

# THE WORDS OF THE BUDDHA

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## **The Path to Enlightenment**

Revealing The Hidden



## **Exploring The Path to Enlightenment**

Volume 4

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**The author is donating 100% of all his proceeds from this book to charitable work to share The Teachings of Gotama Buddha.**

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Learn The Teachings of Gotama Buddha that lead to a stable, calm, and peaceful mind. A more peaceful and loving world where all beings have care and compassion for each other.

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## The Path to Enlightenment Revealing The Hidden

### **Volume 1**

Developing a Life Practice: The Path That Leads to Enlightenment

### **Volume 2**

Walking The Path with The Buddha

### **Volume 3**

Foundation in The Teachings

### **Volume 4**

Exploring The Path to Enlightenment

### **Volume 5**

The First Stage of Enlightenment  
(Stream-Enterer)

### **Volume 6**

The Natural Law of Kamma

### **Volume 7**

Breathing Mindfulness Meditation

### **Volume 8**

The Foremost Householders

### **Volume 9**

The Six Sense Bases

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Lowly Arts

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## **Exploring The Path to Enlightenment (Volume 4)**

Journey through The Words of The Buddha from the beginning of his first Teaching until his “last words” prior to death.

The book, “Exploring The Path to Enlightenment” is select Teachings from The Buddha organized from the largest and most complete collection of The Buddha’s Teachings on The Path to Enlightenment - The Pāli Canon.

The Pāli Canon, or The Pāli Text, comprises forty-five (45) large volumes of books where Students from the lifetime of The Buddha captured his Teachings. The discourses of The Buddha in The Pāli Canon represent the largest and most complete collection we have of The Buddha’s Teachings in his own words. The Buddha’s Teachings are scattered over multiple volumes of books in The Pāli Canon making it challenging for the average Practitioner to glean the benefit of his Teachings.

**The Words of The Buddha** book series, has consolidated and organized his Teachings into a series of books, based on specific topics, with explanations of The Teachings from a dedicated Practitioner and Teacher.

You will find books such as Breathing Mindfulness Meditation (Volume 7) that are the consolidated Teachings in The Words of The Buddha related to meditation. The Natural Law of Kamma (Volume 6) provides Teachings directly from The Buddha related to the important topic of Kamma. The Foremost Householders (Volume 8) shares Teachings specifically for Household Practitioners who are pursuing The Path to Enlightenment where the mind is peaceful, calm, serene, and content with joy - permanently.

**The Words of The Buddha** book series will provide a beginning, middle, and end with detailed Teachings to develop your life practice and the ability to seek guidance with the author of the book series. Learn, reflect, and practice The Teachings of The Buddha, in his own words, with guidance from a Teacher - offered openly and freely to “all beings”.

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## **Note from Author**

This book shares Teachings from Gotama Buddha to guide Practitioners on The Path to Enlightenment.

In various settings, Gotama Buddha is sharing Teachings with either a male or a female - a husband or a wife.

As you learn, reflect, and practice these Teachings from Gotama Buddha, you should consider The Teachings shared as multi-gendered. So while Gotama Buddha may be using a specific gender of he/she, male/female, or a specific title of husband/wife, son/daughter you can apply these same Teachings to all genders and roles of the opposite of which he was addressing his Teachings to in the setting in which The Teachings were originally shared, or use a gender-neutral pronoun.

If Gotama Buddha is sharing Teachings with a man of how to be a wholesome husband, you can relate this same Teaching for a female of how to be a wholesome wife. If he is sharing a Teaching with a male of how to be a wholesome son, you can relate this same Teaching for a female of how to be a wholesome daughter. You have the freedom to apply these Teachings using all genders and titles in use today.

Additionally, Gotama Buddha never used rebirth in the heavenly realm nor rebirth in the lower realms of hell, animal, or afflicted spirits as a way to guilt, shame, fear, or otherwise motivate people to learn and practice his Teachings.

When you come to understand Teachings shared by Gotama Buddha related to these potential future destinations upon rebirth, he is sharing the truth of what will or will not occur based on specific Teachings based on The Natural Laws of Existence. The truth he discovered, observed, and experienced as The Perfectly Enlightened One.

One should in no way consider these Teachings he shared as a way to guilt, shame, or fear one into learning and practicing his Teachings but instead, consider that he is sharing the truth of what will or will not occur ensuring that Practitioners understand the truth related to The Natural Laws of Existence. Gotama Buddha's Teachings on The Path to Enlightenment involve, among other things, the elimination of guilt, shame, and fear. He would not use guilt, shame, or fear to motivate someone to learn and practice his Teachings because his most core and central Teaching of The Four Noble Truths, and everything else he taught, makes it clear that the objective is to eliminate discontent feelings such as guilt, shame, and fear.



Gotama Buddha shared The Teachings as guidance for anyone who chooses to learn and practice without forceful influence. Through learning, reflecting, and practicing his Teachings, one comes to understand the truth as the condition of the mind and the condition of one's life gradually improve.

It is not possible to forcefully influence one to attain Enlightenment and that approach was never employed by The Perfectly Enlightened One, and should never be employed by anyone else. Learning and practicing these Teachings is through personal free will choice.

A Buddha only points the way, everyone else must strive.

While this book series contains "The Words of The Buddha" as the foundation and focus of study, the author has provided you content in which to understand and reflect on his thoughts related to The Teachings shared by The Buddha.

A reader and, thus, Practitioner should not rely solely on the author's content in their reflection on The Teachings from Gotama Buddha. The author's content is to provide you guidance towards understanding but it is you, the Practitioner, who needs to deeply investigate "The Words of The Buddha" to determine the truth for yourself. You should not be limited to only what the author has provided by way of meaning and understanding of "The Words of The Buddha". Instead, learn, reflect, practice, and seek guidance from a Teacher to support you in gaining wisdom. The mind is liberated through wisdom.

**To gain the most benefit from "The Words of The Buddha" book series, it is suggested that you start with (Volume 1), "Developing a Life Practice: The Path That Leads to Enlightenment". That book will provide a framework to understand all of Gotama Buddha's Teachings in the entire book series. Without reading that book first, a Practitioner will find it very challenging to start with learning from "The Words of The Buddha".**

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## **The Problem - The Wisdom of Enlightenment Has Been Lost**

Gotama Buddha lived over 2,500 years ago sharing The Teachings that lead to Enlightenment.

During his lifetime, it was well known to people who were learning, reflecting, and practicing with him as their Teacher, exactly what Enlightenment is and how to attain it.

This wisdom remained for 500 years after the death of The Buddha. But thereafter, this wisdom has gradually declined and diminished to the point where we are today, 2,500 years later. Gotama Buddha predicted this would occur.

The vast majority of the world does not understand what Enlightenment is and how to attain it. The Path to Enlightenment, while once was strong and vibrant during the lifetime of The Buddha, has now practically disappeared.

There are very few beings in existence today who understand what Enlightenment is and how to attain it.

The Universal Truth of Impermanence has drastically affected humanity's understanding of The Path to Enlightenment.

This occurred through the lack of focus and diligence to maintain The Teachings of The Buddha as vibrantly as existed during his lifetime. People gradually and slowly mixed and blended various traditions and thoughts into The Buddha's Teachings which, while perhaps well intended, have only served to dilute humanity's understanding of The Path to Enlightenment and, thus, have made it extremely difficult for countless beings to experience Enlightenment.

Enlightenment is a peaceful, calm, serene, and content mind with joy that is permanent. The Enlightened mind no longer experiences any discontent feelings. All discontentedness such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc., has been completely eliminated from the Enlightened mind.

Gotama Buddha's objective is for his Teachings to be shared worldwide so that all beings can experience the Enlightened mental state. However, during his lifetime, it was impossible to share his Teachings worldwide. It has now come to us to be able to actively learn, reflect, and practice his Teachings, in such a way, that they are restored and shining in the world so that countless

individuals can attain Enlightenment today and in multiple generations to come.

But, in order to accomplish this goal, we will need to stay determined, dedicated, and diligent to learning, reflecting, and practicing The Teachings of The Buddha that he shared over 2,500 years ago. We will need to be diligent to ensure that we are not diluting his Teachings through mixing various traditions and practices that are not part of The Path to Enlightenment.

Every Practitioner will need to decide, are they interested in being part of the problem or part of the solution.

The solution takes time, effort, energy, and resources to be committed enough to restoring The Buddha's Teachings back into humanity, in such a way, that is highly beneficial to countless individuals today and long into the future.

Remaining part of the problem requires no time, effort, energy, or resources. It just requires continued complacency and lack of attention to the active learning, reflecting, and practicing of "The Words of The Buddha". I suggest it would be unwise to remain part of the problem as one will continue to experience discontentedness and the suffering it causes.

### **The Solution - Restoring The Buddha's Teachings Back into Humanity**

If you would like to be part of the solution, I would like to encourage you to actively learn, reflect, and practice The Teachings of The Buddha, in such a way, that does not include the diluting or mixing of his Teachings with other traditions. It is The Teachings of The Buddha that lead to Enlightenment, not those that are blended and mixed that only serve to dilute The Path to Enlightenment for all those who aspire to experience Enlightenment.

The primary obstacle or obstruction that hinders Practitioners from the attainment of Enlightenment is ignorance (unknowing of true reality). This is a taint/pollution of mind where the Practitioner lacks wisdom to understand the true Path to Enlightenment. This unknowing of true reality creates an obstacle or obstruction that keeps the mind trapped in the unEnlightened state continuing to experience continued discontentedness and the suffering it causes. The only way to remove this hindrance is to seek guidance with a Teacher in the true Teachings of The Buddha using The Words of The Buddha. It is The Teachings of The Buddha that will awaken the mind to Enlightenment through independent verification of his Teachings to acquire wisdom, thus, removing this obstruction to Enlightenment.

Through dedication to restoring The Teachings of The Buddha within your own life practice by acquiring wisdom using The Words of The Buddha, you are doing your part to contribute to restoring his Teachings back into humanity for the benefit of countless beings that exist now and long into the future. All of humanity can evolve so that everyone can attain Enlightenment creating the most peaceful world we have ever imagined. It will be like “heaven on earth”.

You are invited to join this Community to only learn and practice “The Words of The Buddha”, in such a way, that leads to your Enlightenment and the restoration of The Buddha’s Teachings so that you and countless beings can experience the peacefulness, liberation of mind, and complete elimination of discontentedness and the suffering it causes, known as Enlightenment.

### **The Words of The Buddha Book Series**

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“Thank you” for choosing to learn and practice Gotama Buddha’s Teachings.

You are making the world a better place through developing your life practice based on “The Words of The Buddha”.

Continue to read and understand “The Words of The Buddha - The Path to Enlightenment - Revealing The Hidden” book series that has been laid out for all of us to achieve a better way of life.

You can connect to a group of people in a supportive environment for discussion, sharing, and learning through the Facebook group.

**Daily Wisdom - Walking The Path with The Buddha**

<https://www.facebook.com/groups/DailyWisdom999/>

All members are accepted without judgment. It is a healthy place to talk, discuss, learn, and grow. There are resources to help you further on this Path to Enlightenment accessible online through a Group Learning Program.

**Group Learning Program:** LIVE Interactive Online Classes, Books, Audiobooks, Videos, Podcast and Personal Guidance are available for you.

# Preface

## Exploring The Path to Enlightenment

This book is dedicated to “you” and the complete elimination, destruction, and cessation of suffering or “discontentedness” of the mind. Thus, this book is dedicated to the elimination of discontentedness and the suffering that it causes in the entire world.

The Teachings in this book series, with some effort on your part, will lead you to everlasting peace - a peaceful mind and a peaceful life. It's your personal choices, with these Teachings serving as a guide, that will bring you these results.

**We are all walking towards the darkness or towards the light. Which direction you walk is completely your choice.**

This book and Teachings are meant to guide you in learning, reflecting, and practicing The Teachings of The Perfectly Enlightened Buddha who lived over 2,500 years ago.

The Teachings of The Buddha are timeless, meaning they are just as applicable today as they were 2,500 years ago.

Gotama Buddha's Teachings are not a religion but instead, a “better way of life”. Through learning, reflecting, and practicing these Teachings to independently verify the truth, the mind will acquire wisdom awakening to Enlightenment.

It is suggested that you first read “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) of this same book series while seeking guidance from a Teacher. It is that book that provides a Practitioner with a solid foundation in developing a life practice that will lead to the Enlightened mind.

In order to progress on The Path to Enlightenment, a Practitioner will need a Teacher to receive guidance. One would not be able to only read a book and attain the results of an Enlightened mind.

Nothing in Gotama Buddha's Teachings is based on belief. A Buddha has already done the hard work of figuring out how to attain Enlightenment. You just need to learn and practice his Teachings to improve the condition of the mind and your life.

All his Teachings can be learned and practiced to independently observe the truth as the mind “gradually” acquires wisdom through independent verification of his Teachings and through practice of his Teachings.

This new found wisdom “gradually” improves the way the mind functions in the world through eliminating discontentedness of mind. The mind can completely eliminate all discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc. on The Path to Enlightenment.

Through learning and practicing Gotama Buddha’s Teachings with guidance, the mind becomes Enlightened in that you can observe the improvement in the condition of the mind as you eliminate all discontent feelings where the mind can reside peaceful, calm, serene, and content with joy - permanently. You are not believing The Teachings wishing for a positive outcome at some point in the future or after death. Instead, you are observing the improvements to the condition of the mind right now - in the present moment.

Only a Buddha would be able to attain Enlightenment on their own without Teachers. These are some of the criteria that make a Buddha a Buddha is that they discover The Teachings on their own attaining Enlightenment without help from a Teacher, shares their independently discovered Teachings to guide countless others to Enlightenment during the remaining time of their life, and they leave their Teachings in a condition that they guide countless others to Enlightenment after their death.

The last Buddha currently known to the world existed over 2,500 years ago.

That means you and everyone else will need Teachers on this Path to Enlightenment.

Your journey to learn, reflect, and practice these Teachings is significantly improved through making the choice to learn directly with “The Words of The Buddha”.

Today, there are many resources for Teachings described as Buddhist or originating with The Buddha. But, it is only when a Practitioner chooses to investigate “The Words of The Buddha” being sourced directly from the original source, The Pāli Canon, that a Practitioner will come to understand the truth of what The Buddha actually taught and be able to implement these Teachings into your daily life to experience the results of Enlightenment.

Through learning and practicing Gotama Buddha's Teachings, in his own words, The Perfectly Enlightened One's wisdom can penetrate the mind and you can experience the breakthrough to realizing the Enlightened mind.

I have significant gratitude, appreciation, admiration, and respect for Master Teacher Gotama Buddha as his Teachings lead exactly where he said they would. To a steady, calm, stable, and unshakable mind, known as Enlightenment.

There are countless unknown and unnamed individuals who are responsible for these Teachings reaching you in this book series. These Teachings have been preserved throughout history over the last 2,500 years through the tireless efforts of Ordained and Household Practitioners. These Teachings have been preserved and shared from one generation to the next because they work.

It is now up to us to learn, reflect, and practice these Teachings to experience the Enlightened mind, so that we may benefit from an improved existence while also preserving these Teachings for future generations in our hearts and minds.

While books are an outstanding tool to capture The Teachings and share them worldwide, there is nothing more significant than having massive numbers of Enlightened beings in the world who can directly share these Teachings with those who choose to seek guidance in developing their life practice on The Path to Enlightenment. Each of us individually and collectively, are just one link in a long chain of Practitioners and Teachers spanning over 2,500 years.

What we choose to do in this time and place will determine how vibrant and sustaining these Teachings are for future generations. It is our work and effort to seek our own Enlightenment that we will experience results for our own mind and lay the groundwork for countless more beings after us to experience the same freedom of mind that you are now choosing to pursue.

Many people are interested in improving the world, but do not know how. It is only when we are dedicated to improving our own wisdom, moral conduct, and mental discipline that we will improve the world. Through improving our own life practice through learning "The Words of The Buddha" then, we will have collectively improved the world.

The problem that the unEnlightened mind is experiencing is not the outside world, but the inner world. Training the mind, the inner world, is what produces a peaceful existence. You can't control other people and what they



do. You can only decide to train your own mind to be unaffected by what others do.

It is a real struggle to exist in a world that the mind does not understand. It is “The Words of The Buddha” that explains The Natural Laws of Existence guiding the mind to acquire deep wisdom to make better free will decisions through a purified mind.



**Master Teacher Gotama Buddha  
(The Tathāgata)**

# **Destroying Excitement**

# Chapter 1

## A Small Amount of Existence is Not Praiseworthy

Monks, just as even a small amount of feces is foul smelling, so too I do not praise even a small amount of existence, even for a mere finger snap.

Monks, just as even a small amount of urine is foul smelling...a small amount of saliva is foul smelling...a small amount of pus is foul smelling...a small amount of blood is foul smelling, so too I do not praise even a small amount of existence, even for a mere finger snap.

---

(Reference: AN 1.328)

In this Teaching from Gotama Buddha, he shares how existence of any type within The Cycle of Rebirth is not praiseworthy.

Praiseworthy: deserving admiration; commendable.

Gotama Buddha's Teachings on The Path to Enlightenment solve the problem of the discontent mind and upon a being attaining Enlightenment to eliminate discontentedness, they will have eliminated the conditions which create rebirth in The Cycle of Rebirth.

An Enlightened being will no longer experience existence in The Cycle of Rebirth, therefore, Gotama Buddha is explaining that existence is not deserving of admiration nor commendable. Just as "a small amount of feces is foul smelling", The Buddha considers existence as undesirable.

To exist in any form or formless realm means the mind is hindered by ignorance (unknowing of true reality) still experiencing craving and anger. The Path to Enlightenment is to eliminate craving, anger, and ignorance (unknowing of true reality) to eliminate discontentedness from the mind and having done so, a being will have eliminated The Cycle of Rebirth no longer experiencing existence in any realm.

The Buddha does not favor existence even for a split second or for a "finger snap".

Just as urine, saliva, pus, blood, and feces are all "foul smelling", so too The Buddha does not feel existence in The Cycle of Rebirth is deserving of admiration or commendable.

The Buddha did not teach that one should aspire for continuous rebirth but instead, that one should train the mind to independently verify The Teachings to acquire wisdom eliminating discontentedness and existence in The Cycle of Rebirth.

Once the mind is Enlightened, there will no longer be any discontentedness nor rebirth. What happens after death for an Enlightened being is an undeclared Teaching.

You may have come across teachings where people believe that The Buddha taught that Practitioners should be a bodhisattva and that the goal of this path and Teachings is to return to existence to help others attain Enlightenment.

You can see from this Teaching in The Words of The Buddha, that he did not teach the bodhisattva approach that some people choose to share today. The Buddha did not share that one should aspire for existence but instead, apply effort and dedication to learning and practicing these Teachings to attain Enlightenment to end The Cycle of Rebirth.

Due to The Universal Truth of Impermanence, there are many different beliefs that have been integrated into The Buddha's Teachings over countless years and generations. But, these beliefs are not based on The Words of The Buddha as they are modifications made after his death and do not lead to Enlightenment. The Path to Enlightenment does not include belief but instead is based on truth to acquire wisdom.

Through you learning and practicing with The Words of The Buddha, you will come to understand exactly what he did and did not teach and be able to see the truth for yourself.

The Buddha never taught anyone to aspire for rebirth or come back to help others attain Enlightenment. That is not the goal of The Path to Enlightenment.

Once a being is Enlightened, there will no longer be any rebirth. And, how could one help others attain Enlightenment if they themselves have not attained Enlightenment? Could an individual who has never driven a car teach another person to drive a car? This is not possible and would only lead to chaos and confusion.

The goal of this path is, if you choose, to learn, reflect, and practice these Teachings so you can observe the truth to acquire wisdom liberating the mind from constant discontentedness and continued rebirth in The Cycle of Rebirth. Having done so, all sorrow, grief, and despair will be completely eliminated from the mind - permanently.

## **Chapter 2**

### **One Who is Engaged is Unliberated One Who is Disengaged is Liberated**

Monks, one who is engaged is unliberated, one who is disengaged is liberated. Consciousness, Monks, while standing, might stand engaged with form; based upon form, established upon form, with a sprinkling of excitement, it might come to growth, increase, and expansion.

Or consciousness, while standing, might stand engaged with feeling; based upon feeling, established upon feeling, with a sprinkling of excitement, it might come to growth, increase, and expansion.

Or consciousness, while standing, might stand engaged with perception; based upon perception, established upon perception, with a sprinkling of excitement, it might come to growth, increase, and expansion.

Or consciousness, while standing, might stand engaged with volitional formations (choices/decisions); based upon volitional formations, established upon volitional formations, with a sprinkling of excitement, it might come to growth, increase, and expansion.

