, "on the side of merit", *puññabhāgiya*, and "productive of *saṃsāric* assets", *upadhivepakka*, as well as an aspect that deserves to be called "noble", *ariya*, "influx-free", *anāsava*, "supramundane", *lokuttara*, "a constituent factor of the path", *maggaṅga*.

The usual definition of the noble eightfold path is well known. A question might arise as to the part played by right speech, right action and right livelihood at the arising of the supramundane path. Their role at the path moment is described as an abstinence from the four kinds of verbal misconduct, an abstinence from the three kinds of bodily misconduct, and an abstinence from wrong livelihood. The element of abstinence therein implied is conveyed by such terms as *ārati virati paṭivirati veramaṇī*, "desisting from, abstaining, refraining, abstinence". It is the very thought of abstaining that represents the three factors at the path moment and not their physical counterparts. That is to say, the act of refraining has already been accomplished.

So then we are concerned only with the other five factors of the path. Out of them, three factors are highlighted as running around and circling around each of these five for the purpose of their fulfilment, namely right view, right effort and right mindfulness. This running around and circling around, conveyed by the two terms *anuparidhāvanti* and *anuparivattanti*, is extremely peculiar in this context.

The role of these three states might be difficult for one to understand. Perhaps, as an illustration, we may take the case of a VIP, a very important person, being conducted through a crowd with much pomp. One ushers him in with his vanguard, another brings up the rear with his bandwagon while yet another is at hand as the bodyguard-cum-attendant. So also at the path moment right view shows the way, right effort gives the boost, while right mindfulness attends at hand.

These security forces keep the wrong side, *micchā*, of the path factors in check. The precedence of right view is a salient feature of the noble eightfold path. The Buddha makes special mention of it, pointing out at the same time the inner consistency of its internal arrangement.

Tatra, bhikkhave, sammā diṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammā diṭṭhi pubbaṅgamā hoti? Sammā diṭṭhissa, bhikkhave, sammā saṅkappo pahoti, sammā saṅkappassa sammā vācā pahoti, sammā vācassa sammā kammanto pahoti, sammā kammantassa sammā ājīvo pahoti, sammā ājīvassa sammā vāyāmo pahoti, sammā vāyāmassa sammā sati pahoti, sammā satissa sammā samādhi pahoti, sammā samādhissa sammā nāṇam pahoti, sammā nāṇassa sammā vimutti pahoti. Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekho pāṭipado, dasaṅgasamannāgato arahā hoti.

"Therein, monks, right view comes first. And how, monks, does right view come first? In one of right view, right intention arises. In one of right intention,

right speech arises. In one of right speech, right action arises. In one of right action, right livelihood arises. In one of right livelihood, right effort arises. In one of right effort, right mindfulness arises. In one of right mindfulness, right concentration arises. In one of right concentration, right knowledge arises. In one of right knowledge, right deliverance arises. Thus, monks, the disciple in higher training possessed of eight factors becomes an *arahant* when possessed of the ten factors."

Translation Ñāṇamoli (1995: 935):

"Therein, bhikkhus, right view comes first. And how does right view come first? In one of right view, right intention comes into being; in one of right intention, right speech comes into being; in one of right speech, right action comes into being; in one of right action, right livelihood comes into being; in one of right livelihood, right effort comes into being; in one of right effort, right mindfulness comes into being; in one of right mindfulness, right concentration comes into being; in one of right concentration, right knowledge comes into being; in one of right knowledge, right deliverance comes into being. Thus, bhikkhus, the path of the disciple in higher training possesses eight factors, the arahant possesses ten factors."

MĀ 189

"What are the eight factors with which the one in training is endowed? The right view of one in training ... (*up to*) ... the right concentration of one in training. These are the eight factors with which the one in training is endowed."

"What are the ten factors with which the arahant, who has destroyed the influxes, is endowed? The right view of one beyond training ... (*up to*) ... the right knowledge of one beyond training. These are reckoned the ten factors with which the arahant, who has destroyed the influxes, is endowed."

