

THE WORDS OF THE BUDDHA

The Path to Enlightenment

Revealing The Hidden



The First Stage of Enlightenment (Stream-Enterer)

Volume 5

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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.

You are welcome to freely distribute this book.

Please consider providing a donation to support the continued sharing of these Teachings.

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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 WORDS OF THE BUDDHA

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

Volume 10

The Buddha's Way

Volume 11

The Realms of Existence

Volume 12

Lowly Arts

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The First Stage of Enlightenment (Stream-Enterer) (Volume 5)

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

The book, “The First Stage of Enlightenment (Stream-Enterer)” 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

The First Stage of Enlightenment (Stream-Enterer)

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)**

Chapter 1

The Mirror of the Stream-Enterer

Ānanda, I will teach you a Teachings exposition called the mirror of The Teachings, equipped with which a Noble Disciple, if he aspires, could by himself declare of himself:

I am one finished with hell, finished with the animal realm, finished with the realm of afflicted spirits, finished with the plane of misery, the bad destinations, the nether world. I am a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Enlightenment as my destination.

And what, Ānanda, is that Teachings exposition, the mirror of The Teachings, equipped with which a Noble Disciple, if he aspires, could by himself declare thus of himself?

Here, Ānanda, a Noble Disciple possesses confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.

He possesses confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

He possesses confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way, that is, the four pairs of persons, the eight types of individuals — this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.

He possesses the virtues dear to the Noble Ones — unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration.

This, Ānanda, is those Teachings exposition, the mirror of The Teachings, equipped with which a Noble Disciple, if he aspires, could by himself declare of himself.

(Reference: SN 55.8)

In this Teaching from Gotama Buddha, he shares a few criteria of attaining the first Stage of Enlightenment.

There are multiple aspects of one's life practice that need to be developed to attain Enlightenment. In this Teaching, The Buddha shares that one would need to have confidence in The Buddha, The Teachings, and The Community. These are needed in order to attain the first Stage of Enlightenment but there are also other aspects of training one would need to develop. This book is dedicated to helping Practitioners understand the first Stage of Enlightenment in its entirety and additional Teachings will be shared to help you more deeply understand attaining this Stage of Enlightenment throughout this book.

For a Practitioner to attain the first Stage of Enlightenment as a Stream-Enterer, they would need to learn and practice the core and central Teachings of The Three Universal Truths, The Four Noble Truths, The Eight Fold Path, The Five Precepts, The Brahma-viharas, The Ten Fetters, The Seven Factors of Enlightenment and extensive meditation training along with eliminating the first three (3) fetters described as part of The Ten Fetters.

A Practitioner who attains the first Stage of Enlightenment would have already experienced all four (4) Jhānas as preliminary phases the mind moves through prior to the attainment of the first Stage of Enlightenment.

Once a Practitioner has learned and is practicing the above mentioned core and central Teachings, they would then need to focus on the elimination of the first three (3) fetters.

The first three (3) fetters are the main criteria that a Practitioner can use to guide them in development and attainment of the first Stage of Enlightenment. The elimination of the first three (3) fetters is typically focused on once a Practitioner has learned and is practicing the core and central Teachings for an extended period of time and is starting to experience the Jhānas.

A Practitioner would be unable to just jump into the first Stage of Enlightenment but instead, would need to focus on the preliminary learning and practice of these core and central Teachings to prepare the mind to eliminate the first three (3) fetters.

What are The Four Stages of Enlightenment?

There are four (4) stages in the attainment of Enlightenment, however, these are for personal development purposes only. You should not compare or profess to another person which Stage of Enlightenment you feel you have attained. Self declared attainment has no beneficial purpose and oftentimes comes from arrogance and pride, the ego, while being fraught and filled with errors.

One goal of these Teachings is to eliminate arrogance and pride, the ego, therefore, if a Practitioner is declaring their self determined Stage of Enlightenment, there is still arrogance and pride. A Practitioner sharing with others what they feel they have attained is an indication that, the mind is not yet Enlightened.

An Enlightened being would have no need or desire to profess what they feel the mind has attained. An Enlightened mind is so peaceful, calm, serene, and content with joy that an Enlightened being will just be enjoying life rather than attempting to convince others or boasting about what they feel they have attained.

Self determination of attainment of any Stage of Enlightenment is fraught and filled with errors.

While one should consistently apply effort towards learning, reflecting, and practicing The Teachings to include understanding The Four Stages of Enlightenment, these are used for personal development to guide a Practitioner's journey assisting you on the path to higher and higher degrees of attainment not as a way to brag, show off or profess to others what you feel you have attained. Convincing the mind that it has attained any of these Stages of Enlightenment or that the mind is actually Enlightened is dangerous for the mind.

The ego is constantly going to be interested to convince the mind it is more Enlightened than it really is. The ego is equivalent to a "bad tenant" who never pays rent and doesn't want to leave the residence. The bad tenant, the ego, needs to be evicted but every time things move in that direction it tries to convince the mind it is more Enlightened than it really is because the ego does not want to leave. The bad tenant keeps wanting to stay but yet provides no benefit whatsoever and continually attempts to convince the mind it is Enlightened so that the bad tenant, the ego, can stick around.

You need to evict the ego and as long as the mind is convinced that it is experiencing higher and higher degrees of attainment, then there is the risk or danger that arrogance and pride will arise, thus, halting any forward progress. With arrogance and pride (i.e. the ego), the mind will want to measure and compare what it feels it has attained to others creating unwholesome decisions that produce separation rather than harmony amongst friendly Practitioners and "all beings". The mind could become judgmental looking down on others rather than practicing loving-kindness and compassion with an interest in seeing all beings attain Enlightenment.

You should never believe you have attained Enlightenment and continuously pursue this path your entire life. Should you ever feel you have attained Enlightenment and are "done", the mind can become "sluggish or complacent" and halt your progress on this path.

Arrogance and pride can arise in the mind if one becomes absorbed, engrossed or fascinated with progressing through The Four Stages of Enlightenment. As soon as any arrogance, pride, or ego arises, the mind is not experiencing Enlightenment.

If any of this is occurring in the mind, the mind is not Enlightened and is essentially sabotaging a Practitioner's ability to experience more progress. Through never convincing the mind that it is truly Enlightened, even when all discontentedness has been eliminated, then, the mind can continue to reside protected from any potential arising of arrogance and pride (i.e. the ego), and continue to experience increased benefits as the mind becomes more and more Enlightened.

While we use the term Enlightenment, this mental state is not a destination that once one arrives, everything is complete. Instead, as the mind arrives to Enlightenment having

eliminated all discontentedness, a Practitioner can experience increased benefits of the Enlightened mind as the brilliance and brightness of the Enlightened mind shine through more and more. If one convinces themselves they are Enlightened and are actually “done”, then they would not experience the continued and increasing benefits of the mind entering into an even higher degree of Enlightenment.

There will be glimpses of Enlightenment as you develop your practice. Whether it be in meditation, during the daily activities, or for multiple minutes, hours, weeks, months, etc. as one progresses. These glimpses are similar to a flickering lightbulb that is struggling to shine bright on a consistent and ongoing basis. These glimpses of Enlightenment help a Practitioner to observe the possibilities of what one is headed towards and that they are headed in the right direction. But the mind needs to remain unaffected by these momentary or elongated and impermanent experiences. The mind needs to remain unaffected by the improved condition of the mind to be able to experience more and more awakening of the mind.

The mind could experience multiple minutes, hours, weeks, months, etc. with the returning of discontentedness at any moment. A wise Practitioner needs to remain determined, dedicated, and diligent to apply effort watching over the mind with mindfulness or awareness of mind. If one proceeds without guarding the mind with mindfulness, then cravings/desires/attachments can emerge from the corners of the mind producing discontentedness.

Just like the mind will experience flickering and glimpses of Enlightenment as the mind is developed, the mind will also experience a flickering diminishing of cravings/desires/attachments and discontentedness.

As discontentedness is *gradually* being extinguished, the qualities of the Enlightened mind are continuing to increase. All the while, the Practitioner is having experiences in the mind they never knew existed and the mind can become quite blissful and elated. It is important to reside unaffected by these experiences continuing to bring the mind back to the middle. If the mind takes great pleasure in what it is experiencing, this is dangerous and risky as the mind then continues to crave these pleasant feelings stalling progress.

This is yet another reason guidance with a Teacher is so important. As the mind moves and shifts through the preliminary phases of the Jhānas and into The Four Stages of Enlightenment, a Practitioner is going to need support from someone who has experienced what they are experiencing. This will allow a Practitioner to gain the insight and Teachings needed to continue forward development through seeking guidance of how to continue the mind’s cultivation.

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. all detailed later in this book and book series.)

The Four Stages of Enlightenment

A Stream-Enterer (returning to human realm no more than 7 times) is:

Free From:

1. Personal existence view
2. Doubt
3. Wrong behavior and observances

A Once-Returner (returns to human realm only one time) is:

Free From:

1. Personal existence view
2. Doubt
3. Wrong behavior and observances

Greatly Thinned:

4. Sensual desire
5. Ill will

A Non-Returner (does not return to human realm) is:

Free From:

1. Personal existence view
2. Doubt
3. Wrong behavior and observances
4. Sensual desire
5. Ill will

An Arahant is free from all of the five lower fetters and the five higher fetters, which are:

1. Personal existence view
2. Doubt
3. Wrong behavior and observances
4. Sensual desire
5. Ill will
6. Desire for form
7. Desire for the formless
8. Conceit
9. Restlessness
10. Ignorance

A Practitioner attaining the results and Stage of Enlightenment as an Arahant is Enlightened. In the first three (3) Stages of Enlightenment, the mind is not yet Enlightened and is still experiencing discontentedness. There will be a *gradual* diminishing of discontentedness as the mind ascends through each Stage of Enlightenment but it is not until the mind reaches the Stage of Enlightenment as an Arahant, where the mind is actually Enlightened, that all discontentedness is eliminated and there is no more rebirth in The Cycle of Rebirth..

In order to progress to the first Stage of Enlightenment, a Practitioner will have needed to develop confidence in The Buddha, The Teachings, and The Community as part of their progression. Having progressed to the point of experiencing the Jhānas, a Practitioner would have developed this “confirmed confidence”.

An unEnlightened mind that is off The Path to Enlightenment and an unEnlightened mind that is experiencing the Jhānas, is like night and day. It is very noticeable and apparent that the mind is experiencing the Jhānas. This experience will help to further develop “confirmed confidence” in The Buddha, The Teachings, and The Community as the Practitioner observes the improved qualities of mind associated with attainment of the Jhānas.

The Buddha explains in this Teaching that “confirmed confidence” in The Buddha, The Teachings, and The Community is an aspect of attainment of the first Stage of Enlightenment but these are not the only criteria.

Additionally, notice The Buddha explains that “if he aspires, could by himself declare of himself” “I am a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Enlightenment as my destination”.

A Practitioner who attains the first Stage of Enlightenment will no longer ever be reborn into the lower realms of existence of hell, animal, or afflicted spirits realms. The mind will not backslide away from the first Stage of Enlightenment. If there is death for one who attains the first Stage of Enlightenment, there will be rebirth back into the human realm no more than seven (7) times which will result in the attainment of Enlightenment. This is why The Buddha shares “no longer bound to the nether world, fixed in destination, with Enlightenment as my destination”.

Also, a wise Practitioner would not attempt to declare or profess to others that they have attained the first Stage of Enlightenment but instead, use The Teachings of what is needed to attain the first Stage of Enlightenment as a personal guide in consultation with a Teacher. There is no desire or need for a Practitioner to declare or profess their attainments to others. This would only be due to craving/desire/attachment and the ego.

It is important to pursue Enlightenment without craving or desire to attain it but use it as a goal, an interest, or an objective.

If there is craving, even craving for Enlightenment, you will not be able to attain full Enlightenment as an Arahant. And if there is craving at the time of death, there will be rebirth.

There is no finish line to the attainment of Enlightenment. Once a mind reaches the fourth Stage of Enlightenment, the mind can continue to ascend to higher degrees of the Enlightened mind. A Practitioner needs to focus on the one (1) step in front of them that leads to further progress on The Path to Enlightenment. If the mind is focusing on the imaginary non-existent finish line, the craving/desire/attachment for Enlightenment will inhibit and hinder the mind from experiencing Enlightenment.

Instead, a Practitioner may be interested to understand that Enlightenment is the true nature of the human mind, and they are just working to remove all the pollution of the mind that is inhibiting them from experiencing the true nature of Enlightenment. In this way, the mind is not attempting to attain anything at all but instead, the mind is already Enlightened and a Practitioner's life practice is to purify the mind removing the pollution that is hindering one from experiencing the radiance and brightness of Enlightenment.

You should not compare or profess to another person which Stage of Enlightenment you feel you have attained. Self declared attainment has no beneficial purpose and oftentimes comes from arrogance and pride, the ego, while being fraught and filled with errors. You should never believe you have attained Enlightenment, and constantly pursue this path your entire life.

Should you ever feel you have attained Enlightenment and are “done”, the mind will become “sluggish” and halt your progress on this path. If the mind is sluggish, you are not practicing The Seven (7) Factors of Enlightenment and thus have not attained Enlightenment.

If you profess your Stage of Enlightenment to others, then you do so with ego and therefore it is well known that you have not attained Enlightenment.

The Four (4) Stages of Enlightenment are provided as a personal guide to assist you on the path to higher and higher degrees of attainment but never to be compared to others or feel that you are more important than another person.

If you feel this way, you have not attained Enlightenment.

Detailed explanation of What is 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).

Chapter 2

Who is a Stream-Enterer? (First Discourse)

Monks, a Noble Disciple who possesses four things is a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

What four?

- (1) Here, Monks, a Noble Disciple possesses confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.
- (2) He possesses confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.
- (3) He possesses confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.
- (4) He possesses the virtues dear to the Noble Ones — unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration.

A Noble Disciple, Monks, who possesses these four things is a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

(Reference: SN 55.2)

In this Teaching from Gotama Buddha, he shares expanded Teachings to explain that a Practitioner who has attained the first Stage of Enlightenment will have confidence in The Buddha, The Teachings, and The Community while also practicing “the virtues dear to the Noble Ones”.

(1) Here, Monks, a Noble Disciple possesses confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.

The Buddha is explaining that his mind is “perfectly Enlightened” which is how we refer to a Buddha. Because a Buddha attains Enlightenment through their own independent journey, their mind is described as “perfectly Enlightened”. Their mind is uninfluenced by any outside source and is a main reason why they have deep “true wisdom” to guide countless beings to Enlightenment. Their moral conduct is exceptional in that they are deeply practicing The Teachings they share making them an “unsurpassed leader of persons to be tamed” or in other words, trained.

A Buddha would be a “knower of the worlds” which is referring to The Five Realms of Existence. A Buddha would know these realms in detail through observation of their past lives and existence in those realms in prior lives.

A Buddha is a “Teacher of heavenly beings and humans” as these are the beings who can attain Enlightenment. Beings in the lower realms of hell, animal, and afflicted spirits are unable to attain Enlightenment and will need to experience an improved rebirth into the human or heavenly realms to attain Enlightenment.

A Buddha is “fortunate” in that they are “auspicious and favorable”. A Buddha is fortunate to have been born with a mind capable of attaining Enlightenment through their own independent journey.

Auspicious: conducive to success; characterized by success.

Favorable: to the advantage of someone or something.

A Buddha is very rare in the world as the last Buddha currently known to the world existed over 2,500 years ago.

(2) He possesses confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

The Teachings of a Buddha are “directly visible” able to be seen “immediately” by a Practitioner who chooses to investigate his Teachings.

The Teachings are “inviting one to come and see” meaning that they are meant to be investigated and practiced to be able to see the truth for yourself without belief. There is no belief in these Teachings and it is only through determined, dedicated, and diligent learning, reflection, and practicing of these Teachings that a Practitioner will come to understand the truth to acquire wisdom liberating the mind from discontentedness.

A Buddha's Teachings are "applicable" being able to be applied to daily life to improve the condition of one's mind and life. His Teachings need "to be personally experienced by the wise" as one can observe for themselves that through personal experience these Teachings lead to liberation of the mind through a gradual diminishing and eventual elimination of 100% of all discontentedness from the mind.

(3) He possesses confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.

During the lifetime of The Buddha, there were many different Teachers who claimed it was their teachings that lead to Enlightenment. There were multiple communities of Students all being led by a different Teacher and progressing towards what they thought was Enlightenment. We know now that it was The Buddha's Teachings that are The Path to Enlightenment but during his lifetime, this was not so obvious to the average individual who were not learning and practicing his Teachings.

The Buddha knew it was his Teachings that were the truth and those that lead to Enlightenment because he was experiencing the complete elimination of all discontentedness. But, this mental state cannot be easily understood or observed by an unEnlightened being. There are no outward characteristics that identifies one who has attained Enlightenment or identifies a Buddha. A Buddha does not perform countless miracles to convince people he is a Buddha but instead, guides people in learning, reflecting, and practicing these Teachings so that the Practitioner can experience the mind awakening to Enlightenment. In this way, Students understand what they are learning and practicing is the truth as the mind gradually eliminates 100% of all discontentedness through their progression towards Enlightenment. The Student can see the truth for themselves that the condition of their mind and their life is improving.

A Buddha is not concerned with convincing people that he is a Buddha but instead, applies energy, effort, and dedication towards sharing The Teachings that lead to Enlightenment making himself available to all those who choose to learn, reflect, and practice The Teachings to experience the results. The way Students would know he is a Buddha is that he attained Enlightenment on his own and The Teachings he shares led them towards Enlightenment. A Buddha is not interested in fame or fortune but instead, is willing to help others attain Enlightenment through their independently discovered Teachings. A Buddha's ability to help others is not contingent upon everyone knowing he is a Buddha. A Buddha can function much better by others not knowing he is a Buddha because then he can observe the condition of his Student's mind without being tainted by any admiration. A Buddha will be able to more easily observe the condition of the Student's mind providing guidance towards the attainment of Enlightenment through objective observation.

A Buddha is extremely rare and a Practitioner's confidence in a Buddha and his Teachings will only build as they deeply learn and practice The Teachings to experience improved results in the condition of the mind and their life.

The Buddha taught Practitioners to not only have confidence in him and his Teachings but also in The Community of Practitioners learning and practicing his Teachings because

they are able to support and encourage others along The Path to Enlightenment. While a Buddha is the leader of The Community, it is the entire Community of Practitioners who are all supporting and encouraging each other which will help each of them to progress towards Enlightenment.

A Buddha can share The Teachings but it is each individual in The Community who has determination, dedication, and diligence to learn, reflect, and practice The Teachings that each individual will experience results. A vibrant Community of Practitioners will actively learn, reflect, and practice The Teachings while providing support and encouragement for others who seek understanding. Through a Community of Practitioners actively investigating The Teachings and discussing them amongst themselves, they will be better equipped to progress towards Enlightenment and help others attain Enlightenment after a Buddha's death.

An Enlightened being will not only be learning, reflecting, and practicing The Teachings but ultimately be able to discuss them with ease as they are questioned by others about The Teachings or if other members of The Community are interested in discussion about The Teachings to progress in their understanding and development of their practice.

It is The Community of The Buddha, The Perfectly Enlightened One, who "is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way". It was not the other communities led by other Teachers. Those communities that existed during the lifetime of The Buddha mostly evaporated and no longer exist. It is The Teachings of The Buddha that have stood the test of time existing for over 2,500 years until today.

A large community of people who are dedicated to learning and practicing these Teachings will be able to sustain The Teachings in the world through providing each other examples and be role models to one another for how to progress along The Path to Enlightenment and practice The Teachings in daily life.

The Buddha explains "the four pairs of persons, the eight types of individuals" in other parts of his Teachings that will be shared in this book series as you progress in your learning. Essentially these are Practitioners who have attained one of the four Stages of Enlightenment or practicing to progress from one Stage of Enlightenment to another. The Buddha explains that it is these individuals who are "worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation".

Practitioners who have progressed into one of The Four Stages of Enlightenment have a well developed life practice and are highly dedicated to the attainment of Enlightenment. One would not attain any of The Four Stages of Enlightenment by accident but instead, through consistent dedication towards improving their life practice. They are also the Teachers who will be able to provide guidance to all other beings to progress towards Enlightenment. Therefore, The Buddha encourages Students to make offerings to these Practitioners to support and sustain The Community helping these Teachings to continue to flourish in the world for all beings to liberate the mind attaining Enlightenment.

Practitioners who choose to make offerings to these individuals will be creating merit. Merit is a unique type of wholesome Kamma created through generous offerings to The Community of Practitioners who are in one of The Four Stages of Enlightenment. The Buddha explains that making offerings to these individuals provides an "unsurpassed field of merit for the world".

Practitioners who have attained one of The Four Stages of Enlightenment is beneficial for their own practice but also highly beneficial for the world in that Students can make offerings to these individuals providing support for The Teachings to continue but also bringing Students into contact with Practitioners who deeply understand The Teachings and can help the Student progress towards the attainment of Enlightenment.

The following Teaching from The Buddha explains “the four pairs of persons, the eight types of individuals” in detail.

An Unsurpassed Field of Merit for the World

Monks, these eight persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

What eight?

The Stream-Enterer, the one practicing for realization of the fruit of Stream Entry;

the Once-Returner, the one practicing for realization of the fruit of Once Returning;

the Non-Returner, the one practicing for realization of the fruit of Non-Returning;

the Arahant, the one practicing for realization of the fruit of Arahantship.

These eight persons, Monks, are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

The four practicing the way
and the four established in the fruit;
this is the upright Community -
composed in wisdom and virtuous behavior.

For people intent on sacrifice,
for living beings seeking merit,
making merit that ripens in the acquisitions,
what is given to The Community bears great fruit.

(Gotama Buddha)

(Reference:AN 8.59)

Detailed explanation of “What is Merit?” is available in this same book series found in Chapter 10 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Detailed explanation of making meritorious offerings is available in this same book series found in the book “Generosity” (Volume 13).

(4) He possesses the virtues dear to the Noble Ones — unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration.

The virtues dear to the Noble Ones is moral conduct explained as part of The Eight Fold Path which includes Right Speech, Right Action, and Right Livelihood. These three (3) steps on The Eight Fold Path comprise the section of The Path to Enlightenment described as “moral conduct”. A Practitioner who has progressed to the first Stage of Enlightenment will have purified their speech, bodily actions, and livelihood through learning and practicing The Teachings of The Eight Fold Path.

A Practitioner will be practicing these Teachings in such a way that they are “unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration”.

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).

Chapter 3

Who is a Stream-Enterer? (Second Discourse)

Don't be afraid, Mahānāma! Don't be afraid, Mahānāma! Your death will not be a bad one, your demise will not be a bad one. A Noble Disciple who possesses four things slants, slopes, and inclines towards Nibbāna (Enlightenment).

What four?

Here, Mahānāma,

- (1) A Noble Disciple possesses confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.
- (2) He possesses confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.
- (3) He possesses confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.
- (4) He possesses the virtues dear to the Noble Ones — unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration.

Suppose, Mahānāma, a tree was slanting, sloping, and inclining towards the east. If it was cut down at its foot, in what direction would it fall?

'In whatever direction it was slanting, sloping, and inclining, Venerable Sir.'

So too, Mahānāma, a Noble Disciple who possesses these four things slants, slopes, and inclines towards Nibbāna (Enlightenment).

(Reference: SN 55.21)

In this Teaching from Gotama Buddha, he shares that through possessing “these four things” a Practitioner is likely to attain Enlightenment. One would need to develop “confirmed confidence” in The Buddha, The Teachings, The Community, and practice virtuous conduct (i.e. moral conduct).

A being can attain Enlightenment during their life or at death. The ideal goal would be to attain Enlightenment during this life so that one can enjoy the mental state of Enlightenment for the rest of their life where the mind is peaceful, calm, serene, and content with joy - permanently. But, if one is able to attain Enlightenment at death, this would also be beneficial in that they would not need to experience rebirth in The Cycle of Rebirth which would include continuing to experience sorrow, grief, and despair. Discontentedness would be prolonged for a being who has not escaped The Cycle of Rebirth by continuing to experience constant rebirth and the associated discontentedness.

The Buddha is explaining to a Student that possessing the four things in this Chapter, one would be likely to attain Enlightenment because these qualities of mind "slant, slope, and incline towards Nibbāna (Enlightenment)".

These four qualities are described in the previous Teaching with The Buddha providing the same guidance in this Teaching with a slightly different perspective helping Practitioners understand that these four (4) qualities are not only needed to attain the first Stage of Enlightenment as a Stream-Enterer but also to attain the fourth Stage of Enlightenment as an Arahant where the mind is considered to be Enlightened.

Chapter 4

A Stream-Enterer Possesses The Noble Eight Fold Path

Sāriputta, this is said: ‘A Stream-Enterer, a Stream-Enterer.’

‘What now, Sāriputta, is a Stream-Enterer?’

One who possesses this Noble Eight Fold Path, Venerable Sir, is called a Stream-Enterer: this Venerable One of such a name and clan.

Good, good, Sāriputta! One who possesses this Noble Eight Fold Path is a Stream-Enterer: this Venerable One of such a name and clan.

(Reference: SN 55.5)

In this Teaching from Gotama Buddha, he asks one of his closest Students “Sāriputta”, “What now, Sāriputta, is a Stream-Enterer?”.

Sāriputta replies that one who is a Stream-Enterer is one who is practicing The Eight Fold Path.

The Buddha confirms this is true that for a Practitioner to be a Stream-Enterer, the first Stage of Enlightenment, a Practitioner would need to be practicing or “possesses” The Eight Fold Path.

A Stream-Enterer would have eliminated the first three fetters/taints/pollution of mind which includes “wrong behavior and observances”. This includes a well developed practice of The Eight Fold Path.

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.)

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).

Chapter 5

Eliminating The Five Dangers and Hostiles as A Stream-Enterer

Householder, when a Noble Disciple has eliminated five dangers and hostiles, possesses the four factors of Stream-Entry, and has clearly seen and thoroughly penetrated with wisdom the noble method, he might, if he so aspires, declare of himself:

I am one finished with hell, the animal realm, and the realm of afflicted spirits; finished with the plane of misery, the bad destination, the lower world; I am a Stream-Enterer, no longer subject to [rebirth in] the lower world, fixed in destination, heading for Enlightenment.

What are the five dangers and hostiles that have been eliminated?

- (1) Householder, one who destroys life, with the destruction of life as condition, creates danger and hostility pertaining to the present life and danger and hostility pertaining to future lives, and he also experiences mental pain and sadness. One who abstains from the destruction of life does not create such danger and hostility pertaining to the present life or such danger and hostility pertaining to future lives, nor does he experience pain and sadness. For one who abstains from the destruction of life, that danger and hostility has thus been eliminated.
- (2) One who takes what is not given, with taking what is not given as condition, creates danger and hostility pertaining to the present life and danger and hostility pertaining to future lives, and he also experiences mental pain and sadness. One who abstains from taking what is not given does not create such danger and hostility pertaining to the present life or such danger and hostility pertaining to future lives, nor does he experience mental pain and sadness. For one who abstains from taking what is not given, that danger and hostility has thus been eliminated.
- (3) One who engages in sexual misconduct, with sexual misconduct as condition, creates danger and hostility pertaining to the present life and danger and hostility pertaining to future lives, and he also experiences mental pain and sadness. One who abstains from sexual misconduct does not create such danger and hostility pertaining to the present life or such danger and hostility pertaining to future lives, nor does he experience mental pain and sadness. For one who abstains from sexual misconduct, that danger and hostility has thus been eliminated.

- (4) One who speaks falsely, with false speech as condition, creates danger and hostility pertaining to the present life and danger and hostility pertaining to future lives, and he also experiences mental pain and sadness. One who abstains from false speech does not create such danger and hostility pertaining to the present life or such danger and hostility pertaining to future lives, nor does he experience mental pain and sadness. For one who abstains from false speech, that danger and hostility has thus been eliminated.
- (5) One who indulges in liquor, wine, and substances that cause unawareness of mind, the basis for heedlessness, with indulgence in liquor, wine, and substances that cause unawareness of mind as condition, creates danger and hostility pertaining to the present life and danger and hostility pertaining to future lives, and he also experiences mental pain and sadness. One who abstains from liquor, wine, and substances that cause unawareness of mind, the basis for heedlessness, does not create such danger and hostility pertaining to the present life or such danger and hostility pertaining to future lives, nor does he experience mental pain and sadness. For one who abstains from liquor, wine, and substances that cause unawareness of mind, the basis for heedlessness, that danger and hostility has thus been eliminated.

These are the five dangers and hostiles that have been eliminated.

And what are the four factors of Stream-Entry that he possesses?

- (1) Here, Householder, a Noble Disciple possesses unwavering confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed trainer of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.
- (2) He possesses unwavering confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.
- (3) He possesses unwavering confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings,

worthy of respectful salutation, the unsurpassed field of merit for the world.

- (4) He possesses the virtuous behavior (practicing moral conduct) admired by the Noble Ones, unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration.

These are the four factors of Stream-Entry that he possesses.

And what is the noble method that he has clearly seen and thoroughly penetrated with wisdom? Here, Householder, the Noble Disciple reflects thus:

When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the elimination of this, that is eliminated.

That is, with ignorance as condition, volitional formations (choices/decisions) [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, old age and death, sorrow, grief, pain, sadness, and misery come to be. Such is the cause of this whole mass of discontentedness.

But with the remainderless fading away and elimination of ignorance comes elimination of volitional formations (choices/decisions); with the elimination of volitional formations, elimination of consciousness; with the elimination of consciousness, elimination of name-and-form; with the elimination of name-and-form, elimination of the six sense bases; with the elimination of the six sense bases, elimination of contact; with the elimination of contact, elimination of feeling; with the elimination of feeling, elimination of craving; with the elimination of craving, elimination of clinging; with the elimination of clinging, elimination of existence; with the elimination of existence, elimination of birth; with the elimination of birth, old age and death, sorrow, grief, pain, sadness, and misery is eliminated. Such is the elimination of this whole mass of discontentedness.

This is the noble method that he has clearly seen and thoroughly penetrated with wisdom.

Householder, when a Noble Disciple has eliminated these five dangers and hostiles, and he possesses these four factors of Stream-Entry, and he has clearly seen and thoroughly penetrated with wisdom this noble method, he might, if he so aspires, declare of himself: I am one finished with hell, the animal realm, and the realm of afflicted spirits; finished with the plane of misery, the bad destination, the lower world; I am a Stream-Enterer, no longer subject to [rebirth in] the lower world, fixed in destination, heading for Enlightenment.

(Reference: AN 9.27)

In this Teaching from Gotama Buddha, he shares five dangers and hostilities that need to be eliminated to attain the first Stage of Enlightenment as a Stream-Enterer. A Stream-Enterer would need to eliminate the five dangers and hostiles while “possesses these four factors of Stream-Entry, and he has clearly seen and thoroughly penetrated with wisdom this noble method”. These are additional criteria that are needed to attain the first Stage of Enlightenment.

(1) Five Dangers and Hostiles: The Buddha explains that a Stream-Enterer would be practicing The Five Precepts.

Detailed explanation of The Five Precepts is available in this same book series found in Chapter 7 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) and in Chapter 44 of the book “Foundation in The Teachings” (Volume 3).

(2) Four Factors of Stream-Entry: The Buddha explains “unwavering confidence”, also described in previous Chapters as “confirmed confidence”, in The Buddha, The Teachings, The Community, and virtuous behavior (practicing moral conduct) as four factors of Stream-Entry.

These were explained in previous Chapters of this book.

(3) Penetrated with Wisdom this Noble Method: The Buddha explains a Stream-Enterer will deeply understand with wisdom “this noble method” which is referenced in this Teaching. The Teaching referenced is Dependent Origination described as “this noble method”.