Monks, though someone might say: 'Separated from form, separated from feeling, separated from perception, separated from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion — is impossible.'

Monks, if a Monk has abandoned desire for the form aggregate, with the abandoning of craving the basis is cut off: there is no support for the establishing of consciousness. If he has abandoned desire for the feeling aggregate, for the perception aggregate, for the volitional formations (choices/decisions) aggregate, for the consciousness aggregate, with the abandoning of craving the basis is cut off, there is no support for the establishing of consciousness.

When that consciousness is unestablished, not coming to growth, non-generative, the mind is liberated.

By being liberated, the mind is steady;  
by being steady, the mind is content;  
by being content, one is not agitated;  
Being unagitated, one personally attains Nibbāna (Enlightenment).

One understands: Destroyed is birth,  
the holy life has been lived,  
what had to be done has been done,  
there is no more for this state of existence.

---

(Reference: SN 22.53)

In this Teaching from Gotama Buddha, he shares how one who is engaged is unliberated and one who is unengaged is liberated.

To be liberated is to have attained Enlightenment. The mind is liberated, or experiencing freedom, from strong feelings. The mind is liberated, or experiencing freedom, from discontentedness.

Here, The Buddha interchanges the word craving/desire/attachment with “engaged”. So, when he shares that “one who is engaged is unliberated, one who is disengaged is liberated” another way to say this is “one who has craving/desire/attachment is unliberated; one who has eliminated craving/desire/attachment is liberated”.

Where you see the word engaged, substitute the word craving/desire/attachment.

Where you see the word disengaged, substitute the word non-craving, non-desire, or non-attachment.

The Buddha then goes further to mention that a being who is “engaged” with The Five Aggregates of form, feelings, perceptions, volitional formations (choices/decisions), and consciousness will have “a sprinkling of excitement” or pleasant feelings.

Pleasant feelings are part of a discontent mind.

So, if one has craving/desire/attachment to The Five Aggregates, they will experience pleasant feelings and thus, will also experience painful feelings and feelings that are neither painful-nor-pleasant. The mind is unliberated or unEnlightened.

If the mind is craving/desiring/attached to form, feelings, perceptions, volitional formations (choices/decisions), or consciousness, the mind is unliberated and will continue to experience discontentedness along with rebirth in The Cycle of Rebirth.

The Buddha then shares “Monks, though someone might say: ‘Separated from form, separated from feeling, separated from perception, separated from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion — is impossible”. It is not just merely separating the mind from a certain object that it will experience liberation. Thus, The Buddha explains



that separation from form, feelings, perceptions, volitional formations, and consciousness will not lead to liberation as this “is impossible”.

Instead, he shares that abandoning desire (i.e. craving) for form, feelings, perceptions, volitional formations (choices/decisions), and consciousness is what leads to liberation of the mind.

Craving/Desire/Attachment/Wants/Expectations/Grasping/Holding/Clinging: a mental longing for something with a strong eagerness. The mind pulling in a direction for objects of its affection.

A craving/desire/attachment is not the object itself but instead, the mental longing, yearning, and pulling in the direction of the object. A Practitioner needs to eliminate the mental longing, not the object itself necessarily.

Separating the mind from the actual object of its affection can be helpful in eliminating cravings/desires/attachments but through the separation of the being from the object does not necessarily eliminate the craving/desire/attachment.

It is only when the mind is trained to “cut off” craving/desire/attachment that the mind is liberated from that craving/desire/attachment no longer experiencing discontentedness related to that specific craving/desire/attachment.

Once all craving/desire/attachment is eliminated from the mind, it will be liberated. In other words, once the mind is disengaged it is then liberated.

Once craving/desire/attachment has been eliminated, or cut off, there is no more basis or support for renewed consciousness. The mind is liberated from discontentedness in this life and is liberated from The Cycle of Rebirth. The “consciousness is unestablished, not coming to growth, non-generative, the mind is liberated”.

When the mind has eliminated craving then it is “liberated, the mind is steady”, “the mind is content”, “not agitated”, and “one personally attains Nibbāna (Enlightenment)”.

Having attained Enlightenment, a Practitioner understands “destroyed is birth”, “the holy life has been lived”, “what had to be done has been done”, “there is no more for this state of existence” and there will no longer be any more rebirth in The Cycle of Rebirth.

With an Enlightened mind experiencing such peace, calmness, serenity, and contentedness with joy, a Practitioner knows and can observe this for themselves. They will know that this path has led exactly where Gotama Buddha said it would, to complete liberation and freedom from discontentedness. You will also know that there is no more rebirth to be experienced because the mind has attained Enlightenment.

As has been shared in the other Teachings within this book series, a Practitioner should never convince themselves that the mind is Enlightened as that can be dangerous to the mind. But instead, with humbleness a Practitioner will know the mind is liberated when it has not experienced any discontentedness for a few years.

As the discontentedness in the mind gradually decreases, life only gets better and better as the brilliance and brightness of the Enlightened mind shines through.

## Chapter 3

### One Dwelling with Craving As A Partner

*‘Venerable Sir, in what way is one dwelling with a partner?’*

There are, Migajala, forms recognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tempting.

If a Monk seeks excitement in them, welcomes them, and remains holding to them, excitement arises.

When there is excitement, there is obsession of mind.  
When there is obsession of mind, there is bondage.

Bound by the fetter of sensual desire, Migajala, a Monk is called one dwelling with a partner.

There are, Migajala, sounds recognizable by the ear...odors recognizable by the nose...flavors recognizable by the tongue...physical objects recognizable by the body...mental objects recognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tempting. If a Monk seeks excitement in them...he is called one dwelling with a partner.

Migajala, even though a Monk who dwells thus resorts to forests and groves, to remote lodgings where there are few sounds and little noise, unoccupied, hidden from people, appropriate for seclusion, he is still called one dwelling with a partner.

For what reason?

Because craving is his partner, and he has not abandoned it; therefore he is called one dwelling with a partner.

*‘Venerable Sir, in what way is one a lone dweller?’*

There are, Migajala, forms recognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tempting.

If a Monk does not seek excitement in them, does not welcome them, and does not remain holding to them, excitement is eliminated.



When there is no excitement, there is no obsession of mind.  
When there is no obsession of mind, there is no bondage.

Released from the fetter of sensual desire, Migajala, a Monk is called a lone dweller.

There are, Migajala, sounds recognizable by the ear...odors recognizable by the nose...flavors recognizable by the tongue...physical objects recognizable by the body...mental objects recognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tempting. If a Monk does not seek excitement in them...he is called a lone dweller.

Migajala, even though a Monk who dwells thus lives in the vicinity of a village, associating with male and female Ordained Practitioners with male and female Household Practitioners, with Kings and Royal Ministers, with Sectarian Teachers and their disciples, he is still called a lone dweller.

For what reason?

Because craving is his partner, and he has abandoned it; therefore he is called a lone dweller.

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(Reference: SN 35.63)

In this Teaching from Gotama Buddha, he highlights his central Teaching of how craving/desire/attachment leads to discontentedness of the mind describing craving as a “partner”. One who has eliminated craving/desire/attachment is described as a “lone dweller”.

With craving/desire/attachment in the mind, a Practitioner’s mind will be unliberated experiencing continuous discontentedness. The mind will continue to chase after the objects of its affection in an attempt to please the craving. Never experiencing lasting satisfaction, the mind continues to long with a strong eagerness through The Six Internal Sense Bases of the eyes, ears, nose, tongue, body, and mind for The Six External Sense Bases of forms, sounds, odors, flavors, physical objects, and mental objects.

The mind is “bound by the fetter of sensual desire”. The mind is inhibited, trapped, and bound to getting pleasure through The Six Sense Bases attempting to satisfy its “sensual desire” but never experiences lasting satisfaction due to the mind basing its inner feelings on impermanent conditions through The Six Sense Bases.

The unEnlightened mind wants “desirable, lovely, agreeable, pleasing, sensually enticing, tempting” forms, sounds, odors, flavors, physical objects, and mental objects at all times permanently. The unEnlightened mind is chasing pleasant feelings “seeks excitement in them, welcomes them, and remains holding to them, excitement arises”.

“When there is excitement, there is obsession of mind” as the mind will be unable to be calm and peaceful while excitement arises and obsesses the mind.

Even though one may be alone, with craving/desire/attachment, a Practitioner “is called one dwelling with a partner”.

The Buddha then provides the opposite to reinforce the elimination of craving/desire/attachment as the goal of these Teachings and what leads to Enlightenment.

If a Practitioner “does not seek excitement in them, does not welcome them, and does not remain holding to them, excitement is eliminated”. “When there is no excitement, there is no obsession of mind”. “When there is no obsession of mind, there is no bondage” as the mind is liberated from craving/desire/attachment.

A Practitioner who has trained the mind to eliminate craving/desire/attachment is “released from the fetter of sensual desire” and “is called a lone dweller”.

Sensual desire is just one of The Ten Fetters that needs to be eliminated to experience Enlightenment. Liberating the mind from all of The Ten Fetters a Practitioner will experience peace, calmness, serenity, and contentedness with joy - permanently.

## Chapter 4

### **This Holy Life is Lived for the Abandoning of Existence**

This world is burning.

Harmed by contact, it calls disease a 'self.'

By whatever means it understands (any thing), it becomes otherwise than that.

Becoming otherwise, the world is attached to becoming harmed by existence and yet has excitement in that very existence.

Where there's excitement, there is fear.

What one fears is stressful.

This holy life is lived for the abandoning of existence.

Whatever Ascetics or Brāhmans say that liberation from existence is by means of existence, all of them are not released from existence, I say.

And whatever Ascetics or Brāhmans say that escape from existence is by means of non-existence, all of them have not escaped from existence, I say.

For this stress comes into play in dependence on every gain of material possessions.

With the ending of every craving/desire, there's no stress coming into play.

Look at this world: Beings, afflicted with thick ignorance (unknowing of true reality), are unreleased from passion for what has come to be.

All levels of existence, anywhere, in any way, are impermanent, stressful, subject to change.

Seeing this - as it's come to be - with Right Wisdom, one abandons craving for existence, and doesn't have excitement in non-existence.

From the total ending of craving comes fading and elimination without remainder: liberation (Enlightenment).

For the Monk who is liberated through lack of craving/desire, there's no further existence.

He has conquered Māra, won the battle, having gone beyond existences: Such.

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(Reference: UD 3.10)

In this Teaching from Gotama Buddha, he shares a Teaching after having emerged from seven (7) days of continuous meditation without a break. Having observed the extensive amount of craving, anger, and ignorance (unknowing of true reality) that exists in the world through the third eye or inner eye, he shared this Teaching declaring that “the world is burning”.

Craving, anger, and ignorance (unknowing of true reality) are most commonly referred to as The Three Poisons but are also referred to as The Three Unwholesome Roots and The Three Fires. Here, The Buddha’s reference to “the world is burning” relates to The Three Fires of craving, anger, and ignorance (unknowing of true reality) which are burning throughout the mind of countless individuals in the world causing nothing but destruction in its wake. Having seen the world greatly affected by craving, anger, and ignorance (unknowing of true reality), The Buddha shares how eliminating craving/desire/attachment liberates the mind from all discontentedness and further existence in The Cycle of Rebirth.

The following content will be a line by line explanation of The Teachings of The Buddha.

“Harmed by contact, it calls disease a ‘self.’”: The mind has the fetter of “Personal Existence View” (i.e. a self) and despite the harm experienced through existence the mind wants to hold on to existing in this world thinking that is permanent. The self, known as the fetter/taint/pollution of “Personal Existence View”, is a disease of the mind that needs to be eliminated to experience liberation (i.e. Enlightenment).

“By whatever means it understands (any thing), it becomes otherwise than that.”: The mind experiences thick ignorance (unknowing of true reality) being unable to understand anything with true clarity. Whatever the unEnlightened mind thinks it understands or comprehends, it does not truly understand because it is looking through the pollution of craving, anger, and ignorance (unknowing of true reality) forming countless misperceptions. Beings are stuck in the continuous cycle of birth and death unable to see clearly how to escape due to not being able to see or comprehend clearly.

“The world is attached to becoming harmed by existence and yet has excitement in that very existence.”: People in the world experience significant harm and displeasure due to craving/desire/attachment yet continue to hold on to existence in this world with excitement.

“Where there’s excitement, there is fear.”: If one has excitement to exist in this world, then one will have fear of losing existence. The mind will hold on to existence with craving/desire/attachment fearing death.

“What one fears is stressful.”: Through the mind holding on to existence with craving/desire/attachment this produces fear and stress in the mind. The mind is discontent yet continues to hold on.

So despite the harm beings experience in this world, the heavily polluted mind defiled with craving, anger, and ignorance (unknowing of true reality), continues to want to hold on to what’s causing the hurt, pain, and harm. That is existence in this world rather than eliminating craving/desire/attachment to escape all hurt, pain, and harm.

“This holy life is lived for the abandoning of existence.”: Learning, reflecting, and practicing these Teachings is to develop your life practice and attain Enlightenment to progress towards letting go of craving/desire/attachment for existence in the world. One aspect of The Path to Enlightenment is to let go of wanting to continue to exist.

“Whatever Ascetics or Brāhmans say that liberation from existence is by means of existence, all of them are not released from existence, I say.”: For any Teacher who teaches that liberation of the mind happens through existence in the world, The Buddha shares that, their mind is not yet liberated or Enlightened. Those beings are not yet released from existence in The Cycle of Rebirth.

“And whatever Ascetics or Brāhmans say that escape from existence is by means of non-existence, all of them have not escaped from existence, I say.”: For any Teacher who teaches that liberation of the mind happens through non-existence in the world, The Buddha shares that, their mind is not yet liberated or Enlightened. Those beings have not yet escaped from existence in The Cycle of Rebirth.

“For this stress comes into play in dependence on every gain of material possessions.”: As the mind has craving/desire/attachment for gain of material possessions, the mind creates its own stress. A mind that experiences excitement in accumulating material possessions still has craving/desire/attachment to exist in the world and will not be interested in letting go of existence. The mind will continue to experience fear, stress, and other forms of discontentedness.

“With the ending of every craving/desire, there's no stress coming into play.”: Through training of the mind to eliminate craving/desire/attachment, the mind will not experience any stress because it has been trained to let go. When there is no more holding on with craving/desire/attachment, all stress is eliminated.

“Look at this world: Beings, afflicted with thick ignorance (unknowing of true reality), are unreleased from passion for what has come to be.”: UnEnlightened beings continue to be negatively affected by the unknowing of true reality that their own cravings/desires/attachments are keeping them trapped and unreleased from the constant cycle of pain, misery, and displeasure.

“All levels of existence, anywhere, in any way, are impermanent, stressful, subject to change.”: All beings that exist no matter which realm of existence are impermanent and are experiencing discontentedness. The unEnlightened mind craves and desires permanent existence yet all existence in The Cycle of Rebirth is impermanent.

“Seeing this - as it's come to be - with Right Wisdom, one abandons craving for existence, and doesn't have excitement in non-existence.”: When a Practitioner sees the truth and acquires the wisdom of these Teachings that conditioned objects are impermanent and holding on to them causes discontentedness, they will train the mind to eliminate craving/desire/attachment for existence and will not experience excitement in non-existence. Instead, the mind will discover and reside in the middle where it can be peaceful and calm.

“From the total ending of craving comes fading and elimination without remainder: liberation (Enlightenment).”: Once a Practitioner completely eliminates craving/desire/attachment without any residual amounts along with all the other fetters/taints/pollution, the mind is liberated from discontentedness and experiences Enlightenment. The mind will be free of strong feelings residing in the middle - peaceful, calm, serene, and content with joy.

“For the Monk who is liberated through lack of craving/desire, there's no further existence.”: Having experienced liberation of mind or Enlightenment through the elimination of craving/desire/attachment, a being will have no further existences in The Cycle of Rebirth. Craving is the fuel that causes rebirth and through the elimination of craving/desire/attachment the mind is liberated from discontentedness and has also escaped The Cycle of Rebirth.

“He has conquered Māra, won the battle, having gone beyond existences: Such.”: The being has overcome Māra The Evil One who only seeks to influence destruction and chaos in the world. An Enlightened being is no longer able to be influenced by Māra The Evil One and will continue to experience significant amounts of peace and calm in this life, their last life.

“Such” is used to emphasize “and that is just the way it is” or “such is the way that it is”.

## Chapter 5

### **With Destruction of Excitement and Craving Comes Destruction of Discontentedness**

Monks, a Monk sees as impermanent the eye which is actually impermanent: that is his Right View.

Seeing rightly, he experiences a fading away of strong feelings.

With the destruction of excitement comes destruction of craving;

With the destruction of craving comes destruction of excitement;

With the destruction of excitement and craving the mind is said to be well liberated.

Monks, a Monk sees as impermanent the ear, the nose, the tongue, the body, the mind which is actually impermanent.

Seeing rightly, he experiences a fading away of strong feelings.

With the destruction of excitement and craving the mind is said to be well liberated.

*(The Buddha repeats the entire statement for the remaining internal sense bases of the ear, nose, tongue, body, mind and the six (6) external sense bases of forms, sounds, odors, flavors, physical objects, mental objects.)*

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(Reference: SA 196)

In this Teaching from Gotama Buddha, he shares that observing the impermanence of the eye and all The Six Sense Bases is part of establishing “Right View”. Establishing Right View requires developing wisdom to eliminate the mind’s ignorance (unknowing of true reality) through observing the truth in The Natural Laws of Existence. A Practitioner learns, reflects, and practices The Teachings of The Buddha to observe the truth acquiring wisdom.

Are the eyes, ears, nose, tongue, body, or mind permanent?

Are forms, sounds, odors, flavors, physical objects, or mental objects permanent?

The answer to both of these questions is “no” they are not permanent. But, you cannot believe this Teaching but instead will need to observe the truth of this reality on your own.

What form have you seen with the eyes that is permanent? Are the eyes themselves permanent or will they, over time, change and decay?

What sound have you heard with the ears that is permanent? Are the ears themselves permanent or will they, over time, change and decay?

What odor have you smelled with the nose that is permanent? Is the nose itself permanent or will it, over time, change and decay?

What flavor have you tasted with the tongue that is permanent? Is the tongue itself permanent or will it, over time, change and decay?

What physical object have you touched with the body that is permanent? Is the physical body itself permanent or will it, over time, change and decay?

What mental object have you recognized with the mind that is permanent? Is the mind itself permanent or will it, over time, change and decay?

Mental objects are objects such as thoughts, ideas, emotions, mental states, etc.

“Seeing rightly, he experiences a fading away of strong feelings.”: Observing the truth that all of The Six Sense Bases are impermanent, the mind can be trained to eliminate strong feelings when there is agreeable contact through The Six Sense Bases which produces pleasant feelings in the mind. And, the mind can be trained to eliminate strong feelings when there is disagreeable contact through The Six Sense Bases which produces painful feelings in the mind.

“With the destruction of excitement comes destruction of craving;”: When the mind observes with Right Mindfulness pleasant feelings such as excitement arising, a Practitioner should apply Right Effort to eliminate the pleasant feeling of excitement that is arising by cutting it off and letting it go when it is just a bodily sensation. Then a Practitioner will experience the gradual elimination of the craving/desire/attachment that produced the arising of this discontentedness. The same approach should be employed for all discontentedness arising whether it be pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant.

“With the destruction of craving comes destruction of excitement; With the destruction of excitement and craving the mind is said to be well liberated.”: When a Practitioner has eliminated craving/desire/attachment, the mind will no longer experience the impermanent conditioned pleasant feelings. The mind can reside peaceful, calm, serene, and content with joy - permanently. The mind is well liberated or Enlightened.

“Monks, a Monk sees as impermanent the ear, the nose, the tongue, the body, the mind which is actually impermanent. Seeing rightly, he experiences a fading away of strong feelings. With the destruction of excitement and craving the mind is said to be well liberated.”: This is the continuation of the entire Teaching expanding the prior Teaching to all of The Six Sense Bases.



## Chapter 6

### **With The Elimination of Excitement Comes The Complete Destruction of Discontentedness**

Punna, there are forms recognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tempting. If a Monk does not seek excitement in them, does not welcome them, and does not remain holding to them, excitement is eliminated in him. With the elimination of excitement, Punna, there is the elimination of discontentedness, I say.

There are, Punna, sounds recognizable by the ear..., odors recognizable by the nose..., flavors recognizable by the tongue..., physical objects recognizable by the body..., mental objects recognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tempting. If a Monk does not seek excitement in them, does not welcome them, and does not remain holding to them, excitement is eliminated in him.

With the elimination of excitement, Punna, there is the elimination of discontentedness, I say.

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(Reference: SN 35.88)

In this Teaching from Gotama Buddha, he shares a similar Teaching as the prior Chapter adding a bit more information.