(at an earlier point in the discourse):

"Right view gives rise to right intention, right intention gives rise to right speech, right speech gives rise to right action, right action gives rise to right livelihood, right livelihood gives rise to right effort, right effort gives rise to right mindfulness, and right mindfulness gives rise to right concentration."

The fundamental importance of right view as the forerunner is highlighted by the Buddha in some discourses. In a particular discourse in the *Aṅguttara Nikāya*, it is contrasted with the negative role of wrong view.

Micchādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā anitṭhaya

akantāya amanāpāya ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hi, bhikkhave, pāpikā.

"Monks, in the case of a person with wrong view, whatever bodily deed he does accords with the view he has grasped and taken up, whatever verbal deed he does accords with the view he has grasped and taken up, whatever mental deed he does accords with the view he has grasped and taken up, whatever intention, whatever aspiration, whatever determination, whatever preparations he makes, all those mental states conduce to unwelcome, unpleasant, unwholesome, disagreeable and painful consequences. Why is that? The view, monks, is evil."

Translation Bodhi (2012: 118):

"Bhikkhus, for a person of wrong view, whatever bodily kamma, verbal kamma, and mental kamma he instigates and undertakes in accordance with that view, and whatever his volition, yearning, inclination, and volitional activities, all lead to what is unwished for, undesired, and disagreeable, to harm and suffering. For what reason? Because the view is bad."

EĀ 17.5

「邪見眾生所念、所趣及餘諸行，一切無可貴者，世間人民所不貪樂。所以然者，以其邪見不善故也」(CBETA, T02, no. 125, p. 583, a20-22)

Due to the evil nature of the view, all what follows from it partakes of an evil character. Then he gives an illustration for it.

Seyyathāpi, bhikkhave, nimbabījaṃ vā kosātakībījaṃ vā tittakalābubījaṃ vā allāya paṭhaviyā nikkhattaṃ yañceva paṭhavirasam upādiyati yañca āporasaṃ upādiyati sabbaṃ taṃ tittakattāya kaṭukattāya asātattāya saṃvattati. Taṃ kissa hetu? Bījaṃ hi, bhikkhave, pāpakaṃ.

"Just as, monks, in the case of a margosa seed or a bitter gourd seed, or a long gourd seed thrown on wet ground, whatever taste of the earth it draws in, whatever taste of the water it draws in, all that conduces to bitterness, to sourness, to unpleasantness. Why is that? The seed, monks, is bad."

Translation Bodhi (2012: 118):

"Suppose, bhikkhus, a seed of neem, bitter cucumber, or bitter gourd were planted in moist soil. Whatever nutrients it takes up from the soil and from the water would all lead to its bitter, pungent, and disagreeable flavor. For what reason? Because the seed is bad."

EĀ 17.5

「猶如有諸苦菓之子。所謂苦菓、苦蔘子、葶藶子、畢地槃持子，及諸餘苦子，便於良地種此諸子，然後生苗猶復故苦。所以然者，以其子本苦故」
(CBETA, T02, no. 125, p. 583, a22-26)

Then he makes a similar statement with regard to right view.

Sammādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca pañidhi ye ca sañkhārā sabbe te dhammā iṭṭhaya kantāya manāpāya hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Diṭṭhi hi, bhikkhave, bhaddikā.

"Monks, in the case of a person with right view, whatever bodily deed he does accords with the view he has grasped and taken up, whatever verbal deed he does accords with the view he has grasped and taken up, whatever mental deed he does accords with the view he has grasped and taken up, whatever intention, whatever aspiration, whatever determination, whatever preparations he makes, all those mental states conduce to welcome, pleasant, wholesome, agreeable and happy consequences. Why is that? The view, monks, is good."

Translation Bodhi (2012: 118):

"Bhikkhus, for a person of right view, whatever bodily kamma, verbal kamma, and mental kamma he instigates and undertakes in accordance with that view, and whatever his volition, yearning, inclination, and volitional activities, all lead to what is wished for, desired, and agreeable, to well-being and happiness. For what reason? Because the view is good."