Dependent Origination is the ultimate description of the cause and effect relationship of how ignorance (unknowing of true reality) leads to discontentedness and continued rebirth in The Cycle of Rebirth. Dependent Origination is a series of twelve (12) conditions that lead one to another ultimately causing rebirth and continued discontentedness.

The elimination of ignorance (unknowing of true reality) through acquiring wisdom is what leads to the elimination of discontentedness and continuous rebirth in The Cycle of Rebirth.

Dependent Origination is described in detail in later Chapters of this book.

Chapter 6

A Stream-Enterer Understands The Five Aggregates

When, Monks, a Noble Disciple understands as they really are the cause and the disappearance, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging.

Monks, then he is called a Noble Disciple who is a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

(Reference: SN 22.109)

In this Teaching from Gotama Buddha, he shares how a Stream-Enterer will understand “the cause and the disappearance, the gratification, the danger, and the escape in the case of” The Five Aggregates. The Five Aggregates are introduced in The Four Noble Truths, a central Teaching of The Buddha and then explained in more detail within other Teachings. A Stream-Enterer will deeply understand and be practicing The Four Noble Truths with the wisdom of The Five Aggregates.

The Five Aggregates are form, feelings, perceptions, volitional formations, and consciousness.

The Five Aggregates are what makes “a being, a being”. A living being will have all five aggregates, also known as “elements” or “collections”.

The Five Aggregates

Form: the physical body.

Feelings: results of experiences in the mind through The Six Sense Bases.

Perceptions: a belief or opinion based on how things seem.

Volitional Formations: choices or decisions that are made.

Consciousness: the mind.

It is when the mind “clings” or “holds on” to The Five Aggregates that the mind experiences continued discontentedness. Observing the impermanent nature of The Five Aggregates, a human being can “let go” no longer experiencing discontentedness due to “holding on” to The Five Aggregates experiencing constant rebirth in The Cycle of Rebirth.

Due to clinging to The Five Aggregates and a being coming into existence, the mind will experience discontentedness.

All unEnlightened beings will experience discontentedness.

Discontentedness: Gotama Buddha describes three feelings as discontent. The goal of these Teachings is to eliminate discontentedness of mind providing the mind a permanent place to reside in Enlightenment.

- A pleasant feeling (happiness, excitement, elation, thrill, exhilaration, euphoria, etc.)
- A painful feeling (sadness, anger, frustration, irritation, annoyance, guilt, shame, fear, stress, etc.)
- A feeling that is neither painful-nor-pleasant (boredom, loneliness, melancholy, shyness, displeased, uncomfortable, unsatisfied, etc.)

Cause: craving/desire/attachment

Disappearance: The Universal Truth of Impermanence

Gratification: The unEnlightened mind's fetter/taint/pollution of "sensual desire"

Danger: The Universal Truth of Discontentedness

Escape: The Eight Fold Path

Detailed explanation of The Four Noble Truths is available in this same book series found in Chapter 4 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1) and in Chapter 7 of the book "Walking The Path with The Buddha" (Volume 2).

Chapter 7

A Stream-Enterer Understands The Six Sense Bases

Monks, there are these six sense bases.

What six?

The eye, the ear, the nose, the tongue, the body, the mind.

When, Monks, a Noble Disciple understands as they really are the gratification, the danger, and the escape in the case of these six sense bases;

Then he is called a Noble Disciple who is a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Nibbāna (Enlightenment) as his destination.

(Reference: SN 48.26)

In this Teaching from Gotama Buddha, he shares that a Stream-Enterer will understand The Six Sense Bases.

A Stream-Enterer has not yet escaped The Six Sense Bases as this is described in the fourth fetter/taint/pollution of mind as “sensual desire” but they will understand “as they really are the gratification, the danger, and the escape” from The Six Sense Bases (i.e. sensual desire).

Sensual desire (Elimination of the desire for pleasures from The Six Sense Bases: eyes, ears, nose, tongue, body, and the mind.)

A Practitioner at the second Stage of Enlightenment will have needed to “thin” or “greatly reduce” sensual desire. The third Stage of Enlightenment will need to have entirely eliminated this fetter/taint/pollution of mind.

A Stream-Enterer will understand the gratification, danger, and elimination (i.e. escape) of “sensual desire”.

Detailed explanation of The Six Sense Bases is available in this same book series found in Chapter 4 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) and in the book “The Six Sense Bases” (Volume 9).

Chapter 8

Two Kinds of Stream Entering

A Confident Practitioner

Monks, the eye is impermanent, changing, becoming otherwise. The ear is impermanent, changing, becoming otherwise. The nose is impermanent, changing, becoming otherwise. The tongue is impermanent, changing, becoming otherwise. The body is impermanent, changing, becoming otherwise. The mind is impermanent, changing, becoming otherwise.

One who places confidence in these Teachings and persistent in them thus is called a “Confident Practitioner”, one who has entered the fixed course of rightness, entered the plane of wholesome persons, transcended the plane of the worldlings.

He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the realm of afflicted spirits; he is incapable of passing away without having realized the fruit of Stream-Entry.

A Teachings Practitioner

One for whom these Teachings are understood thus after being pondered to a sufficient degree with wisdom is called a “Teachings Practitioner”, one who has entered the fixed course of rightness, entered the plane of wholesome persons, transcended the plane of the worldlings.

He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the realm of afflicted spirits; he is incapable of passing away without having realized the fruit of Stream-Entry.

(Reference: SN 25.1)

In this Teaching from Gotama Buddha, and the next, he is describing two types of Practitioners who are making their way to the first Stage of Enlightenment. One, based in confidence and the other based in detailed examination of The Teachings - “A Confident Practitioner” and “A Teachings Practitioner”.

Both of these individuals are headed towards the first Stage of Enlightenment, but have not yet attained it.

In order to get to the first Stage of Enlightenment, there will need to be confidence in The Buddha, The Teachings, The Community, their Teacher, and their own ability to attain Enlightenment, among other important qualities (i.e. A Confident Practitioner) And, a Practitioner will need to devote time and energy towards developing wisdom of The Path to Enlightenment through detailed investigation and examination of The Teachings (i.e. A Teachings Practitioner).

What The Buddha is sharing, is that, if one has confidence, meaning they have eliminated the fetter/taint/pollution of mind described as “doubt” about The Teachings, or they are closely examining The Teachings, both of these individuals will make their way to the first Stage of Enlightenment in this life.

If a Practitioner is in the first Stage of Enlightenment, they are in the first Stage of Enlightenment. There are not two different types of Stream-Enterers but instead, The Buddha is describing that if a Practitioner has confidence (i.e. A Confident Practitioner) or keen interest to study The Teachings (i.e. A Teachings Practitioner), they will make their way, at least, to the first Stage of Enlightenment in this life.

In order to attain the first Stage of Enlightenment, a Practitioner will need to have confidence in The Buddha, The Teachings, The Community, their Teacher, and their own ability to attain Enlightenment, among other important qualities. A Practitioner will also need to know The Teachings closely and practice them closely to experience the results of the first Stage of Enlightenment.

What The Buddha is sharing is that, if someone is starting out with confidence or starting out with detailed investigation of The Teachings, they will make their way to the first Stage of Enlightenment, at a minimum, in this very life.

A Practitioner who has attained the first Stage of Enlightenment as a Stream-Enterer is incapable of being reborn into the lower realms and will experience the benefits of their attainment of becoming a Stream-Enterer. There are multiple benefits of having attained this Stage of Enlightenment.

Once the mind is trained to attain the first Stage of Enlightenment, the Practitioner is incapable of regressing backwards or doing anything that will create Kamma, such that, they will be reborn into the lower realms. A Stream-Enterer will be reborn no more than seven (7) times to eventually attain Enlightenment. They will have significantly reduced the discontentedness they experience, and will have a significant portion of all The Teachings they will need to make their way to Enlightenment. A Practitioner who is in the first Stage of Enlightenment has intentionally made their way to this attainment, with the guidance of a Teacher, and will continue to need to seek guidance to make further progress. However, they will have a wide variety of all The Teachings of The Buddha they will need to continue their journey to Enlightenment.

For a Practitioner “who places confidence in these Teachings and persistent in them thus is called a Confident Practitioner” and will make their way to the first Stage of Enlightenment as a Stream-Enterer, in this very life.

Detailed explanation of The Stages 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).

The Buddha uses the stream as an analogy to describe one headed towards Enlightenment. Just like the flow of the stream moves a log towards the ocean, a Practitioner who enters the stream, heads towards the ocean. The ocean is Enlightenment. A Stream-Enterer is one who is moving towards Enlightenment with a fixed destination of Enlightenment.

The Buddha explains two types of Practitioners who will enter the stream: A Confident Practitioner and a Teachings Practitioner.

A Confident Practitioner is “one who places confidence in these Teachings and persistent in them” continues to be determined, dedicated, and diligent towards the attainment of Enlightenment.

A Confident Practitioner is “one who has entered the fixed course of rightness, entered the plane of wholesome persons, transcended the plane of the worldlings”. They would be dedicated to wholesome conduct as described through The Eight Fold Path which is “the fixed course of rightness” and “entered the plane of wholesome persons” through deeply practicing The Eight Fold Path. In accomplishing this goal, a Confident Practitioner would be one who has moved past or beyond “the plane of worldlings” or in other words, no longer seeking gratification from the impermanent conditions of worldly affairs or worldly possessions.

A Confident Practitioner “is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the realm of afflicted spirits; he is incapable of passing away without having realized the fruit of Stream-Entry”.

A Teachings Practitioner is “one for whom these Teachings are understood thus after being pondered to a sufficient degree with wisdom”. They have deeply understood and reflected upon these Teachings to acquire wisdom. They are “one who has entered the fixed course of rightness, entered the plane of wholesome persons, transcended the plane of the worldlings” as described in the prior paragraphs of this Chapter.

A Teachings Practitioner is also “incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the realm of afflicted spirits; he is incapable of passing away without having realized the fruit of Stream-Entry”.

Chapter 9

Fruit of Stream Entry

One who knows and sees these Teachings (as described in ‘Two Kinds of Stream Entering’) thus is called a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

Sāriputta! This Noble Eight Fold Path is the stream; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

(Reference: SN 55.5)

In this Teaching from Gotama Buddha, he shares that The Eight Fold Path is “the stream”. It is through learning, reflecting, and practicing The Eight Fold Path that a Practitioner trains the mind to move towards the attainment of Stream-Entry and Enlightenment.

A Practitioner “who knows and sees these Teachings” as described in Chapter 8 of this book, is called a Stream-Enterer. Again, there are multiple criteria that determine if a Practitioner is a Stream-Enterer and The Buddha is gradually sharing each aspect of Stream-Entry as part of several Teachings and the benefits of having attained the first Stage of Enlightenment as a Stream-Enterer.

Chapter 10

The Stream-Enterer Fulfills Virtuous Behavior But Cultivates Concentration and Wisdom Only to a Moderate Extent

Monks, every half-month more than a hundred and fifty training guidelines come up for recitation; clansmen who aspire for their own good train in these. These are all comprised within these three trainings.

What three?

The training in the higher virtuous behavior (moral conduct), the training in the higher mind (mental discipline), and the training in the higher wisdom.

These are the three trainings in which all this is comprised.

Here, Monks, a Monk fulfills virtuous behavior (moral conduct), but cultivates concentration and wisdom only to a moderate extent. He falls into wrongdoing in regard to the lesser and minor training guidelines and rehabilitates himself.

For what reason?

Because I have not said that he is incapable of this. But in regard to those training guidelines that are fundamental to the spiritual life, in practicing with the spiritual life, his behavior is constant and steadfast. Having undertaken the training guidelines, he trains in them.

With the complete destruction of three fetters, he is a Stream-Enterer, no longer subject to [rebirth in] the lower world, fixed in destination, with Enlightenment as his destination.

(Reference: AN 3.86)

In this Teaching from Gotama Buddha, he shares that a Stream-Enterer, one who attains the first Stage of Enlightenment, has fully developed The Eight Fold Path described as “virtuous behavior, higher mind, and higher wisdom” while they have also eliminated the first three fetters/taints/pollution of mind. Moral conduct, mental discipline, and wisdom are the three categorizations of The Eight Fold Path described here as “virtuous behavior, higher mind, and higher wisdom”.

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.)

The Buddha explains that a Stream-Enterer has “cultivated concentration and wisdom only to a moderate extent” because they have more learning, reflecting, and practicing to progress to Enlightenment. They are only in the first Stage of Enlightenment and will need to continue to progress in development of their life practice to eliminate all of the fetters to attain Enlightenment.

Gotama Buddha also shares how a Stream-Enterer will experience “falling into wrongdoing in regard to the lesser and minor training guidelines” but is able to improve through “rehabilitating himself”.

“But in regard to those training guidelines that are fundamental to the spiritual life, in practicing with the spiritual life, his behavior is constant and steadfast. Having undertaken the training guidelines, he trains in them”. A Stream-Enterer may experience minor deviations from The Path to Enlightenment in terms of being unable to fully practice certain aspects of The Teachings, but they will be consistent and dedicated to the major aspects of The Teachings. For example, a Stream-Enterer would be fully practicing The Five Precepts and have done so for a significant period of time not deviating from this practice but they may have anger or hostility in certain relationships because the mind still has the fetter of anger/hatred/ill will.

A Stream-Enterer will be capable of continued improvement to their life practice and further progress on The Path to Enlightenment training the mind towards Enlightenment through maintaining consistent and ongoing development.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 1-10)

<https://youtu.be/RZ8JVUoFmus>

Podcast(s)

Ep. 259 - (Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 1-10)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--259---Pali-Canon-Study-Group---The-First-Stage-of-Enlightenment-Stream-Enterer---Volume-5---Chapter-1-10-e1c5u2a/a-a75aot3>

Chapter 11

The Complete Destruction of Three Fetters

With the complete destruction of three fetters, he is a seven-times-at-most attainer who, after roaming and wandering on among heavenly beings and humans seven times at most, makes an end of discontentedness.

With the complete destruction of three fetters, he is a family-to-family attainer who, after roaming and wandering on among wholesome families two or three times, makes an end of discontentedness.

With the complete destruction of three fetters, he is a one-seed attainer who, after being reborn once more in human existence, makes an end of discontentedness.

(Reference: AN 3.87)

In this Teaching from Gotama Buddha, he shares how a Stream-Enterer will have eliminated the first three fetters/taints/pollution of mind and is reborn for a maximum of seven (7) times before attaining Enlightenment to eliminate discontentedness.

A Stream-Enterer who is reborn back into the human realm two or three more times being reborn into wholesome families and then attains Enlightenment is being described as “a family-to-family attainer who, after roaming and wandering on among wholesome families two or three times, makes an end of discontentedness”. This is a “family-to-family attainer”.

A Stream-Enterer who is reborn back into the human realm and then attains Enlightenment is being described as “a one-seed attainer who, after being reborn once more in human existence, makes an end of discontentedness”. This is a “one-seed attainer”.

The Buddha had wisdom of The Path to Enlightenment beyond that of anyone during his lifetime or since his lifetime. In this Teaching, he provides detailed explanations of three (3) different types of Stream-Enterers. As long as you know what a Stream-Enterer is and how to attain this Stage of Enlightenment by eliminating the first three fetters/taints/pollutions of mind, that will provide you the wisdom needed to progress to Enlightenment. The level of detail shared by The Buddha in this particular Teaching is a level of depth that the average Practitioner will not need on their journey to Enlightenment.

Chapter 12

Abandoning Six Things One Is Capable of Realizing Accomplishment in View

Monks, without having abandoned six things, one is incapable of realizing accomplishment in view.

What six?

Personal existence view,
doubt,
wrong behavior and observance,
craving leading to the plane of misery,
anger leading to the plane of misery, and
ignorance (unknowing of true reality) leading to the plane of misery.

Without having abandoned these six things, one is incapable of realizing accomplishment in view.

Monks, having abandoned six things, one is capable of realizing accomplishment in view.

What six?

Personal existence view,
doubt,
wrong behavior and observance,
craving leading to the plane of misery,
anger leading to the plane of misery, and
ignorance (unknowing of true reality) leading to the plane of misery.

Having abandoned these six things, one is capable of realizing accomplishment in view.

(Reference: AN 6.89)

In this Teaching from Gotama Buddha, he shares how to realize or attain Right View a Practitioner will need to “abandon six things”.

The six things to eliminate from one’s life practice, and thus the mind, are the first three fetters along with craving, anger, and ignorance (unknowing of true reality) leading to the plane of misery (i.e. lower realms of existence). Having eliminated these, one is considered to have fully realized Right View.

The first three (3) fetters are described throughout this book series for deeper investigation.

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

Craving, anger, and ignorance (unknowing of true reality) are also described as The Three Poisons, The Three Unwholesome Roots, or The Three Fires. It is important to deeply understand these and the remedies to eliminate these from the mind.

Detailed explanation of The Three Poisons is available in this same book series found in Chapter 8 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 13

A Stream-Enterer Understands as They Really are the Cause and the Passing Away of the World

Monks, without having abandoned six things, one is incapable of realizing accomplishment in view.

Monks, an instructed Noble Disciple does not think: When what exists, does what come to be? With the arising of what, does what arise?

When what exists do volitional formations (choices/decisions) come to be?

When what exists does consciousness come to be?

When what exists does name-and-form come to be?

When what exists does the six sense bases come to be?

When what exists does contact come to be?

When what exists does feeling come to be?

When what exists does craving come to be?

When what exists does clinging come to be?

When what exists does existence come to be?

When what exists does birth come to be?

When what exists does aging-and-death come to be?

Rather, Monks, the instructed Noble Disciple has wisdom about this that is independent of others: When this exists, that comes to be; with the arising of this, that arises.

When there is ignorance, volitional formations (choices/decisions) come to be.

When there are volitional formations, consciousness comes to be.

When there is consciousness, name-and-form comes to be.

When there is name-and-form, the six sense bases come to be.

When there are the six sense bases, contact comes to be.

When there is contact, feeling comes to be.

When there is feeling, craving comes to be.

When there is craving, clinging comes to be.

When there is clinging, existence comes to be.

When there is existence, birth comes to be.

When there is birth, aging-and-death comes to be.

He understands thus: In such a way is there a cause and effect in the world.

Monks, an instructed Noble Disciple does not think: When what does not exist, does what not come to be? With the elimination of what, is what eliminated?

When what does not exist do volitional formations (choices/decisions) not come to be?

When what does not exist does consciousness not come to be?

When what does not exist does name-and-form not come to be?

When what does not exist do the six sense bases not come to be?

When what does not exist does contact not come to be?

When what does not exist does feeling not come to be?

When what does not exist does craving not come to be?

When what does not exist does clinging not come to be?

When what does not exist does existence not come to be?

When what does not exist does birth not come to be?

When what does not exist does aging-and-death not come to be?

Rather, Monks, the instructed Noble Disciple has wisdom about this that is independent of others: When this does not exist, that does not come to be; with the elimination of this, that is eliminated.

When there is no ignorance, volitional formations (choices/decisions) do not come to be.

When there are no volitional formations, consciousness does not come to be.

When there is no consciousness, name-and-form does not come to be.

When there is no name-and-form, the six sense bases do not come to be.

When there are no the six sense bases, contact does not come to be.

When there is no contact, feeling does not come to be.

When there is no feeling, craving does not come to be.

When there is no craving, clinging does not come to be.

When there is no clinging, existence does not come to be.

When there is no existence, birth does not come to be.

When there is no birth, aging-and-death does not come to be.

He understands thus: In such a way the world is eliminated.

Monks, when a Noble Disciple thus understands as they really are the cause and the passing away of the world, he is then called: 'A Noble Disciple who is accomplished in view, (who is) accomplished in vision, who has arrived at these true Teachings, who sees these true Teachings, who possesses a trainee's wisdom, (who possesses) a trainee's true wisdom, who has entered the stream of The Teachings, a Noble One with penetrative wisdom, one who stands squarely before the door to the Deathless (Enlightenment).'

(Reference: SN 12.49)

In this Teaching from Gotama Buddha, he shares that a Practitioner who is “accomplished in view” will understand Dependent Origination. “An instructed Noble Disciple does not think: When what exists, does what come to be? With the arising of what, does what arise?”.

During Gotama Buddha’s lifetime, there was a caste system in place that taught people that as they were born into a low or high family, they were either a low or high person in society. This rigid caste system made people believe that if they were of low status, they were essentially a low or somewhat of a worthless individual. But, if they were of a high status, they were a “noble” individual.

People were taught that if they were interested in a spiritual life, they would need to make offerings and payments to Brāhmins to be able to have them pray to the Gods on their behalf. People believed in multiple Gods during The Buddha’s lifetime. People of a low caste were convinced that they were unable to pray to the Gods because of their low status in life and due to that birth, they’d need to give money to the Brāhmin priests to have them pray on their behalf.

The Buddha observed that this was not true and only created opportunity for corruption and false beliefs. He understood that people of all backgrounds and upbringing are capable of attaining Enlightenment. He described his Teachings as “noble”, thus, The Noble Eight Fold Path, and he also referred to Practitioners as “Noble Ones” or a “Noble Disciple”.

The Buddha essentially provided guidance that people should adjust their thinking that being born into a certain family and the material possessions available to them within their family is not an indication of what makes them noble or un-noble. Instead, it is one’s wisdom, moral conduct, and mental discipline that determines if one is wholesome or unwholesome.

In this way, all beings are capable of becoming noble through learning, reflecting, and practicing these Teachings to improve the condition of their mind. The Buddha accepted all individuals as Students no matter what caste they were born into or what moral conduct they had participated in prior to deciding to undertake training in these Teachings. The Buddha was known to accept a prostitute and a murderer into his Community of Practitioners who eventually attained Enlightenment during their lifetime. He did not discriminate based on what family one was born into or past conduct. Instead, he focused on helping all people learn and progress in the development of their life practice to awaken the mind to Enlightenment.

At a time when all of society was discriminating against people of insignificant material possessions, occupations, past conduct, and even gender, The Buddha practiced loving-kindness and compassion towards all beings. He was willing to support anyone who was interested to investigate his Teachings helping them to progress towards Enlightenment through being invited and welcomed to do so within The Community of Practitioners.

A Stream-Enterer who is “accomplished in vision” is one who can see clearly. They are able to see true reality rather than having a distorted view through misperceptions or judgment of others. They are one “who has arrived at these true Teachings, who sees these true Teachings, who possesses a trainee’s wisdom, (who possesses) a trainee’s true wisdom, who has entered the stream of The Teachings, a Noble One with penetrative wisdom”.

A Stream-Enterer sees clearly and is “one who stands squarely before the door to the Deathless (Enlightenment)” being close to Enlightenment. The deathless is a Practitioner who has attained Enlightenment and no longer fears death or will experience death but instead, they understand it is the physical body that dies where the mind separates from the physical body described as “the breakup of the body” in other Teachings. A Practitioner who attains Enlightenment will no longer be reborn, thus, they will no longer experience death described as the “deathless”. They are unable to experience death again as there will no longer be rebirth.

A Stream-Enterer “stands squarely before the door to the Deathless” because they are fixed in destination to attaining Enlightenment in this life or some subsequent life - a maximum of seven (7) more rebirths.

Chapter 14

Dependent Origination as The Law of Nature

A Stream-Enterer Understands Condition, the Cause, the Elimination, and the Way Leading to the Elimination of Condition (First Discourse)

Monks, with ignorance (unknowing of true reality) as condition, volitional formations (choices/decisions) [come to be];

With volitional formations as condition, consciousness;
with consciousness as condition, name-and-form;
with name-and-form as condition, the six sense bases;
with the six sense bases as condition, contact;
with contact as condition, feeling;
with feeling as condition, craving;
with craving as condition, clinging;
with clinging as condition, existence;
with existence as condition, birth;
with birth as condition, aging-and-death, sorrow, grief, pain, displeasure, and despair come to be.

Such is the cause of this whole mass of discontentedness.

And what, Monks, is **aging-and-death**?

The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the sense bases; this is called aging. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass; this is called death. Thus this aging and this death are together called aging-and-death.

With the arising of birth, there is the arising of aging-and-death. With the elimination of birth, there is the elimination of aging-and-death. Just this Noble Eight Fold Path is the way leading to the elimination of aging-and-death; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **birth**?

The birth of the various beings into the various realms of beings, their being born, descent [into the womb], production, the coming together of the aggregates, the obtaining of the sense bases. This is called birth.

With the arising of existence, there is the arising of birth. With the elimination of existence, there is the elimination of birth. This Noble Eight Fold Path is the way leading to the elimination of birth; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **existence**?

There are these three kinds of existence: sense-sphere existence (six sense bases), form-sphere existence (form realms), formless-sphere existence (formless realms). This is called existence.

With the arising of clinging, there is the arising of existence. With the elimination of clinging, there is the elimination of existence. This Noble Eight Fold Path is the way leading to the elimination of existence; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **clinging**?

There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a notion of self. This is called clinging.

With the arising of craving, there is the arising of clinging. With the elimination of craving, there is the elimination of clinging. This Noble Eight Fold Path is the way leading to the elimination of clinging; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **craving**?

There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for physical objects, craving for mental objects. This is called craving.

With the arising of feeling, there is the arising of craving. With the elimination of feeling, there is the elimination of craving. This Noble Eight Fold Path is the way leading to the elimination of craving; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **feeling**?

There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

With the arising of contact, there is the arising of feeling. With the elimination of contact, there is the elimination of feeling. This Noble Eight Fold Path is the way leading to the elimination of feeling; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **contact**?

There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

With the arising of the six sense bases, there is the arising of contact. With the elimination of the six sense bases, there is the elimination of contact. This Noble Eight Fold Path is the way leading to the elimination of contact; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, are the **six sense bases**?

The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

With the arising of name-and-form, there is the arising of the six sense bases. With the elimination of name-and-form, there is the elimination of the six sense bases. This Noble Eight Fold Path is the way leading to the elimination of the six sense bases; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **name-and-form**?

Feeling, perception, volitional formation (choices/decisions), contact, consciousness: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.

With the arising of consciousness, there is the arising of name-and-form. With the elimination of consciousness, there is the elimination of name-and-form. This Noble Eight Fold Path is the way leading to the elimination of name-and-form; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **consciousness**?

There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

With the arising of volitional formations (choices/decisions), there is the arising of consciousness. With the elimination of volitional formations, there is the elimination of consciousness. This Noble Eight Fold Path is the way leading to the elimination of consciousness; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, are **volitional formations**?

There are these three kinds of volitional formations (choices/decisions): the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations.

With the arising of ignorance (unknowing of true reality), there is the arising of volitional formations. With the elimination of ignorance, there is the elimination of volitional formations. Just this Noble Eight Fold Path is the way leading to the elimination of volitional formations; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When, Monks, a Noble Disciple thus understands the condition; thus understands the cause of the condition; thus understands the elimination of the condition; thus understands the way leading to the elimination of the condition, he is then called: A Noble Disciple who is accomplished in view, (who is) accomplished in vision, who has arrived at these true Teachings,

who sees these true Teachings, who possesses a trainee's wisdom, (who possesses) a trainee's true wisdom, who has entered the stream of The Teachings, a Noble One with penetrative wisdom, one who stands squarely before the door to the Deathless (Enlightenment).

(Reference: SN 12.2)

In this Teaching from Gotama Buddha, he shares Dependent Origination. Dependent Origination is the ultimate description of the "cause and effect" relationship of how ignorance (unknowing of true reality) leads to discontentedness and continued rebirth in The Cycle of Rebirth. Dependent Origination is a series of twelve (12) conditions that lead from one to another ultimately causing rebirth and continued discontentedness.

The elimination of ignorance (unknowing of true reality) through acquiring wisdom is what leads to the elimination of discontentedness and continuous rebirth in The Cycle of Rebirth. Learning, reflecting, and practicing these Teachings with guidance from a Teacher to independently discover the truth is how a Practitioner acquires wisdom.

It is ignorance (unknowing of true reality) that leads to volitional formations (choices/decisions) in a previous life that are uninformed leading to unwholesomeness. Through lacking wisdom an individual will make unwise decisions producing harm in the world which will be returned to you due to The Natural Law of Kamma.

Kamma is "cause and effect" or "action and result". Essentially, Kamma is the results of your decisions. So it is one's volitional formations (choices/decisions) that lead to the results we experience in life producing a new life.

Consciousness, or the mind, then comes into being through The Cycle of Rebirth leading to name-and-form. Name-and-form is essentially the physical body. The consciousness and physical body come together forming The Six Sense Bases.

The Six Sense Bases are the eyes, ears, nose, tongue, body, and mind. These are formed within the womb, developing and maturing outside the womb. An unEnlightened human being experiences agreeable and disagreeable forms, sounds, odors, flavors, physical objects, and mental objects through The Six Sense Bases.

Contact leads to feelings being produced in the mind. Feelings are results of experiences in the mind through contact with The Six Sense Bases experiencing forms, sounds, odors, flavors, physical objects, and/or mental objects.

Craving, or mental longing with a strong eagerness, is produced when the mind has longing and yearning through The Six Sense Bases for pleasant feelings thinking this will satisfy the mind.

The mind will then be interested to cling, or hold on to, forms, sounds, odors, flavors, physical objects, and/or mental objects to continue to experience the pleasant feelings.

This leads to continued existence as craving is the fuel that causes rebirth in The Cycle of Rebirth.

With continued existence, there is birth leading to the accumulation of The Five Aggregates as a new being.

When there is birth, there will be aging-and-death with sorrow, grief, pain, displeasure, and despair in life.

Dependent Origination is explaining the detailed “cause and effect” relationship of how discontentedness of mind comes to be in The Cycle of Rebirth. It describes how beings continue to experience discontentedness and constant rebirth.

Past Causes	Ignorance, Volitional Formations
Present Effects	Consciousness, Name-and-Form, The Six Sense Bases, Contact, Feeling
Present Causes	Craving, Clinging, Existence
Future Effects	Birth, Aging-and-Death

Past Life	Ignorance, Volitional Formations, Consciousness, Name-and-Form, The Six Sense Bases, Contact, Feeling, Craving, Clinging, Existence, Birth and Aging-and-Death
Present Life	Ignorance, Volitional Formations, Consciousness, Name-and-Form, The Six Sense Bases, Contact, Feeling, Craving, Clinging, Existence, Birth and Aging-and-Death
Future Life	Ignorance, Volitional Formations, Consciousness, Name-and-Form, The Six Sense Bases, Contact, Feeling, Craving, Clinging, Existence, Birth and Aging-and-Death

It is through ignorance (unknowing of true reality) that beings continue to experience discontentedness in continued wandering and roaming through The Cycle of Rebirth. The unEnlightened mind does not understand what it does not understand. By not understanding the causes and conditions that create discontentedness and continued rebirth, a being continues to roam and wander through countless rounds of rebirth within The Cycle of Rebirth hindered and plagued by its own ignorance (unknowing of true reality).

It is the elimination of ignorance (unknowing of true reality) that allows a Practitioner to undo or unravel the entire massive amount of discontentedness experienced through continuous rebirth in The Cycle of Rebirth. Ignorance is eliminated through acquiring wisdom. Wisdom is acquired through learning, reflecting, and practicing these Teachings with guidance from a Teacher to independently discover the truth. A Practitioner will need to investigate these Teachings applying energy and effort in a determined, dedicated, and diligent development of their life practice. Through consistent ongoing learning, reflection,

and practice of these Teachings, a Practitioner can observe for themselves that the condition of the mind and one's life continues to improve.

As wisdom is gradually increased and practiced in daily life through wise decision making, discontentedness is gradually decreased from the mind. For example, a Practitioner can observe that situations that once produced anger or frustration in the mind no longer has the same result. A Practitioner can observe that the same situation that once produced discontentedness can reoccur but through practicing these Teachings the mind will have diminished and then eliminates 100% of all discontentedness. The mind can reside peaceful, calm, serene, and content with joy as a Practitioner learns, reflects, and practices these Teachings training the mind to no longer be affected by its own ignorance (unknowing of true reality).

With the mind having eliminated 100% of all discontentedness, a Practitioner will know for themselves that there is no longer any rebirth as the mind has been fully and completely trained residing peaceful, calm, serene, and content with joy - permanently.