The mind will experience desirable, lovely, agreeable, pleasing, sensually enticing, and tempting forms that the mind sees through the eyes. If a Practitioner does not long or yearn for excitement in these agreeable forms, welcome them, or remain holding on to them, then the mind can eliminate its craving/desire/attachment to impermanent conditions that are creating the impermanent pleasant feelings causing the mind to be dissatisfied (i.e. discontent). Because the pleasant feelings are based on impermanent conditions and are not permanent, the mind eventually becomes discontent or dissatisfied with the constant struggle attempting to hold on to the pleasant feelings permanently. While the mind experiences temporary pleasantness, it will eventually swing to painful feelings or feelings that are neither painful-nor-pleasant due to the mind basing its inner feelings on impermanent conditions.

Through the elimination of craving/desire/attachment for desirable and agreeable forms, sounds, odors, flavors, physical objects, and mental objects through the eyes, ears, nose, tongue, body, and mind, a Practitioner will gradually eliminate all discontentedness.

The unEnlightened mind will continue to long with a strong eagerness for pleasant feelings through The Six Sense Bases and as long as the mind is seeking, welcoming, and holding on to the cravings/desires for these pleasant feelings chasing after the objects of its affection, the mind will continue to experience discontentedness including painful feelings and feelings that are neither painful-nor-pleasant.

The mind needs to be trained to be “satisfied with what is” rather than continuously chase after the objects of its affection to experience pleasant feelings. Allowing the mind to continue to chase after pleasant feelings is to invite painful feelings and feelings that are neither painful-nor-pleasant into the mind.

Because the conditions that create pleasant feelings are impermanent, eventually the mind will be unable to acquire those conditions to create the pleasant feelings, thus, painful feelings or feelings that are neither painful-nor-pleasant will be experienced.

Detailed explanation of The Six Sense Bases is available in this same book series found in the book “The Six Sense Bases” (Volume 9).

# **Mindfulness Directed to The Body**

## Chapter 7

### Mindfulness Directed to the Body “A Strong Post for Mind”

#### One Dwells Without Having Set Up Mindfulness of the Body

Suppose, Monks, a man would catch six animals--with different domains and different feeding grounds - and tie them by a strong rope. He would catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, and tie each by a strong rope. **Having done so, he would tie the ropes together with a knot in the middle and release them.**

Then, those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. The snake would pull one way, thinking, ‘Let me enter an anthill’. The crocodile would pull another way, thinking, ‘Let me enter the water’. The bird would pull another way, thinking, ‘Let me fly up into the sky’. The dog would pull another way, thinking, ‘Let me enter a village’. The jackal would pull another way, thinking, ‘Let me enter a charnel ground’. The monkey would pull another way, thinking, ‘Let me enter a forest’.

Now when these six animals become worn out and fatigued, they would be dominated by the one among them that was strongest; they would submit to it and come under its control.

So too, Monks, when a Monk has not developed and cultivated mindfulness directed to the body, the eye pulls in the direction of agreeable forms and disagreeable forms are repulsive; the ear pulls in the direction of agreeable sounds and disagreeable sounds are repulsive; the nose pulls in the direction of agreeable odors and disagreeable odors are repulsive; the tongue pulls in the direction of agreeable flavors and disagreeable flavors are repulsive; the body pulls in the direction of agreeable physical objects and disagreeable physical objects are repulsive; the mind pulls in the direction of agreeable mental objects and disagreeable mental objects are repulsive.

It is in such a way that there is non-restraint.

## **One Resides Having Set Up Mindfulness of the Body**

Suppose, Monks, a man would catch six animals with different domains and different feeding grounds - and tie them by a strong rope. He would catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, and tie each by a strong rope. **Having done so, he would bind them to a strong post or pillar.**

Then, those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. The snake would pull one way, thinking, 'Let me enter an anthill'. The crocodile would pull another way, thinking, 'Let me enter the water'. The bird would pull another way, thinking, 'Let me fly up into the sky'. The dog would pull another way, thinking, 'Let me enter a village'. The jackal would pull another way, thinking, 'Let me enter a charnel ground'. The monkey would pull another way, thinking, 'Let me enter a forest'.

Now, when these six animals become worn out and fatigued, they would stand close to that post or pillar, they would sit down there, they would lie down there.

So too, Monks, when a Monk has developed and cultivated mindfulness directed to the body, the eye does not pull in the direction of agreeable forms nor are disagreeable forms repulsive; the ear does not pull in the direction of agreeable sounds nor are disagreeable sounds repulsive; the nose does not pull in the direction of agreeable odors nor are disagreeable odors repulsive; the tongue does not pull in the direction of agreeable flavors nor are disagreeable flavors repulsive; the body does not pull in the direction of agreeable physical objects nor are disagreeable physical objects repulsive; the mind does not pull in the direction of agreeable mental objects nor are disagreeable mental objects repulsive.

It is in such a way that there is restraint.

A strong post or pillar: this, Monks, is a designation for mindfulness directed to the body.

Therefore, Monks, you should train yourselves thus: We will develop and cultivate mindfulness directed to the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.

Thus should you train yourselves.

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(Reference: SN 35.247)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation (i.e. “cultivate mindfulness directed to the body”) is used as a strong “post or pillar” to restrain The Six Sense Bases of the eye, ear, nose, tongue, body, and mind.

He uses the six animals pulling in different directions to represent the six internal sense bases of the eyes, ears, nose, tongue, body, and mind pulling towards the six external sense bases of forms, sounds, odors, flavors, physical objects, and mental objects. If the mind is unrestrained allowing the mind to pull towards the objects of its affection, the mind will continue to experience discontentedness.

Through training the mind to be restrained by focusing on the arising bodily sensations as the “post or pillar” then as discontentedness arises, the Practitioner can observe those bodily sensations and cut off and let go of the discontentedness, thus, working to eliminate the cravings/desires/attachments that caused the discontentedness. By no longer allowing the mind to pull towards the objects of its affection, it is restrained and the mind will eliminate discontentedness.

A Practitioner who trains the mind in Breathing Mindfulness Meditation will be able to train the mind to cut off thoughts and let them go gaining more and more mental discipline of the mind being aware of the bodily sensations that precede the arising of discontentedness. In this way, one gains the ability to cut off and let go of cravings/desires/attachments of the mind that are pulling towards forms, sounds, odors, flavors, physical objects, and mental objects to eliminate discontentedness.

It is the mind’s mental longing with a strong eagerness towards the six external sense bases through the six internal sense bases that is the cause of the discontent mind. The mind craves pleasant feelings and when it gets the object of its affection, it experiences happiness, excitement, and elation but the mind is discontent. If the mind does not acquire the objects of its affection, it experiences sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, etc. – painful feelings. Or, the mind might experience feelings that are neither painful-nor-pleasant such as boredom, loneliness, melancholy, shyness, displeased, uncomfortable, unsatisfied. All of these feelings and others are indications of a discontent mind.

It is only when one deeply learns, reflects, and practices these Teachings while training the mind using techniques such as Breathing Mindfulness Meditation that the mind will be liberated through wisdom from the discontent feelings experienced in the unEnlightened mind. Then in the moment as the mind experiences the arising of bodily sensations indicating arising discontentedness, cut that off and let it go.

As the mind is being trained in meditation to cut off thoughts and let them go, the mind develops the ability to become deeply aware of unwholesome thoughts, feelings, ideas, perceptions, etc., arising and to then cut them off or let them go. This trains the mind over repeated meditation training sessions to “let go”. Every time the mind wants to pull in any direction towards the past, the future, thoughts, feelings, ideas, perceptions, etc., a Practitioner should not judge the thoughts, label them, or even attempt to figure out where they are coming from. You can just cut them off and let them go bringing the mind back to the breath. The breath is the present moment and is the strong “post or pillar”.

This training will develop into the mind having deep awareness (Right Mindfulness) and the ability to cut off and let go of thoughts, feelings, ideas, perceptions, etc. (Right Effort)

Then, with this consistent and ongoing training during daily meditation sessions of 2-3 times per day for 30-minutes or more per session, in daily life as unwholesome thoughts, feelings, ideas, perceptions, etc., arise or the mind goes to the past or future, cut it off and let it go.

Over time, this trains the mind to be well disciplined with Breathing Mindfulness Meditation being the strong “post or pillar”. Just as Gotama Buddha shares that “when these six animals become worn out and fatigued, they would stand close to that post or pillar, they would sit down there, they would lie down there” the mind will eventually get tired of pulling in the direction of the six external sense bases through the six internal sense bases and it will just “sit down there” and “lie down there” being perfectly tuned to “the middle way”.

The mind can then apply this in daily life, that as the mind is pulling in the direction of the objects of its affection due to craving/desire/attachment, the Practitioner can cut that off and let it go. This trains the mind to reside in the middle no longer pulling towards the objects of its affection due to craving/desire/attachment. Craving/desire/attachment can be gradually eliminated from the mind, thus, all discontentedness of mind is gradually eliminated. The mind becomes Enlightened because the unwholesome root of craving/desire/attachment has been extinguished from the mind and no longer causes arising discontentedness.

The mind will be more and more trained to perform optimally with deep concentration (Right Concentration) as the fetters/taints/pollution of the mind are no longer causing muddle mindedness. The mind will become more and more clear as it fully realizes the benefits and results of consistent and ongoing training on The Path to Enlightenment.

Detailed explanation of Breathing Mindfulness Meditation is available in this same book series found in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

## Chapter 8

### The Simile of The Tortoise

Monks, in the past a tortoise was searching for food along the bank of a river one evening. On that same evening a jackal was also searching for food along the bank of that same river. When the tortoise saw the jackal in the distance searching for food, it drew its limbs and neck inside its shell and passed the time keeping still and silent.

The jackal had also seen the tortoise in the distance searching for food, so he approached and waited close by, thinking: When this tortoise extends one or another of its limbs or its neck, I will grab it right on the spot, pull it out, and eat it. But because the tortoise did not extend any of its limbs or its neck, the jackal, failing to gain access to it, lost interest in it and departed.

So too, Monks, Māra the Evil One is constantly and continually waiting close by you, thinking, ‘Perhaps I will gain access to him through the eye or through the ear or through the nose or through the tongue or through the body or through the mind.’ Therefore, Monks, reside guarding the doors of The Six Sense Bases. Having seen a form with the eye...Having heard a sound with the ear...Having smelt an odor with the nose...Having tasted a flavor with the tongue...Having touched a physical object with the body... Having recognized a mental object with the mind, do not grasp its signs and features. Since, if you leave the eye sense base unguarded, the ear sense base unguarded, the nose sense base unguarded, the tongue sense base unguarded, the body sense base unguarded, the mind sense base unguarded, evil unwholesome states of craving and displeasure might invade you, practice the way of its restraint, guard the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base, undertake the restraint of the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, and the mind sense base.

When, Monks, you reside guarding the doors of The Six Sense Bases, Māra the Evil One, failing to gain access to you, will lose interest in you and depart, just as the jackal departed from the tortoise.

Drawing in the mind’s thoughts  
As a tortoise draws its limbs into its shell,  
Independent, not harassing others, fully extinguished.  
A Monk would not blame anyone.



(Reference: SN 35.240)

In this Teaching from Gotama Buddha, he shares Teachings to help Practitioners understand that developing a “guard” over The Six Sense Bases is crucial for the development of the mind on The Path to Enlightenment.

A Practitioner needs to deeply understand the problem of the unEnlightened mind which is its mental longing and strong eagerness (craving/desire/attachment/wants/expectations/grasping/holding), craving for sensual pleasures through The Six Sense Bases. Due to the craving/desire/attachment for agreeable and pleasant sensual pleasures, the mind causes itself to be discontent.

It is through training the mind to eliminate the defilement, or unwholesome root, of craving/desire/attachment that one will be able to eliminate discontentedness and, thus, liberate the mind.

So, when one observes the arising of craving/desire/attachment through The Six Sense Bases or a form, sound, odor, flavor, physical object, or mental object has come in contact with the eyes, ears, nose, tongue, body, or mind that arises any sort of discontent feelings either pleasant, painful, or neither painful-nor-pleasant - cut it off and let it go.

Through constant dedication and effort to eliminate the arising pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant, eventually these feelings will not ever arise in the mind.

But this comes with determination and diligence to guard the six doorways to discontentedness ensuring that one can readily cut off and let go of the cravings/desires/attachments that cause the mind to be discontent.

## Chapter 9

### The Simile of the Bowl of Oil

Monks, suppose that on hearing, ‘The most beautiful girl of the land! The most beautiful girl of the land!’ a great crowd of people would assemble. Now that most beautiful girl of the land would dance exquisitely and sing exquisitely. On hearing, ‘The most beautiful girl of the land is dancing! The most beautiful girl of the land is singing!’ an even larger crowd of people would assemble. Then a man would come along, aspiring to live, not aspiring to die, aspiring for peacefulness, uninterested in discontentedness. Someone would say to him:

Good man, you must carry around this bowl of oil filled to the brim between the crowd and the most beautiful girl of the land. A man with a drawn sword will be following right behind you, and wherever you spill even a little of it, right there he will cut off your head.

What do you think, Monks, would that man stop attending to that bowl of oil and out of negligence turn his attention outwards?

‘No, Venerable Sir.’

I have made up this simile, Monks, in order to convey a meaning. This here is the meaning: The bowl of oil filled to the brim: this is a designation for mindfulness directed to the body.

Therefore, Monks, you should train yourselves thus: We will develop and cultivate mindfulness directed to the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.

Thus, Monks, should you train yourselves.

— — — — —

Monks, those who do not take part in mindfulness directed to the body do not take part in the deathless (Enlightenment). Those who take part in mindfulness directed to the body they take part in the deathless.

Monks, those who are unattentive about mindfulness directed to the body are unattentive about the deathless. Those who are attentive about mindfulness directed to the body are attentive about the deathless (Enlightenment).

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(Reference: SN 47.20)

In this Teaching from Gotama Buddha, he shares a simile to help Practitioners understand the importance in establishing mindfulness of bodily sensations or “mindfulness directed to the body”.

He is explaining how the mind needs to be restrained from the tendency for the eye to pull towards the direction of “the most beautiful girl of the land” and the ear to pull in the direction of “crowd of people” with excitement.

Applying this to your daily life, as you are in situations where the mind wants to pull in the direction of pleasant feelings to experience happiness, excitement, elation, thrill, exhilaration, euphoria, etc., imagine a man walking right behind you with a sword about to cut off the head should the mind pull in the direction of the eye, ear, nose, tongue, body, or mind (i.e. The Six Sense Bases).

Instead, stabilize the mind and fully perfect restraining the mind from being pulled towards agreeable contact and being repulsed by disagreeable contact. The mind can develop the ability to guard the six doorways to discontentedness so that it can reside peaceful, calm, serene, and content with joy - permanently.

# **Mindfulness of Breathing**

## Chapter 10

### **Great Fruit and Benefit of Breathing Mindfulness Meditation (Anāpānasati)**

Monks, Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, is of great fruit and benefit.

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it is of great fruit and benefit?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or an empty hut, sits down. Having folded his legs crosswise, straightened his body and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long.

Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short.

He trains thus: Experiencing the whole body, I will breathe in;  
he trains thus: Experiencing the whole body, I will breathe out.

He trains thus: Calming the bodily sensations, I will breathe in;  
he trains thus: Calming the bodily sensations, I will breathe out.

He trains thus: Experiencing joy, I will breathe in;  
he trains thus: Experiencing joy, I will breathe out.

He trains thus: Experiencing peacefulness, I will breathe in;  
he trains thus: Experiencing peacefulness, I will breathe out.

He trains thus: Experiencing the mental activity, I will breathe in;  
he trains thus: Experiencing the mental activity, I will breathe out.

He trains thus: Calming the mental activity, I will breathe in;  
he trains thus: Calming the mental activity, I will breathe out.

He trains thus: Experiencing the mind, I will breathe in;  
he trains thus: Experiencing the mind, I will breathe out.

He trains thus: Gladdening the mind, I will breathe in;  
he trains thus: Gladdening the mind, I will breathe out.

He trains thus: Concentrating the mind, I will breathe in;  
he trains thus: Concentrating the mind, I will breathe out.

He trains thus: Liberating the mind, I will breathe in;  
he trains thus: Liberating the mind, I will breathe out.

He trains thus: Reflecting on impermanence, I will breathe in;  
he trains thus; Reflecting on impermanence, I will breathe out.

He trains thus: Reflecting on fading away, I will breathe in;  
he trains thus: Reflecting on fading away, I will breathe out.

He trains thus: Reflecting on elimination, I will breathe in;  
he trains thus: Reflecting on elimination, I will breathe out.

He trains thus: Reflecting on letting go, I will breathe in;  
he trains thus: Reflecting on letting go, I will breathe out.

It is, Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated in this way that it is of great fruit and benefit.

When, Monks, Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated in this way, one of two fruits may be predicted: either final knowledge (wisdom) in this very life or, if there is a residue of clinging, the state of Non-Returner.

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(Reference: SN 54.1)

In this Teaching from Gotama Buddha, he shares guidance for training the mind using Breathing Mindfulness Meditation.

There are two benefits that The Buddha is describing associated with Breathing Mindfulness Meditation. The benefits he describes are “final knowledge (wisdom) in this very life or, if there is a residue of clinging, the state of Non-Returner”.

One who has attained “final knowledge (wisdom)” is an Enlightened being and “the state of Non-Returner” is the third Stage of Enlightenment, the Stage of Enlightenment just prior to attaining Enlightenment as an Arahant in the fourth Stage of Enlightenment.

Breathing Mindfulness Meditation is a primary aspect of training the mind to attain Enlightenment. One would not be able to attain Enlightenment without Breathing Mindfulness Meditation but one would not be able to attain Enlightenment with only Breathing Mindfulness Meditation. Gotama Buddha prioritized Breathing Mindfulness Meditation above all other forms of meditation.

Anāpānasati is the Pāli word to refer to Breathing Mindfulness Meditation.

Detailed explanation of Breathing Mindfulness Meditation is available in this same book series found in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

The Buddha’s Teachings on Breathing Mindfulness Meditation are available in this same book series found in the book “Breathing Mindfulness Meditation” (Volume 7). A detailed explanation of his guidance will be explained in (Volume 7).

## Learning Resources for Further Exploration

### ***Youtube Video(s)***

***(Pali Canon Study Group) - Exploring The Path to Enlightenment - Volume 4 - (Chapter 1-10)***

<https://youtu.be/VOJvnrJboOc>

### ***Podcast(s)***

***Ep. 250 - (Pali Canon Study Group) - Exploring The Path to Enlightenment - Volume 4 - (Chapter 1-10)***

<https://anchor.fm/buddhadailywisdom/episodes/Ep--250---Pali-Canon-in-English-Study-Group---Exploring-The-Path-to-Enlightenment---Volume-4---Chapter-1-10-e1b91jh>

# **Chapter 11**

## **Cultivating Mindfulness of Breathing Fulfills Four Foundations of Mindfulness, Seven Factors of Enlightenment, True Wisdom and Liberation**

There is, Monks, one thing which, when developed and cultivated, fulfills four things; and four things which, when developed and cultivated, fulfill seven things; and seven things which, when developed and cultivated, fulfill two things.

Concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), Monks, is the one thing which, when developed and cultivated, fulfills The Four Foundations of Mindfulness. The Four Foundations of Mindfulness, when developed and cultivated, fulfill The Seven Factors of Enlightenment. The Seven Factors of Enlightenment, when developed and cultivated, fulfill true wisdom and liberation.

### **Mindfulness of Breathing Fulfills The Four Foundations of Mindfulness**

How, Monks, is concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it fulfills The Four Foundations of Mindfulness?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long.

Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short.

He trains thus: Experiencing the whole body, I will breathe in;  
he trains thus: Experiencing the whole body, I will breathe out.

He trains thus: Calming the bodily sensations, I will breathe in;  
he trains thus: Calming the bodily sensations, I will breathe out.



He trains thus: Experiencing joy, I will breathe in;  
he trains thus: Experiencing joy, I will breathe out.

He trains thus: Experiencing peacefulness, I will breathe in;  
he trains thus: Experiencing peacefulness, I will breathe out.

He trains thus: Experiencing the mental activity, I will breathe in;  
he trains thus: Experiencing the mental activity, I will breathe out.

He trains thus: Calming the mental activity, I will breathe in;  
he trains thus: Calming the mental activity, I will breathe out.

He trains thus: Experiencing the mind, I will breathe in;  
he trains thus: Experiencing the mind, I will breathe out.

He trains thus: Gladdening the mind, I will breathe in;  
he trains thus: Gladdening the mind, I will breathe out.