EĀ 17.6

「正見眾生所念、所趣及諸餘行，一切盡可貴敬，世間人民所可貪樂。所以者何？以其正見妙故」 (CBETA, T02, no. 125, p. 583, b4-6)

Then comes the illustration for it.

Seyyathāpi, bhikkhave, ucchubījaṃ vā sālibījaṃ vā muddikābījaṃ vā allāya paṭhaviyā nikkhattaṃ yañceva paṭhavirasam upādiyati yañca āporasaṃ upādiyati sabbaṃ taṃ madhurattāya sātattāya asecanakattāya saṃvattati. Taṃ kissa hetu? Bījaṃ hi, bhikkhave, bhaddakaṃ.

"Just as, monks, in the case of a sugar cane seedling or a sweet paddy seed, or a grape seed thrown on wet ground, whatever taste of the earth it draws in, whatever taste of the water it draws in, all that conduces to sweetness, agreeableness and deliciousness. Why is that? The seed, monks, is excellent."

Translation Bodhi (2012: 118):

"Suppose, bhikkhus, a seed of sugar cane, hill rice, or grape were planted in moist soil. Whatever nutrients it takes up from the soil and from the water would all lead to its sweet, agreeable, and delectable flavor. For what reason? Because the seed is good."

EĀ 17.6

「猶如有諸甜菓，若甘蔗、若蒲桃菓，及諸一切甘美之菓，有人修治良地，而取種之，然後生子皆悉甘美，人所貪樂。所以然者，以其菓子本甘美故」 (CBETA, T02, no. 125, p. 583, b6-10)

This explains why the noble eightfold path begins with right view. This precedence of view is not to be found in the other groups of participative factors of enlightenment. The reason for this peculiarity is the fact that view has to come first in any total transformation of personality in an individual from a psychological point of view.

A view gives rise to thoughts, thoughts issue in words, words lead to actions, and actions mould a livelihood. Livelihood forms the basis for the development of other virtues on the side of meditation, namely right effort, right mindfulness and right concentration. So we find the precedence of right view as a unique feature in the noble eightfold path.

The fundamental importance of the noble eightfold path could be assessed from another point of view. It gains a high degree of recognition due to the fact that the Buddha has styled it as the middle path. For instance, in the *Dhammacakkappavattanasutta*, the discourse on the turning of the wheel, the middle path is explicitly defined as the noble eightfold path. It is sufficiently well known that the noble eightfold path has been called the middle path by the Buddha. But the basic idea behind this definition has not always been correctly understood.

In the *Dhammacakkappavattanasutta* the Buddha has presented the noble eightfold path as a middle path between the two extremes called *kāmasukhallikānuyogo*, the pursuit of sensual pleasure, and *attakilamathānuyogo*, the pursuit of self-mortification.

The concept of a 'middle' might make one think that the noble eightfold path is made up by borrowing fifty per cent from each of the two extremes, the pursuit of sense pleasures and the pursuit of self-mortification. But it is not such a piecemeal solution. There are deeper implications involved. The *Mahācattārīsakasutta* in particular brings out the true depth of this middle path. Instead of grafting half of one extreme to half of the other, the Buddha rejected the wrong views behind both those pursuits and, avoiding the pitfalls of both, presented anew a middle path in the form of the noble eightfold path.

By way of clarification, we may draw attention to the fact that one inclines to the pursuit of sense pleasures by taking one's stance on the annihilationist view. It amounts to the idea that there is no rebirth and that one can indulge in sense pleasures unhindered by ethical considerations of good and evil. It inculcates a nihilistic outlook characterized by a long line of negatives.