The Practitioner has removed the conditions that are keeping the mind trapped in The Cycle of Rebirth. They have dismantled and destroyed all the "causes and conditions" that are creating continuous rebirth, namely ignorance (unknowing of true reality) and the mind is Enlightened.

A Stream-Enterer will not have accomplished the goal of eliminating ignorance (unknowing of true reality) from the mind but they will understand Dependent Origination and know that this is the training method to eliminate discontentedness to attain Enlightenment. They will be deeply practicing The Eight Fold Path as the way leading to the elimination of discontentedness while fully understanding Dependent Origination.

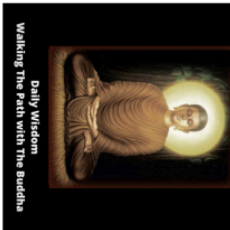
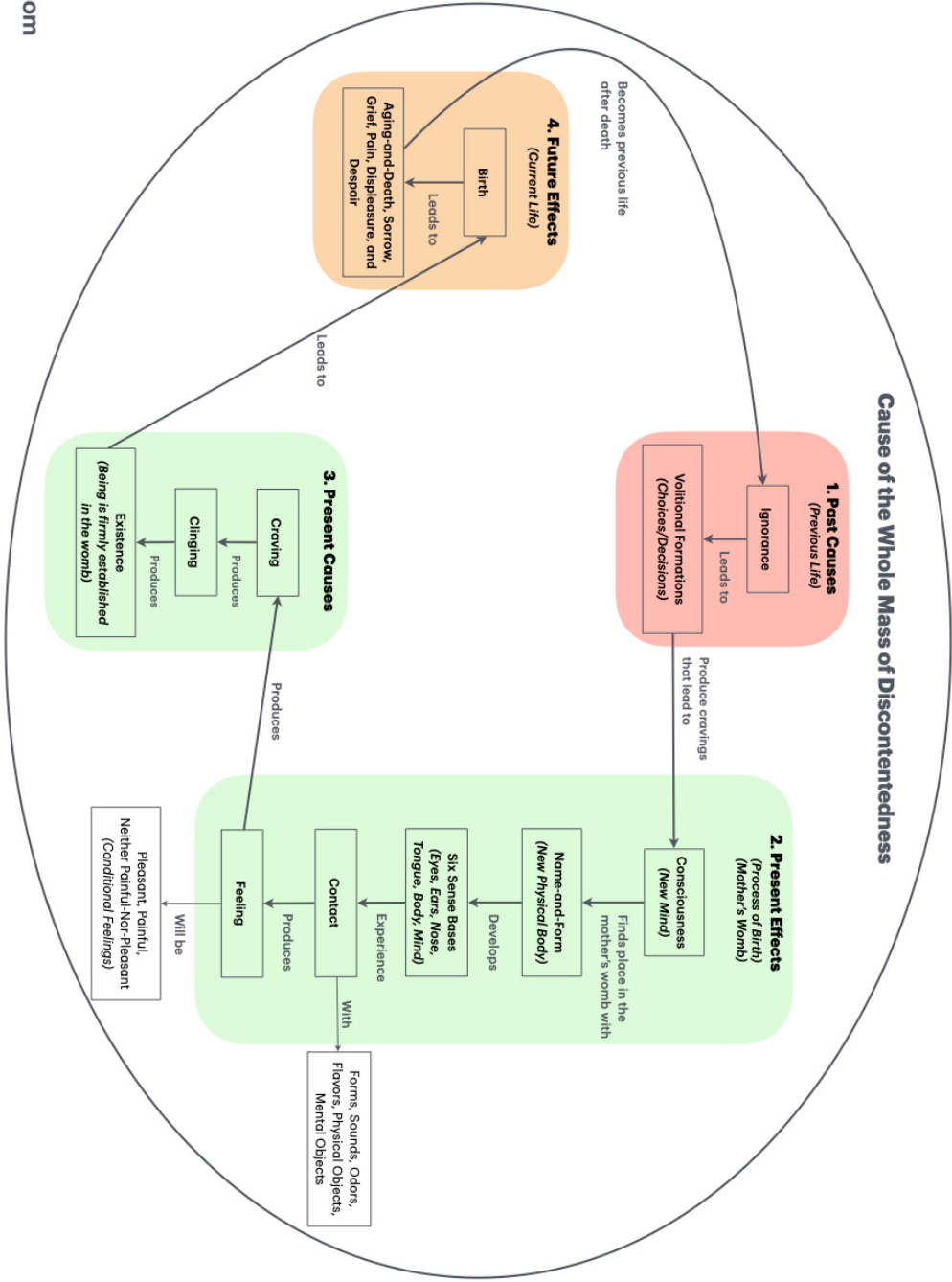
It is not until a Practitioner eliminates all Ten Fetters that the mind will have completely eliminated ignorance (unknowing of true reality) and be fully practicing these Teachings no longer experiencing any discontentedness or any more rebirth in The Cycle of Rebirth.

Dependent Origination

The Highest Law of Nature

The Cycle of Rebirth

Why a Being Experiences Discontentedness and Rebirth



Chapter 15

A Stream-Enterer Understands Condition, the Cause, the Elimination, and the Way Leading to the Elimination of Condition (Second Discourse)

Herein, Monks, a Monk understands **aging-and-death**, its cause, its elimination, and the way leading to its elimination.

He understands **birth**, its cause, its elimination, and the way leading to its elimination.

He understands **existence**, its cause, its elimination, and the way leading to its elimination.

He understands **clinging**, its cause, its elimination, and the way leading to its elimination.

He understands **craving**, its cause, its elimination, and the way leading to its elimination.

He understands **feeling**, its cause, its elimination, and the way leading to its elimination.

He understands **contact**, its cause, its elimination, and the way leading to its elimination.

He understands the **six sense bases**, its cause, its elimination, and the way leading to its elimination.

He understands **name-and-form**, its cause, its elimination, and the way leading to its elimination.

He understands **consciousness**, its cause, its elimination, and the way leading to its elimination.

He understands **volitional formations**, their cause, their elimination, and the way leading to their elimination.

And what, Monks, is **aging-and-death**?

The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the sense bases: this is called aging. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this aging and this death are together called aging-and-death.

With the arising of birth there is the arising of aging-and-death. With the elimination of birth there is the elimination of aging-and-death. Just this Noble Eight Fold Path is the way leading to the elimination of aging-and-death; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **birth**?

The birth of the various beings into the various realms of beings, their being born, descent [into the womb], production, the coming together of the aggregates, the obtaining of the sense bases. This is called birth.

With the arising of existence there is the arising of birth. With the elimination of existence there is the elimination of birth. This Noble Eight Fold Path is the way leading to the elimination of birth; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **existence**?

There are these three kinds of existence: sense-sphere existence (six sense bases), form-sphere existence (form realms), formless-sphere existence (formless realms). This is called existence.

With the arising of clinging there is the arising of existence. With the elimination of clinging there is the elimination of existence. This Noble Eight Fold Path is the way leading to the elimination of existence; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **clinging**?

There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a notion of self. This is called clinging.

With the arising of craving there is the arising of clinging. With the elimination of craving there is the elimination of clinging. This Noble Eight Fold Path is the way leading to the elimination of clinging; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **craving**?

There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for physical objects, craving for mental objects. This is called craving.

With the arising of feeling there is the arising of craving. With the elimination of feeling there is the elimination of craving. This Noble Eight Fold Path is the way leading to the elimination of craving; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **feeling**?

There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

With the arising of contact there is the arising of feeling. With the elimination of contact there is the elimination of feeling. This Noble Eight Fold Path is the way leading to the elimination of feeling; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **contact**?

There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

With the arising of the six sense bases there is the arising of contact. With the elimination of the six sense bases there is the elimination of contact. This Noble Eight Fold Path is the way leading to the elimination of contact; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, are the **six sense bases**?

The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

With the arising of name-and-form there is the arising of the six sense bases. With the elimination of name-and-form there is the elimination of the six sense bases. This Noble Eight Fold Path is the way leading to the elimination of the six sense bases; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **name-and-form**?

Feeling, perception, volitional formation, contact, consciousness: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.

With the arising of consciousness there is the arising of name-and-form. With the elimination of consciousness there is the elimination of name-and-form. This Noble Eight Fold Path is the way leading to the elimination of name-and-form; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, is **consciousness**?

There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

With the arising of volitional formations (choices/decisions) there is the arising of consciousness. With the elimination of volitional formations there is the elimination of consciousness. This Noble Eight Fold Path is the way leading to the elimination of consciousness; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And what, Monks, are **volitional formations**?

There are these three kinds of volitional formations (choices/decisions): the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations.

With the arising of ignorance (unknowing of true reality) there is the arising of volitional formations. With the elimination of ignorance there is the elimination of volitional formations. Just this Noble Eight Fold Path is the way leading to the elimination of volitional formations; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When, Monks, a Monk thus understands **aging-and-death**, its cause, its elimination, and the way leading to its elimination;

When he thus understands **birth**, its cause, its elimination, and the way leading to its elimination;

When he thus understands **existence**, its cause, its elimination, and the way leading to its elimination;

When he thus understands **clinging**, its cause, its elimination, and the way leading to its elimination;

When he thus understands **craving**, its cause, its elimination, and the way leading to its elimination;

When he thus understands **feeling**, its cause, its elimination, and the way leading to its elimination;

When he thus understands **contact**, its cause, its elimination, and the way leading to its elimination;

When he thus understands the **six sense bases**, its cause, its elimination, and the way leading to its elimination;

When he thus understands **name-and-form**, its cause, its elimination, and the way leading to its elimination;

When he thus understands **consciousness**, its cause, its elimination, and the way leading to its elimination;

When he thus understands **volitional formations**, their cause, their elimination, and the way leading to their elimination,

he is then called: A Noble Disciple who is accomplished in view, (who is) accomplished in vision, who has arrived at these true Teachings, who sees these true Teachings, who possesses a trainee's wisdom, (who possesses) a trainee's true wisdom, who has entered the stream of The Teachings, a Noble

One with penetrative wisdom, one who stands squarely before the door to the Deathless (Enlightenment).

(Reference: SN 12.28)

In this Teaching from Gotama Buddha, he shares another description of Dependent Origination as described in Chapter 14 of this book.

Chapter 16

The Forty-Four Cases of Wisdom

Monks, I will teach you forty-four cases of wisdom. Listen to that and attend closely, I will speak.

‘Yes, Venerable Sir’, those Monks replied.

The Perfectly Enlightened One said this:

Monks, what **are the forty-four** cases of wisdom?

(Group 1)

- (1) Wisdom of **aging-and-death**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 2)

- (1) Wisdom of **birth**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 3)

- (1) Wisdom of **existence**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 4)

- (1) Wisdom of **clinging**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 5)

- (1) Wisdom of **craving**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 6)

- (1) Wisdom of **feeling**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 7)

- (1) Wisdom of **contact**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 8)

- (1) Wisdom of **the six sense bases**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 9)

- (1) Wisdom of **name-and-form**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 10)

- (1) Wisdom of **consciousness**,
- (2) Wisdom of its cause,
- (3) Wisdom of its elimination,
- (4) Wisdom of the way leading to its elimination.

(Group 11)

- (1) Wisdom of **volitional formations**,
- (2) Wisdom of their cause,
- (3) Wisdom of their elimination,
- (4) Wisdom of the way leading to their elimination.

These, Monks, are the forty-four cases of wisdom.

And what, Monks, is **aging-and-death**?

The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the sense bases: **this is called aging**. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: **this is called death**. Thus this aging and this death **are together called aging-and-death**.

With the arising of birth there is the arising of aging-and-death. With the elimination of birth there is the elimination of aging-and-death. This Noble Eight Fold Path is the way leading to the elimination of aging-and-death; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When, Monks, a Noble Disciple thus **understands aging-and-death**, its cause, its elimination, and the way leading to its elimination, **this is his wisdom of the principle**. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the **method to the past and to the future** thus: ‘Whatever Ascetics and Brāhmins in the past directly knew aging-and-death, its cause, its elimination, and the way leading to its elimination, all these directly knew it in the very same way that I do now. Whatever Ascetics and Brāhmins in the future will directly know aging-and-death, its cause, its elimination, and the way leading to its elimination, all these will directly know it in the very same way that I do now’. This is his **wisdom of entailment**.

When, Monks, a Noble Disciple has purified and cleansed these two kinds of wisdom - wisdom of the principle and wisdom of entailment - he is then called “A Noble Disciple”.

Who is accomplished in view, (who is) accomplished in vision, who has arrived at these true Teachings, who sees these true Teachings, who possesses a trainee’s wisdom, (who possesses) a trainee’s true wisdom, who

has entered the stream of The Teachings, a Noble One with penetrative wisdom, one who stands squarely before the door to the Deathless (Enlightenment).

And what, Monks, is **birth**?

The birth of the various beings into the various realms of beings, their being born, descent [into the womb], production, the coming together of the aggregates, the obtaining of the sense bases. **This is called birth.**

With the arising of **existence** there is the arising of **birth**. With the elimination of **existence** there is the elimination of **birth**. This Noble Eight Fold Path is the way leading to the elimination of birth; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When, Monks, a Noble Disciple thus **understands birth**, its cause, its elimination, and the way leading to its elimination, this is his **wisdom of the principle**. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the **method to the past and to the future** thus: ‘Whatever Ascetics and Brāhmins in the past directly knew birth, its cause, its elimination, and the way leading to its elimination, all these directly knew it in the very same way that I do now. Whatever Ascetics and Brāhmins in the future will directly know birth, its cause, its elimination, and the way leading to its elimination, all these will directly know it in the very same way that I do now’. This is his **wisdom of entailment**.

When, Monks, a Noble Disciple has purified and cleansed these two kinds of wisdom - wisdom of the principle and wisdom of entailment - he is then called “A Noble Disciple”.

Who is accomplished in view, (who is) accomplished in vision, who has arrived at these true Teachings, Who sees these true Teachings, who possesses a trainee’s wisdom, (who possesses) a trainee’s true wisdom, who has entered the stream of The Teachings, a Noble One with penetrative wisdom, one who stands squarely before the door to the Deathless (Enlightenment).

And what, Monks, is **existence**?

And what, Monks, is **clinging**?

And what, Monks, is **craving**?

And what, Monks, is **feeling**?

And what, Monks, is **contact**?

And what, Monks, are the **six sense bases**?

And what, Monks, is **name-and-form**?

And what, Monks, is **consciousness**?

(Discourses for Existence, Clinging, Craving, Feeling, Contact, The six sense bases, Name-and-Form and Consciousness are identical with the discourses for Aging-and-death and Birth except for the subject title.)

And what, Monks, are the **volitional formations**?

There are these three kinds of volitional formations (choices/decisions): the bodily volitional formation, the verbal volitional formation, the mental volitional formation. **These are called the volitional formations.**

With the arising of **ignorance** (unknowing of true reality) there is the arising of **volitional formations**. With the elimination of **ignorance** (unknowing of true reality) there is the elimination of **volitional formations**. This Noble Eight Fold Path is the way leading to the elimination of volitional formations; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When, Monks, a Noble Disciple thus **understands volitional formations**, their cause, their elimination, and the way leading to their elimination, this is his **wisdom of the principle**. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the method to **the past and to the future** thus: 'Whatever Ascetics and Brāhmins in the past directly knew volitional formations, their cause, their elimination, and the way leading to their elimination, all these directly knew it in the very same way that I do now. Whatever Ascetics and Brāhmins in the future will directly know volitional formations, their cause, their elimination, and the way leading to their elimination, all these will directly know it in the very same way that I do now'. This is his **wisdom of entailment**.

When, Monks, a Noble Disciple has purified and cleansed these two kinds of wisdom - wisdom of the principle and wisdom of entailment - he is then called "A Noble Disciple".

Who is accomplished in view, (who is) accomplished in vision, who has arrived at these true Teachings, who sees these true Teachings, who possesses a trainee's wisdom, (who possesses) a trainee's true wisdom, who has entered the stream of The Teachings, a Noble One with penetrative wisdom, one who stands squarely before the door to the Deathless (Enlightenment).

(Reference: SN 12.33)

In this Teaching from Gotama Buddha, he shares the forty-four (44) cases of wisdom which requires a detailed understanding of each condition of Dependent Origination.

A Practitioner will need to understand each part of Dependent Origination.

- 1.) What it is?
- 2.) Its cause?
- 3.) Its elimination?
- 4.) The way leading to its elimination?

The Chapters in this book and through seeking guidance with a Teacher will help you to develop your understanding of each of these forty-four (44) cases of wisdom.

Chapter 17

The Seventy-Seven Cases of Wisdom

Monks, I will teach you **seventy-seven** cases of wisdom. Listen to that and attend closely, I will speak.

‘Yes, Venerable Sir’, those Monks replied.

The Perfectly Enlightened One said this:

Monks, what are the **seventy-seven cases** of wisdom?

(Group 1)

- (1) The wisdom: **Aging-and-death has birth as its condition.**
- (2) The wisdom: When there is no birth, there is no aging-and-death.
- (3) The wisdom: **In the past too** aging-and-death had birth as its condition.
- (4) The wisdom: In the past too, had there been no birth, there would have been no aging-and-death.
- (5) The wisdom: **In the future too** aging-and-death will have birth as its condition.
- (6) The wisdom: In the future too, should there be no birth, there will be no aging-and-death.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 2)

- (1) The wisdom: **Birth has existence** as its condition.
- (2) The wisdom: When there is no existence, there is no birth.
- (3) The wisdom: **In the past too** birth had existence as its condition.
- (4) The wisdom: In the past too, had there been no existence, there would have been no birth.
- (5) The wisdom: **In the future too** birth will have existence as its condition.
- (6) The wisdom: In the future too, should there be no existence, there will be no birth.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 3)

- (1) The wisdom: **Existence has clinging** as its condition.
- (2) The wisdom: When there is no clinging, there is no existence.
- (3) The wisdom: **In the past too** existence had clinging as its condition.
- (4) The wisdom: In the past too, had there been no clinging, there would have been no existence.
- (5) The wisdom: **In the future too** existence will have clinging as its condition.
- (6) The wisdom: In the future too, should there be no clinging, there will be no existence.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 4)

- (1) The wisdom: **Clinging has craving** as its condition.
- (2) The wisdom: When there is no craving, there is no clinging.
- (3) The wisdom: **In the past too** clinging had craving as its condition.
- (4) The wisdom: In the past too, had there been no craving, there would have been no clinging.
- (5) The wisdom: **In the future too** clinging will have craving as its condition.
- (6) The wisdom: In the future too, should there be no craving, there will be no clinging.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 5)

- (1) The wisdom: **Craving has feeling** as its condition.
- (2) The wisdom: When there is no feeling, there is no craving.
- (3) The wisdom: **In the past too** craving had feeling as its condition.
- (4) The wisdom: In the past too, had there been no feeling, there would have been no craving.
- (5) The wisdom: **In the future too** craving will have feeling as its condition.
- (6) The wisdom: In the future too, should there be no feeling, there will be no craving.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 6)

- (1) The wisdom: **Feeling has contact** as its condition.
- (2) The wisdom: When there is no contact, there is no feeling.
- (3) The wisdom: **In the past too** feeling had contact as its condition.
- (4) The wisdom: In the past too, had there been no contact, there would have been no feeling.
- (5) The wisdom: **In the future too** feeling will have contact as its condition.
- (6) The wisdom: In the future too, should there be no contact, there will be no feeling.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 7)

- (1) The wisdom: **Contact has the six sense bases** as its condition.
- (2) The wisdom: When there is no the six sense bases, there is no contact.
- (3) The wisdom: **In the past too** contact had the six sense bases as its condition.
- (4) The wisdom: In the past too, had there been no the six sense bases, there would have been no contact.
- (5) The wisdom: **In the future too** contact will have the six sense bases as its condition.
- (6) The wisdom: In the future too, should there be no the six sense bases, there will be no contact.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 8)

- (1) The wisdom: **The Six Sense Bases has name-and-form** as its condition.
- (2) The wisdom: When there is no name-and-form, there is no the six sense bases.
- (3) The wisdom: **In the past too** the six sense bases had name-and-form as its condition.
- (4) The wisdom: In the past too, had there been no name-and-form, there would have been no the six sense bases.
- (5) The wisdom: **In the future too** the six sense bases will have name-and-form as its condition.
- (6) The wisdom: In the future too, should there be no name-and-form, there will be no the six sense bases.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 9)

- (1) The wisdom: **Name-and-Form has consciousness** as its condition.
- (2) The wisdom: When there is no consciousness, there is no name-and-form.
- (3) The wisdom: **In the past too** name-and-form had consciousness as its condition.
- (4) The wisdom: In the past too, had there been no consciousness, there would have been no name-and-form.
- (5) The wisdom: **In the future too** name-and-form will have consciousness as its condition.
- (6) The wisdom: In the future too, should there be no consciousness, there will be no name-and-form.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 10)

- (1) The wisdom: **Consciousness has volitional formations** as its condition.
- (2) The wisdom: When there is no volitional formations, there is no consciousness.
- (3) The wisdom: **In the past too** consciousness had volitional formations as its condition.
- (4) The wisdom: In the past too, had there been no volitional formations, there would have been no consciousness.
- (5) The wisdom: **In the future too** consciousness will have volitional formations as its condition.
- (6) The wisdom: In the future too, should there be no volitional formations, there will be no consciousness.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

(Group 11)

- (1) The wisdom: **Volitional Formations have ignorance** as their condition.
- (2) The wisdom: When there is no ignorance, there are no volitional formations.
- (3) The wisdom: **In the past too** volitional formations had ignorance as their condition.
- (4) The wisdom: In the past too, had there been no ignorance, there would have been no volitional formations.
- (5) The wisdom: **In the future too** volitional formations will have ignorance as their condition.
- (6) The wisdom: In the future too, should there be no ignorance, there will be no volitional formations.
- (7) The wisdom: That wisdom of the **stability of The Teachings is also subject to destruction, vanishing, fading away, and elimination.**

These, Monks, are called the **seventy-seven cases of wisdom**.

(Reference: SN 12.34)

In this Teaching from Gotama Buddha, he shares the seventy-seven (77) cases of wisdom further describing the various conditions of Dependent Origination.

Chapter 18

Wisdom of the Principle and Wisdom of Entailment (A Stream-Enterer)

And what, Monks, is **aging-and-death**?

The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the sense bases: **this is called aging**. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: **this is called death**. Thus this aging and this death **are together called aging-and-death**.

With the arising of birth there is **the arising of aging-and-death**. With the elimination of birth there is **the elimination of aging-and-death**. This Noble Eight Fold Path is the way leading to the elimination of aging-and-death; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When, Monks, a Noble Disciple thus **understands aging-and-death**, its cause, its elimination, and the way leading to its elimination, this is his **wisdom of the principle**. By means of this principle that is seen, understood, immediately attained, comprehended, he applies the method to **the past and to the future** thus: ‘Whatever Ascetics and Brāhmins in the past directly knew aging-and-death, its cause, its elimination, and the way leading to its elimination, all these directly knew it in the very same way that I do now. Whatever Ascetics and Brāhmins in the future will directly know aging-and-death, its cause, its elimination, and the way leading to its elimination, all these will directly know it in the very same way that I do now’. **This is his wisdom of entailment**.

When, Monks, a Noble Disciple has purified and cleansed these two kinds of wisdom - **wisdom of the principle and wisdom of entailment** - he is then called “**A Noble Disciple**”.

Who is accomplished in view, (who is) accomplished in vision, who has arrived at these true Teachings, who sees these true Teachings, who possesses a trainee's wisdom, (who possesses) a trainee's true wisdom, who has entered the stream of The Teachings, a Noble One with penetrative wisdom, one who stands squarely before the door to the Deathless (Enlightenment).

(Reference: SN 12.33)

In this Teaching from Gotama Buddha, he shares the “wisdom of principle” and “wisdom of entailment” as has been shared in other discourses on the topic of Dependent Origination.

Wisdom of principle is understanding the truth of each individual statement and being able to see that truth through your own investigation. In this way, a Practitioner has developed “penetrative wisdom”. The wisdom they understand is deeply soaked into the mind because they are able to see the truth for themselves.

While a Teacher is there to provide guidance to learn, each Practitioner will need to do the work to see the truth for themselves leading to acquiring wisdom of principle.

Wisdom of entailment is being able to see the wisdom of connecting statements of truth. If this is true, then that is true. If this is false, then that is false. Wisdom of entailment is being able to deeply understand how one truthful statement leading to another truthful statement is a way of acquiring wisdom. One false statement leads to understand that the related statement is also false.

In this way, a Practitioner is able to further develop their penetrative wisdom which leads to the elimination of ignorance (unknowing of true reality) to awaken the mind to Enlightenment.

A Practitioner will need the ability to discover “wisdom by principle” and follow the logic of “wisdom of entailment” to understand the truth of The Natural Laws of Existence. A Stream-Enterer will have needed to develop these abilities to discover the truth and acquire wisdom to attain the first Stage of Enlightenment and to continue their journey to the fourth Stage of Enlightenment as an Arahant - the Enlightened mind.

Chapter 19

A Stream-Enterer Has Abandoned Confusion in the Case of ‘Clinging to Aggregates’

Monks, when what exists, by clinging to what, by adhering to what, does such a view as this arise: ‘The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar’?

‘Venerable Sir, our Teachings are rooted in The Perfectly Enlightened One, take recourse in The Perfectly Enlightened One. It would be good if The Perfectly Enlightened One would clear up the meaning of this statement. Having heard it from him, the Monks will remember it.’

Then listen and attend closely, Monks, I will speak.

When there is **form**, Monks, by clinging to form, by adhering to form, such a view as this arises: The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar.

(In the case of feeling, perception, volitional formations (choices/decisions), and consciousness, the discourses are identical except for the reference to each of the aggregates previously mentioned.)

What do you think, Monks, is **form** permanent or impermanent?

‘Impermanent, Venerable Sir.’

Is what is impermanent discontentedness or peacefulness?

“Discontentedness, Venerable Sir.”

But without clinging to what is impermanent, discontentedness, and subject to change, could such a view as this arise: The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar?

‘No, Venerable Sir.’

(In the case of feeling, perception, volitional formations (choices/decisions), and consciousness, the discourses are identical except for the reference to each of the aggregates previously mentioned.)

That which is seen, heard, sensed, recognized, attained, sought after, and ranged over by the mind: is that permanent or impermanent?

‘Impermanent, Venerable Sir.’

Is what is impermanent discontentedness or peacefulness?

‘Discontentedness, Venerable Sir.’

But without clinging to what is impermanent, discontentedness, and subject to change, could such a view as this arise: The winds do not blow, the rivers do not flow, pregnant women do not give birth, the moon and sun do not rise and set but stand as steady as a pillar?

‘No, Venerable Sir.’

When, Monks, a Noble Disciple has abandoned confusion in these six cases, and when, further, he has abandoned confusion about discontentedness, the cause of discontentedness, the elimination of discontentedness, and the way leading to the elimination of discontentedness, he is then called a Noble Disciple who is a **Stream-Enterer**, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

(Reference: SN 24.1)

In this Teaching from Gotama Buddha, he shares that a Practitioner who has the wisdom of The Five Aggregates understands they are impermanent and no longer is interested in clinging to them. The mind of a Stream-Enterer understands that holding on to anything that is impermanent, including The Five Aggregates, will only cause discontentedness and to eliminate discontentedness the mind needs to be trained to let go.

With The Five Aggregates representing what makes “a being a being”, the mind needs to get to the point where it understands The Five Aggregates and Dependent Origination so well that it no longer holds on, or clings, to existence. A Stream-Enterer will know this to be true but has not yet accomplished the goal of eliminating clinging to The Five Aggregates. It is not until a Practitioner has eliminated the sixth and seventh fetter that the mind has completely eliminated craving/clinging to existence.

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.)

Chapter 20

A Stream-Enterer Has Abandoned Confusion in the Case of ‘Nothing Matters’

Monks, when what exists, by clinging to what, by adhering to what, does such a view as this arise: **There is nothing given, nothing offered, nothing presented in charity**; no fruit or result of wholesome and unwholesome actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no Ascetics and Brāhmins faring and practicing rightly in the world who, having realized this world and the other world for themselves by direct knowledge (experience), make them known to others. This person consists of the four great elements. When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; wind returns to and merges with the wind-body; the sense bases are transferred to space. [Four] men with support for the body as the fifth, carry away the corpse. The formal funeral speech last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of unwise.

When anyone asserts the doctrine that there is [giving and the like], it is empty, false and frivolous speech. Unwise and the wise are alike cut off and perish with the breakup of the body; after death they do not exist?

‘Venerable Sir, our Teachings are rooted in The Perfectly Enlightened One, take recourse in The Perfectly Enlightened One. It would be good if The Perfectly Enlightened One would clear up the meaning of this statement. Having heard it from him, the Monks will remember it.’

Then listen and attend closely, Monks, I will speak.

When there is **form**, Monks, **by clinging to form, by adhering to form, such a view as this arises**: There is nothing given, nothing offered, nothing presented in charity; no fruit or result of wholesome and unwholesome actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no Ascetics and Brāhmins faring and practicing rightly in the world who, having realized this world and the other world for themselves by direct knowledge (experience), make them known to others. This person consists of the four great elements. When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; wind returns to and merges with the wind-body; the sense bases are transferred to space. [Four] men with support for the body as the fifth, carry away the corpse. The

formal funeral speech last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of unwise.

When anyone asserts the doctrine that there is [giving and the like], it is empty, false and frivolous speech. Unwise and the wise are alike cut off and perish with the breakup of the body; after death they do not exist?

What do you think, Monks, is **form** permanent or impermanent?

'Impermanent, Venerable Sir.'

Is what is impermanent discontentedness or peacefulness?

'Discontentedness, Venerable Sir.'

But without clinging to what is impermanent, discontentedness, and subject to change, could such a view as this arise: There is nothing given, nothing offered, nothing presented in charity; no fruit or result of wholesome and unwholesome actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no Ascetics and Brāhmins faring and practicing rightly in the world who, having realized this world and the other world for themselves by direct knowledge (experience), make them known to others. This person consists of the four great elements. When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; wind returns to and merges with the wind-body; the sense bases are transferred to space. [Four] men with support for the body as the fifth, carry away the corpse. The formal funeral speech last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of unwise.

When anyone asserts the doctrine that there is [giving and the like], it is empty, false and frivolous speech. Unwise and the wise are alike cut off and perish with the breakup of the body; after death they do not exist?

'No, Venerable Sir.'

(In the case of feeling, perception, volitional formations, and consciousness, the discourses are identical except for the reference to each of the aggregates previously mentioned.)

That which is seen, heard, sensed, recognized, attained, sought after, and ranged over by the mind: is that permanent or impermanent?

'Impermanent, Venerable Sir.'

Is what is impermanent discontentedness or peacefulness?

‘Discontentedness, Venerable Sir.’

But without clinging to what is impermanent, discontentedness, and subject to change, could such a view as this arise: There is nothing given, nothing offered, nothing presented in charity; no fruit or result of wholesome and unwholesome actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no Ascetics and Brāhmins faring and practicing rightly in the world who, having realized this world and the other world for themselves by direct knowledge (experience), make them known to others. This person consists of the four great elements. When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; wind returns to and merges with the wind-body; the sense bases are transferred to space. [Four] men with support for the body as the fifth, carry away the corpse. The formal funeral speech last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of unwise.

When anyone asserts the doctrine that there is [giving and the like], it is empty, false and frivolous speech. Unwise and the wise are alike cut off and perish with the breakup of the body; after death they do not exist?

‘No, Venerable Sir.’