He trains thus: Concentrating the mind, I will breathe in;  
he trains thus: Concentrating the mind, I will breathe out.

He trains thus: Liberating the mind, I will breathe in;  
he trains thus: Liberating the mind, I will breathe out.

He trains thus: Reflecting on impermanence, I will breathe in;  
he trains thus: Reflecting on impermanence, I will breathe out.

He trains thus: Reflecting on fading away, I will breathe in;  
he trains thus: Reflecting on fading away, I will breathe out.

He trains thus: Reflecting on elimination, I will breathe in;  
he trains thus: Reflecting on elimination, I will breathe out.

He trains thus: Reflecting on letting go, I will breathe in;  
he trains thus: Reflecting on letting go, I will breathe out.

Whenever, Monks, a Monk, when breathing in long, knows: I breathe in long; or, when breathing out long, knows: I breathe out long; or when breathing in short, knows: I breathe in short; or, when breathing out short, knows: I breathe out short; when he trains thus: Experiencing the whole body, I will breathe in: when he trains thus: Experiencing the whole body, I will breathe out; when he trains thus: Calming the bodily sensations, I will breathe in; when he trains thus: Calming the bodily sensations, I will breathe out. — on that occasion, the Monk resides reflecting on the body as body, dedicated,

clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

For what reason?

I call this a certain kind of body, Monks, that is, breathing in and breathing out.

Therefore, Monks, on that occasion the Monk resides reflecting on the body as body, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

Whenever, Monks, a Monk trains thus: Experiencing joy, I will breathe in; when he trains thus: Experiencing joy, I will breathe out; when he trains thus: Experiencing peacefulness, I will breathe in; when he trains thus: Experiencing peacefulness, I will breathe out; when he trains thus: Experiencing the mental activity, I will breathe in; when he trains thus: Experiencing the mental activity, I will breathe out; when he trains thus: Calming the mental activity, I will breathe in; when he trains thus: Calming the mental activity, I will breathe out — on that occasion, the Monk resides reflecting on feelings as feelings dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

For what reason?

I call this a certain kind of feeling, Monks, that is, close attention to breathing in and breathing out.

Therefore, Monks, on that occasion the Monk resides reflecting on feelings as feelings, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

Whenever, Monks, a Monk trains thus: Experiencing the mind, I will breathe in; when he trains thus: Experiencing the mind, I will breathe out; when he trains thus: Gladdening the mind, I will breathe in; when he trains thus: Gladdening the mind, I will breathe out; when he trains thus: Concentrating the mind, I will breathe in; when he trains thus: Concentrating the mind, I will breathe out; when he trains thus: Liberating the mind, I will breathe in; when he trains thus: Liberating the mind, I will breathe out - on that occasion, the Monk resides reflecting on mind as mind, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

For what reason?

I say, Monks, that there is no development of concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) for one who is muddled and who lacks clear comprehension.

Therefore, Monks, on that occasion the Monk resides reflecting on mind as mind, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

Whenever, Monks, a Monk trains thus: Reflecting on impermanence, I will breathe in; when he trains thus: Reflecting on impermanence, I will breathe out; when he trains thus: Reflecting on fading away, I will breathe in; when he trains thus: Reflecting on fading away, I will breathe out; when he trains thus: Reflecting on elimination, I will breathe in; when he trains thus: Reflecting on elimination, I will breathe out; when he trains thus: Reflecting on letting go, I will breathe in; when he trains thus: Reflecting on letting go, I will breathe out - on that occasion, the Monk resides reflecting on mental objects as mental objects, dedicated, clearly comprehending, mindful having removed craving and displeasure in regard to the world.

Having seen with wisdom what is the abandoning of craving and displeasure, the Monk is one who looks on closely with equanimity.

Therefore, Monks, on that occasion the Monk resides reflecting on mental objects as mental objects, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

It is, Monks, when concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated in this way that it fulfills The Four Foundations of Mindfulness.

### **Four Foundations of Mindfulness Fulfill The Seven Factors of Enlightenment**

And how, Monks, are The Four Foundations of Mindfulness developed and cultivated so that they fulfill The Seven Factors of Enlightenment?

Whenever, Monks, a Monk resides reflecting on the body as body, on that occasion unmuddled mindfulness is established in that Monk. Whenever, Monks, unmuddled mindfulness has been established in a Monk, on that occasion the Enlightenment factor of mindfulness is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of mindfulness; on that occasion the Enlightenment factor of mindfulness goes to fulfillment by development in the Monk.

Residing thus mindfully, he penetrates that Teaching with wisdom, examines it, makes an investigation of it. Whenever, Monks, a Monk residing thus mindfully penetrates that Teaching with wisdom, examines it, makes an investigation of it, on that occasion the Enlightenment factor of investigation is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of investigation; on that occasion the Enlightenment factor of investigation goes to fulfillment by development in the Monk.

While he penetrates that Teaching with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening. Whenever, Monks, a Monk's energy is aroused without slackening as he penetrates that Teaching with wisdom, examines it, makes an investigation of it, on that occasion the Enlightenment factor of energy is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of energy; on that occasion the Enlightenment factor of energy goes to fulfillment by development in the Monk.

When his energy is aroused, there arises in him joy. Whenever, Monks, joy arises in a Monk whose vitality is aroused, on that occasion the Enlightenment factor of joy is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of joy; on that occasion the Enlightenment factor of joy goes to fulfillment by development in the Monk.

For one whose mind is uplifted by joy the body becomes tranquil and the mind becomes tranquil. Whenever, Monks, the body becomes tranquil and the mind becomes tranquil in a Monk whose mind is uplifted by joy, on that occasion the Enlightenment factor of tranquility is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of tranquility; on that occasion the Enlightenment factor of tranquility goes to fulfillment by development in the Monk.

For one whose body is tranquil and who is joyful the mind becomes concentrated. Whenever, Monks, the mind becomes concentrated in a Monk whose body is tranquil and who is joyful, on that occasion the Enlightenment factor of concentration is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of concentration; on that occasion the Enlightenment factor of concentration goes to fulfillment by development in the Monk.

He becomes one who closely looks on with equanimity at the mind thus concentrated. Whenever, Monks, a Monk becomes one who closely looks on with equanimity at the mind thus concentrated, on that occasion the Enlightenment factor of equanimity is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of equanimity; on that occasion

the Enlightenment factor of equanimity goes to fulfillment by development in the Monk.

Whenever, Monks, a Monk resides reflecting on feelings as feelings ... mind as mind ... mental objects as mental objects, on that occasion unmuddled mindfulness is established in that Monk. Whenever, Monks, unmuddled mindfulness has been established in a Monk, on that occasion the Enlightenment factor of mindfulness is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of mindfulness; on that occasion the Enlightenment factor of mindfulness goes to fulfillment by development in the Monk.

*(The remaining three (3) Foundations of Mindfulness should be elaborated as in the case of The First Foundation of Mindfulness.)*

He becomes one who closely looks on with equanimity at the mind thus concentrated. Whenever, Monks, a Monk becomes one who closely looks on with equanimity at the mind thus concentrated, on that occasion the Enlightenment factor of equanimity is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of equanimity; on that occasion the Enlightenment factor of equanimity goes to fulfillment by development in the Monk.

It is, Monks, when The Four Foundations of Mindfulness are developed and cultivated in this way that they fulfill The Seven Factors of Enlightenment.

### **Seven Factors of Enlightenment Fulfill True Wisdom and Liberation**

How, Monks, are The Seven Factors of Enlightenment developed and cultivated so that they fulfill true wisdom and liberation?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of investigation, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of energy, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of joy, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of tranquility, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of concentration, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of equanimity, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is, Monks, when The Seven Factors of Enlightenment are developed and cultivated in this way that they fulfill true wisdom and liberation.

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(Reference: MN 10)

In this Teaching from Gotama Buddha, he shares the one thing that leads to the development of many important aspects of The Path to Enlightenment.

As part of this Path to Enlightenment, a Practitioner will need to develop many aspects of their life practice. The Buddha shares that Breathing Mindfulness Meditation is that one thing that leads to the development of The Four Foundations of Mindfulness, The Seven Factors of Enlightenment, true wisdom, and liberation of the mind or Enlightenment. These are all important aspects of The Path to Enlightenment and need to be learned and practiced to train the mind.

The Buddha is a Master at showing the causes and conditions of how one thing leads to another. He explains the ordering of how one thing leads to another throughout his Teachings so a Practitioner can see the exact progress of The Path to Enlightenment and how to develop one's mind.

Detailed explanation on developing a meditation practice is available in Chapter 11 of this same book series found in the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Next, The Buddha explains The Four Foundations of Mindfulness and how these lead to developing The Seven Factors of Enlightenment.

Detailed explanation on The Four Foundations of Mindfulness is available in Chapter 5 of this same book series found in the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Lastly, The Buddha explains The Seven Factors of Enlightenment and how these lead to developing true wisdom and liberation as part of The Ten Fold Path as Right Wisdom and Right Liberation.

He further discusses how a Practitioner who develops The Seven Factors of Enlightenment leads to freedom from strong feelings and elimination, "maturing in release".

“Maturing in release” is the experience one may have that as they deeply develop the mind, they may experience the bodily sensation of specific cravings/desires/attachments and/or specific taints/fetters being “released” from the mind.

The more one develops The Eight Fold Path starting with Right View (The Four Noble Truths) the mind can develop the ability to readily, and in some cases, instantly eliminate specific craving/desire/attachments and/or specific taints/fetters from the mind. There is much learning, reflecting, and practicing of these Teachings that is required as a prerequisite to developing this aspect of the mind.

Gotama Buddha is explaining the bodily sensation experienced upon the elimination of these pollutions of the mind as “maturing in release”

Detailed explanation on The Seven Factors of Enlightenment is available in Chapter 3 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Detailed explanation on The Ten Fold Path is available in Chapter 5 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

# **The Suitable Way for Attaining Nibbāna**



## **Chapter 12**

### **The Suitable Way for Attaining Nibbāna (Enlightenment) (First Discourse)**

Monks, I will teach you the way that is suitable for attaining Nibbāna (Enlightenment).

Listen to that and attend closely, I will speak...

And what, Monks, is the way that is suitable for attaining Nibbāna (Enlightenment)?

Here, a Monk sees the eye as impermanent, he sees forms as impermanent, he sees eye-consciousness as impermanent, he sees eye-contact as impermanent, he sees as impermanent whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the ear as impermanent, he sees sounds as impermanent, he sees ear-consciousness as impermanent, he sees ear-contact as impermanent, he sees as impermanent whatever feeling arises with ear-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the nose as impermanent, he sees odors as impermanent, he sees nose-consciousness as impermanent, he sees nose-contact as impermanent, he sees as impermanent whatever feeling arises with nose-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the tongue as impermanent, he sees flavors as impermanent, he sees tongue-consciousness as impermanent, he sees tongue-contact as impermanent, he sees as impermanent whatever feeling arises with tongue-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the body as impermanent, he sees physical objects as impermanent, he sees body-consciousness as impermanent, he sees body-contact as impermanent, he sees as impermanent whatever feeling arises with body-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the mind as impermanent, he sees mental objects as impermanent, he sees mind-consciousness as impermanent, he sees mind-contact as impermanent, he sees as impermanent whatever feeling arises with mind-contact as condition, whether pleasant or painful or neither painful-nor pleasant.

This, Monks, is the way that is suitable for attaining Nibbāna (Enlightenment).

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(Reference: SN 35.147)

In this Teaching from Gotama Buddha, he shares how The Six Internal Sense Bases, The Six External Sense Bases, and contact through these sense bases creates the consciousness or awareness of discontent feelings and these feelings are impermanent.

For example, the eye comes in contact with a form and the mind becomes aware of this through the mind or consciousness. Whatever discontent feelings that arise as a result of this contact are impermanent.

This can be said of all The Six Internal Sense Bases and The Six External Sense Bases. Whether it is the eyes, ears, nose, tongue, body, or mind, these are all impermanent. All forms, sounds, odors, flavors, physical objects, and mental objects are also all impermanent.

The discontent feelings such as pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant that arise in the mind through contact through The Six Sense Bases are also impermanent.

The mind needs to be trained to eliminate the discontent feelings associated with contact through The Six Sense Bases to move the mind towards Enlightenment.

Understanding The Universal Truth of Impermanence, a Practitioner can then train the mind to no longer hold on or welcome discontent feelings into the mind based on impermanent conditions.

Detailed explanation on The Universal Truth of Impermanence is available in Chapter 4 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

## Chapter 13

### **The Suitable Way for Attaining Nibbāna (Enlightenment) (Second Discourse)**

Monks, I will teach you the way that is suitable for attaining Nibbāna (Enlightenment).

Listen to that and attend closely, I will speak...

And what, Monks, is the way that is suitable for attaining Nibbāna (Enlightenment)?

Here, a Monk sees the eye as discontentedness, he sees forms as discontentedness, he sees eye-consciousness as discontentedness, he sees eye-contact as discontentedness, he sees as discontentedness whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the ear as discontentedness, he sees sounds as discontentedness, he sees ear-consciousness as discontentedness, he sees ear-contact as discontentedness, he sees as discontentedness whatever feeling arises with ear-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the nose as discontentedness, he sees odors as discontentedness, he sees nose-consciousness as discontentedness, he sees nose-contact as discontentedness, he sees as discontentedness whatever feeling arises with nose-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the tongue as discontentedness, he sees flavors as discontentedness, he sees tongue-consciousness as discontentedness, he sees tongue-contact as discontentedness, he sees as discontentedness whatever feeling arises with tongue-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the body as discontentedness, he sees physical objects as discontentedness, he sees body-consciousness as discontentedness, he sees body-contact as discontentedness, he sees as discontentedness

whatever feeling arises with body-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the mind as discontentedness, he sees mental objects as discontentedness, he sees mind-consciousness as discontentedness, he sees mind-contact as discontentedness, he sees as discontentedness whatever feeling arises with mind-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

This, Monks, is the way that is suitable for attaining Nibbāna (Enlightenment).

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(Reference: SN 35.148)

In this Teaching from Gotama Buddha, he shares how The Six Internal Sense Bases, The Six External Sense Bases, and contact through these sense bases creates the consciousness or awareness of discontent feelings and these feelings are discontentedness.

For example, the eye comes in contact with a form and the mind becomes aware of this through the mind or consciousness. Whatever discontent feelings that arise as a result of this contact is discontentedness.

This can be said of all The Six Internal Sense Bases and The Six External Sense Bases. Whether it is the eyes, ears, nose, tongue, body, or mind, these are all potential sources of discontentedness. All forms, sounds, odors, flavors, physical objects, and mental objects are also all potential sources of discontentedness.

The discontent feelings such as pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant that arise in the mind through contact through The Six Sense Bases are discontentedness.

The mind needs to be trained to eliminate the discontent feelings associated with contact through The Six Sense Bases to move the mind towards Enlightenment.

Understanding The Universal Truth of Discontentedness, a Practitioner can then train the mind to no longer hold on or welcome discontent feelings into the mind based on impermanent conditions.

Detailed explanation on The Universal Truth of Discontentedness is available in Chapter 4 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

## Chapter 14

### **The Suitable Way for Attaining Nibbāna (Enlightenment) (Third Discourse)**

Monks, I will teach you the way that is suitable for attaining Nibbāna (Enlightenment).

Listen to that and attend closely, I will speak...

And what, Monks, is the way that is suitable for attaining Nibbāna (Enlightenment)?

Here, a Monk sees the eye as non-self, he sees forms as non-self, he sees eye-consciousness as non-self, he sees eye-contact as non-self, he sees as non-self whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the ear as non-self, he sees sounds as non-self, he sees ear-consciousness as non-self, he sees ear-contact as non-self, he sees as non-self whatever feeling arises with ear-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the nose as non-self, he sees odors as non-self, he sees nose-consciousness as non-self, he sees nose-contact as non-self, he sees as non-self whatever feeling arises with nose-contact as condition, whether pleasant or painful or neither painful-nor-pleasant

He sees the tongue as non-self, he sees flavors as non-self, he sees tongue-consciousness as non-self, he sees tongue-contact as non-self, he sees as non-self whatever feeling arises with tongue-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the body as non-self, he sees physical objects as non-self, he sees body-consciousness as non-self, he sees body-contact as non-self, he sees as non-self whatever feeling arises with body-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

He sees the mind as non-self, he sees mental objects as non-self, he sees mind-consciousness as non-self, he sees mind-contact as non-self, he sees

as non-self whatever feeling arises with mind-contact as condition, whether pleasant or painful or neither painful-nor-pleasant.

This, Monks, is the way that is suitable for attaining Nibbāna (Enlightenment).

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(Reference: SN 35.149)

In this Teaching from Gotama Buddha, he shares how The Six Internal Sense Bases, The Six External Sense Bases, and contact through these sense bases creates the consciousness or awareness of discontent feelings and these feelings are not the self (i.e. non-self).

For example, the eye comes in contact with a form and the mind becomes aware of this through the mind or consciousness. Whatever discontent feelings that arise as a result of this contact is not the self.

This can be said of all The Six Internal Sense Bases and The Six External Sense Bases. Whether it is the eyes, ears, nose, tongue, body, or mind, these are all not the self. All forms, sounds, odors, flavors, physical objects, and mental objects are also not the self.

The discontent feelings such as pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant that arise in the mind through contact through The Six Sense Bases are not the self.

The mind needs to be trained to eliminate the discontent feelings associated with contact through The Six Sense Bases to move the mind towards Enlightenment.

Understanding The Universal Truth of Non-self, a Practitioner can then train the mind to no longer hold on or welcome discontent feelings into the mind based on impermanent conditions.

Detailed explanation on The Universal Truth of Non-self is available in Chapter 4 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

## Chapter 15

### **The Suitable Way for Attaining Nibbāna (Enlightenment) (Fourth Discourse)**

Monks, I will teach you the way that is suitable for attaining Nibbāna (Enlightenment).

Listen to that and attend closely, I will speak...

What do you think, Monks, is the eye permanent or impermanent?

*'Impermanent, Venerable Sir.'*

Is what is impermanent discontentedness or contentedness?

*'Discontentedness, Venerable Sir.'*

Is what is impermanent, discontentedness, and subject to change fit to be regarded thus: This is mine, this I am, this is my 'self'?

*'No, Venerable Sir.'*

Are forms permanent or impermanent? Is eye-consciousness permanent or impermanent? Is eye-contact permanent or impermanent? Is any feeling that arises with eye-contact as condition - whether pleasant or painful or neither painful-nor-pleasant permanent or impermanent?

*'Impermanent, Venerable Sir.'*

Is the ear permanent or impermanent? Is the nose permanent or impermanent? Is the tongue permanent or impermanent? Is the body permanent or impermanent? Is the mind permanent or impermanent? Is any feeling that arises with ear-contact, nose-contact, tongue-contact, body-contact, mind-contact as condition permanent or impermanent?

*'Impermanent, Venerable Sir.'*

Is what is impermanent discontentedness or contentedness?

*'Discontentedness, Venerable Sir.'*

Is what is impermanent, discontentedness, and subject to change fit to be regarded thus: This is mine, this I am, this is my 'self'?

*'No, Venerable Sir.'*

Seeing thus, Monks, the instructed Noble Disciple experiences a fading away of strong feelings towards the eye, towards forms, a fading away of strong feelings towards eye-consciousness, a fading away of strong feelings towards eye-contact, a fading away of strong feelings towards whatever feeling arises with eye-contact as condition - whether pleasant or painful or neither painful-nor-pleasant.

*(All the below were restated as above.)*

He experiences a fading away of strong feelings towards the ears...towards the nose... towards the tongue...towards the body...towards the mind...towards whatever feeling arises with mind-contact as condition - whether pleasant or painful or neither painful-nor-pleasant.

Experiencing a fading away of strong feelings, he becomes free from strong feelings. Through freedom from strong feelings (his mind) is liberated. When it is liberated, there comes the knowledge: It's liberated.

He understands: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of existence.

This, Monks, is the way that is suitable for attaining Nibbāna (Enlightenment).

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(Reference: SN 35.150)



In this Teaching from Gotama Buddha, he shares a Teaching to walk Students through reflecting on his Teachings to discover the truth so that they can acquire wisdom.

With asking his Students questions, they can investigate The Teachings through reflection and discover the truth rather than believing anything that he shares.

Through understanding that The Six Sense Bases are impermanent a Practitioner trains the mind to eliminate holding on to strong feelings related to the eyes, ears, nose, tongue, body, or mind.

With the elimination of strong feelings and being freed from the strong feelings produced by craving/desire/attachment, the Practitioner gains the knowledge that the mind is well liberated towards the attainment of Enlightenment.

The Practitioner then understands that having attained Enlightenment, there is no further rebirth in The Cycle of Rebirth.