In contradistinction to it, we have the affirmative standpoint forming the lower grade of the right view referred to above, namely the right view which takes *kamma* as one's own, *kammasakatā sammā diṭṭhi*. The positive outlook in this right view inculcates moral responsibility and forms the basis for skilful or

meritorious deeds. That is why it is called *puññabhāgiya*, on the side of merits. By implication, the nihilistic outlook, on the other hand, is on the side of demerit, lacking a basis for skilful action.

In our analysis of the law of dependent arising, also, we happened to mention the idea of a middle path. But that is from the philosophical standpoint. Here we are concerned with the ethical aspect of the middle path. As far as the ethical requirements are concerned, a nihilistic view by itself does not entitle one to deliverance. Why? Because the question of influxes is there to cope with. So long as the influxes of sensuality, *kāmāsavā*, of becoming, *bhavāsavā*, and of ignorance, *avijjāsavā*, are there, one cannot escape the consequences of action merely by virtue of a nihilistic view. That is why the Buddha took a positive stand on those ten postulates. Where the nihilist found an excuse for indulgence in sensuality by negating, the Buddha applied a corrective by asserting. This affirmative stance took care of one extremist trend.

But the Buddha did not stop there. In the description of the higher grade of right view we came across the terms *ariyā anāsavā lokuttarā maggaṅgā*. In the case of the lower grade it is *sa-āsavā*, with influxes, here it is *anāsavā*, influx-free. At whatever moment the mind develops that strength to withstand the influxes, one is not carried away by worldly conventions. That is why the right view at the supramundane path moment is called influx-free. There is an extremely subtle point involved in this distinction. This noble influx-free right view, that is a constituent of the supramundane path, *ariyā anāsavā lokuttarā maggaṅgā*, is oriented towards cessation, *nirodha*. The right view that takes *kamma* as one's own, *kammasakatā sammā diṭṭhi*, on the other hand is oriented towards arising, *samudaya*.

Due to the fact that the right view at the path moment is oriented towards cessation we find it qualified with the terms *vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ*, "based upon seclusion, dispassion and cessation, maturing in release". It is this orientation towards *Nibbāna* that paves the way for the signless, *animitta*, the undirected, *appaṇihita*, and the void, *suññata*. We have already discussed at length about them in our previous sermons. Perhaps, while listening to them, some might have got scared at the thought 'so then there is not even a mother or a father'. That is why the word *suññatā*, voidness, drives terror into those who do not understand it properly. Here we see the depth of the Buddha's middle path. That right view with influxes, *sa-āsavā*, is on the side of merits, *puññabhāgiya*, not demerit, *apuñña*.

If the Buddha sanctions demerit, he could have endorsed the nihilistic view that there is no this world or the other world, no mother or father. But due to the norm of *kamma* which he explained in such terms as *kammassakā sattā kammadāyādā kammayonī kammabandhū*, "beings have *kamma* as their own, they are inheritors of *kamma*, *kamma* is their matrix, *kamma* is their relative", so long as ignorance and craving are there, beings take their stand on convention and go on accumulating *kamma*. They have to pay for it. They have to suffer the consequences.

Though with influxes, *sa-āsava*, that right view is on the side of merit, *puññabhāgiya*, which mature into *samsāric* assets, *upadhivepakka*, in the form of the conditions in life conducive even to the attainment of *Nibbāna*. That kind of right view is preferable to the nihilistic view, although it is of a second grade.

But then there is the other side of the *samsāric* problem. One cannot afford to stagnate there. There should be a release from it as a permanent solution. That is where the higher grade of right view comes in, the noble influx-free right view which occurs as a factor of the path. It is then that the terms *animitta*, signless, *appaṇihita*, the undirected and *suññata*, the void, become meaningful.

When the mind is weaned away from the habit of grasping signs, from determining and from the notion of self-hood, the three doorways to deliverance, the signless, the undirected and the void, would open up for an exit from this *samsāric* cycle. The cessation of existence is *Nibbāna*, *bhavanirodho nibbānaṃ*. Here, then, we have the reason why the noble eightfold path is called the middle path.