When, Monks, **a Noble Disciple has abandoned confusion in these six cases**, and when, further, he has abandoned confusion about discontentedness, the cause of discontentedness, the elimination of discontentedness, and the way leading to the elimination of discontentedness, he is then called a Noble Disciple who is **a Stream-Enterer**, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

(Reference: SN 24.5)

In this Teaching from Gotama Buddha, he shares how if a Practitioner understands that The Five Aggregates and “that which is seen, heard, sensed, recognized, attained, sought after, and ranged over by the mind” are impermanent, then they would not have the view that:

“There is nothing given, nothing offered, nothing presented in charity; no fruit or result of wholesome and unwholesome actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no Ascetics and Brāhmīns faring and practicing rightly in the world who, having realized this world and the other world for themselves by direct knowledge (experience), make them known to others. This person consists of the four great elements. When one dies, earth returns to and merges with the earth-body; water returns to and merges with the water-body; fire returns to and merges with the fire-body; wind returns to and merges with the wind-body; the sense bases are transferred to space. [Four] men with support for the body as the fifth, carry away the corpse. The formal funeral speech last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of unwise.

When anyone asserts the doctrine that there is [giving and the like], it is empty, false and frivolous speech. Unwise and the wise are alike cut off and perish with the breakup of the body; after death they do not exist?”.

A Stream-Enterer will have eliminated their confusion about “these six cases” and has eliminated any confusion or ignorance (unknowing of true reality) related to discontentedness. The Buddha explains this as “When, Monks, a Noble Disciple has abandoned confusion in these six cases, and when, further, he has abandoned confusion about discontentedness”.

The way a Practitioner eliminates their ignorance, or confusion, about discontentedness is to deeply understand and practice The Four Noble Truths. The Buddha points to this by describing a Stream-Enterer will “abandon confusion about discontentedness, the cause of discontentedness, the elimination of discontentedness, and the way leading to the elimination of discontentedness, he is then called a Noble Disciple who is a Stream-Enterer”. This is a reference to The Four Noble Truths.

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

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 11-20)

<https://youtu.be/j-ZKmL1MW7w>

Podcast(s)

Ep. 262 - (Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 11-20)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--262---Pali-Canon-Study-Group---The-First-Stage-of-Enlightenment-Stream-Enterer---Volume-5---Chapter-11-20-e1cdqak/a-a7666bt>

Chapter 21

Six Benefits in Realizing the Fruit of Stream-Entry

Monks, these are the six benefits in realizing the fruit of Stream-Entry.

What six?

- (1) One is fixed in the wholesome Teachings;
- (2) one is incapable of decline;
- (3) one's discontentedness is limited;
- (4) one comes to possess wisdom not shared by others;
- (5) one has clearly seen causation;
- (6) one has clearly seen causally arisen objects.

These are the six benefits in realizing the fruit of Stream-Entry.

(Reference: AN 6.97)

In this Teaching from Gotama Buddha, he shares the benefits of attaining the first Stage of Enlightenment as a Stream-Enterer. These are not the only benefits but the significant benefits that one will experience.

(1) One is fixed in the wholesome Teachings: A Practitioner will have experienced so many benefits to the condition of the mind as a result of attaining the first Stage of Enlightenment as a Stream-Enterer that the mind knows these “wholesome Teachings” are what is leading to an improved condition of mind. The Practitioner will be “fixed” in that they will know it is a matter of continuing to learn, reflect, and practice to continue to experience the results of the Enlightened mind.

Their practice will be consistent and steady towards the attainment of increased Stages of Enlightenment and experiencing the benefits associated with continued progress on The Path to Enlightenment.

(2) One is incapable of decline: A Practitioner who has attained the first Stage of Enlightenment as a Stream-Enterer is not capable of backsliding or falling out of the first Stage of Enlightenment. The mind is “incapable of decline” or regression back to a lower attainment.

This is not the case for a Practitioner who is experiencing the Jhānas. The Jhānas are preliminary phases the mind experiences prior to the attainment of the first Stage of Enlightenment as a Stream-Enterer. It is not until the mind has fully attained the first Stage of Enlightenment that it will be incapable of regression, backsliding, or decline.

(3) One’s discontentedness is limited: A Practitioner who has attained the first Stage of Enlightenment as a Stream-Enterer will be experiencing a significant reduction of discontentedness in the mind. They are still experiencing discontentedness because the mind is not yet Enlightened but the mind will have drastically reduced discontentedness in comparison to when the mind was not on The Path to Enlightenment.

Situations where the mind once experienced discontentedness a Stream-Enterer will no longer be experiencing those same strong feelings but instead, they have been “limited”, diminished, or it can be observed that in those same situations the strong feelings of discontentedness are fading away.

(4) One comes to possess wisdom not shared by others: A Practitioner who has attained the first Stage of Enlightenment as a Stream-Enterer will have needed to investigate these Teachings learning, reflecting, and practicing them closely to acquire wisdom. The wisdom acquired to attain the first Stage of Enlightenment is not widely known or understood by most people in the world. It is important to keep this in mind as one will need to be humble with the wisdom acquired ensuring to eliminate conceit so that you can progress further on The Path to Enlightenment.

Conceit (Arrogance, pride, judging, measuring or comparing as superior or inferior to others.)

Conceit is a higher fetter that needs to be eliminated to attain Enlightenment.

A Practitioner who is to attain the first Stage of Enlightenment will need to realize that while you may understand discontentedness, the cause of discontentedness, the elimination of discontentedness, and the way leading to the elimination of discontentedness, this wisdom will not be known to others. People may choose to blame you for their own discontentedness being unaware they are causing it themselves.

You will need to exercise restraint such that while people will be causing their own discontentedness and blaming you, the mind will need to understand that you will be unable to explain or help them to understand and eliminate their discontentedness because they will need to decide to learn, reflect, and practice these Teachings on their own. You will be unable to force someone to attain Enlightenment through pursuing The Path to Enlightenment and you should not even try as that would only be a decision from your own craving/desire/attachment leading to your own discontentedness and hinder progress towards the attainment of Enlightenment.

(5) One has clearly seen causation: A Practitioner who has attained the first Stage of Enlightenment as a Stream-Enterer will understand The Natural Law of Kamma and be able to observe “cause and effect” within daily life. They will know that anything they are experiencing in life is a result of their decisions “action and result”, essentially the result of their decisions.

Detailed explanation of The Natural Law of Kamma is available in this same book series found in Chapter 9 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) and in the book “The Natural Law of Kamma” (Volume 6).

(6) One has clearly seen causally arisen objects: A Practitioner who has attained the first Stage of Enlightenment as a Stream-Enterer will be able to see the “cause and effect” relationship of all physical and mental objects that arise or come to be, understanding Dependent Origination as the highest law of nature.

Chapter 22

A Stream-Enterer is Worth More Than Being a Wheel-Turning Monarch

Monks, although a Wheel-Turning Monarch, having exercised supreme sovereign rulership over the four continents, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world, in the company of the heavenly beings of the heavenly realm, and there in the Nandana Grove, accompanied by an entourage of heavenly nymphs, he enjoys himself supplied and endowed with the five cords of heavenly sensual pleasure, still, as he does not possess four things, he is not freed from hell, the animal realm, and the realm of afflicted spirits, not freed from the plane of misery, the bad destinations, the nether world.

Although, Monks, a Noble Disciple maintains himself by lumps of almsfood and wears rag-robles, still, as he possesses four things, he is freed from hell, the animal realm, and the realm of afflicted spirits, freed from the plane of misery, the bad destinations, the nether world.

What are the four?

- (1) Here, Monks, the Noble Disciple possesses confirmed confidence in the Buddha thus: The Tathāgata is an Arahant, Perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.
- (2) He possesses confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.
- (3) He possesses confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.

- (4) He possesses the virtues (moral conduct) dear to the Noble Ones - unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration.

He possesses these four things. And, Monks, between the obtaining of sovereignty over the four continents and the obtaining of the four things, the obtaining of sovereignty over the four continents is not worth a sixteenth part of the obtaining of the four things.

(Reference: SN 55.1)

In this Teaching from Gotama Buddha, he shares how a Practitioner attaining the first Stage of Enlightenment as a Stream-Enterer is more beneficial than a Wheel-Turning Monarch.

A Stream-Enterer would have needed to learn, reflect, and practice these Teachings to develop wisdom and improve the condition of the mind to eliminate the first three (3) fetters of The Ten Fetters. They would be able to observe that the condition of their mind has significantly improved from progressing on The Path to Enlightenment.

A Wheel-Turning Monarch is an individual who is a leader of a large population of people who chooses to guide them based on The Teachings of The Buddha.

During the lifetime of The Buddha, these were actual Kings.

Today, we could think of a President, Prime Minister, Kings, Queens, politicians, and others who lead a large population of people through wise decision making based on The Natural Laws of Existence shared in The Teachings of The Buddha.

A Wheel-Turning Monarch is a leader of a population of people who decides to implement rules for the population based on these Teachings. With their influence to be able to set rules and guidelines for the population, it is seen as beneficial to guide a population of people through these good wholesome Teachings.

These individuals have deep wisdom of The Teachings and choose to practice them for their own life while also making decisions about their leadership of a large population of people based on The Natural Laws of Existence, specifically, The Natural Law of Kamma.

They are a role model of these Teachings, in that they are setting an example for others to observe that benefits the population of people through more closely understanding how to practice The Teachings in daily life through the example displayed by the “Wheel-Turning Monarch” or today, a leader of a large population of people.

The Natural Laws of Existence are a much higher law than any laws that could be created by human beings. Therefore, for a King or leader to function through these Natural Laws of Existence, this would lead to wholesome outcomes for large groups of people. A Wheel-Turning Monarch has significant influence to help large populations of people through structuring their Kingdom and how it operates based on these natural laws as

this would help individuals in the population more readily progress towards Enlightenment.

But, The Buddha shares that a Practitioner attaining the first Stage of Enlightenment is more beneficial than one who is guiding an entire population of people based on rules for society that are based on these Teachings.

Here, The Buddha is sharing how your attainment of increased levels of training and results from the training is the ultimate goal and what is more beneficial.

A Stream-Enterer will be able to benefit a Community of Practitioners in that their wisdom is able to be shared with others who will then be able to experience the same results of significantly reduced discontentedness and the other benefits mentioned in Volume 5 - Chapter 21. While it would be most wise to seek guidance from a Teacher who has attained Enlightenment, having a Stream-Enterer or any other Practitioner who has attained any of The Four Stages of Enlightenment would be highly beneficial to a population of people as they could gain insight and understanding of The Teachings from those Practitioners.

In this Teaching, The Buddha explains that a Stream-Enterer is more beneficial, or more helpful, than a “Wheel-Turning Monarch”.

Detailed explanation of the first Stage of Enlightenment is available in this same book series found in the book “The First Stage of Enlightenment (Stream-Enterer)” (Volume 5).

Chapter 23

There Cannot Be Alteration in a Stream-Enterer

Monks, there may be alteration in the four great elements in the earth element, the water element, the fire element, the wind element - but there cannot be alteration in the Noble Disciple who possesses confirmed confidence in The Buddha... in The Teachings... in The Community... Therein this is alteration: that the Noble Disciple who possesses confirmed confidence in The Buddha might be reborn in hell, in the animal realm, or in the realm of afflicted spirits. This is impossible.

Monks, there may be alteration in the four great elements in the earth element, the water element, the fire element, the wind element - but there cannot be alteration in the Noble Disciple who possesses the virtues dear to the Noble Ones. Therein this is alteration: that the Noble Disciple who possesses the virtues (moral conduct) dear to the Noble Ones might be reborn in hell, in the animal realm, or in the realm of afflicted spirits. This is impossible.

(Reference: SN 55.17)

In this Teaching from Gotama Buddha, he shares how the condition of mind of a Stream-Enterer is unable to be altered. A Practitioner who has attained the first Stage of Enlightenment has already seen significant improvements to the condition of their mind and the mind will not regress, “this is impossible”.

A Stream-Enterer is able to continue to progress on The Path to Enlightenment but the mind will not regress, decline, or backslide out of the first Stage of Enlightenment.

Chapter 24

Six Cases of Incapability by One Accomplished in View (First Discourse)

Monks, there are these six cases of incapability.

What six?

One accomplished in view is:

- (1) incapable of considering any conditioned phenomenon (thing) as permanent;
- (2) incapable of considering any conditioned phenomenon (thing) as pleasurable;
- (3) incapable of considering any phenomenon (thing) as a self;
- (4) incapable of doing a grave act that brings immediate results;
- (5) incapable of resorting to [the belief] that purity (Enlightenment) comes about through superstitious and auspicious acts;
- (6) incapable of seeking a person worthy of offerings outside here.

These are the six cases of incapability.

(Reference: AN 6.93)

In this Teaching from Gotama Buddha, he shares six (6) cases of incapability of one accomplished in view (First Discourse).

“Accomplished in view” is one who is firm established in Right View deeply understanding and practicing The Four Noble Truths. A Practitioner who understands and is deeply practicing The Four Noble Truths will not be capable of any of these “six incapacabilities”.

A Practitioner who has attained the first Stage of Enlightenment as a Stream-Enterer would be “accomplished in view”.

(1) Incapable of considering any conditioned phenomenon (thing) as permanent: A Practitioner who is accomplished in view would deeply understand and practice The Universal Truth of Impermanence, therefore, they would not be capable of seeing any conditioned phenomenon (thing) as permanent.

A Practitioner would have learned, reflected, and practiced The Universal Truth of Impermanence understanding that there is no conditioned feeling, object, or thing that is permanent.

A conditioned feeling, object, or thing is going to arise, change, and then fade away (i.e. cease to exist). An unconditioned feeling, object, or thing is not going to arise, change, or fade away (i.e. cease to exist).

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

(2) Incapable of considering any conditioned phenomenon (thing) as pleasurable: A Practitioner who is accomplished in view would deeply understand The Universal Truth of Discontentedness, therefore, they would not be capable of seeing any conditioned phenomenon (thing) as pleasurable. The mind would understand that basing inner feelings on impermanent conditions would cause pleasant feelings such as happiness, excitement, elation, thrill, exhilaration, euphoria, etc.

Pleasant feelings arising from impermanent conditions are temporary and thus, ultimately unsatisfactory. They do not last permanently and therefore, are dissatisfying to the mind leading to painful feelings when the pleasant feelings no longer exist.

An Enlightened mind will be trained to no longer seek pleasant feelings based on impermanent conditions. A Practitioner “accomplish in view” who is unEnlightened will still be experiencing pleasant feelings based on impermanent conditions but they will intellectually know that these are not “pleasurable” and are ultimately dissatisfying because the pleasant feelings are not permanent.

The Practitioner would be working towards attaining permanent joy where the mind is unconditioned no longer basing its inner feelings on impermanent conditions.

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

(3) Incapable of considering any phenomenon (thing) as a self: A Practitioner who is accomplished in view would deeply understand and be practicing The Universal Truth of Non-self, therefore, they would not be capable of seeing any conditioned phenomenon (thing) as a self. The mind would understand that there is no permanent self and would have eliminated the fetter/taint/pollution of mind described as “Personal Existence View”.

Personal existence view (Eliminating the concept of a permanent self from the mind. Realization of The Universal Truth of Non-self.)

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

(4) Incapable of doing a grave act that brings immediate results: A Practitioner who is accomplished in view would deeply understand The Five Heinous Unwholesome Acts (i.e. The Five Heinous Crimes), therefore, they would not be capable of doing a grave act that brings immediate results.

The mind would understand that doing any of the following would bring immediate unwholesome results and would choose to not do any of these unwholesome acts:

- Kill one’s mother.
- Kill one’s father.
- Kill an Arahant (Enlightened being).
- Harm a Buddha (Tathāgata).
- Create division in The Community of Practitioners.

A Practitioner who is accomplished in view would understand that each of these unwholesome acts would bring about harm to others and harm to themselves, therefore, they would not be capable of performing any of these actions.

(5) Incapable of resorting to [the belief] that purity (Enlightenment) comes about through superstitious and auspicious acts: A Practitioner who is accomplished in view would deeply understand the fetter/taint/pollution of mind and would have eliminated the fetter/taint/pollution of mind described as “Wrong Behavior and Observances”.

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.)

(6) Incapable of seeking a person worthy of offerings outside here: A Practitioner who is accomplished in view would deeply understand the fetter/taint/pollution of mind and would have eliminated the fetter/taint/pollution of mind described as “Doubt”.

A Practitioner would have learned, reflected, and practiced The Teachings so well that they would have experienced significant improvements to the condition of the mind. There would be observable evidence that the Practitioner would be able to see that these Teachings have led to dramatic improvements in focus, concentration, and clarity of mind that they would know these Teachings are leading them towards Enlightenment and they would be interested in supporting these Teachings through making meritorious offerings to The Community of Practitioners who are sharing these Teachings.

Meritorious offerings can be made to ordained male and female Practitioners or Teachers as well as anyone who has attained one of The Four Stages of Enlightenment. These offerings help to support the continued learning and sharing of these Teachings in the world for the benefit of all beings.

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.)

Detailed explanation of “What is Merit?” is available in this same book series found in Chapter 10 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Detailed explanation of making meritorious offerings is available in this same book series found in the book “Generosity” (Volume 13).

Chapter 25

Six Cases of Incapability by One Accomplished in View (Second Discourse)

Monks, there are these six cases of incapability.

What six?

One accomplished in view is:

- (1) incapable of residing without deep respect and politeness toward The Teacher;
- (2) incapable of residing without deep respect and politeness toward The Teachings;
- (3) incapable of residing without deep respect and politeness toward The Community;
- (4) incapable of residing without deep respect and politeness toward the training;
- (5) incapable of resorting to anything that should not be relied upon;
- (6) incapable of undergoing an eighth existence.

These are the six cases of incapability.

(Reference: AN 6.92)

In this Teaching from Gotama Buddha, he shares six (6) cases of incapability of one accomplished in view (Second Discourse).

(1) Incapable of residing without deep respect and politeness toward The Teacher: A Practitioner who is “accomplished in view” would not be capable of disrespect towards The Buddha or their Teacher who guided them to establishing Right View.

The mind of the Practitioner would be experiencing significant improvements and they would only have gratitude, appreciation, and respect practicing politeness towards The Buddha and their Teacher.

(2) Incapable of residing without deep respect and politeness toward The Teachings: A Practitioner who is “accomplished in view” would not be capable of disrespect towards The Teachings which they are learning, reflecting, and practicing on The Path to Enlightenment guiding them to establish Right View.

The mind of the Practitioner would be experiencing significant improvements and they would only have gratitude, appreciation, and respect practicing politeness towards The Teachings.

(3) Incapable of residing without deep respect and politeness toward The Community: A Practitioner who is “accomplished in view” would not be capable of disrespect towards The Community of Practitioners who are assisting them in learning, reflecting, and practicing on The Path to Enlightenment guiding them to establish Right View.

The mind of the Practitioner would be experiencing significant improvements and they would only have gratitude, appreciation, and respect practicing politeness towards The Community.

(4) Incapable of residing without deep respect and politeness toward the training: A Practitioner who is “accomplished in view” would not be capable of disrespect towards the training which is assisting them in learning, reflecting, and practicing on The Path to Enlightenment guiding them to establish Right View.

The mind of the Practitioner would be experiencing significant improvements and they would only have gratitude, appreciation, and respect practicing politeness towards the training methods employed to assist them on The Path to Enlightenment.

(5) Incapable of resorting to anything that should not be relied upon: A Practitioner who is “accomplished in view” would have needed to investigate many aspects of these Teachings to discover the truth to acquire wisdom. In doing so, the mind would not be capable of relying on falsehoods or non-truths. The Practitioner would be able to independently investigate to determine what is truth and non-truth of information shared with them.

It would not be possible for a Practitioner who is “accomplished in view” to believe in unfounded conspiracy theories or any other beliefs. They would only be interested in discovering the truth so that all their decisions are based on wisdom producing the best possible outcomes.

(6) Incapable of undergoing an eighth existence: A Practitioner who is “accomplished in view” would have attained the first Stage of Enlightenment as a Stream-Enterer destined for Enlightenment. They would not be capable of experiencing an eighth existence.

A Stream-Enterer is reborn no more than seven (7) times before they will attain Enlightenment being incapable of an eighth existence.

Chapter 26

Six Cases of Incapability by One Accomplished in View (Third Discourse)

Monks, there are these six cases of incapability.

What six?

One accomplished in view is:

- (1) incapable of depriving his mother of life;
- (2) incapable of depriving his father of life;
- (3) incapable of depriving an Arahant of life;
- (4) incapable of shedding The Tathāgata's blood with a mind of hatred;
- (5) incapable of creating a division in The Community;
- (6) incapable of acknowledging another Teacher.

These are the six cases of incapability.

(Reference: AN 6.94)

In this Teaching from Gotama Buddha, he shares six (6) cases of incapability of one accomplished in view (Third Discourse).

(1) Incapable of depriving his mother of life: A Practitioner who is “accomplished in view” would not be able to kill their own mother.

(2) Incapable of depriving his father of life: A Practitioner who is “accomplished in view” would not be able to kill their own father.

(3) Incapable of depriving an Arahant of life: A Practitioner who is “accomplished in view” would not be able to kill an Enlightened being, an Arahant.

(4) Incapable of shedding The Tathāgata’s blood with a mind of hatred: A Practitioner who is “accomplished in view” would not be able to harm a Buddha, a Tathāgata.

(5) Incapable of creating a division in The Community: A Practitioner who is “accomplished in view” would not be able to create separation, arguments, or breaking up of The Community of Practitioners learning and practicing these Teachings.

(6) Incapable of acknowledging another Teacher: A Practitioner who is “accomplished in view” would not be able to learn with a Teacher other than The Buddha or a Teacher of his Teachings.

For a person who has deeply learned, reflected, and practiced these Teachings establishing “Right View”, they would be incapable of any of these six deeds. They would deeply understand the harm these deeds would cause and in doing so, they would cause harm to themselves. They would deeply understand that these Teachings are leading to the diminishing of their own discontentedness and is The Path to Enlightenment, therefore, they would be unable to acknowledge another Teacher as their Teacher because they would know that these Teachings are the truth leading to wisdom. They would observe that their mind is becoming liberated through these Teachings and unable to recognize another Teacher.

(1-5) of this list are referred to as The Five Heinous Crimes or The Five Heinous Unwholesome Acts.

Chapter 27

Six Cases of Incapability by One Accomplished in View (Fourth Discourse)

Monks, there are these six cases of incapability.

What six?

One accomplished in view is:

- (1) incapable of resorting to [the view that] pleasure and pain are made by oneself;
- (2) incapable of resorting to [the view that] pleasure and pain are made by another;
- (3) incapable of resorting to [the view that] pleasure and pain are both made by oneself and made by another;
- (4) incapable of resorting to [the view that] pleasure and pain are not made by oneself but have arisen by accident or chance;
- (5) incapable of resorting to [the view that] pleasure and pain are not made by another but have arisen by accident or chance;
- (6) incapable of resorting to [the view that] pleasure and pain are made neither by oneself nor by another but have arisen by accident or chance.

These are the six cases of incapability.

For what reason?

Because the person accomplished in view has clearly seen causation and causally arisen objects. These are the six cases of incapability.

(Reference: AN 6.95)

In this Teaching from Gotama Buddha, he shares six (6) cases of incapability of one accomplished in view (Fourth Discourse).

(1) Incapable of resorting to [the view that] pleasure and pain are made by oneself: A Practitioner accomplished in view would understand The Universal Truth of Non-self and understand that pleasure and pain are not created (i.e. made) by one's self but instead, pleasant feelings and painful feelings are caused by craving/desire/attachment.

A Practitioner who is accomplished in view would be incapable of having the view that pleasure and pain are created by oneself because there is no self and pleasant feelings and painful feelings are created by craving/desire/attachment.

(2) Incapable of resorting to [the view that] pleasure and pain are made by another: A Practitioner accomplished in view would understand that pleasure and pain are not created (i.e. made) by another person but instead, pleasant feelings and painful feelings are caused by craving/desire/attachment.

A Practitioner who is accomplished in view would be incapable of having the view that pleasure and pain are created by another person because pleasant feelings and painful feelings are created by craving/desire/attachment.

(3) Incapable of resorting to [the view that] pleasure and pain are both made by oneself and made by another: A Practitioner accomplished in view would understand that pleasure and pain are not created (i.e. made) by one's self and made by another person but instead, pleasant feelings and painful feelings are caused by craving/desire/attachment.

A Practitioner who is accomplished in view would be incapable of having the view that pleasure and pain are created by oneself and another person because pleasant feelings and painful feelings are created by craving/desire/attachment.

(4) Incapable of resorting to [the view that] pleasure and pain are not made by oneself but have arisen by accident or chance: A Practitioner accomplished in view would understand that pleasure and pain are not created (i.e. made) by one's self nor have arisen by accident or chance, instead, pleasant feelings and painful feelings are caused by craving/desire/attachment.

A Practitioner who is accomplished in view would be incapable of having the view that pleasure and pain are not created (i.e. made) by one's self but have arisen by accident or chance because pleasant feelings and painful feelings are created by craving/desire/attachment.

(5) Incapable of resorting to [the view that] pleasure and pain are not made by another but have arisen by accident or chance: A Practitioner accomplished in view would understand that pleasure and pain are not created (i.e. made) by another person nor have arisen by accident or chance, instead, pleasant feelings and painful feelings are caused by craving/desire/attachment.

A Practitioner who is accomplished in view would be incapable of having the view that pleasure and pain are not created (i.e. made) by another but have arisen by accident or chance because pleasant feelings and painful feelings are created by craving/desire/attachment.

(6) Incapable of resorting to [the view that] pleasure and pain are made neither by oneself nor by another but have arisen by accident or chance: A Practitioner accomplished in view would understand that pleasure and pain are not created (i.e. made) by one's self or another person nor have arisen by accident or chance, instead, pleasant feelings and painful feelings are caused by craving/desire/attachment.

A Practitioner who is accomplished in view would be incapable of having the view that pleasure and pain are created (i.e. made) by one's self or another but have arisen by accident or chance because pleasant feelings and painful feelings are created by craving/desire/attachment.

Overall, A Practitioner accomplished in view would understand The Four Noble Truths and Dependent Origination. They would have "clearly seen causation and causally arisen objects" and be incapable of having the view that pleasant feelings or painful feelings have arisen from anything other than craving/desire/attachment (The Four Noble Truths) and contact through The Six Sense Bases (Dependent Origination).

The Practitioner would have needed to deeply investigate these Teachings to observe the truth and independently verified that truth to acquire wisdom, therefore, they would be incapable of having the view that anything other than craving/desire/attachment and contact through The Six Sense Bases is what causes pleasant feelings or painful feelings (i.e. discontentedness).

A Practitioner who does not understand this essential truth and has not acquired this wisdom would be incapable of attaining Enlightenment. It is important for every Practitioner who plans to progress to Enlightenment to start with a deep understanding and practice of The Four Noble Truths and then at the appropriate time learn, reflect, and practice Dependent Origination with the guidance of a Teacher.

Dependent Origination is typically a Teaching that one approaches after they have already started to deeply understand and practice the core and central Teachings of the following:

- A.) The Three Universal Truths
- B.) The Four Noble Truths
- C.) The Eight Fold Path
- D.) The Five Precepts
- E.) The Brahma-viharas
- F.) The Ten Fetters
- G.) The Seven Factors of Enlightenment
- H.) Extensive Meditation Training

Surrounding Teachings

Supporting Teachings for better understanding though without direct reference to 'Stream-Enterer'.

Chapter 28

The Noble Eight Fold Path The Way of Practice Leading to the Elimination of Discontentedness

And what, Monks, is The Noble Truth of the Way of Practice Leading to the Elimination of Discontentedness?

It is just this Noble Eight Fold Path, namely: Right View; Right Intention; Right Speech; Right Action; Right Livelihood; Right Effort; Right Mindfulness; Right Concentration.

And what, Monks, is Right View?

It is, Monks, the wisdom of discontentedness, the wisdom of the cause of discontentedness, the wisdom of the elimination of discontentedness, and the wisdom of the way of practice leading to the elimination of discontentedness. This is called Right View.

And what, Monks, is Right Intention?

The intention of renunciation, the intention of non-ill-will, the intention of harmlessness. This, Monks, is called Right Intention.

And what, Monks, is Right Speech?

Refraining from lying, refraining from slander, refraining from harsh speech, refraining from frivolous speech. This is called Right Speech.

And what, Monks, is Right Action?

Refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct. This is called Right Action.

And what, Monks, is Right Livelihood?

Here, Monks, the Noble Disciple, having given up wrong livelihood, keeps himself by Right Livelihood.

And what, Monks, is Right Effort?

Here, Monks, a Monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to overcome evil unwholesome mental states that have arisen. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to produce unarisen wholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development. This is called Right Effort.

And what, Monks, is Right Mindfulness?

Here, Monks, a Monk resides reflecting on body as body, dedicated, clearly aware and mindful, having put aside craving and worry for the world; he resides reflecting on feelings as feelings, dedicated, clearly aware and mindful, having put aside craving and worry for the world; he resides reflecting on mind as mind, dedicated, clearly aware and mindful, having put aside craving and worry for the world; he resides reflecting on mental objects as mental objects, dedicated, clearly aware and mindful, having put aside craving and worry for the world. This is called Right Mindfulness.

And what, Monks, is Right Concentration?

Here, a Monk, distant from sense-desires, distant from unwholesome mental states, enters and resides in the first Jhāna, which is with thinking and pondering, based in seclusion, filled with excitement and joy. And with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and resides in the second Jhāna, which is without thinking and pondering, based in concentration, filled with excitement and joy. And with the fading away of excitement, remaining imperturbable (unable to be upset or excited; calm; serene), mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say:

'Peaceful is he who resides with equanimity and mindfulness', he enters the third Jhāna. And, having given up pleasure and pain, and with the fading away of former gladness and sadness, he enters and resides in the fourth Jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness. This is called Right Concentration.

And that, Monks, is called the way of practice leading to the elimination of discontentedness.

(Reference: DN 22)

In this Teaching from Gotama Buddha, he shares The Eight Fold Path.

The Eight Fold Path is the complete solution to solving the problem of the unEnlightened mind and The Cycle of Rebirth. The Eight Fold Path is “the way of practice leading to the elimination of discontentedness.”

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).

What are the Jhānas and how can I experience them?

The Jhānas are preliminary phases the mind experiences as it is making its way to Enlightenment, and prior to the first Stage of Enlightenment.

When the mind is in the Jhānas, there are heightened qualities that are experienced, which are needed in order to fully develop the mind and experience Enlightenment. These are referred to as “the Jhānas”.

Without experiencing the Jhānas, a Practitioner would have no ability to attain Enlightenment, or even the first Stage of Enlightenment.

The Jhānas are oftentimes misunderstood, especially outside of Asia.

Oftentimes people think that the Jhānas are only experienced through the practice of meditation and, that the Jhānas are turned “on or off” while in meditation or in daily life. This misunderstanding leads to the inability to experience these heightened qualities of mind, the first Stage of Enlightenment, or Enlightenment itself. Thus, an individual continues to stay trapped in the unEnlightened state experiencing sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc. over and over and over again. The mind is stuck in this continuous cycle of discontent feelings due to its lack of wisdom of The Path to Enlightenment.

I will demystify the Jhānas and help you to understand what they are and how to experience them so that you can escape the constant struggles and difficulties of the unEnlightened mind.

(Please read further if you are interested in learning this important Teaching so that the mind can become free of these strong feelings and others.)

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As mentioned, the Jhānas are heightened qualities that are experienced as one is progressing on The Path to Enlightenment. These are heightened qualities of awareness (i.e. mindfulness), tranquility, concentration, and equanimity, along with other beneficial qualities of mind that are needed to experience progress on The Path to Enlightenment and Enlightenment itself.

A Practitioner would be unable to experience Enlightenment without these heightened qualities developed and acquired in the Jhānas.

The Jhānas are experienced through learning, reflecting on (i.e. independently verifying), and practicing The Eight Fold Path.