# Chapter 16

## Dispelling the Contact

Monks, consciousness comes to be based on two things.

**And how, Monks, does consciousness come to be based on two things?**

Consciousness is based on the eye and forms, there arises eye-consciousness. The eye is impermanent, changing, becoming otherwise; forms are impermanent, changing, becoming otherwise. Thus these two things are moving and fluctuating, impermanent, changing, becoming otherwise.

Eye-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of eye-consciousness is also impermanent, changing, becoming otherwise. When, Monks, eye-consciousness has arisen based on a condition that is impermanent, how could it be permanent?

The meeting, the encounter, the combining of these three things is called eye-contact. Eye-contact too is impermanent, changing, becoming otherwise. The cause and condition for the arising of eye-contact is also impermanent, changing, becoming otherwise. When, Monks, eye-contact has arisen based on a condition that is impermanent, how could it be permanent?

Contacted, Monks, one feels, contacted one craves, contacted one perceives. Thus these things, too are moving and fluctuating, impermanent, changing, becoming otherwise.

*(Similar discourses were recited in the case of ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.)*

In dependence on the ear and sounds, there arises ear-consciousness...

In dependence on the nose and odors, there arises nose-consciousness...

In dependence on the tongue and flavors, there arises tongue-consciousness...

In dependence on the body and physical objects, there arises body-consciousness...

In dependence on the mind and mental objects, there arises mind-consciousness...

The ear, nose, tongue, body, and mind are impermanent, changing, becoming otherwise; mental objects are impermanent, changing, becoming otherwise.

**Thus two things are moving and fluctuating, impermanent, changing, becoming otherwise.**

Mind-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of mind-consciousness is also impermanent, changing, becoming otherwise. When, Monks, mind-consciousness has arisen based on a condition that is impermanent, how could it be permanent?

**The meeting, the encounter, the combining of these three things is called mind-contact.**

Mind-contact too is impermanent, changing, becoming otherwise. The cause and condition for the arising of mind-contact is also impermanent, changing, becoming otherwise. When, Monks, mind-contact has arisen based on a condition that is impermanent, how could it be permanent?

Contacted, Monks, one feels, contacted one craves, contacted one perceives. Thus these things too are moving and fluctuating, impermanent, changing, becoming otherwise.

**It is in such a way, Monks, that consciousness comes to be based on two things.**

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(Reference: SN 35.93)

In this Teaching from Gotama Buddha, he shares and walks Students through his Teachings helping them to clearly see The Universal Truth of Impermanence.

He explains how consciousness or awareness is based on The Six Internal Sense Bases and The Six External Sense Bases. This is called consciousness or awareness and is impermanent.

With The Six Internal Sense Bases, The Six External Sense Bases, and awareness then there is contact.

Eye + Form + Consciousness (i.e. Awareness) = Contact through the eyes

Ear + Sound + Consciousness (i.e. Awareness) = Contact through the ears

Nose + Odor + Consciousness (i.e. Awareness) = Contact through the nose

Tongue + Flavor + Consciousness (i.e. Awareness) = Contact through the tongue

Body + Physical Object + Consciousness (i.e. Awareness) = Contact through the body

Mind + Mental Object + Consciousness (i.e. Awareness) = Contact through the mind

Contact is impermanent but once one experiences contact through The Six Sense Bases, the mind then experiences craving/desire/attachment.

## Chapter 17

### Direct Development of The Noble Eight Fold Path

Monks, when one knows and sees the eye as it actually is, when one knows and sees forms as they actually are, when one knows and sees eye-consciousness as it actually is, when one knows and sees eye-contact as it actually is, when one knows and sees 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 not inflamed by craving 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 resides uninflamed by craving, unfettered, unobsessed, reflecting on danger, then The Five Aggregates affected by clinging are diminished for one in the future; and one's craving which brings renewal of existence, is accompanied by excitement and desire, and excitement in this or that - are abandoned. One's bodily and mental troubles are abandoned, one's bodily and mental torments are abandoned, one's bodily and mental fevers are abandoned, and one experiences bodily and mental peacefulness.

The view of a person such as this is Right View. His intention is Right Intention, his effort is Right Effort, his mindfulness is Right Mindfulness, his concentration is Right Concentration. But his bodily action, his verbal speech, and his livelihood have already been well purified earlier. Thus this Noble Eight Fold Path comes to fulfillment in him by development.

When he develops this Noble Eight Fold Path, The Four Foundations of Mindfulness also come to fulfillment in him by development (body, feelings, mind, mental objects); the four right kinds of striving also come to fulfillment in him by development (Right Effort); the four bases for spiritual power also come to fulfillment in him by development (also known as 'mental power': initiative, energy, mind, investigation); the five sense bases also come to fulfillment in him by development (eyes, ears, nose, tongue, body); the five powers also come to fulfillment in him by development (confidence, energy, mindfulness, concentration, wisdom); The Seven Factors of Enlightenment also come to fulfillment in him by development (mindfulness, investigation, energy, joy, tranquility, concentration, equanimity).

These two things serenity and insight - occur in him combined evenly together. He fully understands by direct knowledge (experience) those things that should be fully understood by direct knowledge (experience).

He abandons by direct knowledge (experience) those things that should be abandoned by direct knowledge (experience). He develops by direct knowledge (experience) those things that should be developed by direct knowledge (experience). He realizes by direct knowledge (experience) those things that should be realized by direct knowledge (experience).

*(All the below were restated as above.)*

When one knows and sees the ear as it actually is...

When one knows and sees the nose as it actually is...

When one knows and sees the tongue as it actually is...

When one knows and sees the body as it actually is...

When one knows and sees the mind as it actually is...

These are the things that should be realized by direct knowledge (experience).

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(Reference: MN 149)

In this Teaching from Gotama Buddha, he walks through several of his Teachings that are explained in other parts of this book series connecting them to The Eight Fold Path.

## Chapter 18

### **No Coming or Going No Passing Away or Arising**

*And on that occasion The Perfectly Enlightened One was instructing, urging, rousing, and encouraging the Monk with discussion of The Teachings concerned with liberation. The Monks - receptive, attentive, focusing their entire awareness, lending ear - listened to The Teachings.*

*Then, on realizing the significance of that, The Perfectly Enlightened One on that occasion exclaimed:*

One who is dependent has wavering.

One who is independent has no wavering.

There being no wavering, there is calm.

There being calm, there is no yearning.

There being no yearning, there is no coming or going.

There being no coming or going, there is no passing away or arising.

There being no passing away or arising, there is neither a here nor a there nor a between-the-two.

This, just this, is the end of stress.

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(Reference: UD 8.4)

In this Teaching from Gotama Buddha, he shares the way to eliminate stress is to eliminate craving/desire/attachment.

He uses the word “dependent” rather than craving/desire/attachment and “independent” rather than non-craving/non-desire/non-attachment.

When the mind has eliminated craving/desire/attachment it will no longer waver and fluctuate but instead experience steadiness, stability, and calmness. There is no wavering in a mind that has eliminated craving/desire/attachment.

“Yearning” is another way to describe craving/desire/attachment. When there is “no yearning, there is no coming and going”. When the mind has extinguished craving/desire/attachment it is peaceful and content wherever it exists and does not have the craving to always be “on the go” or “coming and going”.

When there is “no yearning (i.e. craving/desire/attachment)”, then there is “no coming and going”. The mind will not experience impermanent feelings that are “passing away or arising”. All impermanent conditioned feelings will have been eliminated.

When the impermanent conditioned feelings are eliminated, a Practitioner will not experience “passing away or arising” of discontentedness the mind is permanently peaceful and content, “there is neither a here nor a there nor a between-the-two”. Or in other words, they will not experience rebirth.

With the elimination of rebirth, “this, just this, is the end of stress” as an Enlightened being will no longer experience any stress in the remaining time of their life and they will not experience any future births to experience discontentedness ever again.

The mind is completely liberated and completely free from all discontentedness.



**There Will Be  
Just the Seen...**

# Chapter 19

## There Is No You There

Then, Bahiya,...

When for you there will be only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the recognized in reference to the recognized, then, Bahiya, there is no you in connection with that.

When there is no you in connection with that, there is no you there. When there is no you there, you are neither here nor there nor between-the-two.

This, just this, is the end of stress.

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(Reference: UD 1.10)

In this Teaching from Gotama Buddha, he points to The Teaching of “non-self”.

The Universal Truth of Non-self is required to be learned, reflected upon, and practiced to eliminate the fetter/taint of “Personal Existence View”. This is a Teaching that I suggest a Practitioner gain some basic familiarity with then sets aside while they focus on establishing a well developed practice of The Eight Fold Path.

Then, as the mind enters the Jhānas, a Practitioner could more deeply learn, reflect, and practice The Teaching of “The Universal Truth of Non-self” to eliminate the fetter/taint of “Personal Existence View” to move the mind into the first Stage of Enlightenment and beyond. A Practitioner would be unable to eliminate the fetter/taint of “Personal Existence View” early in practice as the mind is not yet prepared to release this fetter/taint. It is only once a Practitioner deeply prepares the mind through a well developed practice of The Eight Fold Path, that it will be ready and able to release the “Personal Existence View” through understanding and practicing The Universal Truth of Non-self.

Through the elimination of “Personal Existence View” by realizing “non-self” the mind will be able to “end stress” and all other discontent feelings as all of The Ten Fetters are eliminated.

Detailed explanation of The Universal Truth of Non-self is available in Chapter 4 and 16 of this same book series found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

## Chapter 20

### Merely the Seen

*‘Although, Venerable Sir, I am old, aged, burdened with years, advanced in life, come to the last stage, let The Perfectly Enlightened One teach me The Teachings in brief, let the Fortunate One teach me The Teachings in brief. Perhaps I may understand the meaning of The Perfectly Enlightened One’s statement, perhaps I may become an heir to The Perfectly Enlightened One’s statement.’*

What do you think, Mālunkyaputta, do you have any craving, desire, or attachment for those forms recognizable by the eye that you have not seen and never saw before, that you do not see and would not think might be seen?

*‘No, Venerable Sir.’*

Do you have any craving, desire, or attachment for those sounds recognizable by the ear... for those odors recognizable by the nose... for those flavors recognizable by the tongue ... for those physical objects recognizable by the body ... for those mental objects recognizable by the mind that you have not recognized and never recognized before, that you do not recognize and would not think might be recognized?

*‘No, Venerable Sir.’*

Here, Mālunkyaputta, regarding things seen, heard, sensed, and recognized by you: in the seen there will be merely the seen; in the heard there will be merely the heard; in the sensed there will be merely the sensed; in the recognized there will be merely the recognized.

When, Mālunkyaputta, regarding things seen, heard, sensed, and recognized by you, in the seen there will be merely the seen, in the heard there will be merely the heard, in the sensed there will be merely the sensed, in the recognized there will be merely the recognized, then, Mālunkyaputta, you will not be ‘by that’.

When, Mālunkyaputta, you are not ‘by that’, then you will not be ‘therein’. When, Mālunkyaputta, you are not ‘therein’, then you will be ‘neither here nor beyond nor in between-the-two’. This itself is the end of discontentedness.

*'I understand in detail, Venerable Sir, the meaning of what was stated by The Perfectly Enlightened One in brief.'*

Having seen a form with mindfulness muddled,  
Attending to the pleasing sign,  
One experiences it with an obsessed mind  
And remains tightly holding to it.

Many feelings flourish within,  
Originating from the visible form,  
Craving and annoyance as well  
By which one's mind becomes disturbed.  
For one who accumulates discontentedness thus, Nibbāna (Enlightenment)  
is said to be far away.

*(All of the following, same as above.)*

Having heard a sound with mindfulness muddled...  
Having smelt an odor with mindfulness muddled...  
Having tasted a flavor with mindfulness muddled...  
Having touched a physical object with mindfulness muddled...  
Having recognized a mental object with mindfulness muddled...

For one who accumulates discontentedness thus Nibbāna (Enlightenment) is  
said to be far away.

— — — — —

When, firmly mindful, one sees a form,  
One is not inflamed by craving for forms;  
One experiences it with an unaffected mind  
And does not remain holding it tightly.

One fares mindfully in such a way  
That even as one sees the form,  
And while one undergoes a feeling,  
Discontentedness is exhausted, not built up.

For one dismantling discontentedness thus, Nibbāna (Enlightenment) is said  
to be close by.

*(All of the following, same as above.)*

When, firmly mindful, one hears a sound,  
One is not inflamed by craving for sounds...

When, firmly mindful, one smells an odor,  
One is not inflamed by craving for odors...

When, firmly mindful, one tastes a flavor,  
One is not inflamed by craving for flavors...

When, firmly mindful, one touches a physical object,  
One is not inflamed by craving for physical objects...

When, firmly mindful, one recognizes a mental object,  
One is not inflamed by craving for mental objects...

For one diminishing discontentedness thus, Nibbāna (Enlightenment) is said to be close by.

— — — — —

*'It is in such a way, Venerable Sir, that I understand in detail the meaning of what was stated by The Perfectly Enlightened One in brief.'*

Good. good, Mālunkya-putta! It is good that you understand in detail the meaning of what was stated by me in brief.

*(The Buddha here repeats the prior verses in full.)*

It is in such a way, Mālunkya-putta, that the meaning of what was stated by me in brief should be understood in detail.

*Then the Venerable Mālunkya-putta ... departed ... dwelling alone, withdrawn, diligent, dedicated, and determined... And the Venerable Mālunkya-putta became one of the Arahants.*

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(Reference: SN 35.95)

In this Teaching from Gotama Buddha, he helps a Student to understand that a mind with craving/desire/attachment through The Six Sense Bases will be muddled or unclear, far away from Enlightenment.

A mind that has eliminated craving/desire/attachment through The Six Sense Bases will be unaffected no longer experiencing discontentedness and close to Enlightenment.

# Learning Resources for Further Exploration

## **Youtube Video(s)**

***(Pali Canon Study Group) - Exploring The Path to Enlightenment - Volume 4 - (Chapter 11-20)***

<https://youtu.be/FLwWMn7oKX8>

## **Podcast(s)**

***Ep. 253 - (Pali Canon Study Group) - Exploring The Path to Enlightenment - Volume 4 - (Chapter 11-20)***

<https://anchor.fm/buddhadailywisdom/episodes/Ep--253---Pali-Canon-in-English-Study-Group---Exploring-The-Path-to-Enlightenment---Volume-4---Chapter-11-20-e1bjkqt>

# **The Four Foundations of Mindfulness**

## Chapter 21

### **Awaiting His Time Mindful and Clearly Comprehending**

Monks, a Monk should await his time mindful and clearly comprehending. This is my instruction to you.

And how, Monks, is a Monk mindful?

Here, Monks, a Monk resides reflecting on the body as body, dedicated, clearly comprehending, mindful, having put away craving and displeasure in regard to the world. He resides reflecting on feelings as feelings ... mind as mind... mental objects as mental objects, dedicated, clearly comprehending, mindful, having put away craving and displeasure in regard to the world. It is in such a way that a Monk is mindful.

And how, Monks, does a Monk exercise clear comprehension?

Here, Monks, a Monk is one who acts with clear comprehension when going forward and returning: when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, chewing his food and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent. It is in such a way that a Monk exercises clear comprehension.

A Monk should await his time mindful and clearly comprehending. This is my instruction to you.

Monks, while a Monk resides thus, mindful and clearly comprehending, diligent, dedicated, and determined, if there arises in him a pleasant feeling, he understands thus: There has arisen in me a pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on this very body. But this body is impermanent, conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent? He resides reflecting on impermanence in the body and in pleasant feelings, he resides reflecting on vanishing, reflecting on fading away, reflecting on elimination, reflecting on letting go. As he resides thus, the underlying tendency to crave in regard to the body and in regard to pleasant feelings is abandoned by him.



If he feels a pleasant feeling, he understands: It is impermanent; he understands: It is not held to; he understands: It is not excited in.

If he feels a painful feeling, he understands: It is impermanent; he understands: It is not held to; he understands: It is not excited in.

If he feels a neither painful-nor-pleasant feeling, he understands: It is impermanent; he understands: It is not held to; he understands: It is not excited in.

If he feels a pleasant feeling, he feels it without holding onto it; if he feels a painful feeling, he feels it without holding onto it; if he feels a neither painful-nor-pleasant feeling, he feels it without holding onto it.

When he feels a feeling terminating with the body, he understands: I feel a feeling terminating with the body: When he feels a feeling terminating with life, he understands: I feel a feeling terminating with life. He understands: With the breakup of the body, following the exhaustion of life, all that is felt, not being excited in, will become cool right here.

Just as, Monks, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, Monks, when a Monk feels a feeling terminating with the body,...terminating with life... He understands: With the breakup of the body, following the exhaustion of life, all that is felt, not being excited in, will become cool right here.

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(Reference: SN 47.2)

In this Teaching from Gotama Buddha, he shares The Four Foundations of Mindfulness and that they lead to “clear comprehension” or clarity of mind.

It is through developing The Four Foundations of Mindfulness that a Practitioner is able to have “awareness of mind” to observe the arising discontentedness training the mind to cut it off and let it go to completely eliminate 100% of all discontentedness.

### **What Are The Four Foundations of Mindfulness?**

The Four Foundations of Mindfulness are four aspects of awareness the mind needs to develop to have “awareness of mind”, then, actively and skillfully work with arising unwholesome thoughts, ideas, and feelings to eliminate them from ever arising again.

It is through developing awareness of bodily sensations, feelings, conditions of the mind, and mental objects that the mind can then eliminate unwholesome qualities and cultivate wholesome qualities.

Through developing The Four Foundations of Mindfulness, a Practitioner can then more readily and actively "cut off the thoughts" and "let them go" training the mind to eliminate discontentedness.

Rather than allowing the mind to become polluted with unwholesome feelings, conditions of the mind, or mental objects, a Practitioner can instead cut off and let go of any arising thoughts, ideas, and feelings when they are only bodily sensations.

This allows the mind to not experience the pollution of arising unwholesomeness and trains the mind so that unwholesome thoughts, ideas, and feelings no longer arise at all.

Without The Four Foundations of Mindfulness, a Practitioner would not be aware of the bodily sensations, or the resulting feelings, conditions of the mind, and mental objects to then be able to cut off and let go of the unwholesome thoughts, ideas, and feelings prior to polluting the mind so that eventually, they will never arise.

Through developing The Four Foundations of Mindfulness a Practitioner will be able to get to the point in their training that through the constant cutting off of unwholesome thoughts, ideas, and feelings that the mind can reside peaceful, calm, serene, and content with joy because unwholesomeness will never arise.

It is the constant cutting off sooner and sooner that the mind can experience liberation through the non-arising unwholesome thoughts, ideas, and feelings. The mind will eventually get tired and will submit to never arise unwholesome thoughts, ideas, or feelings.

The non-arising of unwholesome thoughts, ideas, and feelings is experienced through a well liberated mind - an Enlightened mind.

### **The Four Foundations of Mindfulness**

Body as Body	Observing/Awareness of Bodily Sensations
Feelings as Feelings	Observing/Awareness of Feelings
Mind as Mind	Observing/Awareness of Conditions of the Mind
Mental Objects as Mental Objects	Observing/Awareness of Mental Objects

To develop awareness of mind, you should not allow the mind to be lost in daydreams, anticipation, indulgences, worry, or dwell in other discontent feelings. With awareness of the mind that the mind is not in the present moment during daily life, cut off those thoughts and bring the mind to the present moment.

Cultivating mindfulness or awareness of mind is accomplished through meditation practices and carried into everyday life through implementing awareness of the mind in each moment of your normal activities.

The Buddha describes to have full awareness of mind in all of our daily activities such as “when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, chewing his food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent”.

It is through Right Mindfulness, or awareness of mind, that a Practitioner is vigilant and constantly aware of what exists in the mind. Through Breathing Mindfulness Meditation the mind is brought to the present moment training it to have clear comprehensive, awareness of mind, and concentration. Through having full awareness of the bodily sensations, feelings, condition of the mind, and mental objects a Practitioner can then skillfully eliminate unwholesomeness and arise the wholesomeness.

Through continuous awareness of mind through The Four Foundations of Mindfulness, a Practitioner is then “exercising clear comprehension”.

To cultivate mindfulness, you will need to learn Breathing Mindfulness Meditation in the positions of seated, lying, standing, or walking. Breathing Mindfulness Meditation and the four (4) body positions for meditation are described in the Chapter titled “Meditation: Developing Your Practice” (Chapter 11) of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) of this same book series. Using Breathing Mindfulness Meditation, you can establish mindfulness or awareness of bodily sensations, feelings, condition of the mind, and mental objects while learning to “let them go” to eliminate discontentedness.