In the life of a meditator, also, the concept of a middle path could sometimes give rise to doubts and indecision. One might wonder whether one should strive hard or lead a comfortable life. A midway solution between the two might be taken as the middle path. But the true depth of the middle path emerges from the above analysis of the twofold definition of the noble eightfold path. It is because of this depth of the middle path that the Buddha made the following declaration in the *Aggappasādasutta* of the *Aṅguttara Nikāya*:

Yāvata, bhikkhave, dhammā saṅkhatā, ariyo atthaṅgiko maggo tesam aggam akkhāyati. "Monks, whatever prepared things there are, the noble eightfold path is called the highest among them".

Translation Bodhi (2012: 422):

“To whatever extent there are phenomena that are conditioned, the noble eightfold path is declared the foremost among them.”

EĀ 21.1

「所謂諸法：有漏、無漏，有為、無為，無欲、無染，滅盡、涅槃；然涅槃法於諸法中，最尊、最上，無能及者」 (CBETA, T02, no. 125, p. 602, a11-13)

It is true that the noble eightfold path is something prepared and that is why we showed its relation to causes and conditions. Whatever is prepared is not worthwhile, and yet, it is by means of this prepared noble eightfold path that the Buddha clears the path to the unprepared. This is an extremely subtle truth, which only a Buddha can discover and proclaim to the world. It is not easy to discover it, because one tends to confuse issues by going to one extreme or another. One either resorts to the annihilationist view and ends up by giving way to indulgence in sensuality, or inclines towards the eternalist view and struggles to extricate self by self-mortification.

In the *Dhamma* proclaimed by the Buddha one can see a marvellous middle way. We have already pointed it out in earlier sermons by means of such illustrations as sharpening a razor. There is a remarkable attitude of non-grasping about the middle path, which is well expressed by the term *atammayatā*, non-identification. Relying on one thing is just for the purpose of eliminating another, as exemplified by the simile of the relay of chariots.

The key terms signifying the aim and purpose of this middle path are *vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ*, "based upon seclusion, dispassion and cessation, maturing in release". Placed in this *samsāric* predicament, one cannot help resorting to certain things to achieve this aim. But care is taken to see that they are not grasped or clung to. It is a process of pushing away one thing with another, and that with yet another, a *via media* based on relativity and pragmatism. The noble eightfold path marks the consummation of this process, its systematic fulfilment. That is why we tried to trace a process of a gradual development among the thirty-seven participative factors of enlightenment.

Even the internal arrangement within each group is extraordinary. There is an orderly arrangement from beginning to end in an ascending order of importance. Sometimes, an analysis could start from the middle and extend to either side. Some groups portray a gradual development towards a climax. The noble eightfold path is exceptionally striking in that it indicates how a complete transformation of personality could be effected by putting right view at the head as the forerunner.

Perhaps the most impressive among discourses in which the Buddha highlighted the pervasive significance of the noble eightfold path is the *Ākāśasutta*, "Sky Sutta", in the *Magga Saṃyutta* of the *Saṃyutta Nikāya*.

"Just as, monks, various winds blow in the sky, easterly winds, westerly winds, northerly winds, southerly winds, dusty winds, dustless winds, cold winds and hot winds, gentle winds and strong winds; so too, when a monk develops and cultivates the noble eightfold path, for him the four foundations of mindfulness go to fulfilment by development, the four right efforts go to fulfilment by development, the four bases for success go to fulfilment by development, the five spiritual faculties go to fulfilment by development, the five powers go to fulfilment by development, the seven factors of enlightenment go to fulfilment by development."

All these go to fulfilment by development only when the noble eightfold path is developed in the way described above, namely based upon seclusion, dispassion and cessation, maturing in release, *vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ*. That is to say, with *Nibbāna* as the goal of endeavour. Then none of the preceding categories go astray. They all contribute to the perfection and fulfilment of the noble eightfold path. They are all enshrined in it. So well knitted and pervasive is the noble eightfold path.