The Eight Fold Path is the core and central Teaching of The Buddha, it is “THE” Path to Enlightenment. If you are interested in experiencing Enlightenment through The Teachings of The Buddha, you would need to know The Eight Fold Path, inside and out, backwards and forwards, up and down, left and right. And, you would need to learn The Eight Fold Path through the original Words of The Buddha with guidance from a Teacher while you retain the responsibility for your own learning and growth.

It is putting together all the individual factors of The Eight Fold Path that the mind will move into, and reside in, the Jhānas.

Yes, one will need to meditate to experience the Jhānas but, it is not only meditation that one needs to learn and practice to experience the Jhānas. There are many other aspects of The Path to Enlightenment than only meditation, which are described in The Eight Fold Path, and all of these factors are needed to make progress towards Enlightenment to include, experiencing the Jhānas.

Meditation is one aspect of one factor in The Eight Fold Path. If you did the math, that means that meditation is about 6% of The Path to Enlightenment. There is much more to experiencing Enlightenment than only meditation. There is much more to experiencing the Jhānas than only meditation.

Unfortunately, many people are misunderstanding, thinking that The Buddha sat under a tree, meditated, and instantly got to Enlightenment. This is just untrue and a significant misunderstanding. You can know this is true through The Words of The Buddha and his important Teachings.

“Monks, I do not say that final knowledge (wisdom) is achieved all at once. On the contrary, **final knowledge is achieved by gradual training, by gradual practice, by gradual progress.**” (Reference: MN 70.22)

An Enlightened being would have attained “final knowledge” through acquiring wisdom, by learning, reflecting (i.e. independently verifying), and practicing The Teachings of The Buddha to awaken to The Natural Laws of Existence, the mind is then Enlightened.

Final Knowledge = Enlightenment

Enlightenment is not achieved “all at once”.

You can independently verify that Enlightenment is not experienced “all at once” or instantly because, everything you have ever accomplished in life has been through gradual training, gradual practice, and gradual progress, just like The Buddha is sharing in this important Teaching. It took The Buddha six (6) years to attain Enlightenment.

Think about learning to read, write, and speak English, did it happen all at once? Think about the job or occupation that you perform, was your wisdom and skills acquired “all at once”?

No, of course not.

Therefore, you can understand how acquiring wisdom to attain Enlightenment does not occur “all at once”. The Words of The Buddha are sharing this important Teaching and, you can independently verify it for yourself. All of The Teachings of The Buddha are independently verifiable and is how a Practitioner would need to progress on The Path to Enlightenment to actually experience Enlightenment. It is through gradual training and gradual practice that leads to gradual progress of acquiring wisdom and awakening to the Enlightened mental state.

So, Enlightenment, and the Jhānas, are not experienced “all at once” and they are not experienced only in meditation.

These are The Words of The Buddha on the Jhānas.

“And what, Monks, is Right Concentration? Here, a Monk, distant from sense-desires, distant from unwholesome mental states, enters and resides in the first Jhāna, which is with thinking and pondering, based in seclusion, filled with excitement and joy. And with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and resides in the second Jhāna, which is without thinking and pondering, based in concentration, filled with excitement and joy. And with the fading away of excitement, remaining imperturbable (unable to be upset or excited; calm; serene), mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say:

‘Peaceful is he who resides with equanimity and mindfulness’, he enters the third Jhāna. And, having given up pleasure and pain, and with the fading away of former gladness and sadness, he enters and resides in the fourth Jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness. This is called Right Concentration.”

(Reference: DN 22)

The Buddha describes the four (4) Jhānas in multiple places within his Teachings. There are only four (4) Jhānas, even though you will see different numbers being taught by other people who have misunderstanding but, The Buddha only taught four (4) Jhānas, as you can see in his original words.

The Buddha describes the four (4) Jhānas in the same way in each Teaching. However, this is a reference to the eighth factor of The Eight Fold Path, Right Concentration. This is where he describes the Jhānas, in detail, and this is where the misunderstandings in the world are originating as people are not understanding what was taught by The Buddha.

Right Concentration is accomplished through a well developed meditation practice and practicing “singleness of mind” in daily life. The Buddha describes how to practice Right Concentration as part of The Path to Enlightenment in many of his other Teachings, which all integrate into The Eight Fold Path.

So, because Right Concentration is to practice meditation and developing singleness of mind, some people are misunderstanding the Jhānas as only being experienced in meditation and is something that is turned “on and off”.

This is confusing many people and leading to the inability to experience the Jhānas and Enlightenment.

As you can see in the original Words of The Buddha, he is describing enhanced qualities of mind that the mind “enters and resides” in as part of his description of the Jhānas.

The mind “resides” in the Jhānas.

He is describing the Jhānas as part of The Eight Fold Path because this is the byproduct or benefit, of practicing the entire core and central Teaching of The Buddha, The Eight Fold Path, which will guide you in training the mind to experience the Jhānas and attain Enlightenment.

One enhanced quality of mind that is experienced in the second Jhāna includes “oneness of mind” or “unification of the mind”.

In the unEnlightened state, there is a conscious mind and a subconscious mind, both of these are polluted and need to be purified to experience Enlightenment. However, the subconscious mind is much more heavily polluted than the conscious mind. A Practitioner in the unEnlightened state will have some awareness of the conscious mind but, they will lack awareness of the subconscious mind until, they are experiencing the second Jhāna.

Oneness of mind, or unification of the mind, is when the conscious mind and subconscious mind have merged. They have become “one”. The Practitioner will have “full awareness” of the entire mind, the mind becomes highly introspective being able to easily look inward. This is sometimes referred to as “the opening of the third eye, divine eye, or inward looking eye”.

When “oneness of mind” or “unification of mind” is experienced, there will no longer be a conscious and subconscious mind but instead, there will be just one mind - “oneness of mind” or “unification of the mind”. And, this enhanced quality is needed in order to purify the mind. You would be unable to purify the entire mind to attain Enlightenment if there was no awareness of the entire mind throughout your entire day.

So, to even get to the first Stage of Enlightenment, and Enlightenment itself, a Practitioner needs to experience “oneness of mind” or “unification of the mind” in the second Jhāna. And, this is an enhanced quality of mind that is experienced at all times during one’s day.

This is not a quality of mind that is only experienced during meditation and it is not an aspect of the mind that is turned “on or off”. Instead, the mind is “residing” in this mental quality. This is true for all the enhanced qualities of the Jhānas. They are experienced at all times and, are not turned “on or off”. As shared by The Buddha, the mind “enters” and “resides” in the Jhānas.

For anyone who has experienced the Jhānas, they know this to be true.

The translation of the word “Jhāna” is “mental absorption” and “meditative absorption” because, to experience the Jhānas, a Practitioner will have mentally absorbed a certain amount of The Teachings of The Buddha and be practicing those Teachings. And, the Practitioner will have conducted and benefited from a certain amount of meditation. The mind has mentally “absorbed” The Teachings of The Buddha, and is practicing The Teachings of The Buddha, to include but not limited to, meditation.

When a mind has absorbed something and is experiencing improved qualities of mind, those qualities are not being turned “on or off” nor only experienced during meditation. These mental qualities are always present, the mind is “residing” in these enhanced qualities.

The Jhānas are temporary, as the mind can regress out of the Jhānas if the mind becomes complacent. However, if one continues to remain determined, dedicated, and diligent, the qualities of the Jhānas will continue to persist in the mind, all the way through to Enlightenment and while the mind is experiencing Enlightenment.

The Jhānas are not something to boast about nor take pride in. If the mind is becoming arrogant or prideful due to experiencing the Jhānas, a Practitioner would be wise to “cut that off and let it go”. Otherwise, the mind is complacent and will ultimately regress out of the Jhānas and, this will hinder any further progress on The Path to Enlightenment.

So in short, you will need to experience the Jhānas to make progress on The Path to Enlightenment and to attain Enlightenment itself, and this is accomplished through learning, reflecting on (i.e. independently verifying), and practicing The Eight Fold Path, the core and central Teaching of The Buddha that you need to know inside and out to experience the Jhānas and Enlightenment.

Experiencing the Jhānas is like the “lightbulb is flickering”, providing an indication to you that the mind has put together The Eight Fold Path well enough to experience these heightened qualities of mind.

The Practitioner will know they are experiencing the Jhānas because they will notice the improved qualities of mind as described by The Buddha in Right Concentration of The Eight Fold Path.

When experiencing the Jhānas it is a significant indication that a Practitioner is making tangible progress on The Path to Enlightenment.

It would be unwise to become arrogant, prideful, or boastful about anything at all, to include experiencing the Jhānas. If so, those unwholesome aspects of the mind would only create a lack of further progress on The Path to Enlightenment.

Once a Practitioner is experiencing the Jhānas, it is time for the real work to begin. The mind is now prepared to fully eradicate all of the pollutions of mind. The needed enhanced qualities have been acquired and it is time to start focusing on the elimination of The Ten Fetters starting with, the first three.

Eliminating the first three fetters/taints/pollutions of mind, a Practitioner will then experience the first Stage of Enlightenment. From the first Stage of Enlightenment, the mind will no longer regress. In the first Stage of Enlightenment, one has progressed past the preliminary phases of the Jhānas, where the mind can regress, and is now firmly in the first Stage of Enlightenment, where the mind will not regress.

But, this is not a time to become complacent but instead, learn, reflect on (i.e. independently verify), and practice the elimination of The Ten Fetters. Your practice will need to pivot towards actively learning, reflecting on (i.e. independently verifying), and practicing to eliminate The Ten Fetters.

A Practitioner will need to know what is each of The Ten Fetters, what are the symptoms, how to eliminate the fetters, and how to know they are eliminated. This can all be learned in one of our annual retreats titled “Purification of The Mind to Attain Enlightenment”. In this retreat, there are individual classes devoted to learning each individual fetter of The Ten Fetters.

The Jhānas await you. These improved qualities of mind await you. Enlightenment awaits you.

The only thing holding you back is your own determination, dedication, and diligence to learn, reflect (i.e. independently verify), and practice The Path to Enlightenment, based on The Words of The Buddha, as taught by The Buddha.

Meditate, Monks, do not be complacent, lest you will regret it later. This is my instruction to you. (Reference: SN 43.1)

Be well and enjoy your journey...

To learn more about the Jhānas please see this recorded online class.

https://www.youtube.com/watch?v=wgxpbmW6bO4&list=PLFuun1phKgQn_7rDGqXFDF-Pz4cRrIBa_&index=3

Chapter 29

How a Stream-Enterer is Called

Monks, when a Noble Disciple thus understands as they really are the cause and the passing away of the world, he is then called...

A Noble Disciple who is accomplished in view, (who is) accomplished in vision, who has arrived at these true Teachings, who sees these true Teachings, who possesses a trainee's wisdom, (who possesses) a trainee's true wisdom, who has entered the stream of The Teachings, a Noble One with penetrative wisdom, one who stands squarely before the door to the Deathless (Enlightenment).

(Reference: SN 12.49)

In this Teaching from Gotama Buddha, he shares a Teaching that distinguishes a "Noble Disciple" (i.e. a Student who has deeply learned, reflected, and practiced). Remember, The Buddha referred to Students who deeply learned, reflected, and practiced these Teachings as "Noble" to distinguish them as having wisdom, moral conduct, and mental discipline no matter which family they were born into, their status in society, or amount of wealth. To The Buddha, anyone who was "accomplished in view" was a "Noble Disciple" because they had made significant progress on The Path to Enlightenment, breaking through much of the craving, anger, and ignorance (unknowing of true reality), experiencing a diminished amount of discontentedness.

A Noble Disciple is "accomplished in view".

A Noble Disciple who is "accomplished in vision" is one who can see clearly. They are able to see true reality rather than having a distorted view through misperceptions or judgment of others. They are one "who has arrived at these true Teachings, who sees these true Teachings, who possesses a trainee's wisdom, (who possesses) a trainee's true wisdom, who has entered the stream of The Teachings, a Noble One with penetrative wisdom".

A Noble Disciple sees clearly and is "one who stands squarely before the door to the Deathless (Enlightenment)" being close to Enlightenment. The deathless is a Practitioner who has attained Enlightenment and no longer fears death or will experience death but instead, they understand it is the physical body that dies where the mind separates from the physical body described as "the breakup of the body" in other Teachings. A Practitioner who attains Enlightenment will no longer be reborn, thus, they will no longer experience death described as the "deathless". They are unable to experience death again as there will no longer be rebirth.

A Noble Disciple "stands squarely before the door to the Deathless" because they are close to attaining Enlightenment in this life or some subsequent life.

Chapter 30

The Ten Fetters

Monks, there are these Ten Fetters.

What ten?

The five lower fetters and the five higher fetters.

And what are the five lower fetters?

- (1) Personal existence view,
- (2) Doubt,
- (3) Wrong behavior and observances,
- (4) Sensual desire, and
- (5) Ill will.

These are the five lower fetters.

And what are the five higher fetters?

- (6) Desire for form,
- (7) Desire for formless,
- (8) Conceit,
- (9) Restlessness, and
- (10) Ignorance.

These are the five higher fetters.

These, Monks, are The Ten Fetters.

(Reference: AN 10.13)

In this Teaching from Gotama Buddha, he shares The Ten Fetters.

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. all detailed later in this book and book series.)

These are referred to as the “lower fetters” and “higher fetters” because a Practitioner would need to work through eliminating all the “lower fetters” to move through the attainment of the first, second, and third Stages of Enlightenment as a Stream-Enterer, Once-Returner, and Non-Returner, respectively.

But, to actually attain Enlightenment a Practitioner would need to eliminate all the “lower fetters” and “higher fetters” to be an Arahant or attain Arahantship. This is when the mind is actually considered to be Enlightened.

The Four Stages of Enlightenment

A Stream-Enterer (returning to human realm no more than 7 times) is:

Free From:

1. Personal existence view
2. Doubt
3. Wrong behavior and observances

A Once-Returner (returns to human realm only one time) is:

Free From:

1. Personal existence view
2. Doubt
3. Wrong behavior and observances

Greatly Thinned:

4. Sensual desire
5. Ill will

A Non-Returner (does not return to human realm) is:

Free From:

1. Personal existence view
2. Doubt
3. Wrong behavior and observances
4. Sensual desire
5. Ill will

An Arahant is free from all of the five lower fetters and the five higher fetters, which are:

1. Personal existence view
2. Doubt
3. Wrong behavior and observances
4. Sensual desire
5. Ill will
6. Desire for form
7. Desire for the formless
8. Conceit
9. Restlessness
10. Ignorance

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 21-30)

<https://youtu.be/9USplupAS80>

Podcast(s)

Ep. 265 - (Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 21-30)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--265---Pali-Canon-Study-Group---The-First-Stage-of-Enlightenment-Stream-Enterer---Volume-5---Chapter-21-30-e1cojs5/a-a77cqch>

Chapter 31

The Noble Method is to Understand Dependent Origination

And what is the noble method that he has clearly seen and thoroughly penetrated with wisdom?

Here, Householder, the Noble Disciple attends **closely and carefully** to dependent origination itself thus:

When this exists, that comes to be;
with the arising of this, that arises.

When this does not exist, that does not come to be;
with the elimination of this, that is eliminated.

That is:

With ignorance as condition, volitional formations [come to be];
with volitional formations as condition, consciousness;
with consciousness as condition, name-and-form;
with name-and-form as condition, the six sense bases;
with the six sense bases as condition, contact;
with contact as condition, feeling;
with feeling as condition, craving;
with craving as condition, clinging;
with clinging as condition, existence;
with existence as condition, birth;
with birth as condition, aging-and-death, sorrow, grief, pain,
displeasure, and despair come to be.

Such is the cause of this whole mass of discontentedness.

But with the remainderless fading away and elimination of ignorance (unknowing of true reality) comes elimination of volitional formations (choices/decisions);

with the elimination of volitional formations, elimination of consciousness;

with the elimination of consciousness comes elimination of name-and-form;

with the elimination of name-and-form comes elimination of the six sense bases;

with the elimination of the six sense bases comes elimination of contact;

with the elimination of contact comes elimination of feeling;

with the elimination of feeling comes elimination of craving;

with the elimination of craving comes elimination of clinging;

with the elimination of clinging comes elimination of existence;

with the elimination of existence comes elimination of birth;

with the elimination of birth comes elimination of aging-and-death, sorrow, grief, pain, displeasure, and despair is eliminated.

Such is the elimination of this whole mass of discontentedness.

This is the noble method that he has clearly seen and thoroughly penetrated with wisdom.

(Reference: SN 12.41)

In this Teaching from Gotama Buddha, he shares another description of Dependent Origination as described in Chapter 14 of this book.

Chapter 32

The Little Bit of Soil in the Fingernail

Monks, what do you think which is more: the little bit of soil that I have taken up in my fingernail or this great earth?

‘Venerable Sir, the great earth is more. The little bit of soil that The Perfectly Enlightened One has taken up in his fingernail is insignificant. Compared to the great earth, that little bit of soil is not calculable, does not bear comparison, does not amount even to a fraction.’

So too, Monks, for a Noble Disciple, a person accomplished in view who has made the breakthrough, the discontentedness that has been destroyed and eliminated is more, while that which remains is insignificant.

Compared to the former mass of discontentedness that has been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: ‘This is discontentedness’; ‘This is the cause of discontentedness’; ‘This is the elimination of discontentedness’; ‘This is the way leading to the elimination of discontentedness’.

Therefore, Monks, an effort should be made to understand: ‘This is discontentedness’; an effort should be made to understand: ‘This is the cause of discontentedness’; an effort should be made to understand: ‘This is the elimination of discontentedness’; an effort should be made to understand: ‘This is the way leading to the elimination of discontentedness.’

(Reference: SN 56.51)

In this Teaching from Gotama Buddha, he shares how the amount of discontentedness that has been eliminated by a “Noble Disciple accomplished in view” is more than the insignificant amount that still remains.

The Buddha uses an analogy to describe just how insignificant the amount of discontentedness remaining in the mind of a Noble Disciple is related to the discontentedness that has been eliminated through learning, reflecting, and practicing these Teachings.

The soil of the entire earth represents all the discontentedness that has been eliminated by a Noble Disciple while the amount of soil under The Buddha’s fingernail represents the amount of discontentedness that still remains in the mind.

The Buddha explains “Compared to the former mass of discontentedness that has been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives”.

With each being who is alive today having had countless previous lives, the amount of discontentedness experienced in the past has been massive and extensive but, the amount of discontentedness that remains to be eliminated “is not calculable, does not bear comparison, does not amount even to a fraction” because the being who is a Stream-Enterer will attain Enlightenment in “a maximum of seven more lives”.

A Noble Disciple will deeply understand and be practicing The Four Noble Truths. The Buddha makes that clear with this Teaching, “He is one who understands as it really is: ‘This is discontentedness’; ‘This is the cause of discontentedness’; ‘This is the elimination of discontentedness’; ‘This is the way leading to the elimination of discontentedness’”.

He then encourages other Students who are not “accomplished in view”, having not attained the first Stage of Enlightenment as a Stream-Enterer, to make an effort to breakthrough to The Four Noble Truths with this Teaching. “Therefore, Monks, an effort should be made to understand: ‘This is discontentedness’; an effort should be made to understand: ‘This is the cause of discontentedness’; an effort should be made to understand: ‘This is the elimination of discontentedness’; an effort should be made to understand: ‘This is the way leading to the elimination of discontentedness’”.

A Teacher can support and encourage Students to learn, reflect, and practice these Teachings but it is the Student who will need to apply the effort and energy through determination, dedication, and diligence to learn, reflect, and practice these Teachings to experience the results of a peaceful, calm, serene, and content mind with joy - permanently. The mind can completely and entirely eliminate 100% of all discontentedness through applying effort towards the attainment of Enlightenment.

Every Practitioner will need to do the work to experience the results.

Chapter 33

The Achievement of Other Communities Cannot Compare with the Achievement of a Noble Disciple

Monks, suppose that a man would place on Sineru, the king of mountains, seven grains of gravel the size of mung beans. What do you think, Monks, which is more: the seven grains of gravel the size of mung beans that have been placed there or Sineru, the king of mountains?

‘Venerable Sir, Sineru, the king of mountains, is more. The seven grains of gravel the size of mung beans are insignificant. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of Sineru, the king of mountains.’

So too, Monks, the achievements of Ascetics, Brāhmins, and wanderers of other communities do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the achievement of a Noble Disciple, a person accomplished in view who has made the breakthrough.

So great in achievement, Monks, is a person accomplished in view, so great in direct knowledge (experience).

(Reference: SN 13.11)

In this Teaching from Gotama Buddha, he shares a Teaching that compares a Noble Disciple to Ascetics, Brāhmins, and wanderers of other communities.

Keep in mind that during the lifetime of The Buddha, there were many different groups claiming they had The Teachings that lead to Enlightenment when in reality it was The Buddha's Teachings that lead to Enlightenment and he knew that, but not everyone else did. So there were still people who continued to learn and practice the teachings of other communities.

In this Teaching, The Buddha is contrasting the progress on The Path to Enlightenment for a Noble Disciple who is "accomplished in view" with "Ascetics, Brāhmins, and wanderers of other communities". He explains that through an analogy described as "seven grains of gravel the size of mung beans" compared to the size of an entire mountain named "Sineru".

The "seven grains of gravel the size of mung beans" represent the wisdom and progress of "Ascetics, Brāhmins, and wanderers of other communities" while the size of the entire mountain named "Sineru" represents a "Noble Disciple accomplished in view".

The Buddha praises those who are accomplished in view referring to them as "Noble Disciples" or we might think of them as "close Students who have studied well and made significant progress on The Path to Enlightenment".

A Noble Disciple is "a person accomplished in view who has made the breakthrough" to The Four Noble Truths. Once a Practitioner deeply learns, reflects, and practices The Four Noble Truths, they are well on their way to being "accomplished in view" and experiencing "the breakthrough" to understand discontentedness, the cause of discontentedness, the elimination of discontentedness, and the way leading to the elimination of discontentedness.

For a Practitioner who has made this breakthrough to establish Right View based on The Four Noble Truths, they will then be able to continue to learn and practice to progress towards the attainment of Enlightenment.

"So great in achievement, Monks, is a person accomplished in view, so great in direct knowledge (experience)" that they will be well ahead of other "Ascetics, Brāhmins, and wanderers of other communities".

It is The Buddha's Teachings that have stood the test of time and remain capable of guiding all beings to Enlightenment. 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 on The Path to Enlightenment.

Chapter 34

A Noble One with Developed Sense Bases

And how, Ānanda, is one a Noble One with developed sense bases?

Here, Ānanda, when a Monk sees a form with the eye, hears a sound with the ear, smells an odor with the nose, tastes a flavor with the tongue, touches a physical object with the body, recognizes a mental object with the mind, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable.

If he should aspire: ‘May I reside perceiving the unrepulsive in the repulsive,’ **he resides perceiving the unrepulsive in the repulsive.**

If he should aspire: ‘May I reside perceiving the repulsive in the unrepulsive,’ **he resides perceiving the repulsive in the unrepulsive.**

If he should aspire: ‘May I reside perceiving the unrepulsive in the repulsive and the unrepulsive,’ **he resides perceiving the unrepulsive in that.**

If he should aspire: ‘May I reside perceiving the repulsive in the unrepulsive and the repulsive,’ **he resides perceiving the repulsive in that.**

If he should aspire: ‘May I, avoiding both the repulsive and unrepulsive, reside in equanimity, mindful and fully aware,’ **he resides in equanimity towards that, mindful and fully aware.**

Ānanda, that is how one is **a Noble One with developed sense bases.**

(Reference: MN 152)

In this Teaching from Gotama Buddha, he shares how a Noble One has developed The Six Sense Bases to be unaffected by contact through The Six Sense Bases which may be perceived as agreeable and disagreeable or unrepulsive and repulsive.

A Practitioner who has deeply trained the mind understands that the mind chasing the objects of its affection for pleasant feelings through The Six Sense Bases is the cause of discontentedness. The mind has “sensual desire” craving/desiring for contact with agreeable objects to produce pleasant feelings. If the mind gets what it wants, pleasant feelings arise. If the mind does not get what it wants, painful feelings arise. This is the primary problem of the unEnlightened mind that causes discontentedness.

A Noble One, or Noble Disciple, will understand this problem in the unEnlightened mind and be actively training it to no longer chase after the objects of its affections through The Six Sense Bases for pleasant feelings as this would only be welcoming and inviting in the painful feelings when the mind is unable to acquire the objects of its affections due to impermanence. A Noble One will be training the mind to eliminate the creation of inner feelings based on impermanent conditions.

(1) If he should aspire: ‘May I reside perceiving the unrepulsive in the repulsive,’ he resides perceiving the unrepulsive in the repulsive: The Buddha is advising Practitioners to not allow painful feelings to arise by disagreeable contact through The Six Sense Bases. Instead, a Practitioner should train the mind that what it considers to be repulsive, to not experience painful feelings through actively training the mind to reside unaffected by disagreeable contact.

When the mind experiences disagreeable contact through any of The Six Sense Bases, whether it be a form, sound, odor, flavor, physical object, or mental object, do not allow the mind to react with strong feelings but instead, train it not to experience painful feelings by disagreeable contact. If painful feelings start to arise due to disagreeable contact, cut that off and let it go. Train the mind to reside in the middle, unaffected by disagreeable contact through considering the contact to not be desirable (i.e. perceiving the unrepulsive in the repulsive).

(2) If he should aspire: ‘May I reside perceiving the repulsive in the unrepulsive,’ he resides perceiving the repulsive in the unrepulsive: The Buddha is advising Practitioners to not allow pleasant feelings to arise by agreeable contact through The Six Sense Bases. Instead, a Practitioner should train the mind that what it considers to be unrepulsive, to not experience pleasant feelings through actively training the mind to reside unaffected by agreeable contact.

When the mind experiences agreeable contact through any of The Six Sense Bases, whether it be a form, sound, odor, flavor, physical object, or mental object, do not allow the mind to react with strong feelings but instead, train it not to experience pleasant feelings by agreeable contact. If pleasant feelings start to arise due to agreeable contact, cut that off and let it go. Train the mind to reside in the middle, unaffected by agreeable contact through considering the contact to not be desirable (i.e. perceiving the repulsive in the unrepulsive).

(3) If he should aspire: 'May I reside perceiving the unrepulsive in the repulsive and the unrepulsive,' he resides perceiving the unrepulsive in that: The Buddha is advising Practitioners to not allow pleasant feelings to arise by agreeable or disagreeable contact through The Six Sense Bases. Instead, a Practitioner should train the mind that what it considers to be unrepulsive or repulsive, to not experience pleasant feelings through actively training the mind to reside unaffected by agreeable or disagreeable contact.

When the mind experiences agreeable or disagreeable contact through any of The Six Sense Bases, whether it be a form, sound, odor, flavor, physical object, or mental object, do not allow the mind to react with strong feelings but instead, train it not to experience pleasant feelings by agreeable or disagreeable contact. If pleasant feelings start to arise due to agreeable or disagreeable contact, cut that off and let it go. Train the mind to reside in the middle, unaffected by agreeable or disagreeable contact through considering the contact to not be desirable (i.e. perceiving the unrepulsive in the repulsive and the unrepulsive).

(4) If he should aspire: 'May I reside perceiving the repulsive in the unrepulsive and the repulsive,' he resides perceiving the repulsive in that: The Buddha is advising Practitioners to not allow painful feelings to arise by disagreeable or agreeable contact through The Six Sense Bases. Instead, a Practitioner should train the mind that what it considers to be repulsive or unrepulsive, to not experience painful feelings through actively training the mind to reside unaffected by disagreeable or agreeable contact.

When the mind experiences disagreeable or agreeable contact through any of The Six Sense Bases, whether it be a form, sound, odor, flavor, physical object, or mental object, do not allow the mind to react with strong feelings but instead, train it not to experience painful feelings by disagreeable or agreeable contact. If painful feelings start to arise due to disagreeable or agreeable contact, cut that off and let it go. Train the mind to reside in the middle, unaffected by disagreeable or agreeable contact through considering the contact to not be desirable (i.e. perceiving the repulsive in the unrepulsive and the repulsive).

(5) If he should aspire: 'May I, avoiding both the repulsive and unrepulsive, reside in equanimity, mindful and fully aware,' he resides in equanimity towards that, mindful and fully aware: The Buddha is advising Practitioners to not allow painful feelings or pleasant feelings to arise through The Six Sense Bases residing with "equanimity, mindful, and fully aware". A Practitioner should train the mind that what it considers to be repulsive or unrepulsive, to not experience painful feelings or pleasant feelings through actively training the mind to reside unaffected through practicing equanimity, mindfulness, and concentration.

When the mind experiences disagreeable or agreeable contact through any of The Six Sense Bases, whether it be a form, sound, odor, flavor, physical object, or mental object, do not allow the mind to react with strong feelings but instead, train it to practice equanimity, mindfulness, and concentration so that one can access wisdom. If painful feelings or pleasant feelings start to arise due to disagreeable or agreeable contact, cut that off and let it go. Train the mind to reside in the middle, unaffected by disagreeable or agreeable contact through considering the contact to not be desirable avoiding both painful feelings and pleasant feelings (i.e. avoiding both the repulsive and unrepulsive).

Equanimity (Pāli: upekkhā) is mental calmness, composure, and evenness of temper, especially in a difficult situation; treating everyone impartially.

Equanimity is the remedy for an overactive mind that has restlessness and worry. Equanimity will also assist a Practitioner to eliminate measuring and comparing beings treating all beings equally.

As you experience life, it is important to practice equanimity in all situations. Mental calmness, composure, and evenness of temper while treating everyone impartially without judgment, are mental states that will help you trust all beings.

Right Mindfulness: Mindfulness is to be aware of the mind in the present moment, not allowing the mind to live in the past or the future. To purify the mind, you will need to have awareness of mind and what currently exists in the mind. Additionally, to apply Right Effort you will need to have full awareness of the mind at all times. This is developed *gradually* over time.

For a Practitioner who is just starting out, you can think of Right Mindfulness as “awareness of mind”. However, as you progress in this book series and seek guidance with a Teacher, a Practitioner will need to learn and practice The Four Foundations of Mindfulness.

These are explored in the book “Breathing Mindfulness Meditation” (Volume 7) of this same book series.

For completeness, The Four Foundations of Mindfulness will be listed here and then Teachings on these will be found in the book “Breathing Mindfulness Meditation” (Volume 7) of this same book series and through training classes with the author of this book series.

A Practitioner can consider Right Mindfulness as “awareness of mind” until they are able to more fully explore The Four Foundations of Mindfulness and develop these in their life practice.

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.

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). 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.

If you continue to have reoccurring thoughts during the day or during your meditation sessions, a Practitioner could find the “cravings/desires/attachments” of why this discontentedness exists and learn how to eliminate them from the mind with the guidance of a Teacher.

Eliminating cravings/desires/attachments will clear the mind and uncover your ability to “concentrate”, in the present moment. Right Concentration is the last and final step of practicing the entire Eight Fold Path.

The word “mindfulness” or “mindful” has become a popular word as part of common language. The use of the word “mindfulness” or “mindful” is most often being used in replace of “careful”.

While the vast majority of the world is using these words in a different way than that of The Buddha, it is important that you understand and use the word “mindfulness” and “mindful” in the same way as Gotama Buddha. This will bring the mind to a better understanding of The Path to Enlightenment and allow you to cultivate the mind to attain Enlightenment. Even though others may choose to misunderstand this word and use it in replace of “careful”, now that you understand the definition of this word more deeply, you can use it as described as part of The Eight Fold Path so that you can train the mind based on these Teachings.

Mindfulness is “awareness of mind”.

Be sure to continually practice “Right Mindfulness” during all waking moments. Implement mindfulness into your daily life in all that you do. This will assist you to be aware of the mind, clear the mind of cravings/desires/attachments to the past or future, and to eliminate aversion, thus allowing the mind to reside in the present moment being “satisfied with what is” with a more peaceful, calm, serene, and content mind with joy.

Right Concentration: Concentration is the practice of meditation and a by-product of a clear and pure mind that is practicing the entire Eight Fold Path. A mind that has eliminated cravings/desires/attachments along with practicing all these Teachings will have a focus and high degree of concentration. This is referred to as “singleness of mind”.