# **Abandoning Ignorance**

## Chapter 22

### Nothing Is Worth Adhering To

*Then a certain Monk approached The Perfectly Enlightened One and said to him:*

*‘Venerable Sir, is there one thing through the abandoning of which ignorance (unknowing of true reality) is abandoned by a Monk and true wisdom arises?’*

There is one thing, Monk, through the abandoning of which ignorance (unknowing of true reality) is abandoned by a Monk and true wisdom arises.

*‘And what is that one thing, Venerable Sir?’*

Ignorance, Monk, is that one thing through the abandoning of which ignorance is abandoned by a Monk and true wisdom arises.

*‘But, Venerable Sir, how should a Monk know, how should he see, for ignorance to be abandoned by him and true wisdom to arise?’*

Here, Monk, a Monk has heard: Nothing is worth adhering to. When a Monk has heard: Nothing is worth adhering to, he directly knows everything.

Having directly known everything, he fully understands everything. Having fully understood everything, he sees all signs differently.

He sees the eye differently, he sees forms differently. He sees eye-consciousness differently. He sees eye-contact differently. And whatever feeling arises with eye-contact as condition — experiencing pleasure, pain, or as neither painful-nor-pleasant that too he sees differently.

He sees the ear differently, he sees sounds differently. He sees ear-consciousness differently. He sees ear-contact differently. And whatever feeling arises with ear-contact as condition — experiencing pleasure, pain, or as neither painful-nor-pleasant that too he sees differently.

He sees the nose differently, he sees odors differently. He sees nose-consciousness differently. He sees nose-contact differently. And whatever feeling arises with nose-contact as condition — experiencing pleasure, pain, or as neither painful-nor-pleasant that too he sees differently.

He sees the tongue differently, he sees flavors differently. He sees tongue-consciousness differently. He sees tongue-contact differently. And whatever feeling arises with tongue-contact as condition — experiencing pleasure, pain, or as neither painful-nor-pleasant that too he sees differently.

He sees the body differently, he sees physical objects differently. He sees body-consciousness differently. He sees body-contact differently. And whatever feeling arises with body-contact as condition — experiencing pleasure, pain, or as neither painful-nor-pleasant that too he sees differently.

He sees the mind differently, he sees mental objects differently. He sees mind-consciousness differently. He sees mind-contact differently. And whatever feeling arises with mind-contact as condition — experiencing pleasure, pain, or as neither painful-nor-pleasant that too he sees differently.

When, Monk, a Monk knows and sees thus, ignorance (unknowing of true reality) is abandoned by him and true wisdom arises.

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(Reference: SN 35.79)

In this Teaching from Gotama Buddha, he shares that a Practitioner will need to eliminate ignorance (unknowing of true reality) through acquiring wisdom. It is through independently verifying The Teachings of The Buddha that one acquires wisdom to eliminate ignorance (unknowing of true reality).

If a Practitioner closely examines The Six Sense Bases they can observe how discontentedness is experienced through agreeable and disagreeable contact of the eyes, ears, nose, tongue, body, and mind. The associated pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant are seen clearly or “differently” once one observes the truth to acquire this wisdom.

To attain Enlightenment, a Practitioner will need to learn these Teachings with a Teacher but then independently verify The Teachings to see the truth and acquire wisdom. The mind is liberated through the elimination of ignorance or unknowing of true reality.

## Chapter 23

### Knowing and Seeing as Impermanent

*Then a certain Monk approached The Perfectly Enlightened One and said to him:*

*‘Venerable Sir, is there one thing through the abandoning of which ignorance (unknowing of true reality) is abandoned by a Monk and true wisdom arises?’*

Monk, when a Monk knows and sees the eye as impermanent, ignorance (unknowing of true reality) is abandoned by him and true wisdom arises. When he knows and sees forms as impermanent, when he knows and sees as impermanent whatever feeling arises with eye-contact as condition, ignorance is abandoned by him and true wisdom arises.

Monk, when a Monk knows and sees the ear as impermanent, ignorance (unknowing of true reality) is abandoned by him and true wisdom arises. When he knows and sees sounds as impermanent, when he knows and sees as impermanent whatever feeling arises with ear-contact as condition, ignorance is abandoned by him and true wisdom arises.

Monk, when a Monk knows and sees the nose as impermanent, ignorance (unknowing of true reality) is abandoned by him and true wisdom arises. When he knows and sees odors as impermanent, when he knows and sees as impermanent whatever feeling arises with nose-contact as condition, ignorance is abandoned by him and true wisdom arises.

Monk, when a Monk knows and sees the tongue as impermanent, ignorance (unknowing of true reality) is abandoned by him and true wisdom arises. When he knows and sees flavors as impermanent, when he knows and sees as impermanent whatever feeling arises with tongue-contact as condition, ignorance is abandoned by him and true wisdom arises.

Monk, when a Monk knows and sees the body as impermanent, ignorance (unknowing of true reality) is abandoned by him and true wisdom arises. When he knows and sees physical objects as impermanent, when he knows and sees as impermanent whatever feeling arises with body-contact as condition, ignorance is abandoned by him and true wisdom arises.

Monk, when a Monk knows and sees the mind as impermanent, ignorance (unknowing of true reality) is abandoned by him and true wisdom arises. When he knows and sees mental objects as impermanent, when he knows and sees as impermanent whatever feeling arises with mind-contact as condition, ignorance is abandoned by him and true wisdom arises.

When, Monk, a Monk knows and sees thus, ignorance (unknowing of true reality) is abandoned by him and true wisdom arises.

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(Reference: SN 35.53)

In this Teaching from Gotama Buddha, he shares Teachings related to The Universal Truth of Impermanence helping Students understand that The Six Sense Bases and the feelings that arise as a result of The Six Sense Bases are impermanent.

A Practitioner who is able to observe this seeing the truth will acquire this wisdom and then is able to function differently through training the mind to not chase after the objects of its affections through The Six Sense Bases seeking pleasant feelings. This is a primary aspect of training the mind to attain Enlightenment and to eliminate the fetter/taint/pollution of sensual desire.

Knowing and being able to clearly see The Universal Truth of Impermanence will allow a Practitioner to acquire wisdom, working towards the elimination of ignorance (unknowing of true reality).

Detailed explanation of The Ten Fetters is available in this same book series found in Chapter 3 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).



# **Means of Practice for A Sick Person**

## Chapter 24

### Direct Knowledge for A Sick One

Monks, if five things do not slip away from a weak and sick Monk, it can be predicted of him: In no long time, with the destruction of the taints, he will realize for himself with direct knowledge (experience), in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he will reside in it.

What five?

Here, a Monk resides reflecting on the unattractiveness of the body, perceiving the dissatisfaction of food, perceiving non-excitement in the entire world, reflecting on impermanence in all conditioned objects; and he has the perception of death well established internally.

If these five things do not slip away from a weak and sick Monk, it can be predicted of him: In no long time, with the destruction of the taints, he will realize for himself with direct knowledge (experience), in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he will reside in it.

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(Reference: AN 5.121)

In this Teaching from Gotama Buddha, he shares here are “five things” that need to be retained in the mind and if they “do not slip away” when “weak and sick” that one will experience for themselves the Enlightened mind.

**1.) Unattractiveness of the body:** The fetter/taint/pollution in the mind of “sensual desires” are one of the most challenging aspects of the mind to eliminate on The Path to Enlightenment. One of the strongest cravings/desires/attachments the mind has related to sensual desire is the craving for sexual contact. In order to attain the third or fourth Stage of Enlightenment, a Practitioner would need to eliminate the fetter/taint of sensual desire which includes the elimination of sexual contact. When or if a Practitioner decides to do this is their personal choice.

A Practitioner progressing on this path might decide to learn, reflect, and practice The Teachings progressing to the first or second Stage of Enlightenment where discontentedness is significantly reduced and one’s mind and life is quite peaceful while still retaining sexual contact. In the first and second Stages of Enlightenment a Practitioner would not yet have eliminated the fetter/taint of sensual desire and could choose to approach this at a later time.

Once a Practitioner has decided to eliminate sensual desires, thus sexual contact, a technique used to train the mind to accomplish this goal is to develop “unattractiveness of the body”.

The reason human beings have craving for sexual contact is instinctive but also driven by the mind’s ignorance/delusion/unknowing of true reality as it relates to many topics including being able to see the body as it truly is. The unEnlightened mind does not see the human body as it truly is. We see the beautified hair, clothing, jewelry, skin, makeup, etc., and are driven to chase pleasant feelings associated with the sense base of the body - the mind is triggered to chase after bodily contact for sexual intercourse.

Through training the mind to see true reality, thus, the “unattractiveness of the human body” this would involve observing the body as it truly is without the beautified hair, clothing, jewelry, skin, makeup, etc. The techniques employed to develop this are found in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) and you can seek guidance with a Teacher to help you establish this in the mind when ready.

**2.) Dissatisfaction of food:** With the fetter/taint/pollution in the mind of “sensual desires” being one of the most challenging aspects of the mind to eliminate on The Path to Enlightenment as described related to sexual contact, another strong sensual desire in the mind is the craving/desire/attachment to food.

While the mind needs food to sustain one’s life, oftentimes the unEnlightened mind develops mental longing and strong eagerness for specific types of food that if they are not acquired, the mind is discontent.

A Practitioner will need to train the mind to eliminate any mental longing with a strong eagerness towards specific foods and train the mind that food is purely to sustain the health of the physical body. There is no other purpose for food.

This does not mean that one cannot enjoy a good tasting meal, but if the mind finds happiness, excitement, elation (pleasant feelings) based on this impermanent condition, then when that impermanent condition does not exist, the mind will experience discontentedness of painful feelings like sadness, anger, frustration, irritation, annoyance, anxiety, stress, etc.

To eradicate the discontentedness associated with craving/desire/attachment to specific foods, one will need to understand and train the mind to observe contentedness no matter what food is available to eat. Ordained Practitioners collect food from Household Practitioners on alms rounds where they can only eat what food is given. They do not have any choice in the foods they ingest at a given meal. But Household Practitioners choose their own food so you will need to employ your own discipline to eliminate any cravings/desires/attachments to specific foods.

One way a person might choose to do this is through having someone else choose their food for them for an extended period of time, 6-12 months, giving a person full range to select foods that are healthy yet not influenced by your personal choices. During this time, observe the mind and whether it is pulling towards any specific foods and if it becomes discontent when specific foods are not available. If you observe this, then you know there is craving/desire/attachment to specific foods and one should train the mind to distance itself from those foods for a period of time training it to ingest food for the sole purpose of maintaining the health of the physical body until the mind has fully eliminated the craving/desire/attachment for specific foods.

You can seek guidance from your Teacher on other options and ideas for eliminating cravings/desires/attachments to food to then eliminate the fetter/taint of sensual desire.

Additionally, the mind can understand “dissatisfaction of food” as understanding that as it relates to a discontent mind, food is not the solution. Oftentimes when the mind is unwell experiencing pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant, a human being will eat food in an attempt to cure the unwelcomed feelings. The mind needs to understand that emotional eating is not the solution to solving the discontentedness that exists in the mind cultivating “dissatisfaction of food” or in other words “understanding that food is not the solution” to the discontentedness experienced in the unEnlightened mind.

**3.) Non-excitement in the entire world:** There are many enticing and alluring pleasures in the world that the mind may have come accustomed to finding happiness, excitement, and elation in while unaware it was causing its own discontentedness off The Path to Enlightenment. Once a Practitioner understands the cause of the discontent mind is craving/desire/attachment, they will need to “let go” of the entire world to attain Enlightenment choosing to not seek or chase excitement in the world developing “non-excitement in the entire world”.

This does not mean that one needs to eliminate relationships, occupations, possessions, etc. It just means the mind needs to eliminate the “mental longing with a strong eagerness” that exists in the mind towards relationships, occupations, possessions, etc. learning how to practice non-craving, non-desire, and non-attachment. In this way, the mind can be trained to experience unconditioned joy. Unconditioned joy is not associated with impermanent objects, so the Practitioner is not attaining it by craving/desire/attachment and, therefore, unconditioned joy is permanent.

Practicing non-attachment does not mean one needs to eliminate relationships, occupations, or possessions necessarily. Non-attachment means that one needs to “let go” of the longing with strong eagerness in the mind that it is chasing after the objects of its affection. One can still enjoy relationships, occupations, and possessions while on The Path to Enlightenment and once Enlightened. But if the mind is chasing after sensual desires through craving/desire/attachment/wants/expectations etc., then it will cause itself to experience discontentedness.

The unEnlightened mind will oftentimes remedy boredom or loneliness with chasing after pleasant feelings. It also tends to chase pleasant feelings anytime it experiences painful feelings. Existing in the world and enjoying life activities is not the problem. The problem is the mind chases after the objects of its affection, obsessing over what it wants, and if it does not acquire the objects of its affection will then experience painful feelings or feelings that are neither painful-nor-pleasant. The mind does not realize that permanent peacefulness and joy cannot be found in chasing after impermanent objects. This is the unEnlightened mind’s ignorance/delusion/unknowing of true reality keeping it trapped in the unEnlightened state.

The unEnlightened mind will oftentimes attempt to control people and situations in the world thinking that is going to remedy the discontent mind, but it never does. Instead, the true problem lies in the defilement of craving/desire/attachment where the mind is longing for excitement and pleasures in the world.

Training the mind to be peaceful, calm, serene, and content with joy permanently is to train the mind to be “satisfied with what is”. The mind cannot permanently experience heightened excited experiences and if the mind longs for excited feelings in the world, then at some point it is going to crash into sadness, anger, or worse.

Training the mind to “let go” of pursuing excitement in the world which would condition the mind to only experience happiness, excitement, and elation based on some impermanent condition, means that as excitement arises, a wise Practitioner will cut it off and let it go so that the mind can be inwardly peaceful, calm, serene, and content with joy no longer basing its internal feelings on impermanent conditions. This will develop “non-excitement in the entire world”.

Additionally, some Practitioners will oftentimes be holding on to the world so tightly that their craving/desire/attachment to the world itself causes discontentedness. The mind can worry about all the problems in the world seeing so much harm being caused by human beings. If the mind has craving/desire/attachment for things to happen a certain way in the world and those things are not happening the way the mind “wants”, then it will cause itself to be discontent.

Instead, the mind can have loving-kindness and compassion for “all beings” in the world not wanting, expecting, or desiring for things to be a certain way, but coming to realize that each individual is making their own decisions and it is impossible for you to control those decisions. All you can do is train the mind to be unaffected by others’ intentions, speech, actions, and livelihoods. Have compassion that others are lacking the wisdom, moral conduct, and mental discipline to learn, reflect, and practice these Teachings to experience the results of an Enlightened mind that is peaceful, calm, serene, and content with joy - permanently.

A worried mind sees the problems and is discontent.

A concerned mind sees the solutions to the problems and is content.

The solution to the world's problems is for everyone to learn, reflect, and practice these Teachings. But when or if an individual chooses to do that is their own choice. If a Practitioner craves/desires/attaches/wants/expects this to happen when they want it and how they want it, it will never happen in that way and, thus, the mind is attached to a certain outcome and will cause itself to be discontent. The mind is not liberated experiencing freedom. Instead, it is burdened by the craving that is causing the painful feelings from seeing all the harm in the world wanting things to be different but lacking the ability to truly implement any change for everyone in the world. All you can do is focus on your own learning, reflecting, and practice of these Teachings allowing each individual to make their own decisions and experience the results therein. That is their Kamma - the results of their decisions.

As long as the mind is attached to what the world is or is not doing, the mind is not liberated experiencing freedom. Instead, it is trapped in this Cycle of Rebirth continuously experiencing untold amount of discontentedness because things are not occurring in the way the mind "wants". Let go, the world will be fine. Seek your own liberation of mind by practicing "non-excitement in the entire world" training the mind to "let go" of the world.

Cultivate and practice loving-kindness and compassion for "all beings" in the entire world.

**Loving-kindness:** is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well.

**Compassion:** is concern for the misfortunes of others.

**4.) Impermanence in all conditioned objects:** Understanding The Universal Truth of Impermanence in all conditioned objects is a fundamental and core Teaching required to get started on The Path to Enlightenment and to make any sort of progress in the direction of Enlightenment.

This Teaching can be found in the chapter "The Four Noble Truths: Establishing Right View" (Chapter 4) in the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1) of this same book series. Please see the content for learning, reflecting, and practicing this Teaching in that book.

**5.) Perception of death:** Please see the book "Walking The Path with The Buddha" (Volume 2 - Chapter 34) to understand the development of the perception of death.

If these five aspects of the mind are retained, along with a well developed practice of The Eight Fold Path through seeking guidance with a Teacher, a Practitioner can be predicted to attain Enlightenment in this life. Through cultivation of the entire Path to Enlightenment, a mind can be trained to experience liberation.

## Chapter 25

### Developing and Cultivating Five Things (First Discourse)

Monks, if any male or female Ordained Practitioner develops and cultivates five things, one of two fruits is to be predicted: either final knowledge (wisdom) in this very life or, if there is a residue remaining, the Non-Returner Stage of Enlightenment.

What are the five?

Here, a Monk has mindfulness well established internally for (gaining) the wisdom that discerns the arising and passing away of mental objects; he resides reflecting on the unattractiveness of the body, perceiving the dissatisfaction of food, perceiving non-excitement in the entire world, and reflecting on impermanence in all conditioned objects.

If any male or female Ordained Practitioner develops and cultivates these five things, one of two fruits is to be predicted: either final knowledge (wisdom) in this very life or, if there is a residue remaining, the Non-Returner Stage of Enlightenment.

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(Reference: AN 5.122)

In this Teaching from Gotama Buddha, he shares five (5) things that need to be developed to experience the benefits of attaining Enlightenment or the third Stage of Enlightenment as a Non-Returner.

**1.) Mindfulness of arising and passing away of mental objects:** A Practitioner will need to understand The Four Foundations of Mindfulness and be able to practice this important Teaching to eliminate discontentedness. Without being able to cultivate and practice mindfulness, a Practitioner would be unable to attain Enlightenment.

The mind needs to cultivate the ability to observe bodily sensations, feelings, condition of the mind, and mental objects observing their impermanence and be able to eliminate the craving/desire/attachment that produces discontentedness. Through observing discontentedness with mindfulness as it arises, a Practitioner can then cut it off and let it go gradually over time eliminating it from ever arising in the mind.

**2.) Unattractiveness of the body:** Explained in Chapter 24 of this book.

**3.) Dissatisfaction of food:** Explained in Chapter 24 of this book.

**4.) Non-excitement in the entire world:** Explained in Chapter 24 of this book.

**5.) Impermanence in all conditioned objects:** Explained in Chapter 24 of this book.

The Buddha is sharing that a Practitioner who develops these five things will attain Enlightenment or the third Stage of Enlightenment.

To accomplish the goal of Enlightenment, a Practitioner will need to develop many aspects of their life practice. These are five important aspects of one's life practice that needs to be developed but this is not an exhaustive or all inclusive list.

This entire book series is devoted to sharing The Path to Enlightenment that a Practitioner will need to learn and develop to attain Enlightenment.



## Chapter 26

### Developing and Cultivating Five Things (Second Discourse)

Monks, these five things, when developed and cultivated, lead exclusively to liberation, to freedom from strong feelings, to elimination, to peace, to direct knowledge (experience), to Enlightenment, to Nibbāna.

What five?

Here, a Monk resides reflecting on the unattractiveness of the body, perceiving the dissatisfaction of food, perceiving non-excitement in the entire world, reflecting on impermanence in all conditioned objects; and he has the perception of death well established internally.

These five things, when developed and cultivated, lead exclusively to liberation, to freedom from strong feelings, to elimination, to peace, to direct knowledge (experience), to Enlightenment, to Nibbāna.

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(Reference: AN 5.69)

In this Teaching from Gotama Buddha, he shares a similar but slightly different Teaching as those shared in the previous Chapters. The Buddha often shared Teachings in various settings and adjusted the wording slightly based on those whom he was teaching. He customized The Teaching for the uniqueness of the audience who gathered.

Additionally, he also layered his Teachings exposing more and more of The Path to Enlightenment as Students requested deeper understanding. It is not possible to provide all The Teachings that lead to Enlightenment in just one discourse, one book, or one learning setting. So instead, The Buddha gradually exposed more and more of The Teachings that lead to Enlightenment as Students sought more guidance to deepen their understanding.

This Teaching, while similar to the previous Chapters, shares a slightly different opening and closing where The Buddha provides the context that “these five things” “lead exclusively to liberation, to freedom from strong feelings, to elimination, to peace, to direct knowledge (experience), to Enlightenment, to Nibbāna” which is stated slightly different than the prior Teachings. Each Teaching is effectively providing more and more insight into the benefits of cultivating these five (5) things in one’s life practice.