Another discourse of paramount importance, which illustrates the pervasive influence of the noble eightfold path, is the *MahāSaḷāyatānikasutta* of the

Majjhima Nikāya. There the Buddha shows us how all the other enlightenment factors are included in the noble eightfold path. In our discussion on *Nibbāna*, we happened to mention that the cessation of the six sense-spheres is *Nibbāna*. If *Nibbāna* is the cessation of the six sense-spheres, it should be possible to lay down a way of practice leading to *Nibbāna* through the six sense-spheres themselves. As a matter of fact, there is such a way of practice and this is what the *MahāSaḷāyatānikasutta* presents in summary form.

In this discourse, the Buddha first portrays how on the one hand the *saṃsāric* suffering arises depending on the six-fold sense-sphere. Then he explains how on the other hand the suffering could be ended by means of a practice pertaining to the six-fold sense-sphere itself.

Cakkhum, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rūpe ajānaṃ apassaṃ yathābhūtaṃ, cakkhuvīññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ, cakkhusmiṃ sārājati, rūpesu sārājati, cakkhuvīññāṇe sārājati, cakkhusamphasse sārājati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.

Tassa sārattassa saṃyuttasa sammūlhasa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. Taṇhā cassa ponobhavikā nandirāgasahagatā tatratatrābhinandinī sā cassa pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti, kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti. So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

"Monks, not knowing and not seeing the eye as it actually is, not knowing and not seeing forms as they actually are, not knowing and not seeing eye-consciousness as it actually is, not knowing and not seeing eye-contact as it actually is, whatever is felt as pleasant or unpleasant or neither-unpleasant-nor-pleasant, arising dependent on eye-contact, not knowing and not seeing that too as it actually is, one gets lustfully attached to the eye, to forms, to eye-consciousness, to eye-contact, and to whatever is felt as pleasant or unpleasant or neither-unpleasant-nor-pleasant, arising in dependence on eye-contact.

And for him, who is lustfully attached, fettered, infatuated, contemplating gratification, the five aggregates of grasping get accumulated for the future and his craving, which makes for re-becoming, which is accompanied by delight and lust, delighting now here now there, also increases, his bodily stresses increase, his mental stresses increase, his bodily torments increase, his mental torments increase, his bodily fevers increase, his mental fevers increase, and he experiences bodily and mental suffering."

Translation Ñāṇamoli (1995: 1137):

“When one does not know and see the eye as it actually is, when one does not know and see forms as they actually are, when one does not know and see eye-consciousness as it actually is, when one does not know and see eye-contact as it actually is, when one does not know and see as it actually is [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition, then one is inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition. “When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five aggregates affected by clinging are built up for oneself in the future; and one’s craving—which brings renewal of being, is accompanied by delight and lust, and delights in this and that—increases. One’s bodily and mental troubles increase, one’s bodily and mental torments increase, one’s bodily and mental fevers increase, and one experiences bodily and mental suffering.”

SĀ 305

「謂於眼入處不如實知見者，色、眼識、眼觸、眼觸因緣生受，內覺若苦、若樂、不苦不樂，不如實知見；不如實知見故，於眼染著，若色、眼識、眼觸、眼觸因緣生受，內覺若苦、若樂、不苦不樂，皆生染著。如是耳、鼻、舌、身、意，若法、意識、意觸、意觸因緣生受，內覺若苦、若樂、不苦不樂，不如實知見；不如實知見故，生染著。如是染著相應、愚闇、顧念、結縛其心，長養五受陰，及當來有愛、貪、喜悉皆增長，身心疲惡，身心壞燒然，身心熾然，身心狂亂，身生苦覺；彼身生苦覺故，於未來世生、老、病、死、憂、悲、惱、苦悉皆增長，是名純一大苦陰聚集」

(CBETA, T02, no. 99, p. 87, b2-14)

In this way, the Buddha first of all delineates how the entire *samsāric* suffering arises in connection with the six-fold sense-sphere. We will discuss the rest of the discourse in our next sermon.