Right Concentration, or singleness of mind, is developed and maintained with a consistent and regular practice of The Eight Fold Path including a well established meditation practice to train the mind.

Through training the mind in Breathing Mindfulness Meditation, a Practitioner applies Right Effort to develop Right Mindfulness training the mind to “let go” to eliminate craving (mental longing with a strong eagerness). As a result, the mind becomes more aware and concentrated. Then, in daily life one should train the mind to only focus on one thing at a time to develop higher degrees of concentration or “singleness of mind”.

It is not physically possible for the mind to do more than one thing at a time. If a Practitioner attempts to do multiple things at one time through “multi-tasking”, you are essentially training the mind to rapidly cycle from one task to another. The mind is not actually doing multiple tasks at one time but instead is being trained to become overactive cycling through tasks so quickly, it will find it challenging to do any particular

task well. The mind will then lack concentration and find that from the over stimulation that it is difficult to calm and relax the mind at other times in your day.

Through training the mind to do only one task at a time, a Practitioner will increase their productivity because each task will be done well with wholesome decisions and wholesome results (i.e. wholesome Kamma). You will not need to clean up any situations where you rushed through the decision making process producing unwholesome results. Instead, each decision will produce wholesome results because it was executed with Right Effort, Right Mindfulness, and Right Concentration.

The mind needs to take the effort to develop singleness of mind performing tasks one-by-one with full awareness of mind so that the mind can have well developed concentration ensuring the best possible outcome.

The increased and high degree of focus, concentration, and memory with clarity of mind is attained through a well developed practice of The Eight Fold Path but more specifically through daily training in meditation and through practicing “singleness of mind” in daily life. Performing one task at a time in daily life over a consistent long term basis is a practice of “singleness of mind” and will readily develop Right Concentration outside of one’s meditation sessions.

A Practitioner uses meditation to train the mind but then moves the benefits of these sessions into daily life through their life practice. Focusing the mind on the breath in Breathing Mindfulness Meditation trains the mind to have singleness of mind. Then, the Practitioner will need to apply the effort to ensure they are only performing one task at a time throughout their day in daily life. This fully brings the mind into the present moment through fully practicing singleness of mind in-and-out of meditation to accomplish the goal of Right Concentration.

A Practitioner then benefits from the increased and high degree of focus, concentration, and memory with clarity of mind being able to apply them to your personal and professional life creating beneficial outcomes.

Detailed explanation of The Eight Fold Path to include Right Mindfulness and Right Concentration 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).

Chapter 35

Difference in Understanding of Teachings Between A Stream-Enterer and An Arahant (First Discourse)

Monks, there are these five aggregates subject to clinging.

What five?

- (1) The form aggregate subject to clinging,
- (2) The feeling aggregate subject to clinging,
- (3) The perception aggregate subject to clinging,
- (4) The volitional formations (choices/decisions) aggregate subject to clinging,
- (5) The consciousness aggregate subject to clinging.

When, Monks, a Noble Disciple **understands** as they really are the cause and the disappearance, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging.

Monks, then he is called a Noble Disciple **who is a Stream-Enterer**, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

When, Monks, **having understood** as they really are the cause and the disappearance, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging...

A Monk is **liberated by non-clinging**, then he is called a Monk **who is an Arahant, one whose taints are destroyed**, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, **completely destroyed the fetters of existence, one completely liberated through final knowledge (wisdom).**

(Reference: SN 22.109)

In this Teaching from Gotama Buddha, he shares the difference in understanding of The Teachings between a Stream-Enterer and an Arahant (i.e. Enlightened being) as a First Discourse.

A Stream-Enterer understands The Five Aggregates of form, feeling, perception, volitional formations (choices/decisions), and consciousness (the mind). A Stream-Enterer will understand “the cause and disappearance” or the arising and elimination as part of Dependent Origination, “the gratification” (seeking of pleasant feelings), “the danger” (experiencing painful feelings), and “the escape in the case of the five aggregates” which is The Eight Fold Path.

“When, Monks, having understood as they really are the cause and the disappearance, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging... “: An Arahant (i.e. Enlightened being) will have already understood that which a Stream-Enterer understands related to The Five Aggregates but they would be free of clinging to The Five Aggregates (liberated by non-clinging).

Cause: craving/desire/attachment

Disappearance: The Universal Truth of Impermanence

Gratification: The unEnlightened mind’s fetter/taint/pollution of “sensual desire”

Danger: The Universal Truth of Discontentedness

Escape: The Eight Fold Path

“One whose taints are destroyed”: An Arahant will have completely eliminated The Ten Fetters also described as taints or pollution of the mind.

“Who has lived the holy life, done what had to be done”: They have learned, reflected, and practiced these Teachings so closely that they are living “the holy life” and have completely trained the mind.

“Laid down the burden, reached his own goal”: The burden is craving/desire/attachment the cause of all discontentedness in the mind. If a Practitioner has “laid down the burden”, they have completely eliminated 100% of all craving/desire/attachment and have “reached his own goal” of Enlightenment or liberation of the mind experiencing freedom from strong feelings.

“Completely destroyed the fetters of existence, one completely liberated through final knowledge (wisdom)”: An Enlightened being has completely eliminated all of The Ten Fetters including “the fetters of existence” described as “desire for form” and “desire for formless”. An Enlightened being’s mind has been “completely liberated” from strong feelings experiencing “final knowledge (wisdom)” the ninth step on The Ten Fold Path described as Right Wisdom.

Desire for form (Elimination of desire for existence in the form realms; Animal or Human. Elimination of the fear of death.)

Desire for the formless (Elimination of desire for existence in the formless realms; Hell, Afflicted Spirits, or Heaven.)

There are two additional steps on The Path to Enlightenment referred to as The Ten Fold Path. The two additional steps described as part of The Ten Fold Path are not taught but instead experienced. The steps of Right Wisdom and Right Liberation are added to The Eight Fold Path to describe The Ten Fold Path.

Right Wisdom and Right Liberation do not have specific Teachings that are shared to produce these factors of The Path to Enlightenment but instead are the results of fully practicing The Eight Fold Path and all the other Teachings to attain Enlightenment.

An Enlightened being will be practicing The Ten Fold Path where they will be experiencing Right Wisdom and Right Liberation as a result of fully practicing The Eight Fold Path.

9.) Right Wisdom: is a Practitioner's deep understanding of The Teachings and being able to communicate them with ease.

10.) Right Liberation: is that a Practitioner's mind is fully liberated experiencing freedom from discontentedness through having eliminated The Ten Fetters.

You do not need to do anything special to focus on these two additional factors of The Path to Enlightenment but instead, they will be developed as a result of all the other training you employ.

An Enlightened being will no longer be craving/clinging to existence or craving/clinging to extermination of life. They will have completely eliminated clinging to The Five Aggregates.

Chapter 36

Difference in Understanding of Teachings Between A Stream-Enterer and An Arahant (Second Discourse)

Monks, there are these six sense bases.

What six?

The eye,
the ear,
the nose,
the tongue,
the body,
the mind.

When, Monks, a Noble Disciple **understands** as they really are the gratification, the danger, and the escape in the case of these six sense bases.

Then he is called a Noble Disciple **who is a Stream-Enterer**, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

Monks, there are these six sense bases.

What six?

The eye,
the ear,
the nose,
the tongue,
the body,
the mind.

When, Monks, **having understood** as they really are the gratification, the danger, and the escape in the case of these six sense bases, a Monk is **liberated by non-clinging**.

Then he is called a Monk **who is an Arahant, one whose taints are destroyed**, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, **completely destroyed the fetters of existence, one completely liberated through final knowledge (wisdom).**

(Reference: SN 48.27)

In this Teaching from Gotama Buddha, he shares the difference in understanding of The Teachings between a Stream-Enterer and an Arahant (i.e. Enlightened being) as a Second Discourse.

This discourse is very similar to the previous Chapter except The Buddha is making the distinction that a Stream-Enterer will understand The Six Sense Bases where the previous Chapter discussed The Five Aggregates.

A Stream-Enterer understands The Six Sense Bases of the eyes, ears, nose, tongue, body, and mind. A Stream-Enterer will understand “the cause and disappearance” or the arising and elimination as part of Dependent Origination, “the gratification” (seeking of pleasant feelings), “the danger” (experiencing painful feelings), and “the escape in the case of the five aggregates” which is The Eight Fold Path.

Cause: craving/desire/attachment

Disappearance: The Universal Truth of Impermanence

Gratification: The unEnlightened mind’s fetter/taint/pollution of “sensual desire”

Danger: The Universal Truth of Discontentedness

Escape: The Eight Fold Path

“When, Monks, having understood as they really are the gratification, the danger, and the escape in the case of these six sense bases, a Monk is liberated by non-clinging.”: An Arahant (i.e. Enlightened being) will have already understood that which a Stream-Enterer understands related to The Six Sense Bases but they would be free of clinging to The Six Sense Bases for pleasant feelings (liberated by non-clinging).

“One whose taints are destroyed”: An Arahant will have completely eliminated The Ten Fetters also described as taints or pollution of the mind.

“Who has lived the holy life, done what had to be done”: They have learned, reflected, and practiced these Teachings so closely that they are living “the holy life” and have completely trained the mind.

“Laid down the burden, reached his own goal”: The burden is craving/desire/attachment the cause of all discontentedness in the mind. If a Practitioner has “laid down the burden”, they have completely eliminated 100% of all craving/desire/attachment and have “reached his own goal” of Enlightenment or liberation of the mind experiencing freedom from strong feelings.

“Completely destroyed the fetters of existence, one completely liberated through final knowledge (wisdom)”: An Enlightened being has completely eliminated all of The Ten Fetters including “the fetters of existence” described as “desire for form” and “desire for formless”. An Enlightened being’s mind has been “completely liberated” from strong feelings experiencing “final knowledge (wisdom)” the ninth step on The Ten Fold Path described as Right Wisdom.

Desire for form (Elimination of desire for existence in the form realms; Animal or Human. Elimination of the fear of death.)

Desire for the formless (Elimination of desire for existence in the formless realms; Hell, Afflicted Spirits, or Heaven.)

There are two additional steps on The Path to Enlightenment referred to as The Ten Fold Path. The two additional steps described as part of The Ten Fold Path are not taught but instead experienced. The steps of Right Wisdom and Right Liberation are added to The Eight Fold Path to describe The Ten Fold Path.

Right Wisdom and Right Liberation do not have specific Teachings that are shared to produce these factors of The Path to Enlightenment but instead are the results of fully practicing The Eight Fold Path and all the other Teachings to attain Enlightenment.

An Enlightened being will be practicing The Ten Fold Path where they will be experiencing Right Wisdom and Right Liberation as a result of fully practicing The Eight Fold Path.

9.) Right Wisdom: is a Practitioner’s deep understanding of The Teachings and being able to communicate them with ease.

10.) Right Liberation: is that a Practitioner’s mind is fully liberated experiencing freedom from discontentedness through having eliminated The Ten Fetters.

You do not need to do anything special to focus on these two additional factors of The Path to Enlightenment but instead, they will be developed as a result of all the other training you employ.

An Enlightened being will no longer be craving/clinging to existence or craving/clinging to extermination of life. They will have completely eliminated craving through The Six Sense Bases. They would have eliminated the fetter of “sensual desire”.

Sensual desire (Elimination of the desire for pleasures from The Six Sense Bases: eyes, ears, nose, tongue, body, and the mind.)

Chapter 37

One Who Cultivates Fully Reaches Fulfillment One Who Cultivates in Parts Succeeds in Part

Monks, every half-month more than a hundred and fifty training guidelines come up for recitation; clansmen who aspire for their own good train in these. These are all comprised within these three trainings.

What three?

The training in the higher virtuous behavior (moral conduct), the training in the higher mind (mental discipline), and the training in the higher wisdom. These are the three trainings in which all this is comprised.

Here, Monks, a Monk fulfills virtuous behavior, concentration, and wisdom. He falls into wrongdoing in regard to the lesser and minor training guidelines and rehabilitates himself.

For what reason?

Because I have not said that he is incapable of this. But in regard to those training guidelines that are fundamental to the spiritual life, in practice of the spiritual life, his behavior is constant and steadfast. Having undertaken the training guidance, he trains in them.

With the destruction of the taints, he realizes for himself with direct knowledge (experience), in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he resides in it.

If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is an attainer of Nibbāna (Enlightenment) between one life and the next.

If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is an attainer of Nibbāna (Enlightenment) upon landing.

If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is an attainer of Nibbāna (Enlightenment) without extra effort.

If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is an attainer of Nibbāna (Enlightenment) with extra effort.

If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is one bound upstream, heading toward the heavenly realm.

If he does not attain and penetrate this, with the complete destruction of three fetters and with the diminishing of craving, anger, and ignorance (unknowing of true reality), he is a Once-Returner who, after coming back to this world only one more time, makes an end of discontentedness.

If he does not attain and penetrate this, with the complete destruction of three fetters, he is a one-seed attainer who, after being reborn once more in human existence, makes an end of discontentedness.

If he does not attain and penetrate this, with the complete destruction of three fetters, he is a family-to-family attainer who, after roaming and wandering on among wholesome families two or three times, makes an end of discontentedness.

If he does not attain and penetrate this, with the complete destruction of three fetters, he is a seven-times-at-most attainer who, after roaming and wandering on among heavenly beings and humans seven times at most, makes an end of discontentedness.

Thus, Monks, one who cultivates fully reaches fulfillment; one who cultivates in part succeeds in part.

This training guidance, I say, is not unfruitful.

(Reference: AN 3.86)

In this Teaching from Gotama Buddha, he shares how learning, reflecting, and practicing these Teachings leads to progress and improvement on The Path to Enlightenment in this life and in future lives (if any). He provides multiple aspects of progression of attainments providing more details about what one would experience as a result of progressing on The Path to Enlightenment in this life and in future lives (if any).

“Monks, every half-month more than a hundred and fifty training guidelines come up for recitation; clansmen who aspire for their own good train in these”: During the lifetime of The Buddha, memorizing and reciting The Teachings word-for-word was highly important. His Teachings lived on as an oral tradition so he taught his Students to memorize his Teachings verbatim and then recite those Teachings as a group every two (2) weeks, or “half-month”. This provided Students the incentive to learn The Teachings and then join as a group to encourage and support each other in reciting them. In this way, The Teachings could be remembered for future generations and is why we have The Buddha’s Teachings available to us today.

Because countless people remembered his Teachings word-for-word and reciting them, individuals learned, reflected, and practiced these Teachings for countless generations. Eventually, The Teachings were written down into The Pāli Canon which has been translated into multiple languages. What you are learning in this book series, traces back to the lifetime of The Buddha as “The Words of The Buddha” and The Teachings that lead to Enlightenment. We know this is true because people today are experiencing the mental state of Enlightenment through these very Teachings you are learning in this book series. The description The Buddha provides in his own words of what Enlightenment is and is not, is being experienced by Practitioners who learned, reflected, and practiced these same Teachings. The mind becomes steady, calm, and unshakable, just as The Buddha describes.

A summary of The Buddha’s Teachings is provided in the “hundred and fifty training guidelines” mentioned in this sentence.

Today, many Ordained Practitioners continue this practice of remembering The Teachings and reciting them word-for-word in the Pāli language. This is not required in order to attain Enlightenment but, many of the Ordained Practitioners still do this as a way to honor and respect the traditions shared by The Buddha. I would encourage those same Practitioners to also ensure they are learning, reflecting, and practicing these Teachings in a language they deeply understand so that not only can they recite these Teachings in Pāli but instead, they can also practice these Teachings in such a way that they improve the condition of the mind to produce Enlightenment. Then, upon attaining Enlightenment, share the wisdom that leads to their Enlightenment with others who choose to learn and practice these Teachings on The Path to Enlightenment.

“These are all comprised within these three trainings”: The training The Buddha is referring to is The Eight Fold Path. The Eight Fold Path is Right View, Right Intention, Right Speech, Right Actions, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. This is “The Path to Enlightenment”.

The Eight Fold Path is categorized into three (3) different sections, wisdom, moral conduct, and mental discipline. “These three trainings” are referring to wisdom, moral conduct, and mental discipline but in more detail, the entire Eight Fold Path of Right View through Right Concentration. Referring to The Eight Fold Path as wisdom, moral conduct,

and mental discipline is an easy way to reference The Eight Fold Path and the goal of each section of The Eight Fold Path, without needing to describe each step individually.

The following table will help you to understand the categorization of The Eight Fold Path into its three (3) separate categories which describes the goals of those individual steps.

For example, learning, reflecting, and practicing Right View and Right Intention leads to the development of “wisdom”. Learning, reflecting, and practicing Right Speech, Right Action, and Right Livelihood leads to the development of “moral conduct”. And, learning, reflecting, and practicing Right Effort, Right Mindfulness, and Right Concentration leads to the development of “mental discipline”.

8.) Right Concentration	Mental Discipline
7.) Right Mindfulness	
6.) Right Effort	
5.) Right Livelihood	Moral Conduct
4.) Right Action	
3.) Right Speech	
2.) Right Intention	Wisdom
1.) Right View	

“The training in the higher virtuous behavior (moral conduct), the training in the higher mind (mental discipline), and the training in the higher wisdom. These are the three trainings in which all this is comprised”: “Virtuous behavior” is moral conduct meaning, training and practicing Right Speech, Right Action, and Right Livelihood. “Higher mind” is mental discipline meaning, training and practicing Right Effort, Right Mindfulness, and Right Concentration. “Higher wisdom” is the wisdom section of The Eight Fold Path meaning, training and practicing Right View and Right Intention.

“Here, Monks, a Monk fulfills virtuous behavior, concentration, and wisdom”: The Buddha is once again describing The Eight Fold Path but this time chooses to use the word “concentration” rather than “higher mind” because concentration is the result or benefit of training and practicing Right Effort, Right Mindfulness, and Right Concentration through developing one’s mental discipline or “higher mind”. One might also refer to this as a higher consciousness.

“He falls into wrongdoing in regard to the lesser and minor training guidelines and rehabilitates himself”: It is not possible to learn The Eight Fold Path and then instantly practice it to perfection. A Practitioner will need gradual training and gradual practice to develop their life practice to experience gradual progress on The Path to Enlightenment.

As a Practitioner diverts from The Eight Fold Path in their journey to Enlightenment, they need to be aware of the shortcomings and then apply effort and energy to improve their wisdom, moral conduct, or mental discipline - as needed. They should focus on each individual step of The Eight Fold Path, refining their practice more and more closely, until

the mind can easily and effortlessly practice Right View through Right Concentration as their first nature.

This would be how a Practitioner “rehabilitates himself”. They take note of the shortcomings, then apply effort and energy to ensure they deeply understand The Teachings and aim to practice The Teachings more closely. Where needed, seek guidance from a Teacher to understand how to improve your practice based on the challenges you are facing.

“Because I have not said that he is incapable of this. But in regard to those training guidelines that are fundamental to the spiritual life, in practice of the spiritual life, his behavior is constant and steadfast. Having undertaken the training guidance, he trains in them”: The Buddha is explaining how every Practitioner is capable of improving their life practice towards the attainment of Enlightenment. A Practitioner will be determinate, dedicated, and diligent resulting in “constant and steadfast” improvements to their life practice, the condition of the mind, and the condition of their life.

“With the destruction of the taints, he realizes for himself with direct knowledge (experience), in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he resides in it”: A Practitioner who has destroyed the taints has eliminated The Ten Fetters. These are the taints or pollution of mind hindering a being from experiencing Enlightenment. Through direct experience to learn, reflect, and practice these Teachings to discover the truth and acquire wisdom, the mind is taintless experiencing freedom of strong feelings or “liberation of mind”.

Liberation of mind is accomplished “by wisdom”. Through not believing these Teachings but instead, learning, reflecting, and practicing these Teachings to discover the truth, the mind acquires wisdom. Nothing in Gotama Buddha's Teachings is based on belief. 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 through practice of his Teachings. It is a real struggle to exist in a world that the unEnlightened mind does not understand.

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 actively 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.

Once the mind enters into Enlightenment by wisdom, “having entered upon it, he resides in it”. In other words, once the mind is Enlightened, this mental state is permanent. It is impossible for an Enlightened mind to regress or revert back to the unEnlightened state.

The mind is too well trained through wisdom. Once you have the wisdom to not put the hand into a burning fire, will you ever again put the hand into a burning fire?

Once the mind acquires the wisdom of how to liberate it from strong feelings, having eliminated 100% of all discontentedness, the mind will never forget that wisdom and revert back to being angry, sad, frustrated, etc. ever again. The Enlightened mind is a permanent mental state of peacefulness, calmness, serenity, and contentedness with joy. It is the last challenge of all challenges. The being will never be reborn ever again to experience any further grief, sorrow, misery, or despair. Once the mind attains this mental state, you will be so glad you applied all the work and effort to attain Enlightenment never again experiencing any discontentedness whatsoever.

“If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is an attainer of Nibbāna (Enlightenment) between one life and the next”: To attain Enlightenment, a being will need to eliminate all of The Ten Fetters. But here, The Buddha is explaining that if a being does not eliminate The Ten Fetters having only eliminated the five lower fetters (i.e. attain the third Stage of Enlightenment as a Non-Returner), the being will experience “Nibbāna (Enlightenment) between one life and the next”.

Nibbāna (Enlightenment) between one life and the next is how the mind will experience Enlightenment after their current life but before their next life, therefore, they will not be reborn. This can also be described as experiencing Enlightenment at death.

When an unEnlightened human being dies, they can die but then experience Enlightenment prior to rebirth into a new existence, therefore, they are not reborn.

“If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is an attainer of Nibbāna (Enlightenment) upon landing”: To attain Enlightenment, a being will need to eliminate all of The Ten Fetters. But here, The Buddha is explaining that if a being does not eliminate The Ten Fetters having only eliminated the five lower fetters (i.e. attain the third Stage of Enlightenment as a Non-Returner), the being will experience “Nibbāna (Enlightenment) upon landing”.

“Nibbāna (Enlightenment) upon landing” is to experience Enlightenment in a future rebirth within the heavenly realm “upon landing” in the heavenly realm. “Upon landing” in a future heavenly rebirth, as all Non-Returners are reborn in the heavenly realm, a being will experience “Nibbāna (Enlightenment) upon landing”.

“If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is an attainer of Nibbāna (Enlightenment) without extra effort”: To attain Enlightenment, a being will need to eliminate all of The Ten Fetters. But here, The Buddha is explaining that if a being does not eliminate The Ten Fetters having only eliminated the five lower fetters (i.e. attain the third Stage of Enlightenment as a Non-Returner), the being will experience “Nibbāna (Enlightenment) without extra effort”.

“Nibbāna (Enlightenment) without extra effort” is to experience Enlightenment in a future rebirth within the heavenly realm without extra effort to learn, reflect, and practice these Teachings because one will be able to recall these Teachings from their prior life. So if you learned, reflected, and practiced these Teachings in this human life, made it to the third Stage of Enlightenment as a Non-Returner being reborn into the heavenly realm, then you

would attain Enlightenment in the heavenly realm without extra effort. This is because the mind will retain its understanding of these Teachings from the prior human life.

Beings are not reborn from one existence back into another human existence in the same Stage of Enlightenment as they were in previously.

For example, A being who attains the third Stage of Enlightenment in a prior human life and is reborn, they are reborn unEnlightened with all of the same Ten Fetters in the mind in the heavenly realm. They will need to learn, reflect, and practice these Teachings to get back to the third Stage of Enlightenment and beyond but they will be able to do that “without extra effort” building upon their success in the prior human life where they attained the third Stage of Enlightenment.

“If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is an attainer of Nibbāna (Enlightenment) with extra effort”: To attain Enlightenment, a being will need to eliminate all of The Ten Fetters. But here, The Buddha is explaining that if a being does not eliminate The Ten Fetters having only eliminated the five lower fetters (i.e. attain the third Stage of Enlightenment as a Non-Returner), the being will experience “Nibbāna (Enlightenment) with extra effort”.

“Nibbāna (Enlightenment) with extra effort” is to experience Enlightenment in a future rebirth within the heavenly realm with effort to learn, reflect, and practice these Teachings. Beings are not reborn from one existence back into another existence in the same Stage of Enlightenment as they were in previously.

For example, A being who attains the third Stage of Enlightenment in a prior human life and is reborn, they are reborn unEnlightened with all of the same Ten Fetters in the mind in the heavenly realm. They will need to learn, reflect, and practice these Teachings to get back to the third Stage of Enlightenment and beyond but they will be able to do that “with extra effort” building upon their success in the prior human life where they attained the third Stage of Enlightenment.

“If he does not attain and penetrate this, with the complete destruction of the five lower fetters, he is one bound upstream, heading toward the heavenly realm”: To attain Enlightenment, a being will need to eliminate all of The Ten Fetters. But here, The Buddha is explaining that if a being does not eliminate The Ten Fetters having only eliminated the five lower fetters (i.e. attain the third Stage of Enlightenment as a Non-Returner), the being is “one bound upstream, heading toward the heavenly realm”.

“One bound upstream, heading toward the heavenly realm” is that a being who learns, reflects, and practices these Teachings to the point of the third Stage of Enlightenment as a Non-Returner is one headed towards Enlightenment and they will be reborn into the heavenly realm on their very next rebirth attaining Enlightenment in that existence.

A being who is “one bound upstream” is describing The Path to Enlightenment as a stream. The Buddha would use the analogy of how a log that enters the stream eventually finds its way to the ocean, the ocean being Enlightenment. Similarly, he described a Practitioner who becomes a Stream-Enterer has entered the stream towards the attainment of Enlightenment and will attain Enlightenment in no more than a maximum of seven (7) more rebirths. A Non-Returner, the third Stage of Enlightenment, one will be reborn into the heavenly realm attaining Enlightenment in their very next rebirth. They will

“not return” to the human realm in any future rebirths. Thus, one is bound upstream who has attained the third Stage of Enlightenment as a Non-Returner. They are bound for the heavenly realm.

“If he does not attain and penetrate this, with the complete destruction of three fetters and with the diminishing of craving, anger, and ignorance (unknowing of true reality), he is a Once-Returner who, after coming back to this world only one more time, makes an end of discontentedness”: To attain Enlightenment, a being will need to eliminate all of The Ten Fetters. But here, The Buddha is explaining that if a being does not eliminate The Ten Fetters having only eliminated the first three lower fetters and diminished craving, anger, and ignorance (i.e. attain the second Stage of Enlightenment as a Once-Returner), the being is “after coming back to this world only one more time, makes an end of discontentedness”.

This is describing that a Once-Returner will be reborn back into the human realm “only one more time” and then will attain Enlightenment in that very next rebirth within the human realm making “an end of discontentedness” (i.e. attains Enlightenment).

“If he does not attain and penetrate this, with the complete destruction of three fetters, he is a one-seed attainer who, after being reborn once more in human existence, makes an end of discontentedness”: To attain Enlightenment, a being will need to eliminate all of The Ten Fetters. But here, The Buddha is explaining that if a being does not eliminate The Ten Fetters having only eliminated the first three lower fetters (i.e. attain the first Stage of Enlightenment as a Stream-Enterer and as a one-seed attainer), the being who is a one-seed attainer in the first Stage of Enlightenment “after coming back to this world only one more time, makes an end of discontentedness”.

This is describing that a Stream-Enterer who is a one-seed attainer will be reborn back into the human realm “only one more time” and then will attain Enlightenment in that very next rebirth within the human realm making “an end of discontentedness” (i.e. attains Enlightenment).

A Stream-Enterer will be reborn no more than seven (7) times. But, a Stream-Enterer who is a one-seed attainer will be reborn back into the human realm and attain Enlightenment in their very next rebirth in the human realm.

“If he does not attain and penetrate this, with the complete destruction of three fetters, he is a family-to-family attainer who, after roaming and wandering on among wholesome families two or three times, makes an end of discontentedness”: To attain Enlightenment, a being will need to eliminate all of The Ten Fetters. But here, The Buddha is explaining that if a being does not eliminate The Ten Fetters having only eliminated the first three lower fetters (i.e. attain the first Stage of Enlightenment as a Stream-Enterer and as a family-to-family attainer), the being who is a family-to-family attainer in the first Stage of Enlightenment “after roaming and wandering on among wholesome families two or three times, makes an end of discontentedness”.

This is describing that a Stream-Enterer who is a family-to-family attainer will be reborn back into the human realm “two or three times” and then will attain Enlightenment in their second or third rebirth within the human realm making “an end of discontentedness” (i.e. attains Enlightenment).

A Stream-Enterer will be reborn no more than seven (7) times. But, a Stream-Enterer who is a family-to-family attainer will be reborn back into the human realm and attain Enlightenment in the second or third rebirth being reborn two or three more times as they are reborn in wholesome families within the human realm.

“If he does not attain and penetrate this, with the complete destruction of three fetters, he is a seven-times-at-most attainer who, after roaming and wandering on among heavenly beings and humans seven times at most, makes an end of discontentedness”: To attain Enlightenment, a being will need to eliminate all of The Ten Fetters. But here, The Buddha is explaining that if a being does not eliminate The Ten Fetters having only eliminated the first three lower fetters (i.e. attain the first Stage of Enlightenment as a Stream-Enterer and as a seven-times-at-most attainer), the being who is a seven-times-at-most attainer in the first Stage of Enlightenment “after roaming and wandering on among heavenly beings and humans seven times at most, makes an end of discontentedness”.

This is describing that a Stream-Enterer who is a seven-times-at-most attainer will be reborn back into the heavenly realm and human realm a maximum of seven (7) more times and then will attain Enlightenment making “an end of discontentedness” (i.e. attains Enlightenment).

A Stream-Enterer will be reborn no more than seven (7) times in total.

“Thus, Monks, one who cultivates fully reaches fulfillment; one who cultivates in part succeeds in part”: The Buddha is explaining that one who fully cultivates their life practice to fully eliminate The Ten Fetters will reach to Enlightenment in this life. The mind will experience liberation or freedom from strong feelings. The Buddha refers to this as “reaches fulfillment” or the final goal.

“One who cultivates in parts succeeds in part” is how a being can acquire attainments part-by-part gradually progressing towards Enlightenment in segments as laid out in this Teaching. The Buddha explains each attainment in detail.

“This training guidance, I say, is not unfruitful”: Lastly, this Teaching shares that all the training on The Path to Enlightenment is progressing towards beneficial results. That as the mind is trained, a Practitioner can succeed fully in the attainment of Enlightenment or accumulate beneficial results part-by-part all leading towards the same goal of Enlightenment.

Fruitful = beneficial

Unfruitful = unbeneficial

Chapter 38

Seven Kinds of Persons Found Existing in the World Similar to Those in Water

Monks, there are these seven kinds of persons found existing in the world similar to those in water.

What seven?

- (1) Here, some person has gone under once and remains under.
- (2) Some person has risen up and then goes under.
- (3) Some person has risen up and stays there.
- (4) Some person has risen up, sees clearly, and looks around.
- (5) Some person has risen up and is crossing over.
- (6) Some person has risen up and gained a firm foothold.
- (7) Some person has risen up, crossed over, and gone beyond, a Brāhmin who stands on high ground.

— — — — —

(1) And how, Monks, is a person one who has gone under once and remains under?

Here, some person possesses exclusively black, unwholesome qualities. In this way a person, is one who has gone under once and remains under.

(2) And how is a person one who has risen up and then goes under?

Here, some person has risen up, [thinking]:

Good is confidence in cultivating wholesome qualities; good is a sense of moral wrongdoing in cultivating wholesome qualities; good is moral concern in cultivating wholesome qualities; good is energy in cultivating wholesome qualities; good is wisdom in cultivating wholesome qualities.

However, his confidence does not become stable or grow but rather diminishes. His sense of moral wrongdoing, moral concern, energy, wholesome qualities, and wisdom does not become stable or grow but rather diminishes. In this way a person goes under, is one who has risen up and then goes under.