Please see Chapter 24 of this same book for a detailed explanation of the above Teaching.

## Chapter 27

### Developing and Cultivating Five Things (Third Discourse)

Monks, these five things, when developed and cultivated, lead to the destruction of the taints.

What five?

Here, a Monk resides reflecting on the unattractiveness of the body, perceiving the dissatisfaction of food, perceiving non-excitement in the entire world, reflecting on impermanence in all conditioned objects; and he has the perception of death well established internally.

These five things, when developed and cultivated, lead to the destruction of the taints.

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(Reference: AN 5.70)

In this Teaching from Gotama Buddha, he shares a similar but slightly different Teaching as those shared in the previous Chapters. The Buddha often shared Teachings in various settings and adjusted the wording slightly based on those whom he was teaching. He customized The Teaching for the uniqueness of the audience who gathered.

This Teaching explains how these five things “lead to the destruction of the taints”.

The “taints” are The Ten Fetters and will need to be eliminated from the mind to attain Enlightenment.

The Ten Fetters are the ten (10) individual aspects of the mind that need to be eliminated to attain Enlightenment. The word “fetter” is defined as: “a chain or shackle used to restrain a prisoner, typically placed around the ankles”. The Ten Fetters are essentially keeping a being trapped in The Cycle of Rebirth bound to the endless cycle of continuous rebirth experiencing discontentedness over countless lives.

It is not until one eliminates The Ten Fetters that a being's mind is liberated from discontentedness and The Cycle of Rebirth. A fetter can also be referred to as a taint or pollution of the mind. A taint is an impure quality of the mind and is why these need to be eliminated to attain Enlightenment. The Ten Fetters pollute the mind not allowing us to experience the brightness and radiance of the Enlightened mind.

These are “The Ten Fetters”. These are the chains that bind us into The Cycle of Rebirth and to multiple lifetimes of experiencing continuous discontentedness. You must eliminate these and practice The Seven Factors of Enlightenment to attain Enlightenment - along with many other Teachings as part of The Eight Fold Path.

## **The Ten Fetters**

### ***Lower Fetters***

- 1.) Personal existence view** (Eliminating the concept of a permanent self from the mind. Realization of The Universal Truth of Non-self.)
- 2.) Doubt** (Elimination of doubts about The Teachings and the ability of them to attain Enlightenment. Confidence in The Buddha, The Teachings, The Community, your Teacher, and your own ability to attain Enlightenment.)
- 3.) Wrong behavior and observances** (Elimination of the mind’s belief that rites, rituals, ceremonies, and worship will help a Practitioner to attain Enlightenment. Well developed practice of The Eight Fold Path.)
- 4.) Sensual desire** (Elimination of the desire for pleasures from The Six Sense Bases: eyes, ears, nose, tongue, body, and the mind.)
- 5.) Ill will** (Elimination of hostility, hatred, anger, aggression, resentment, frustration, irritation, annoyance, etc.)

### ***Higher Fetters***

- 6.) Desire for form** (Elimination of desire for existence in the form realms; Animal or Human. Elimination of the fear of death.)
- 7.) Desire for the formless** (Elimination of desire for existence in the formless realms; Hell, Afflicted Spirits, or Heaven.)
- 8.) Conceit** (Elimination of arrogance, pride, judging, measuring or comparing as superior or inferior to others. Ego is completely dissolved.)
- 9.) Restlessness** (Elimination of confused, distracted, worried, anxious, restless state of mind the opposite of “singleness of mind”.)
- 10.) Ignorance** (Elimination of delusion or unknowing of true reality through acquiring wisdom. Learn, reflect, and practice of The Teachings of The Buddha, such as, The Three Universal Truths, The Four Noble Truths, The Eight Fold Path, The Five Precepts, The Three Wholesome/Unwholesome Roots, The Natural Law of Kamma, The Cycle of Rebirth, etc.)

## Chapter 28

### Developing and Cultivating Five Things (Fourth Discourse)

Monks, these five things, when developed and cultivated, have liberation of mind as their fruit, liberation of mind as their fruit and benefit; they have liberation by wisdom as their fruit, liberation by wisdom as their fruit and benefit.

What five?

Here, a Monk resides reflecting on the unattractiveness of the body, perceiving the dissatisfaction of food, perceiving non-excitement in the entire world, reflecting on impermanence in all conditioned objects; and he has the perception of death well established internally.

These five things, when developed and cultivated, have liberation of mind as their fruit, liberation of mind as their fruit and benefit; they have liberation by wisdom as their fruit, liberation by wisdom as their fruit and benefit.

When a Monk is liberated in mind and liberated by wisdom, he is called a Monk who has removed the crossbar, filled in the moat, pulled out the pillar, a boltless one, a Noble One with banner lowered, with burden dropped, unaffected.

And how has a Monk removed the crossbar?

Here, a Monk has abandoned ignorance (unknowing of true reality), cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a Monk has removed the crossbar.

And how has a Monk filled in the moat?

Here, a Monk has abandoned the wandering on in birth that brings renewed existence; he has cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a Monk has filled in the moat.

And how has a Monk pulled out the pillar?

Here, a Monk has abandoned craving, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a Monk has pulled out the pillar.

And how is a Monk a boltless one?

Here, a Monk has abandoned the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them so that they are no more subject to future arising. It is in this way that a Monk is a boltless one.

And how is a Monk a Noble One with banner lowered, with burden dropped, unaffected?

Here, a Monk has abandoned the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a Monk is a Noble One with banner lowered, with burden dropped, unaffected.

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(Reference: AN 5.71)

In this Teaching from Gotama Buddha, he shares a similar but different Teaching as those shared in the previous Chapters. The Buddha often shared Teachings in various settings and adjusted the wording slightly based on those whom he was teaching or in some cases, adds a significant amount of detail beyond what he has shared in other Teachings. He customized The Teaching for the uniqueness of the audience who gathered.

Additionally, he also layered his Teachings exposing more and more of The Path to Enlightenment as Students requested deeper understanding. It is not possible to provide all The Teachings that lead to Enlightenment in just one discourse, one book, or one learning setting. So instead, The Buddha gradually exposed more and more of The Teachings that lead to Enlightenment as Students sought more guidance to deepen their understanding.

This Teaching, while similar to the previous Chapters, shares additional Teachings that add to what was shared in the previous Chapters.

The Buddha explains that as a Practitioner liberates the mind to attain Enlightenment through wisdom, he is called one who "has removed the crossbar, filled in the moat, pulled out the pillar, a boltless one, a Noble One with banner lowered, with burden dropped, unaffected". He then proceeds to provide details to describe each of these.

# Right Intention

## Chapter 29

### One Who Is Constantly Dedicated

But, Monks, if a sensual thought, a thought of ill will, or a thought of harming arises in a Monk while walking, and he does not tolerate it but abandons it, dispels it, terminates it, and obliterates it, then that Monk is said to be dedicated and to have moral concern of wrongdoing; he is constantly and continuously energetic and determined while walking.

If a sensual thought, a thought of ill will, or a thought of harming arises in a Monk while standing, and he does not tolerate it but abandons it, dispels it, terminates it, and obliterates it, then that Monk is said to be dedicated and to have moral concern of wrongdoing; he is constantly and continuously energetic and determined while standing.

If a sensual thought, a thought of ill will, or a thought of harming arises in a Monk while sitting, and he does not tolerate it but abandons it, dispels it, terminates it, and obliterates it, then that Monk is said to be dedicated and to have moral concern of wrongdoing; he is constantly and continuously energetic and determined while sitting.

If a sensual thought, a thought of ill will, or a thought of harming arises in a Monk while wakefully lying down, and he does not tolerate it but abandons it, dispels it, terminates it, and obliterates it, then that Monk is said to be dedicated and to have moral concern of wrongdoing; he is constantly and continuously energetic and determined while wakefully lying down.

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(Reference: AN 4.11)

In this Teaching from Gotama Buddha, he shares Teachings connecting multiple steps from The Eight Fold Path together, helping a Practitioner learn how to apply these Teachings in daily life.

**Right Intention** is to practice relinquishment (letting go), non-ill-will, and harmlessness.

**Right Effort** is to apply effort to eliminate unwholesome qualities of mind and arise wholesome qualities of mind.

**Right Mindfulness** is to have awareness of mind by practicing The Four Foundations of Mindfulness.

**Right Concentration** is to practice “singleness of mind” focusing on one task at a time.

Detailed explanation of The Eight Fold Path is available in this same book series found in Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

When The Buddha shares this Teaching, he is explaining how a Practitioner should apply all four (4) of these steps of The Eight Fold Path in daily life to eliminate discontentedness from the mind. A Practitioner will need to train in meditation on a daily basis but they will also need to apply The Eight Fold Path in daily life throughout the day to actively train the mind. This Teaching is explaining the work to be done outside of meditation in order to eliminate discontentedness.

“But, Monks, if a sensual thought, a thought of ill will, or a thought of harming arises in a Monk while walking, and he does not tolerate it but abandons it, dispels it, terminates it, and obliterates it, then that Monk is said to be dedicated and to have moral concern of wrongdoing; he is constantly and continuously energetic and determined while walking”.

Right Mindfulness or awareness of mind is to be “aware” of the arising “sensual thought, a thought of ill will, or a thought of harming” by observing The Four Foundations of Mindfulness (bodily sensations, feelings, condition of mind, or mental objects).

Right Effort is to apply the effort to eliminate the unwholesome qualities and arise the wholesome qualities of mind (i.e. “he does not tolerate it but abandons it, dispels it, terminates it, and obliterates it”) practicing Right Intention.

Right Concentration is to have focus and clarity of mind being “dedicated and to have moral concern of wrongdoing; he is constantly and continuously energetic and determined”.

Through learning and practicing all the steps of The Eight Fold Path, a Practitioner is able to train the mind to attain Enlightenment eliminating 100% of all discontent feelings from the mind.

Detailed explanation of moral wrongdoing and moral concern is available in this same book series found in Chapter 25 of the book “Generosity” (Volume 13).



## Chapter 30

### One Who Is Constantly Complacent

Monks, if a sensual thought, a thought of ill will, or a thought of harming arises in a Monk while walking, and he tolerates it, does not abandon it, dispel it, terminate it, and obliterate it, then that Monk is said to be lacking of effort and moral concern of wrongdoing; he is constantly and continuously complacent and lacking in energy while walking.

If a sensual thought, a thought of ill will, or a thought of harming arises in a Monk while standing, and he tolerates it, does not abandon it, dispel it, terminate it, and obliterate it, then that Monk is said to be lacking of effort and moral concern of wrongdoing; he is constantly and continuously complacent and lacking in energy while standing.

If a sensual thought, a thought of ill will, or a thought of harming arises in a Monk while sitting, and he tolerates it, does not abandon it, dispel it, terminate it, and obliterate it, then that Monk is said to be lacking of effort and moral concern of wrongdoing; he is constantly and continuously complacent and lacking in energy while sitting.

If a sensual thought, a thought of ill will, or a thought of harming arises in a Monk while wakefully lying down, and he tolerates it, does not abandon it, dispel it, terminate it, and obliterate it, then that Monk is said to be lacking of effort and moral concern of wrongdoing; he is constantly and continuously complacent and lacking in energy while wakefully lying down.

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(Reference: AN 4.11)

In this Teaching from Gotama Buddha, he shares the opposite of The Teaching in Chapter 59. Here, The Buddha is describing a Practitioner who is complacent lacking effort, moral concern, and energy.

A Practitioner who is complacent will not attain Enlightenment.

Complacency is one of The Five Hindrances and this needs to be eliminated from the mind through understanding and practicing The Seven Factors of Enlightenment.

Detailed explanation of The Seven Factors of Enlightenment is available in this same book series found in Chapter 3 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Detailed explanation of moral wrongdoing and moral concern is available in this same book series found in Chapter 25 of the book “Generosity” (Volume 13).

# **Four Modes of Practice for Destruction of Taints**

## Chapter 31

### Four Modes of Practice for Destruction of The Taints

Monks, there are these four modes of practice.

What four?

- (1) Practice that is painful with sluggish direct knowledge (experience);
- (2) practice that is painful with quick direct knowledge (experience);
- (3) practice that is pleasant with sluggish direct knowledge (experience); and
- (4) practice that is pleasant with quick direct knowledge (experience).

#### **Painful Mode with Sluggish Direct Knowledge (Experience)**

Here, a Monk resides reflecting on the unattractiveness of the body, perceiving the dissatisfaction of food, perceiving non-excitement in the entire world, reflecting on impermanence in all conditioned objects: and he has the perception of death well established internally.

He resides depending upon these five trainee powers: the power of confidence, the power of moral wrongdoing, the power of moral concern, the power of energy, and the power of wisdom.

These five faculties arise in him without strength: the faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom.

Because these five faculties are without strength, he sluggishly attains the immediate condition for the destruction of the taints.

This is called practice that is painful with sluggish direct knowledge (experience).

### **Painful Mode with Quick Direct Knowledge (Experience)**

Here, a Monk resides reflecting on the unattractiveness of the body, perceiving the dissatisfaction of food, perceiving non-excitement in the entire world, reflecting on impermanence in all conditioned objects; and he has the perception of death well established internally.

He resides depending upon these five trainee powers: the power of confidence, the power of moral wrongdoing, the power of moral concern, the power of energy, and the power of wisdom.

These five faculties arise in him with strength: the faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom.

Because these five faculties are strong, he quickly attains the immediate condition for the destruction of the taints.

This is called practice that is painful with quick direct knowledge (experience).

### **Pleasant Mode with Sluggish Direct Knowledge (Experience)**

Here, distant from sensual pleasures, distant from unwholesome states, a Monk enters and resides in the First Jhāna...the Second Jhāna...the Third Jhāna...the Fourth Jhāna...

He resides depending upon these five trainee powers: the power of confidence, the power of moral wrongdoing, the power of moral concern, the power of energy, and the power of wisdom.

These five faculties arise in him without strength: the faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom.

Because these five faculties are without strength, he sluggishly attains the immediate condition for the destruction of the taints.

This is called practice that is pleasant with sluggish direct knowledge (experience).

## **Pleasant Mode with Quick Direct Knowledge (Experience)**

Here, distant from sensual pleasures, distant from unwholesome states, a Monk enters and resides in the First Jhāna...the Second Jhāna...the Third Jhāna...the Fourth Jhāna...

He resides depending upon these five trainee powers: the power of confidence, the power of moral wrongdoing, the power of moral concern, the power of energy, and the power of wisdom.

These five faculties arise in him with strength: the faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom.

Because these five faculties are strong, he quickly attains the immediate condition for the destruction of the taints.

This is called practice that is pleasant with quick direct knowledge (experience).

These, Monks, are the four modes of practice.

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(Reference: AN 4.162)

In this Teaching from Gotama Buddha, he shares four (4) modes of practice for the attainment of Enlightenment.

With all four (4) modes, a Practitioner practices the “five trainee powers: the power of confidence, the power of moral wrongdoing, the power of moral concern, the power of energy, and the power of wisdom”.

But, what makes a mode sluggish or quick is based on whether they have developed “the faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom”.

What determines whether the mode is painful or pleasant is based on if a Practitioner is “reflecting on the unattractiveness of the body, perceiving the dissatisfaction of food, perceiving non-excitement in the entire world, reflecting on impermanence in all conditioned objects; and he has the perception of death well established internally” or whether they actively move through the Jhānas.

“distant from sensual pleasures, distant from unwholesome states, a Monk enters and resides in the First Jhāna...the Second Jhāna...the Third Jhāna...the Fourth Jhāna...”.

I do not suggest a Practitioner spend much time learning this Teaching but instead stays focused on developing the qualities of mind described in this Teaching and throughout all the other Teachings of The Buddha.

For example, develop confidence, a sense of moral wrongdoing and moral concern, practice the Enlightenment factor of energy, and always be applying effort to acquire wisdom in these Teachings.

Detailed explanation of moral wrongdoing and moral concern is available in this same book series found in Chapter 25 of the book “Generosity” (Volume 13).

Develop mindfulness and concentration along with all the other qualities of mind taught as part of the entire Path to Enlightenment as detailed throughout this book series.

In this Teaching, The Buddha is just describing “what is” rather than advising that one should pick a certain mode for the attainment of Enlightenment.

A wise Practitioner would learn, reflect, and practice the entire Path to Enlightenment as detailed throughout this book series.

## **Learning Resources for Further Exploration**

### ***Youtube Video(s)***

***(Pali Canon Study Group) - Exploring The Path to Enlightenment - Volume 4 - (Chapter 21-31)***

<https://youtu.be/KunXDAjahI0>

### ***Podcast(s)***

***Ep. 256 - (Pali Canon Study Group) - Exploring The Path to Enlightenment - Volume 4 - (Chapter 21-31)***

<https://anchor.fm/buddhadailywisdom/episodes/Ep--256---Pali-Canon-in-English-Study-Group---Exploring-The-Path-to-Enlightenment---Volume-4---Chapter-21-31-e1btsfr>

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Now that you have completed reading (Volume 4) of this book series and may decide to read this book multiple times, I would like to take a moment to personally “thank you” for your determination, dedication, and diligence to learn, reflect, and practice The Teachings of The Buddha on The Path to Enlightenment.

The time, effort, energy, and resources that you devote to this path are serving to help you and countless other beings. As you choose to learn and practice these Teachings, you will significantly reduce then eliminate any harm that you are putting into the world through your unknowing of true reality. The unEnlightened mind does not understand what it does not understand.

You are now applying time, effort, energy, and resources to improving the condition of the mind, the condition of your life, and, thus, the condition of the world through investigating The Teachings to acquire wisdom. The world becomes a better place when we each individually choose to improve our own life practice taking responsibility for our own intentions, speech, actions, and livelihood while improving our wisdom and mental discipline.

I admire individuals who choose to walk towards harmlessness. I admire individuals who choose to realize there is a better way of life and create that better way of life for themselves through seeking guidance. And, I admire individuals who do not shrink back from the struggle to move the mind towards Enlightenment when the natural tendency might be to remain complacent.

### **Why have I chosen to share these Teachings with you?**

“That it may be for the benefit and peacefulness of the multitude (many people), out of compassion for the world, for the benefit and peacefulness of heavenly beings and humans”. (Gotama Buddha)

“Because if they understand even a single sentence, that will lead to their welfare and peacefulness for a long time”. (Gotama Buddha)

**May you discover the freedom associated with a mind that is peaceful, calm, serene, and content with joy permanently - the Enlightened mind.**

**As you need help to learn, reflect, and practice these Teachings, you are welcome to seek guidance which is available openly and freely to “all beings”.**

# Author



David Roylance is a dedicated Practitioner and Teacher of Gotama Buddha's Teachings who has been part of the Thai community since 2001. He visited Thailand for the first time in 2002 and brought the Traditional Thai Healing Arts back to the United States of America to share with people in the Western World.

His Traditional Thai Healing Arts centers, located in the Washington DC area, provided traditional Thai healing arts to clients and educational opportunities to Students to explore the Thai healing arts, Thai culture, and The Teachings of Gotama Buddha. David is a published author with books on the topics of Traditional Thai Healing Arts and The Path That Leads to Enlightenment.

David has taught Gotama Buddha's Teachings since 2005 in the United States of America. In 2015, he closed his businesses and relocated to Chiang Mai, Thailand to be closer to the Thai culture and the Thai Community of Buddhist Practitioners.

David shares Gotama Buddha's Teachings with Household Practitioners and Ordained Practitioners in Chiang Mai, Thailand and around the world through courses, retreats, and special events providing guidance to help people attain Enlightenment - a peaceful, calm, serene, and content mind with joy.

For more information on participating in courses, retreats, special events or to invite these Teachings to your learning venue, use the contact information below:

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www.BuddhaDailyWisdom.com



# **Restoration of The Buddha's Teachings**

## **The Path to Enlightenment**

The Buddha taught over 2,500 years ago. He taught The Path to Enlightenment guiding countless beings to a mental state that is peaceful, calm, serene, and content with joy that is permanent, where the mind has eliminated 100% of all discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc.

Immediately following the death of The Buddha (i.e. Gotama Buddha), The Teachings were shining in the world continuing to guide countless people to Enlightenment. But, over the course of many generations, just as Gotama Buddha predicted, people's understanding of his Teachings gradually diminished due to modifications and adjustments made by people after him. The modifications made to his Teachings, handed down through oral transmission, have made it increasingly difficult for human beings to attain Enlightenment.

**The goal of David's Teachings is to root the learning and practice he shares in "The Words of The Buddha" based on The Teachings that existed during the lifetime of Gotama Buddha, so that countless beings can now attain Enlightenment based on the original Path to Enlightenment discovered and declared by Gotama Buddha.**

David does this through connecting what he teaches to the largest most complete source of Teachings from Gotama Buddha - The Pāli Canon. The Pāli Canon is the original source text of The Teachings from Gotama Buddha as spoken by him during his lifetime.

David has spent countless hours dedicated to restoring The Words of The Buddha by updating a significant portion of the translations of Gotama Buddha's Teachings from The Pāli Canon. He now offers several resources for Students to learn, reflect, and practice The Path to Enlightenment to experience the results of an Enlightened mind.

David offers books, audiobooks, videos, podcasts, online learning programs, personal guidance, and retreats without any requirement for financial support. All the work that is being done is offered openly and freely for all beings without any requirement to provide any financial support. David accepts donations but Students are not required to provide donations for any work that he does in supporting them on The Path to Enlightenment.

David does not request donations and instead, just accepts whatever is offered to him, if anything at all.

His dedication to sharing these Teachings is not motivated by finances. He shares openly and freely with everyone who has a sincere interest in learning and practicing The Path to Enlightenment.

Ultimately, David plans to preserve The Teachings of The Buddha in a format that is easily, readily, and openly accessible to anyone in the world while offering support to learn, reflect, and practice to experience the results of the Enlightened mind.

His plan is to guide countless people to Enlightenment during his lifetime and leave a Community of Enlightened beings who can continue to share The Teachings long after his death. Through developing a Community of Enlightened beings and preserving The Path to Enlightenment in resources that are easily, readily, and openly accessible to anyone in the world, David is revealing the hidden Teachings of Gotama Buddha and doing the best he can to remove any obstacles one might have to learn, reflect, and practice these Teachings, allowing countless people to experience the results of an Enlightened mind.

Upon his death, David predicts that his closest Student, his son and a continued lineage of Teachers, will share these same Teachings continuing to support and grow The Community of Enlightened beings long into the future - for the next 1,000 years.

These efforts will culminate into restoring The Path to Enlightenment back into the world so that all of humanity can experience Enlightenment evolving the human species to one where every being has the opportunity to attain Enlightenment creating “heaven on earth”.

# **The Goal**

## **An Entire Species of Enlightened Beings**

Having experienced Enlightenment and knowing the peace, calm, serenity, and contentedness with joy that comes with having attained Enlightenment, a Buddha's goal is to share his Teachings worldwide so that "all beings" can experience Enlightenment.

The Enlightened mind no longer experiences any discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, anxiety, stress, etc.

All discontent feelings have been eliminated 100% from the Enlightened mind (i.e. all suffering is eliminated).

An Enlightened mind will have loving-kindness, compassion, sympathetic joy, equanimity, and generosity among many other wholesome qualities.

**Can you imagine an entire world where all human beings have liberated their mind to no longer experience these discontent feelings and are practicing wholesome qualities of mind at all times?**

With "The Buddha" (Gotama Buddha) having attained this permanent mental state of Enlightenment on his own as The Perfectly Enlightened Buddha, he would have known that through his dedicated and persistent pursuit to Enlightenment, he had acquired the wisdom needed to guide "all beings" to this same mental state.

However, his teaching career of 45 years would not be enough time to share his Teachings worldwide. He knew, that it would require many centuries for his Teachings to reach all parts of the world. During his lifetime, travel of people and information was limited based on several constraints.

Today, we are in a unique time in history where these same constraints have been eliminated. A time when people and information are able to travel around the world in an instant.

Not only can information travel quickly but all of humanity is slowly coming to the point where there is a common language spoken around the world - the English language.

Criteria exist today that did not exist during Gotama Buddha's lifetime that make now the perfect time for all of humanity to gradually attain Enlightenment realizing a better existence.

- People can travel worldwide.
- Information can be shared worldwide in an instant.
- Commonly spoken language among a large percentage of the worldwide population and this is only growing.

These criteria did not exist during the lifetime of Gotama Buddha and it is only now that the world has come into an age where his original goal is realistically possible.

But, during Gotama Buddha's lifetime it seems they had something that we may not have....

The people during Gotama Buddha's lifetime had perseverance and dedication to learning, reflecting, and practicing The Teachings to realize the results of experiencing the Enlightened mind. They were not afraid of hard work.

With our modern day conveniences, I am unsure how many people are willing to apply their determination, dedication, and diligence with time, effort, energy, and resources towards The Path to Enlightenment with the goal to experience the Enlightened mind.

When a being decides they are finished with the sadness, anger, frustration, irritation, annoyance, guilt, shame, fear, boredom, loneliness, shyness, jealousy, resentment, etc., that is the time when one can turn towards The Teachings and goal of experiencing Enlightenment.

Through each individual deciding to learn and practice The Teachings of Gotama Buddha, as a collective world, our species will gradually evolve. We evolve to a higher consciousness where we train the mind to not harm others through our intentions, speech, nor actions.

Through each individual deciding to learn, reflect, and practice The Teachings of Gotama Buddha, each person benefits and we all benefit as there will be less and less harm in the world.

Through individuals deciding to focus on developing a comprehensive approach to learning and practicing The Teachings of Gotama Buddha with guidance from a Teacher, your life drastically improves and the entire world improves essentially creating "heaven on earth".

We do not need to "fix" the world. That is not the problem. The problem is the unEnlightened mind does not understand The Natural Laws of Existence and it is quite a struggle to live in a world that one does not understand.

Through learning and practicing The Teachings of Gotama Buddha, a Practitioner comes to deeply understand The Natural Laws of Existence to acquire wisdom that will end the struggles and misery one may face on a regular basis.

Are you ready to apply determination, dedication, and diligence with time, effort, energy, and resources towards The Path to Enlightenment with the goal to experience Enlightenment?

If one enjoys anger, sadness, boredom, loneliness, resentment, etc., there is nothing to do.

But, if you are interested to eliminate these unwelcomed feelings from the mind, then I suggest you turn towards The Path to Enlightenment and apply your dedication and diligence to learning, reflecting, and practicing The Teachings of Gotama Buddha.

And then, as all of humanity gradually experiences Enlightenment we will have accomplished “the goal”.

**“An entire species of Enlightened beings”.**

# Why Have I Decided to Teach The Path to Enlightenment as Taught by Gotama Buddha?

I have chosen to share these Teachings out of compassion for the world.

**Compassion** (Pāli: karuṇā) is concern for the misfortunes of others.

And due to this compassion, it is important to share Teachings that are based in wisdom, not belief.

There are countless traditions and ways of sharing those traditions throughout the world. All of these, in one form or another, are essentially sharing to cultivate and practice 1.) Universal Love for All Beings 2.) Do No Harm and 3.) Be a Good Moral Person.

However, the way each tradition is shared and the clarity of those teachings is unique to each tradition.

The Path to Enlightenment as taught by Gotama Buddha (“The Buddha”) over 2,500 years ago as documented in The Pāli Canon, is the most clear, concise, and precise Teachings I have ever encountered that leads exactly where he said they do, to Enlightenment.

The Enlightened mind is peaceful, calm, serene, and content with joy - permanently. The Enlightened mind will no longer experience any discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc.

This is accomplished through not believing The Teachings of The Buddha but instead, through learning, reflecting, and practicing to discover the truth. The mind can be trained to eliminate all the conditions that are causing it to be stuck in the unEnlightened state. Through eliminating the pollution of mind by training the mind, one can experience liberation of mind, freedom from strong feelings, peace, Enlightenment.

The Buddha’s Teachings are the only Teachings that I have encountered that do not rely on belief. With belief, one does not know what is true or false because they are just believing. Instead, Gotama Buddha’s Teachings are shared in such a way that, a Practitioner can investigate and examine them to determine the truth which leads to wisdom and thus, Enlightenment. If one was to only believe The Teachings of The Buddha, they could not acquire wisdom nor attain Enlightenment.

These Teachings are perfectly suited for today's society where there is a proliferation of misinformation and untruths. These Teachings, with guidance from a Teacher, guide a Practitioner to independently discover the truth through deeply investigating The Natural Laws of Existence (i.e. The Teachings of The Buddha). Through doing this inner work on The Path to Enlightenment, one can discover that these Teachings are the solution to the challenges we experience in the world and the solutions of how to heal from what hurt us so that we never need to hurt again. The mind can completely and entirely eliminate 100% of all discontent feelings once it is Enlightened.

This cannot be accomplished through belief.

Instead, a Practitioner needs to be determined, dedicated, and diligent to doing the inner work to develop the mind and progress towards the Enlightened mental state by acquiring wisdom.

As far as I have discovered, there are no other teachings on the planet that can guide an individual to the complete elimination of discontent feelings through independently verifying the teachings to acquire wisdom. The Buddha did something very unique during his lifetime that no other person or Teacher has accomplished.

He independently attained Enlightenment, dedicated the rest of his life to sharing his independently discovered Teachings guiding countless people to Enlightenment, and he left his Teachings in such a condition that countless more people have attained Enlightenment after his death. He meets all the criteria of a true Buddha. Gotama Buddha was a true Buddha.

My work during this life has been to rediscover these Teachings, in such a way, that they can now be shared worldwide in the international language of English so that countless people all throughout the world can attain Enlightenment during this lifetime and after my death.

The only way to accomplish this goal is to share Teachings that are not based in belief but instead, are based in independently verifiable truth so that a Practitioner can acquire wisdom.

These Teachings are clear, concise, and precise. They invite investigation and examination. Through doing this work, one can gradually train the mind to gradually practice these Teachings and gradually progress to Enlightenment. As discontentedness is gradually diminished and then eliminated from the mind, one can see the truth for themselves that these Teachings work to guide one to Enlightenment.

These Teachings lead exactly where Gotama Buddha said they do, to Enlightenment, and through each individual choosing to attain Enlightenment, humanity will evolve the human species and at the same time create “heaven on earth”.



# **Why Have I Decided to Reside and Teach in Thailand in Order to Restore The Teachings of The Buddha Back into Humanity and Create “Heaven on Earth”?**

**1.) Largest Population of Theravada Buddhist Practitioners Anywhere in the World:** Thailand is the largest population of Theravada Buddhist Practitioners and Teachers anywhere in the world. Theravada Buddhism considers The Pāli Canon to be the original source Teachings of The Buddha in The Words of The Buddha. Theravada Buddhism teaches the importance of not changing The Teachings of The Buddha and practicing The Path to Enlightenment as a Buddha has taught, without any modifications.

The Pāli Canon is an important text that should not be believed to be the true Teachings of The Buddha but instead, one can learn, reflect, and practice to independently verify The Teachings to acquire wisdom observing the truth in The Teachings as the mind awakens and discontent feelings are gradually diminished and ultimately eliminated.

Once I dedicate the remaining time of this life sharing these Teachings to restore them back into the world, the Thai people and all other diligent Students who choose to learn with me will not ever allow these Teachings to be changed, modified, degraded, or lost over time. The Thai people and diligent Students are well aware that since the lifetime of Gotama Buddha, that is what has occurred and, through having these Teachings restored during the remaining time of this life, the Thai people and diligent Students will not allow this to occur again.

The Thai people will support these Teachings and ensure they continue to be offered in the world for the benefit of “all beings” while being hosted in Thailand and supported by dedicated Students from many international locations.

These Teachings have existed in Thailand for 800-1200 years and they have received significant support from countless people over many generations. The Thai people understand just how impactful The Teachings of The Buddha are to their society and for all of humanity. The Thai people can observe my dedication and commitment to sharing these Teachings, and where possible, they will support me in sharing these Teachings throughout Thailand and throughout the world.

Due to these Teachings existing in Thailand for approximately 800-1200 years, there is a significant amount of infrastructure already created through over 30,000-40,000 Temples where local Thai people and visitors to Thailand can actively learn, reflect, and practice these Teachings to acquire wisdom and then integrate them into their lives. The Temple and Ordained Practitioner infrastructure is not isolated to only Thailand but extends throughout the world and is readily accessible to the benefit of “all beings”. The Thai people have laid the groundwork for these Teachings to now be shared worldwide through the Temple and Ordained Practitioner foundation and infrastructure that has been created over multiple generations.

Thailand is a favorite destination for international travelers with many people visiting Thailand to gain exposure and understanding of these Teachings allowing them to be learned and then practiced “worldwide”. There is an international audience that regularly visits Thailand who can learn these Teachings to then return back to their home country where these Teachings will be able to take root within all international societies. As these Teachings flourish around the world, Thailand has the knowledge and resources to support all of humanity to develop a Temple and Ordained Practitioner infrastructure that can be created within each individual country based on the interest of each country to more deeply integrate these Teachings into their local communities.

**2.) Students Have the Ability to Learn and Practice Among Millions of Practitioners:** One aspect of learning and practicing The Teachings of The Buddha that will aid one’s development and progress towards the attainment of Enlightenment is, to be part of a Community of Practitioners and Teachers that can provide guidance for gradual training and gradual practice to experience gradual progress on The Path to Enlightenment.

Through me residing and teaching in Thailand, Students have the opportunity to live in a Community of Practitioners and Teachers who are deeply committed to these Teachings and can serve as a role model for Students to gain deeper understanding of how to practice these Teachings in everyday life - even if on a semi-temporary basis during short visits to learn.

Through Students traveling to Thailand to learn while being surrounded by millions of Practitioners, they can more readily absorb how one might choose to integrate these Teachings into their daily life through observing how the people of Thailand live with countless nationalities residing peacefully and harmoniously with each other throughout the Kingdom of Thailand. Students will not only be able to learn these Teachings in a classroom setting at a Temple but, they will also experience day-to-day interactions with people who are choosing to deeply practice these Teachings creating “real life lessons” in a “classroom without walls”.

The entire Kingdom of Thailand can serve as a real life classroom environment where these Teachings are readily practiced and observable by those who choose to visit this Kingdom. I often refer to Thailand as “heaven on earth”.

**3.) Can Live With Minimal Expenses:** To be able to offer these Teachings at “no cost” I needed to find a location where I could reside with minimal expenses. This allows me to live based on donations rather than charging Students a price for the time, effort, energy, and resources that I expend to share these Teachings worldwide. This allows me to serve the widest audience possible without a need to require payment for my services and The Teachings that are shared.

The basic necessities to live life are readily available and are offered at a minimal cost in Thailand. This provides me the ability to live a basic lifestyle from donations shared by Students. I am able to purchase food, water, clothing, shelter, and medical care at a relatively nominal cost. And, services that I might need to support the development of learning resources are also readily available at a nominal cost.

Whether it be an audio studio to record an audiobook, printing services, technology, classroom supplies, or a full range of other needs to support the continued sharing of these Teachings, Thailand offers these at a nominal price so that there is the best utilization of any and all donations received.

As a result, I am able to help any and all beings regardless of their financial situation through creating a lifestyle where I only need basic necessities to survive and those are provided at a nominal cost while being supported by donations that are fully utilized by purchasing goods and services that are made available at a reasonable price.

**4.) Healthy Environment to Live Life and Work:** A wise choice for a place to live and teach would need to include a healthy food supply, weather, environment, and lifestyle. All of these are readily available in Thailand which is able to support me in leading as healthy of a lifestyle as possible.

The food in Thailand is healthy and readily available. There are many fresh fruits, vegetables, herbs, nuts, seeds, and other foods that are a regular part of the Thai food offerings and readily accessible among countless fresh food markets. This allows me to ingest quality food that is supportive to a long and healthy life, thus, being able to support the learning of many Students for as long as possible due to an elongated duration of life.

Thailand's weather and environment provides the least impact to the physical body without significant weather changes or weather events that can be taxing to one's physical health.

The Thai economy is conducive to living a balanced lifestyle that supports a significant amount of time with family and friends. A work-life balance is highly understood, appreciated, supported, and straight forward to create while living in Thailand. I am able to remain dedicated and determined in my work life while also being dedicated to quality time within our immediate family. This creates the very best environment to ensure consistent health and longevity of life while enjoying a fulfilling life.

**5.) Can Share Teachings Within Thailand Throughout the Day and Can Share Teachings with the Rest of The World in the Mornings and Evenings:**

Through living and sharing these Teachings from Thailand and needing minimal sleep, I am able to help countless people throughout the day based on the Thai timezone, while helping countless people in other timezones during the early morning hours and evenings. This allows me to be effective at sharing these Teachings around the clock and throughout the world without any limitations based on restrictive timezones.

The timezone in Thailand is favorable to allowing me to share these Teachings worldwide without limitations based on the time of day. I can be helpful from morning, afternoon, and evening where there are Students who are readily interested to learn - whether in-person or online.

**6.) Students Have Easy Access to Visas to Gain Access to Classes, Courses, and Retreats:** To be successful at sharing these Teachings worldwide, in-person learning is ideal. While there is much that can be learned online and that is one way to be able to share these Teachings, there is no better way to develop your life practice than to learn through in-person access to a Teacher.

Through residing and teaching in Thailand, Students from all over the world have easy access to classes, courses, and retreats from within Thailand due to easy access to visas and as a result, me as their Teacher. Thailand does not have restrictive visa requirements that would bar people from certain countries which would inhibit "all beings" from gaining access to these Teachings.

Instead, Thailand is open and accessible to a wide majority of the world and where needed, I am able to travel.

I live in Chiang Mai, Thailand which is an international destination for countless people around the world. I live within a 4000 km distance to fifty percent (50%) of the world's population. This means that half of the world's population is a short drive or plane ride away. This creates the ability for a large majority of humanity to more easily gain access to these Teachings. And, where needed, I am able to easily travel to all other parts of the world and teach online.

People often travel to Thailand for the sole purpose of learning The Teachings of The Buddha on The Path to Enlightenment. So, by sharing these Teachings from within Thailand, there are countless people who are coming here specifically to learn and practice in the exact location where I reside and teach.

In conclusion, through residing and teaching in Thailand as a “home-base”, I am able to readily share these Teachings worldwide and work towards the restoration of The Teachings of The Buddha back into humanity so that countless people can attain Enlightenment during this lifetime and after my death.

Thailand is the perfect location for these Teachings to be shared and to serve as a “home-base” or “headquarters” for the international community to be invited and welcomed with “open arms”. There is no other location on earth that could provide for a better location to share these important Teachings and to then be preserved for future generations.

The Kingdom is here in Thailand and ready to support you in the development of your life practice towards the attainment of Enlightenment so that we can all create “heaven on earth”.

The Teachings are hosted in the east and visible in the west.

They are readily available to you and there will be a period of 1,000 years that they will “shine in the world” for all those who choose to learn, reflect, and practice to experience the peace and joy of the Enlightened mind. Then, with all of us doing the work towards developing our own individual practice of these Teachings, they will never again diminish, be degraded, or lost. Once restored, these Teachings can continue to support humanity for the rest of time.

May you discover the peace and joy of the Enlightened mind in this lifetime.

May you be peaceful, may you be safe, may you be well, and may you be free of all discontentedness and the suffering it causes.

## **Invitation to Learn**

I would like to invite you to a kind, compassionate and loving community of Practitioners to learn and grow with these Teachings.

I would like to invite you to join this online group.

You will find it to be an online learning center for these Teachings and there is a Teacher there to help provide guidance as you have questions.

### **Daily Wisdom - Walking The Path with The Buddha**

<https://www.facebook.com/groups/DailyWisdom999/>

## **Additional Learning**

Visit [BuddhaDailyWisdom.com](http://BuddhaDailyWisdom.com) where you will discover a full range of courses, retreats, and online learning resources to assist you on The Path to Enlightenment.

## **Donations for Learning**

Learn The Teachings of Gotama Buddha that lead to a stable, calm, and peaceful mind. A more peaceful and loving world where all beings have care and compassion for each other.

By supporting this learning opportunity, you will learn how to progress along The Path to Enlightenment and help offer these Teachings to others through online and in-person learning. Through these Teachings, the world will become a kinder, more peaceful, and loving society.

Consider contributing \$5, \$10, \$15 or any amount you wish to help us continue to offer these Teachings to you and others around the world.

You can make a donation for the development and creation of these Teachings to help you and others using this link.

<https://www.buddhadailywisdom.com/supportbuddha>

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I would like to express my appreciation and gratitude for the community of Ordained and Household Practitioners benefiting from the leadership of Venerable Bhikkhu Kukrit Sotthibalo at Wat Na Pah Pong in Krung Thep, Thailand for their dedication and diligence in sharing The Teachings of Gotama Buddha. Their work was the inspiration for “The Words of The Buddha” book series.

**Wat Na Pah Pong**

<http://watnapp.com>

# THE WORDS OF THE BUDDHA

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## The Path to Enlightenment Revealing The Hidden

### **Volume 1**

Developing a Life Practice: The Path That Leads to Enlightenment

### **Volume 2**

Walking The Path with The Buddha

### **Volume 3**

Foundation in The Teachings

### **Volume 4**

Exploring The Path to Enlightenment

### **Volume 5**

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(Stream-Enterer)

### **Volume 6**

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### **Volume 7**

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