(3) And how is a person one who has risen up and stays put?

Here, some person has risen up, [thinking]:

Good is confidence in cultivating wholesome qualities; good is a sense of moral wrongdoing in cultivating wholesome qualities; good is moral concern in cultivating wholesome qualities; good is energy in cultivating wholesome qualities; good is wisdom in cultivating wholesome qualities.

His confidence neither diminishes nor grows; it just stays put.

His sense of moral wrongdoing, his moral concern, his energy, and his wisdom neither diminishes nor grows; it just stays put. In this way, a person is one who has risen up and stays put.

(4) And how is a person one who has risen up, sees clearly and looks around?

Here, some person has risen up, [thinking]:

Good is confidence in cultivating wholesome qualities; good is a sense of moral wrongdoing in cultivating wholesome qualities; good is moral concern in cultivating wholesome qualities; good is energy in cultivating wholesome qualities; good is wisdom in cultivating wholesome qualities.

With the complete destruction of three fetters, this person is a Stream-Enterer, no longer subject to [rebirth in] the lower world, fixed in destination, heading for Enlightenment. It is in this way that a person is one who has risen up, sees clearly, and looks around.

(5) And how is a person one who has risen up and is crossing over?

Here, some person has risen up, [thinking]:

Good is confidence in cultivating wholesome qualities; good is a sense of moral wrongdoing in cultivating wholesome qualities; good is moral concern in cultivating wholesome qualities; good is energy in cultivating wholesome qualities; good is wisdom in cultivating wholesome qualities.

With the complete destruction of three fetters and with the diminishing of craving, anger, and ignorance (unknowing of true reality), this person is a Once-Returner who, after coming back to this world only one more time, will make an end of discontentedness. It is in this way that a person is one who has risen up and is crossing over.

(6) And how is a person one who has risen up and gained a firm foothold?

Here, some person has risen up, [thinking]:

Good is confidence in cultivating wholesome qualities; good is a sense of moral wrongdoing in cultivating wholesome qualities; good is moral concern in cultivating wholesome qualities; good is energy in cultivating wholesome qualities; good is wisdom in cultivating wholesome qualities.

With the complete destruction of the five lower fetters, he is of spontaneous birth in the heavenly realm, due to attain Final Nibbāna (Final Enlightenment) there without returning from that world. It is in this way that a person is one who has risen up and gained a firm foothold.

(7) And how is a person one who has risen up, crossed over, and gone beyond, a Brāhmin who stands on high ground?

Here, some person has risen up, [thinking]:

Good is confidence in cultivating wholesome qualities; good is a sense of moral wrongdoing in cultivating wholesome qualities; good is moral concern in cultivating wholesome qualities; good is energy in cultivating wholesome qualities; good is wisdom in cultivating wholesome qualities.

With the destruction of the taints, he has realized for himself with direct knowledge (experience), in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he resides in it. It is in this way that a person is one who has risen up, crossed over, and gone beyond, a Brāhmin who stands on high ground.

These, Monks, are the seven kinds of persons found existing in the world similar to those in water.

(Reference: AN 7.15)

In this Teaching from Gotama Buddha, he shares seven kinds of persons found existing in the world similar to those in water. The Buddha is describing various types of people using a description based on those who are in the water.

The Buddha uses this analogy because he described that just as a log enters a stream headed towards the ocean, a being who learns, reflects, and practices these Teachings and attains the first Stage of Enlightenment is a “Stream-Enterer”. A Practitioner has entered the stream and is headed for Enlightenment. So in this Teaching, he uses the description of the water to describe different types of people using the same analogy of people who are in the water.

Good is confidence in cultivating wholesome qualities: Is a person who is confident in actively developing wholesome qualities as those found in these Teachings.

Wholesome Qualities: Qualities of mind found in these Teachings such as those in The Eight Fold Path, The Five Precepts, The Brahma-viharas, etc.

Good is a sense of moral wrongdoing in cultivating wholesome qualities: Is a quality of mind that is able to observe and understand higher principles of moral conduct. A mind that can observe its own shortcomings while looking to cultivate wholesome qualities of mind.

Good is moral concern in cultivating wholesome qualities: Is a quality of mind that has concern when one has shortcomings in practice of higher principles of moral conduct. A mind that is concerned about its own shortcomings while looking to cultivate wholesome qualities of mind.

Good is energy in cultivating wholesome qualities: Is a quality of mind described as part of The Seven Factors of Enlightenment. The Enlightenment factor of Energy is effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something. A Practitioner will need to develop energy towards the development of cultivating wholesome qualities in the mind. Learning, reflecting, and practicing these Teachings is challenging and one will need to have consistent and sustaining energy towards the development of wisdom on The Path to Enlightenment not shrinking back from the struggle as things will sometimes appear difficult or challenging.

Good is wisdom in cultivating wholesome qualities: Is a quality of mind that sees acquiring wisdom as a beneficial pursuit and that the wisdom acquired in the development of wholesome qualities is a worthwhile pursuit.

The Buddha describes “the seven kinds of persons found existing in the world similar to those in water” to describe:

(1) A person who is uninterested in improving the condition of their mind and who is exclusively of unwholesome qualities of mind.

(2) A person who thinks that all of these wholesome qualities are beneficial but does not train the mind to the point that these wholesome qualities become well rooted in the mind. These wholesome qualities do not become “stable or grow” but instead, “diminish”.

(3) A person who thinks that all of these wholesome qualities are beneficial but does not train the mind to the point that these wholesome qualities will grow in the mind. These wholesome qualities neither “diminish” nor “grow” but instead, “just stays put”. The mind stagnates and remains the same rather than growing or diminishing towards the development of wholesome qualities.

(4) A person who thinks that all of these wholesome qualities are beneficial and eliminates the first three (3) fetters is a Stream-Enterer, they have attained the first Stage of Enlightenment.

A Stream-Enterer will no longer be reborn in “the lower world”. This refers to the lower realms of existence such as hell realm, animal realm, and realm of afflicted spirits. Instead, a Stream-Enterer will be reborn no more than seven (7) times making a complete end to discontentedness to attain Enlightenment.

(5) A person who thinks that all of these wholesome qualities are beneficial and eliminates the first three (3) fetters and diminishes craving, anger, and ignorance (unknowing of true reality) is a Once-Returner, they have attained the second Stage of Enlightenment.

A Once-Returner will be reborn back into the human realm one (1) more time making a complete end to discontentedness to attain Enlightenment.

A Once-Returner will have eliminated the first three (3) fetters and greatly thinned the fourth and fifth fetters. In this Teaching, The Buddha is describing that as a Practitioner who “eliminates the first three (3) fetters and diminishes craving, anger, and ignorance (unknowing of true reality)”.

(6) A person who thinks that all of these wholesome qualities are beneficial and eliminates the first five (5) fetters is a Non-Returner, they have attained the third Stage of Enlightenment.

A Non-Returner will be reborn into the heavenly realm making a complete end to discontentedness to attain Enlightenment. A Non-Returner will not return back to the human realm or any other realm escaping The Cycle of Rebirth in their next rebirth within the heavenly realm.

(7) A person who thinks that all of these wholesome qualities are beneficial and eliminates all of The Ten Fetters is an Arahant, they have attained the fourth Stage of Enlightenment. The mind is Enlightened.

An Arahant will not be reborn anywhere, they have escaped The Cycle of Rebirth. An Arahant has made a complete end to discontentedness and has attained Enlightenment. The mind is completely peaceful, calm, serene, and content with joy - permanently.

Detailed explanation of What is Enlightenment and The Four Stages 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).

Chapter 39

Nine Persons Passing Away with a Residue Remaining Are Freed from Hell

On one occasion The Perfectly Enlightened One was dwelling at Sāvattṥī at Jeta's Grove, Anāthapiṇḍika's Park. Then, in the morning, the Venerable Sāriputta dressed, took his bowl and robe, and entered for almsfood. It then occurred to him: It is still too early to walk for almsfood in Sāvattṥī. Let me go to the park of the wanderers of other communities.

Then the Venerable Sāriputta went to the park of the wanderers of other communities. He exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, sat down to one side. Now on that occasion those wanderers had assembled and were sitting together when this conversation arose among them: "Friends, anyone who passes away with a residue remaining is not freed from hell, the animal realm, or the realm of afflicted spirits; he is not freed from the plane of misery, the bad destination, the lower world."

Then the Venerable Sāriputta neither excited in nor rejected the statement of those wanderers, but rose from his seat and left, [thinking]: 'I shall find out what The Perfectly Enlightened One has to say about this statement.'

Then, when the Venerable Sāriputta had walked for almsfood in Sāvattṥī, after his meal, on returning from his almsfood round, he approached The Perfectly Enlightened One, paid homage (respect) to him, and sat down to one side. [He here reports verbatim the entire course of events and ends] I rose from my seat and left, (thinking): 'I shall, find out what The Perfectly Enlightened One has to say about this statement.'

Who, Sāriputta, are those unwise and unskillful wanderers of other communities and who are those that know one with a residue remaining as 'one with a residue remaining' and one without residue remaining as 'one without residue remaining'?

These nine persons, Sāriputta, passing away with a residue remaining, are freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

What nine?

(1) Here, Sāriputta, some person fulfills virtuous behavior (moral conduct) and concentration (mental discipline) but cultivates wisdom only to a moderate extent. With the complete destruction of the five lower fetters, this person is an attainer of Nibbāna (Enlightenment) between one life and the next.

This is the first person, passing away with a residue remaining, who is freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

(2) Again, some person fulfills virtuous behavior (moral conduct) and concentration (mental discipline) but cultivates wisdom only to a moderate extent. With the complete destruction of the five lower fetters, this person is an attainer of Nibbāna (Enlightenment) upon landing.

This is the second person, passing away with a residue remaining, who is freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

(3) Again, some person fulfills virtuous behavior (moral conduct) and concentration (mental discipline) but cultivates wisdom only to a moderate extent. With the complete destruction of the five lower fetters, this person is an attainer of Nibbāna (Enlightenment) without extra effort.

This is the third person, passing away with a residue remaining, who is freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

(4) Again, some person fulfills virtuous behavior (moral conduct) and concentration (mental discipline) but cultivates wisdom only to a moderate extent. With the complete destruction of the five lower fetters, this person is an attainer of Nibbāna (Enlightenment) with extra effort.

This is the fourth person, passing away with a residue remaining, who is freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

(5) Again, some person fulfills virtuous behavior (moral conduct) and concentration (mental discipline) but cultivates wisdom only to a moderate extent. With the complete destruction of the five lower fetters, this person is one bound upstream, heading toward the heavenly realm.

This is the fifth person, passing away with a residue remaining, who is freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

(6) Again, some person fulfills virtuous behavior (moral conduct) but cultivates concentration (mental discipline) and wisdom only to a moderate extent. With the complete destruction of three fetters and with the diminishing of craving, anger, and ignorance (unknowing of true reality), this person is a Once-Returner who, after coming back to this world only one more time, makes an end of discontentedness.

This is the sixth person, passing away with a residue remaining, who is freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

(7) Again, some person fulfills virtuous behavior (moral conduct) but cultivates concentration (mental discipline) and wisdom only to a moderate extent. With the complete destruction of three fetters, this person is a one-seed attainer who, after being reborn once more as a human being, makes an end of discontentedness.

This is the seventh person, passing away with a residue remaining, who is freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

(8) Again, some person fulfills virtuous behavior (moral conduct) but cultivates concentration (mental discipline) and wisdom only to a moderate extent. With the complete destruction of three fetters, this person is a family-to-family attainer who, after roaming and wandering on among wholesome families two or three times, makes an end of discontentedness.

This is the eighth person, passing away with a residue remaining, who is freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

(9) Again, some person fulfills virtuous behavior (moral conduct) but cultivates concentration (mental discipline) and wisdom only to a moderate extent. With the complete destruction of three fetters, this person is a seven-times-at-most attainer who, after roaming and wandering on among heavenly beings and humans seven times at most, makes an end of discontentedness.

This is the ninth person, passing away with a residue remaining, who is freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

Who, Sāriputta, are those unwise and unskillful wanderers of other communities, and who are those that know one with a residue remaining as ‘one with a residue remaining’ and one without residue remaining as ‘one without residue remaining’?

These nine persons, passing away with a residue remaining, are freed from hell, the animal realm, and the realm of afflicted spirits; freed from the plane of misery, the bad destination, the lower world.

Sāriputta, I had not been disposed to give this Teaching exposition to the male and female Ordained Practitioners, male Household Practitioners, and female Household Practitioners.

For what reason?

I was concerned that on hearing this Teaching exposition, they might take to the ways of complacency. However, I have spoken this Teaching exposition for the purpose of answering your question.

(Reference: AN 9.12)

In this Teaching from Gotama Buddha, one of his closest Students Sāriputta comes to ask him a question based on hearing a Teaching from Ascetics of other communities who discussed what they felt were The Teachings that lead to Enlightenment. Sāriputta takes the time to ensure he deeply understands these teachings through seeking guidance from his Teacher, The Buddha.

Sāriputta questions The Buddha about the statement he heard from members of other communities where they said “Friends, anyone who passes away with a residue remaining is not freed from hell, the animal realm, or the realm of afflicted spirits; he is not freed from the plane of misery, the bad destination, the lower world”.

A “residue remaining” is a certain limited amount of craving/desire/attachment remaining in the mind at the time of death. The statement from the Ascetics of the other communities is sharing that one who passes away with a limited amount of craving/desire/attachment is not freed from the lower realms such as hell, the animal realm, or the realm of afflicted spirits. These are described as “the plane of misery, the bad destination, the lower world”.

This statement conflicts with what we know of today as The Buddha’s Teachings on The Path to Enlightenment. The Buddha shares in this Teaching, that anyone who attains the first, second, or third Stage of Enlightenment will not be reborn into the lower realms of hell, animal realm, or the realm of afflicted spirits. They are freed from “the plane of misery, the bad destination, the lower world”.

Each of these attainments are described in this book within Chapter 37. Please see that Chapter for a detailed description of each of these attainments.

Chapter 40

A Stream-Enterer Knowing and Seeing in These Ways

Good, Monks! So you say thus, and I also say thus:

When this does not exist, that does not come to be; with the elimination of this, that is eliminated.

That is,

with the elimination of ignorance comes elimination of volitional formations (choices/decisions);
with the elimination of volitional formations, elimination of consciousness;
with the elimination of consciousness, elimination of name-and-form;
with the elimination of name-and-form, elimination of the six sense base;
with the elimination of the six sense base, elimination of contact;
with the elimination of contact, elimination of feeling;
with the elimination of feeling, elimination of craving;
with the elimination of craving, elimination of clinging;
with the elimination of clinging, elimination of existence;
with the elimination of existence, elimination of birth;
with the elimination of birth, aging-and-death, sorrow, grief, pain, displeasure, and despair is eliminated.

Such is the elimination of this whole mass of discontentedness.

(1) Monks, knowing and seeing in this way, would you run back to the past thus: Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?

'No, Venerable Sir.'

(2) Knowing and seeing in this way, would you run forward to the future thus: Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we become in the future?

'No, Venerable Sir.'

(3) Knowing and seeing in this way, would you now be inwardly confused about the present thus: Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?

‘No, Venerable Sir.’

(4) Monks, knowing and seeing in this way, would you speak thus: Our Teacher is respected by us. We speak like this out of respect for our Teacher?

‘No, Venerable Sir.’

(5) Monks, knowing and seeing in this way, would you speak thus: Our Ascetic says this, and so do [other] Ascetics, it is only because of them that we say this?

‘No, Venerable Sir.’

(6) Monks, knowing and seeing in this way, would you acknowledge another Teacher?

‘No, Venerable Sir.’

(7) Monks, knowing and seeing in this way, would you return to the observances, intense debates, and superstitious rites of various Ascetics and Brāhmins, taking them as the most important aspects [of the holy life]?

‘No, Venerable Sir.’

(8) Monks, do you speak only of what you have known, seen, and understood for yourselves?

‘Yes, Venerable Sir.’

Good, Monks. So you have been guided by me with this Teaching, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.

For it was with reference to this that it has been said: Monks, this Teaching is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.

(Reference: MN 38)

In this Teaching from Gotama Buddha, he shares the elimination of birth, aging-and-death which leads to the complete elimination of discontentedness through The Teachings of Dependent Origination.

Detailed explanation of Dependent Origination is available in this same book found in Chapter 14.

In this Teaching, rather than explaining Dependent Origination as how birth, aging-and-death which leads to a massive amount of discontentedness, The Buddha is explaining the elimination of these aspects of the mind. Essentially, what he is describing is the unraveling of the entire massive amount of discontentedness one has experienced throughout countless rebirths in The Cycle of Rebirth through the elimination of ignorance (unknowing of true reality). This is accomplished to acquiring wisdom. Wisdom is the antidote to eradicate ignorance (unknowing of true reality).

“When this does not exist, that does not come to be; with the elimination of this, that is eliminated” summarizes Dependent Origination at a very high-level.

When certain conditions do not exist, the resulting condition does not come to be or arise. With the elimination of a certain condition, the resulting condition is eliminated.

With the elimination of ignorance (unknowing of true reality) through acquiring wisdom, the entire corresponding sequence of events does not occur including birth, aging-and-death, or the massive amount of discontentedness.

(1) The Buddha is asking his Students that in knowing and understanding Dependent Origination, would the mind be interested to go back to the past? His Students respond that they would not.

(2) The Buddha is asking his Students that in knowing and understanding Dependent Origination, would the mind be interested to go to the future? His Students respond that they would not.

(3) The Buddha is asking his Students that in knowing and understanding Dependent Origination, would the mind be inwardly confused about the present moment with such questions as: Am I?, Am I not?, What am I?, How am I?, Where has this being come from?, Where will it go? His Students respond that they would not.

(4) The Buddha is asking his Students that in knowing and understanding Dependent Origination, would the mind conclude that it is only because they respect their Teacher that they would share Dependent Origination? His Students respond that they would not.

The Students would know that they are not choosing to share Dependent Origination just because they respect their Teacher but because the mind has deeply penetrated Dependent Origination with wisdom and are able to see the truth themselves.

(5) The Buddha is asking his Students that in knowing and understanding Dependent Origination, would the mind conclude that it is only because of other Students (i.e. Ascetics) that they would share Dependent Origination? His Students respond that they would not.

The Students would know that they are not choosing to share Dependent Origination just because of other Students but because the mind has deeply penetrated Dependent Origination with wisdom and are able to see the truth themselves.

(6) The Buddha is asking his Students that in knowing and understanding Dependent Origination, would the mind acknowledge another Teacher beside him? His Students respond that they would not.

(7) The Buddha is asking his Students that in knowing and understanding Dependent Origination, would the mind be interested in returning to the observances, intense debates, and superstitious rites of various Ascetics and Brāhmins, taking them as the most important aspects [of the holy life]? His Students respond that they would not.

The Students would know that Dependent Origination is the truth seeing it deeply with wisdom and that it is this training method that leads to the elimination of birth, aging-and-death, and the massive amount of discontentedness. They would understand that it is not observance of holidays, rites, rituals, ceremonies, or worship that leads to the elimination of discontentedness but instead, through the elimination of each condition of Dependent Origination. Through eliminating each condition described in Dependent Origination, a being will no longer experience discontentedness or rebirth in The Cycle of Rebirth.

(8) The Buddha is asking his Students that in knowing and understanding Dependent Origination, would the mind be interested in only speaking about their acquired wisdom based on the truth of these Teachings rather than speak of that which they have not understood as truth through their own direct experience? His Students respond that they would.

The Students would know that Dependent Origination is the truth seeing it deeply with wisdom and that it is this training method that leads to the elimination of birth, aging-and-death, and the massive amount of discontentedness. They would need to have observed this truth through learning, reflection, and practice, therefore, once a Practitioner deeply penetrates this Teaching, they would not be able to see any other Teaching as the truth. A Practitioner would only speak the truth based on their own direct experience not repeating Teachings that they merely heard from others but instead, share Teachings that they themselves independently verified as being the truth to acquire wisdom.

“Good, Monks. So you have been guided by me with this Teaching, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves”: The Buddha explains that The Teaching of Dependent Origination is able to be seen clearly right now or “visible here and now”. That this Teaching is “immediately effective” at explaining true reality and that it is “inviting inspection” or investigation. This Teaching is one that will lead forward in helping a Practitioner to progress on The Path to Enlightenment or “onward leading” to be understood and “experienced by the wise for themselves”. A Practitioner is able to independently verify this Teaching for themselves through learning, reflection, and practice.

“For it was with reference to this that it has been said: Monks, this Teaching is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves”: The Buddha closes out this Teaching with this final statement.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 31-40)

<https://youtu.be/macUvq2DI4w>

Podcast(s)

Ep. 268 - (Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 31-40)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--268---Pali-Canon-Study-Group---The-First-Stage-of-Enlightenment-Stream-Enterer---Volume-5---Chapter-31-40-e1d2mif/a-a78hlkk>

Chapter 41

Death at the Door of Deathless (Enlightenment)

It is possible, Sunakkhatta, that some Monk here might think thus: Craving has been called an arrow by the Ascetic; the poisonous unwholesome mental quality of ignorance (unknowing of true reality) is spread about by desire, craving, and anger. That arrow of craving has been removed from me; the poisonous unwholesome mental quality of ignorance (unknowing of true reality) has been expelled. I am one who is completely intent on Nibbāna (Enlightenment).

Because he falsely thinks of himself thus, he might pursue those things that are unsuitable for one completely intent on Nibbāna (Enlightenment). He might pursue the sight of unsuitable forms with the eye, he might pursue unsuitable sounds with the ear, unsuitable odors with the nose, unsuitable flavors with the tongue, unsuitable physical objects with the body, or unsuitable mental objects with the mind.

When he pursues the sight of unsuitable forms with the eye, he might pursue unsuitable sounds with the ear, unsuitable odors with the nose, unsuitable flavors with the tongue, unsuitable physical objects with the body, or unsuitable mental objects with the mind, craving invades his mind. With his mind invaded by craving, he would incur death or deadly pain.

Suppose, Sunakkhatta, a man were wounded by an arrow thickly smeared with poison, and his friends and companions, his kinsmen and relatives, brought a surgeon. The surgeon would cut around the opening of the wound with a knife, then he would probe for the arrow with a probe, then he would pull out the arrow and would expel the poisonous substance, leaving a trace of it behind.

Knowing that a trace was left behind, he would say: 'Good man, the arrow has been pulled out from you; the poisonous substance has been expelled with a trace left behind, but it is incapable of harming you. Eat only suitable food; do not eat unsuitable food or else the wound may accumulate pus and blood. From time to time wash the wound and from time to time anoint its opening, so that pus and blood do not cover the opening of the wound. Do not walk around in the wind and sun or else dust and dirt may infect the opening of the wound. Take care of your wound, good man, and see to it that the wound heals.

The man would think: The arrow has been pulled out from me; the poisonous substance has been expelled with no trace left behind, and it is incapable of harming me. He would eat unsuitable food, and the wound would accumulate pus and blood. He would not wash the wound from time to time nor would he anoint its opening from time to time, and pus and blood would cover the opening of the wound. He would walk around in the wind and sun, and dust and dirt would infect the opening of the wound. He would not take care of his wound, nor would he see to it that the wound heals.

Then, both because he does what is unsuitable and because the foul poisonous substance had been expelled with a trace left behind, the wound would swell, and with its swelling he would incur death or deadly pain.

So too, Sunakkhatta, it is possible that some Monk here might think thus: Craving has been called an arrow by the Ascetic; the poisonous unwholesome mental quality of ignorance (unknowing of true reality) is spread about by desire, craving, and anger. That arrow of craving has been removed from me; the poisonous unwholesome mental quality of ignorance (unknowing of true reality) has been expelled. I am completely intent upon Nibbāna (Enlightenment). Because he falsely thinks of himself thus, he might pursue those things that are unsuitable for one completely intent on Nibbāna (Enlightenment). He might pursue the sight of unsuitable forms with the eye, he might pursue unsuitable sounds with the ear, unsuitable odors with the nose, unsuitable flavors with the tongue, unsuitable physical objects with the body, or unsuitable mental objects with the mind.

When he pursues the sight of unsuitable forms with the eye, he might pursue unsuitable sounds with the ear, unsuitable odors with the nose, unsuitable flavors with the tongue, unsuitable physical objects with the body, or unsuitable mental objects with the mind, craving invades his mind. With his mind invaded by craving, he would incur death or deadly pain.

For it is death in the discipline of the Noble One, Sunakkhatta, when one abandons the training and reverts to the low life; and it is deadly pain when one carries out some defiled conduct.

(Reference: MN 105)

In this Teaching from Gotama Buddha, he shares how a Practitioner who does not attend to the mind training it to eliminate “unsuitable” forms, sounds, odors, flavors, physical objects, or mental objects “abandoning the training and reverts to the low life” will experience “deadly pain when one carries out some defiled conduct”.

The deadly pain is in the form of discontentedness of mind as the mind experiences anger, sadness, frustration, irritation, annoyance, guilt, shame, fear, etc. (i.e. painful feelings). Through a Practitioner choosing not to deeply practice these Teachings and abandons the training on The Path to Enlightenment, The Buddha is helping Students understand this is the same as not caring for a wound properly that can become infected and cause death.

An unEnlightened mind that is tainted, polluted, or defiled with The Three Unwholesome Roots of craving, anger, and ignorance (unknowing of true reality) is much like that of a wound that needs to be taken care of properly otherwise, the defiled conduct will result in accumulated discontentedness (i.e. deadly pain) much like the accumulation of pus and blood in a wound.

For one who assumes that the wound is healed, they can easily lack care and attention to the wound, thus, causing it to become worse and create significant health problems.

But, for one who does not assume the wound is healed and attends to it closely, then they can continue to experience the beneficial results of caring for the wound.

Likewise, if a Practitioner assumes that craving, anger, and ignorance (unknowing of true reality) is eliminated from the mind, they might not attend to the training as closely and carefully as needed to attain Enlightenment. Assuming they are already Enlightened, they would lack the attention to training the mind that is needed to completely heal the mind through the complete elimination of craving, anger, and ignorance (unknowing of true reality).

It is extremely dangerous to the mind that a Practitioner might convince it that it is Enlightened. Complacency, arrogance, pride, and other unwholesome mental qualities can arise in the mind. If these arise in the mind, one is not Enlightened. Therefore, convincing the mind it is Enlightened can be dangerous to one’s ability to attain Enlightenment. It is best to never convince the mind that it has attained anything at all and just continue on The Path to Enlightenment gaining more and more wisdom throughout your life. This will ensure that the mind continues to progress without the pitfalls of convincing it that it is actually Enlightened.

A Practitioner will need to remain determined, dedicated, and diligent throughout their life and never give up or assume the mind has attained Enlightenment.

Chapter 42

Ten Abodes of the Noble Ones The Mind is Liberated by Wisdom

Monks, there are these ten abodes of the Noble Ones in which the Noble Ones reside in the past, present, or future.

What ten?

Here, a Monk has abandoned five factors; possesses six factors; has a single guard and four supports; has eliminated personal beliefs, totally renounced seeking, purified his intentions, calmed bodily activity, and become well liberated in mind and well liberated, by wisdom.

- (1) And how has a Monk abandoned five factors? Here, a Monk has abandoned sensual desire, ill will, complacency, restlessness and worry, and doubt. It is in this way that a Monk has abandoned five factors.
- (2) And how does a Monk possess six factors? Here, having seen a form with the eye, a Monk is neither happy nor saddened, but resides equanimous, mindful, and clearly comprehending. Having heard a sound with the ear... Having smelled 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, a Monk is neither happy nor saddened, but resides equanimous, mindful, and clearly comprehending. It is in this way that a Monk possesses six factors.
- (3) And how does a Monk have a single guard? Here, a Monk possesses a mind guarded by mindfulness. It is in this way that a Monk has a single guard.
- (4) And how does a Monk have four supports? Here, having reflected, a Monk uses some things, patiently endures other things, avoids still other things, and dispels still other things. It is in this way that a Monk has four supports.
- (5) And how has a Monk eliminated personal beliefs? Here, whatever ordinary personal beliefs may be held by ordinary Ascetics and Brāhmin — that is, The world is eternal or The world is not eternal; The world is finite or The world is infinite; The soul and the body are the same or The soul is one thing and the body another; The Tathāgata exists after death

or The Tathāgata does not exist after death or The Tathāgata both exists and does not exist after death or The Tathāgata neither exists nor does not exist after death — a Monk has discarded and dispelled them all, given them up, rejected them, let go of them, abandoned and relinquished them. It is in this way that a Monk has eliminated personal beliefs.

- (6) And how has a Monk totally renounced seeking? Here, a Monk has abandoned the search for sensual pleasures and the search for existence and has eliminated the search for a spiritual life. It is in this way that a Monk has totally renounced seeking.
- (7) And how has a Monk purified his intentions? Here, a Monk has abandoned sensual intention, intention of ill will, and intention of harming. It is in this way that a Monk has purified his intentions.
- (8) And how has a Monk calmed bodily activity? Here, with the abandoning of pleasure and pain, and with the previous fading away of former gladness and sadness, a Monk enters and resides in the fourth Jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness. It is in this way that a Monk has calmed bodily activity.
- (9) And how is a Monk well liberated in mind? Here, a Monk's mind is liberated from craving, anger, and ignorance (unknowing of true reality). It is in this way that a Monk is well liberated in mind.
- (10) And how is a Monk well liberated by wisdom? Here, a Monk understands: I have 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; I have abandoned anger, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising; 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 is well liberated by wisdom.

Monks, whatever Noble Ones in the past resided in noble abodes, all resided in these same ten noble abodes. Whatever Noble Ones in the future will reside in noble abodes, all will reside in these same ten noble abodes. Whatever Noble Ones at present reside in noble abodes, all reside in these same ten noble abodes.

These are the ten abodes of the Noble Ones in which the Noble Ones reside in the past, present, or future.

(Reference: AN 10.20)

In this Teaching from Gotama Buddha, he shares “The Ten Abodes” or the ten (10) qualities and practices of a “Noble One”, or in other words, an Enlightened being. All Enlightened beings that exist in the past, present, and future will have developed these qualities.

(1) An Enlightened being will have eliminated sensual desire, ill will, complacency, restlessness and worry, and doubt. These are referred to as The Five Hindrances as these aspects of the mind will hinder one from the attainment of Enlightenment. The most significant hindrance to Enlightenment is ignorance (unknowing of true reality) but The Five Hindrances are a more detailed description of specific hindrances that a Practitioner will need to overcome to attain Enlightenment.

For more details on The Five Hindrances, you can use the below resources where I taught an online class on this topic.

(Youtube)

(Group Learning Program) - The Five Hindrances to Enlightenment & The Seven Factors of Enlightenment

<https://youtu.be/mY8xw5wPRiQ>

(Podcast)

Ep. 290 - (Group Learning Program) - The Five Hindrances to Enlightenment & The Seven Factors of Enlightenment

<https://anchor.fm/buddhadailywisdom/episodes/Ep--290---Group-Learning-Program---The-Five-Hindrances-to-Enlightenment--The-Seven-Factors-of-Enlightenment-e1gduid>

The Five Hindrances are Eliminated with The Seven Factors of Enlightenment

Monks, these five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, leading to discontentedness, leading away from Enlightenment.

What five?

The hindrance of sensual desire is a maker of blindness ...

The hindrance of ill will ...

The hindrance of complacency ...

The hindrance of restlessness and worry ...

The hindrance of doubt is a maker of blindness ... leading away from Enlightenment.

These five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, leading to discontentedness, leading away from Enlightenment.

These Seven Factors of Enlightenment, Monks, are makers of vision, makers of knowledge, promoting the growth of wisdom, free from discontentedness, leading towards Enlightenment.

What seven?

The Enlightenment factor of mindfulness is a maker of vision ...

The Enlightenment factor of investigation is a maker of vision ...

The Enlightenment factor of energy is a maker of vision ...

The Enlightenment factor of joy is a maker of vision ...

The Enlightenment factor of tranquility is a maker of vision ...

The Enlightenment factor of concentration is a maker of vision ...

The Enlightenment factor of equanimity is a maker of vision ... leading towards Enlightenment.

These Seven Factors of Enlightenment are makers of vision, makers of knowledge, promoting the growth of wisdom, free from discontentedness, leading towards Enlightenment.

(Reference: SN 46.40)

(2) An Enlightened being will have eliminated the fetter/taint/pollution of mind described as “sensual desire” no longer being affected by agreeable or disagreeable forms, sounds, odors, flavors, physical objects, or mental objects experienced through The Six Sense Bases. The Enlightened mind will not experience conditioned happiness or sadness. The Enlightened mind has been trained to be unaffected by agreeable or disagreeable experiences through the eyes, ears, nose, tongue, body, or mind. The unEnlightened mind will base its inner feelings on impermanent conditions experienced through The Six Sense Bases causing discontentedness in the mind. The unEnlightened mind is not yet liberated from the effects of agreeable or disagreeable contact through The Six Sense Bases and will, therefore, continue to experience discontentedness.

(3) An Enlightened being will have a well developed practice of mindfulness described as Right Mindfulness in The Eight Fold Path. In general, mindfulness is “awareness of mind” but there is much more development to the awareness of mind found in The Teaching of The Four Foundations of Mindfulness that an Enlightened being will need to cultivate. A being would be unable to attain Enlightenment without a well developed practice of mindfulness as described in The Four Foundations of Mindfulness.

The Buddha describes mindfulness as a “single guard” because a Practitioner who has a well developed practice of mindfulness (awareness of mind) will be able to guard the mind from unwholesome thoughts, ideas, and feelings from arising training it to the point where unwholesomeness does not arise in the mind. All unwholesome thoughts, ideas, and feelings have been eliminated from the Enlightened mind and are no longer subject to future arising.

Detailed explanation of The Four Foundations of Mindfulness 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).

(4) An Enlightened being will have a well developed practice being able to observe with mindfulness what is the truth and how to use that in wise decision making or discernment. To move the mind to Enlightenment, a Practitioner will need to employ countless wise decisions along The Path to Enlightenment informed by the wisdom of these Teachings. The Teachings of The Buddha guide a Practitioner in understanding The Natural Laws of Existence and through having developed that wisdom, an Enlightened mind will need to make wise decisions in life. They will need to “use some things, patiently endures other things, avoids still other things, and dispels still other things” based on being able to observe the truth through direct experience.

The Buddha refers to this as “four supports”.

(5) An Enlightened being will have a well developed practice being able to determine the truth to acquire wisdom. They would have needed to deeply learn, reflect, and practice these Teachings to be able to determine the truth to acquire wisdom and in that investigation would understand that The Buddha left these Teachings as undeclared:

- The world is eternal or The world is not eternal;
- The world is finite or The world is infinite;
- The soul and the body are the same or The soul is one thing and the body another;
- The Tathāgata exists after death or The Tathāgata does not exist after death or The Tathāgata both exists and does not exist after death or The Tathāgata neither exists nor does not exist after death

While there are many Teachings that The Buddha did declare as part of this Path to Enlightenment, these are Teachings that he did not declare. One might speculate as to why he did not share these Teachings, but that would be just speculation. The truth is, that the answer to these questions are not needed to attain Enlightenment. The mind needs to be comfortable and content with not knowing the answer to these questions as if the mind has craving/desire/attachment to understanding these questions, it will cause discontentedness and ultimately rebirth in The Cycle of Rebirth should one die with this craving/desire/attachment.

The Buddha encourages Students to “discard and dispel them all, give them up, reject them, let go of them, abandon and relinquish them. It is in this way that a Monk has eliminated personal beliefs”.

A Practitioner of these Teachings will not have beliefs but instead, investigate to discover the truth to acquire wisdom. The mind is not liberated based on belief but instead, through investigation to determine the truth to acquire wisdom.

Nothing in Gotama Buddha's Teachings is based on belief. 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 through practice of his Teachings. It is a real struggle to exist in a world that the unEnlightened mind does not understand.

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 actively 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.

(6) An Enlightened being will have eliminated seeking pleasure through The Six Sense Bases described as “sensual pleasure”. The mind will know that craving/desire through The Six Sense Bases leads to discontentedness and continued seeking through The Six Sense Bases only leads to temporary pleasure and ultimately invites into the mind painful feelings and feelings that are neither painful-nor-pleasant. Through the elimination of the fetter/taint/pollution of mind described as “sensual desire” the mind can reside peaceful, calm, serene, and content with joy - permanently.

An Enlightened being will have also eliminated craving/desire/attachment to existence and existing in this world. The mind will not be holding on to the world or anything in the world.

An Enlightened being will have understood these Teachings so well and be experiencing such peacefulness, calmness, serenity, and contentedness with joy that they will no

longer be in “search for a spiritual life” because they would have already found it in these Teachings. They would already be leading a holy life untainted and unblemished.

(7) An Enlightened being will have eliminated any intentions for pleasure through The Six Sense Bases or “sensual intention” described as “intention of renunciation” as part of Right Intention on The Eight Fold Path. A Practitioner will have eliminated the “intention of ill will” and “intention of harming”. These are also taught as part of The Eight Fold Path as Right Intention.

An Enlightened being will have needed to purify their life practice as part of The Eight Fold Path focusing on developing each individual step to include Right Intention.

Detailed explanation of Right Intention 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).

(8) An Enlightened being will have experienced all of the four (4) Jhānas as preliminary phases the mind experiences prior to the first Stage of Enlightenment which will produce multiple benefits including the calming of bodily activities. A Practitioner will no longer have harsh or aggressive bodily movements but instead, be able to move about the world with ease and peacefulness.

(9) An Enlightened being will have eliminated all craving, anger, and ignorance (unknowing of true reality) known as The Three Unwholesome Roots and will be practicing The Three Wholesome Roots of generosity, loving-kindness, and wisdom at all times. The mind would have observed the harm caused by craving, anger, and ignorance (unknowing of true reality) and would have no interest in continuing to make decisions through these aspects of the mind. Instead, the Enlightened mind will have been transformed to practice generosity, loving-kindness, and wisdom making wise decisions that produce only wholesome outcomes.

“Liberation” from craving, anger, and ignorance (unknowing of true reality) is to be free of, freedom from, or to have abandoned all craving, anger, and ignorance (unknowing of true reality).

(10) An Enlightened being will have deeply cultivated wisdom through a well developed life practice of these Teachings. If one thinks of the unEnlightened mind like a wild bush that is growing in all directions without restraint, then training the mind to attain Enlightenment is to cut back this wild bush back to the “stump” and “roots” so that it will no longer grow ever again.

Through The Path to Enlightenment, an Enlightened being will have cut off all craving, anger, and ignorance (unknowing of true reality) eliminating any chance for the “future arising” of these unwholesome qualities of mind. To accomplish this goal, a Practitioner will need to acquire the wisdom of what is craving, anger, and ignorance (unknowing of true reality), how to identify it when it arises, and understand how to cut it off “obliterating it so that it is no more subject to future arising”.

Detailed explanation of The Three Unwholesome Roots is available in this same book series found in Chapter 8 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 43

One Who Abandons The Taints that Should Be Abandoned by Seeing

Monks, a well-taught Noble Disciple, who has regard for Noble Ones and is skilled and disciplined in their Teachings, who has regard for true men and is skilled and disciplined in their Teachings, understands what things are fit for attention and what things are unfit for attention. Since that is so, he does not attend to those things unfit for attention and he attends to those things fit for attention.

What are the things unfit for attention that he does not attend to?

They are things such that when he attends to them, the unarisen taint of sensual desire arises in him and the arisen taint of sensual desire increases, the unarisen taint of existence (personal existence view) arises in him and the arisen taint of existence (personal existence view) increases, the unarisen taint of ignorance (unknowing of true reality) arises in him and the arisen taint of ignorance (unknowing of true reality) increases.

These are the things unfit for attention that he does not attend to.

And what are the things fit for attention that he attends to?

They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned, the unarisen taint of existence (personal existence view) does not arise in him and the arisen taint of existence (personal existence view) is abandoned, the unarisen taint of ignorance (unknowing of true reality) does not arise in him and the arisen taint of ignorance (unknowing of true reality) is abandoned.

These are the things fit for attention that he attends to.

By not attending to things unfit for attention and by attending to things fit for attention, unarisen taints do not arise in him and arisen taints are abandoned.

He attends wisely: 'This is discontentedness'; he attends wisely: 'This is the cause of discontentedness'; he attends wisely: 'This is the elimination of discontentedness'; he attends wisely: 'This is the way leading to the elimination of discontentedness.'

When he attends wisely in this way, three fetters are abandoned in him: personal existence view, doubt, and wrong behavior and observances.

These are called the taints that should be abandoned by seeing.

(Reference: MN 2)

In this Teaching from Gotama Buddha, he shares some guidance in how to apply one's focus and attention on the elimination of unwholesome qualities in the mind leading to the elimination of the first three (3) fetters which would allow the mind to attain the first Stage of Enlightenment as a Stream-Enterer.

The Buddha shares “things unfit for attention that he does not attend to” and “things fit for attention that he attends to”.

What are the things unfit for attention that he does not attend to?: The Buddha is sharing that those things that arise the taint of sensual desire, existence, or ignorance (unknowing of true reality) in the mind allowing it to increase, should not be done in one's life.

While the vast majority of The Buddha's Teachings are very detailed and specific, this is a more generalized Teaching that you can apply to all areas of your life. If you notice that certain activities you do arise the taint of sensual desire, existence, or ignorance (unknowing of true reality) in the mind allowing it to increase, then one should eliminate this activity from their life practice.

The taint of existence is “personal existence view” which is the first of The Ten Fetters.

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).

And what are the things fit for attention that he attends to?: The Buddha is sharing that those things that do not arise the taint of sensual desire, existence, or ignorance (unknowing of true reality) in the mind helps it to be eliminated, should be done in one's life.

While the vast majority of The Buddha's Teachings are very detailed and specific, this is a more generalized Teaching that you can apply to all areas of your life. If you notice that certain activities you do are helpful to eliminate the taint of sensual desire, existence, or ignorance (unionizing of true reality) in the mind allowing it to be abandoned or eliminated, then one should do these activities as part of their life practice.

Elimination of The Ten Fetters is something a Practitioner can apply effort to understand, after they have a well developed practice of The Eight Fold Path and are starting to experience the Jhānas. Attempting to eliminate The Ten Fetters prior to this can be quite challenging as the mind has not yet established the foundation of The Eight Fold Path and is most likely unwilling to let go or eliminate The Ten Fetters.

“He attends wisely: ‘This is discontentedness’; he attends wisely: ‘This is the cause of discontentedness’; he attends wisely: ‘This is the elimination of discontentedness’; he attends wisely: ‘This is the way leading to the elimination of discontentedness’”: This is The Buddha pointing to The Four Noble Truths as the cause, elimination, and path to eliminate discontentedness identifying the importance of The Four Noble Truths as he continues to point to this Teaching repeatedly throughout his Teachings. The Four Noble Truths is such an important Teaching to establish Right View and to developing one’s life practice that The Buddha continuously points to this Teaching reminding Students of its significance.

“When he attends wisely in this way, three fetters are abandoned in him: personal existence view, doubt, and wrong behavior and observances”: The Buddha explains that through attending to the elimination of the taint of sensual desire, existence, and ignorance (unknowing of true reality), this result in the elimination of the fetters/taints/ pollution of mind of personal existence view, doubt, and wrong behavior and observances, thus, a Practitioner would be considered a Stream-Enterer.

“These are called the taints that should be abandoned by seeing”: Abandoning a taint by seeing is to independently observe the truth through developing wisdom. Through independently verifying these Teachings through a well developed practice of learning, reflecting, and practicing these Teachings, a Practitioner develops wisdom and will be able to see clearly abandoning the taints by experience.

Chapter 44

Right Views of Various Kinds

**(According to Venerable Sāriputta)
(The Wholesome and The Unwholesome)**

When, friends, a Noble Disciple understands the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings and has arrived at these true Teachings.

And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome?

Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; craving is unwholesome; ill will is unwholesome; wrong view (ignorance) is unwholesome. This is called the unwholesome.

And what is the root of the unwholesome?

Craving is a root of the unwholesome; anger is a root of the unwholesome; ignorance (unknowing of true reality) is a root of the unwholesome. This is called the root of the unwholesome.

And what is the wholesome?

Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; non-craving (generosity) is wholesome; non-ill will (loving-kindness) is wholesome; Right View (wisdom) is wholesome. This is called the wholesome.

And what is the root of the wholesome?

Non-craving (generosity) is a root of the wholesome; non-anger (loving-kindness) is a root of the wholesome; non-ignorance (wisdom) is a root of the wholesome. This is called the root of the wholesome.

When a Noble Disciple has thus understood the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, he entirely abandons the underlying tendency of craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance (unknowing of true reality) and arousing true wisdom he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Nutriment)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands nutriment, the cause of nutriment, the elimination of nutriment, and the way leading to the elimination of nutriment, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings and has arrived at these true Teachings.

And what is nutriment, what is the cause of nutriment, what is the elimination of nutriment, what is the way leading to the elimination of nutriment?

There are four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence.

What four?

They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.

With the arising of craving there is the arising of nutriment.

With the elimination of craving there is the elimination of nutriment.

The way leading to the elimination of nutriment is just this Noble Eight Fold Path; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood nutriment, the cause of nutriment, the elimination of nutriment, and the way leading to the elimination of nutriment, he entirely abandons the underlying tendency of craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit 'I am', and by abandoning ignorance (unknowing of true reality) and arousing true wisdom he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(The Four Noble Truths)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands discontentedness, the cause of discontentedness, the elimination of discontentedness, and the way leading to the elimination of discontentedness, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is **discontentedness**?

Birth is discontentedness; aging is discontentedness; sickness is discontentedness; death is discontentedness; sorrow, grief, pain, displeasure, and despair are discontentedness; not to obtain what one wants is discontentedness; in short, The Five Aggregates affected by clinging are discontentedness. This is called discontentedness.

And what is **the cause of discontentedness**?

It is craving, which brings renewal of existence, is accompanied by excitement and desire, and excitement in this and that; that is, craving for sensual pleasures, craving for existence, and craving for extermination. This is called the cause of discontentedness.

And what is **the elimination of discontentedness**?

It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the elimination of discontentedness.

And what is **the way leading to the elimination of discontentedness**?

It is just this Noble Eight Fold Path; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

This is called the way leading to the elimination of discontentedness.

When a Noble Disciple has thus understood discontentedness, the cause of discontentedness, the elimination of discontentedness, and the way leading to the elimination of discontentedness, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit ‘I am’, and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Aging-and-Death)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands aging-and-death, the cause of aging-and-death, the elimination of aging-and-death, and the way leading to the elimination of aging-and-death, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is aging-and-death, what is the cause of aging-and-death, what is the elimination of aging-and-death, what is the way leading to the elimination of aging-and-death?

The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the sense bases: this is called aging. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this aging and this death are together called aging-and-death.

With the arising of birth there is the arising of aging-and-death; with the elimination of birth there is the elimination of aging-and-death. Just this Noble Eight Fold Path is the way leading to the elimination of aging-and-death: that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood aging-and-death, the cause of aging-and-death, the elimination of aging-and-death, and the way leading to the elimination of aging-and-death, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to view and conceit 'I am', and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Birth)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands birth, the cause of birth, the elimination of birth, and the way leading to the elimination of birth, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is birth, what is the cause of birth, what is the elimination of birth, what is the way leading to the elimination of birth?

The birth of the various beings into the various realms of beings, their being born, descent [into the womb], production, the coming together of the aggregates, the obtaining of the sense bases. This is called birth.

With the arising of existence there is the arising of birth. With the elimination of existence there is the elimination of birth. Just this Noble Eight Fold Path is the way leading to the elimination of birth; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood birth, the cause of birth, the elimination of birth, and the way leading to the elimination of birth, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit 'I am', and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Existence)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands existence, the cause of existence, the elimination of existence, and the way leading to the elimination of existence, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is existence, what is the cause of existence, what is the elimination of existence, what is the way leading to the elimination of existence?

There are these three kinds of existence: sense sphere existence, form sphere existence, formless sphere existence. This is called existence.

With the arising of clinging there is the arising of existence. With the elimination of clinging there is the elimination of existence. Just this Noble Eight Fold Path is the way leading to the elimination of existence; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood existence, the cause of existence, the elimination of existence, and the way leading to the elimination of existence, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit 'I am', and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Clinging)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands clinging, the cause of clinging, the elimination of clinging, and the way leading to the elimination of clinging, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is clinging, what is the cause of clinging, what is the elimination of clinging, what is the way leading to the elimination of clinging?

There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging.

With the arising of craving there is the arising of clinging. With the elimination of craving there is the elimination of clinging. Just this Noble Eight Fold Path is the way leading to the elimination of clinging; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood clinging, the cause of clinging, the elimination of clinging, and the way leading to the elimination of clinging, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit 'I am', and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Craving)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands craving, the cause of craving, the elimination of craving, and the way leading to the elimination of craving, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is craving, what is the cause of craving, what is the elimination of craving, what is the way leading to the elimination of craving?

There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for physical objects, craving for mental objects. This is called craving.

With the arising of feeling there is the arising of craving. With the elimination of feeling there is the elimination of craving. Just this Noble Eight Fold Path is the way leading to the elimination of craving; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood craving, the cause of craving, the elimination of craving, and the way leading to the elimination of craving, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit ‘I am’, and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Feeling)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands feeling, the cause of feeling, the elimination of feeling, and the way leading to the

elimination of feeling, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is feeling, what is the cause of feeling, what is the elimination of feeling, what is the way leading to the elimination of feeling?

There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

With the arising of contact there is the arising of feeling. With the elimination of contact there is the elimination of feeling. Just this Noble Eight Fold Path is the way leading to the elimination of feeling; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood feeling, the cause of feeling, the elimination of feeling, and the way leading to the elimination of feeling, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit ‘I am’, and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Contact)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands contact, the cause of contact, the elimination of contact, and the way leading to the elimination of contact, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is contact, what is the cause of contact, what is the elimination of contact, what is the way leading to the elimination of contact?

There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

With the arising of the six sense bases there is the arising of contact. With the elimination of the six sense bases there is the elimination of contact. Just this Noble Eight Fold Path is the way leading to the elimination of contact; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood contact, the cause of contact, the elimination of contact, and the way leading to the elimination of contact, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit ‘I am’, and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(The Six Sense Bases)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands the six sense bases, the cause of the six sense bases, the elimination of the six sense bases, and the way leading to the elimination of the six sense bases, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what are the six sense bases, what is the cause of the six sense bases, what is the elimination of the six sense bases, what is the way leading to the elimination of the six sense bases?

The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

With the arising of name-and-form there is the arising of the six sense bases. With the elimination of name-and-form there is the elimination of the six sense bases. Just this Noble Eight Fold Path is the way leading to the elimination of the six sense bases; that is, Right View, Right Intention, Right

Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood the six sense bases, the cause of the six sense bases, the elimination of the six sense bases, and the way leading to the elimination of the six sense bases, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit 'I am', and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Name-and-Form)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands name-and-form, the cause of name-and-form, the elimination of name-and-form, and the way leading to the elimination of mentality materiality, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is name-and-form, what is the cause of name-and-form, what is the elimination of name-and-form, what is the way leading to the elimination of name-and-form?

Feeling, perception, volitional formation, contact, consciousness: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.

With the arising of consciousness there is the arising of name-and-form. With the elimination of consciousness there is the elimination of name-and-form. Just this Noble Eight Fold Path is the way leading to the elimination of name-and-form; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood name-and-form, the cause of name-and-form, the elimination of name-and-form, and the way leading to

the elimination of name-and-form, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit 'I am', and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Consciousness)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings”

There might be, friends. When, friends, a Noble Disciple understands consciousness, the cause of consciousness, the elimination of consciousness, and the way leading to the elimination of consciousness, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is consciousness, what is the cause of consciousness, what is the elimination of consciousness, what is the way leading to the elimination of consciousness?

There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

With the arising of volitional formations (choices/decisions) there is the arising of consciousness. With the elimination of volitional formations there is the elimination of consciousness. Just this Noble Eight Fold Path is the way leading to the elimination of consciousness; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood consciousness, the cause of consciousness, the elimination of consciousness, and the way leading to the elimination of consciousness, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit 'I am', and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Volitional Formations)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands volitional formations (choices/decisions), the cause of volitional formations, the elimination of volitional formations, and the way leading to the elimination of volitional formations, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what are volitional formations, what is the cause of volitional formations, what is the elimination of volitional formations, what is the way leading to the elimination of volitional formations?

There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations.

With the arising of ignorance (unknowing of true reality) there is the arising of volitional formations. With the elimination of ignorance there is the elimination of volitional formations. Just this Noble Eight Fold Path is the way leading to the elimination of volitional formations; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood volitional formations, the cause of volitional formations, the elimination of volitional formations, and the way leading to the elimination of volitional formations, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit ‘I am’, and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Ignorance)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands ignorance (unknowing of true reality), the cause of ignorance, the elimination of ignorance, and the way leading to the elimination of ignorance, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what is ignorance (unknowing of true reality), what is the cause of ignorance, what is the elimination of ignorance, what is the way leading to the elimination of ignorance?

Not knowing about discontentedness, not knowing about the cause of discontentedness, not knowing about the elimination of discontentedness, not knowing about the way leading to the elimination of discontentedness — this is called ignorance.

With the arising of the taints there is the arising of ignorance (unknowing of true reality).

With the elimination of the taints there is the elimination of ignorance (unknowing of true reality).

The way leading to the elimination of ignorance is just this Noble Eight Fold Path; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood ignorance, the cause of ignorance, the elimination of ignorance, and the way leading to the elimination of ignorance, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit ‘I am’, and by abandoning ignorance (unknowing of true reality) and arousing true wisdom, he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Taints)

“But, friend, might there be another way in which a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings?”

There might be, friends. When, friends, a Noble Disciple understands the taints, the cause of the taints, the elimination of the taints, and the way leading to the elimination of the taints, in that way he is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

And what are the taints, what is the cause of the taints, what is the elimination of the taints, what is the way leading to the elimination of the taints?

There are these three taints: sensual desire, the taint of existence (personal existence view), and the taint of ignorance.

With the arising of ignorance (unknowing of true reality) there is the arising of the taints.

With the elimination of ignorance (unknowing of true reality) there is the elimination of the taints.

The way leading to the elimination of the taints is just this Noble Eight Fold Path; that is, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a Noble Disciple has thus understood the taints, the cause of the taints, the elimination of the taints, and the way leading to the elimination of the taints, he entirely abandons the underlying tendency to craving, he abolishes the underlying tendency to anger, he completely destroys the underlying tendency to the view and conceit ‘I am’, and by abandoning ignorance (unknowing of true reality) and arousing true wisdom he here and now makes an end of discontentedness.

In that way too a Noble Disciple is one of Right View, whose view is straight, who has perfect confidence in The Teachings, and has arrived at these true Teachings.

(Reference: MN 9)

In this Teaching from Gotama Buddha that is shared by the Venerable Sāriputta, details are provided on many different aspects of these Teachings. The Venerable Sāriputta was one of The Buddha's closest Students during his lifetime and The Buddha's Teachings were recited word-for-word by his Students.

His Students, especially those who were Enlightened, would have deep and profound abilities to memorize and recall from their memory. As the unEnlightened mind is transformed to the Enlightened mind, it develops a high degree of focus, concentration, memory, and clarity of thought and mind. His Students were able to recite his Teachings during The Buddha's lifetime and after his death, this ensured the continuation of the oral Teachings shared by The Buddha.

The description of these Teachings is so precise, there is no further explanation that will be shared here. Instead, readers are able to seek any clarification with the author of this book through any of the following.

1.) Post a question in the Facebook Group “Daily Wisdom - Walking The Path with The Buddha”.

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

2.) Ask a question during an online or in-person class.

<https://www.buddhadailywisdom.com/>

3.) Send a personal message via Facebook, Email, or another method of communication.

4.) Schedule a personal guidance session to seek guidance.

<https://www.buddhadailywisdom.com/contact-us-in-chiang-mai-thailand>

Appendix

Discourses for Additional Investigation

Chapter 45

Factors for Stream Entry (First Discourse)

Then the Venerable Sāriputta approached The Perfectly Enlightened One, paid homage (respect) to him, and sat down to one side. The Perfectly Enlightened One then said to him:

Sāriputta, this is said: A factor for Stream-Entry, a factor for Stream-Entry.

What now, Sāriputta, is a factor for Stream-Entry?

- (1) Association with wholesome persons, Venerable Sir, is a factor for Stream-Entry.
- (2) Hearing the true Teachings is a factor for Stream-Entry.
- (3) Careful attention is a factor for Stream-Entry.
- (4) Practice in accordance with The Teachings is a factor for Stream-Entry.

Good, good, Sāriputta! Association with wholesome persons, Sāriputta, is a factor for Stream-Entry. Hearing the true Teachings is a factor for Stream-Entry. Careful attention is a factor for Stream-Entry. Practice in accordance with The Teachings is a factor for Stream-Entry.

(Reference: SN 55.5)

In this Teaching from Gotama Buddha, he shares additional factors for attaining the first Stage of Enlightenment as a Stream-Enterer.

(1) The Buddha shares in multiple Teachings how developing wholesome friendships, companionships, and comradeship “is the entire holy life”. He prioritizes developing wholesome relationships with people who are into wholesomeness as one’s mind will more likely be interested in practicing these wholesome Teachings when you choose to be involved with wholesome friends and associates.

The opposite is also true that if you choose to associate with unwholesome friends and associates, you will more likely be interested in making decisions that are unwholesome leading to unwholesome results in your life.

(2) In order to attain any results on this path, surely the results of the first Stage of Enlightenment and beyond, a Practitioner would need to “hear the true Teachings”. Without access to “the true Teachings” a Practitioner would have no ability to learn, reflect, and practice these Teachings to improve the condition of the mind.

From the lifetime of The Buddha over 2,500 years ago, there has been a massive amount of impermanence that has affected what people feel they know about The Buddha’s Teachings and our access to those Teachings in the world. Today, there are countless perspectives, opinions, and views about what The Teachings are and are not.

It is only when one comes into direct contact with The Words of The Buddha that a Practitioner can deeply understand and practice his Teachings to discover the truth acquiring wisdom to improve the condition of one’s mind and life. The way a Practitioner knows they are learning and practicing ‘the true Teachings’ is that they will be able to independently observe the truth in The Teachings not based on belief or superstition and The Teachings they are learning and practicing are leading to an improved condition of the mind.

Discontentedness such as anger, frustration, irritation, annoyance, guilt, shame, fear, sadness, stress, anxiety, etc. will all be gradually eliminated from the mind. Situations that once produced discontentedness in the mind, the Practitioner no longer experiences the same results. Instead, the mind can remain peaceful, calm, serene, and content with joy in situations that once produced significant discontentedness. The benefits of the mind moving towards Enlightenment are observable for each individual Practitioner through an improved condition of the mind and one’s life.

(3) A Practitioner who has attained the first Stage of Enlightenment will have developed the ability to focus their attention carefully on any given task or in any given situation. The mind will not wander or drift into daydreams or be otherwise distracted by various thoughts or occurrences in life. Instead, the mind will be developing careful attention with focus, concentration, memory, and clarity of thought and mind. These benefits only increase as the mind gets closer to Enlightenment and once the mind is Enlightened, these benefits will continue to increase.

A Practitioner who is practicing “careful attention” will have determination, dedication, and diligence to continue progressing towards the ultimate goal of Enlightenment while never giving up.

(4) A Stream-Enterer will have eliminated the fetter/taint/pollution of mind described as “wrong behavior and observances” which includes a well developed practice of The Eight Fold Path. A Practitioner who has attained the first Stage of Enlightenment as a Stream-Enterer will be “practicing in accordance with The Teachings” shared in The Eight Fold Path.

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.)

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).

Chapter 46

Factors for Stream Entry (Second Discourse)

The Noble Disciple, Householder, who possesses four things is a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

What four?

Here Householders,

- (1) A Noble Disciple possesses confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.
- (2) He possesses confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.
- (3) He possesses confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.
- (4) He resides at home with a mind free of the stain of selfishness, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing.

A Noble Disciple who possesses these four things is a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Enlightenment as his destination.

(Reference: SN 55.6)

In this Teaching from Gotama Buddha, he shares expanded Teachings to explain that a Practitioner who has attained the first Stage of Enlightenment will have confidence in The Buddha, The Teachings, and The Community while also “resides at home with a mind free of the stain of stinginess, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing”.

(1) Here, Monks, a Noble Disciple possesses confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.

The Buddha is explaining that his mind is “perfectly Enlightened” which is how we refer to a Buddha. Because a Buddha attains Enlightenment through their own independent journey to Enlightenment, their mind is described as “perfectly Enlightened”. Their mind is uninfluenced by any outside source and is a main reason why they have deep “true wisdom” to guide countless beings to Enlightenment. Their moral conduct is exceptional in that they are deeply practicing The Teachings they share making them an “unsurpassed leader of persons to be tamed” or in other words, trained.

A Buddha would be a “knower of the worlds” which is referring to The Five Realms of Existence. A Buddha would know these realms in detail through observation of their past lives and existence in those realms in prior lives.

A Buddha is a “Teacher of heavenly beings and humans” as these are the beings who can attain Enlightenment. Beings in the lower realms of hell, animal, and afflicted spirits are unable to attain Enlightenment and will need to experience an improved rebirth into the human or heavenly realms to attain Enlightenment.

A Buddha is “fortunate” in that they are “auspicious and favorable”. A Buddha is fortunate to have been born with a mind capable of attaining Enlightenment through their own independent journey to Enlightenment.

Auspicious: conducive to success; characterized by success.

Favorable: to the advantage of someone or something.

A Buddha is very rare in the world as the last Buddha currently known to the world existed over 2,500 years ago.

(2) He possesses confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

The Teachings of a Buddha are “directly visible” able to be seen “immediately” by a Practitioner who chooses to investigate his Teachings.

The Teachings are “inviting one to come and see” meaning that they are meant to be investigated and practiced to be able to see the truth for yourself without belief. There is no belief in these Teachings and it is only through determined, dedicated, and diligent learning, reflection, and practicing of these Teachings that a Practitioner will come to understand the truth to acquire wisdom liberating the mind from discontentedness.

A Buddha's Teachings are "applicable" being able to be applied to daily life to improve the condition of one's mind and life. His Teachings need "to be personally experienced by the wise" as one can observe for themselves that through personal experience these Teachings lead to liberation of the mind through a gradual diminishing and eventual elimination of 100% of all discontentedness from the mind.

(3) He possesses confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.

During the lifetime of The Buddha, there were many different Teachers who claimed it was their teachings that lead to Enlightenment. There were multiple communities of Students all being led by a different Teacher and progressing towards what they thought was Enlightenment. We know now that it was The Buddha's Teachings that are The Path to Enlightenment but during his lifetime, this was not so obvious to the average individual who were not learning and practicing his Teachings.

The Buddha knew it was his Teachings that were the truth and those that lead to Enlightenment because he was experiencing the complete elimination of all discontentedness. But, this mental state cannot be easily understood or observed by an unEnlightened being. There are no outward characteristics that identifies one who has attained Enlightenment or identifies a Buddha. A Buddha does not perform countless miracles to convince people he is a Buddha but instead, guides people in learning, reflecting, and practicing these Teachings so that the Practitioner can experience the mind awakening to Enlightenment. In this way, Students understand what they are learning and practicing is the truth as the mind gradually eliminates 100% of all discontentedness through their progression towards Enlightenment. The Student can see the truth for themselves that the condition of their mind and their life is improving.

A Buddha is not concerned with convincing people that he is a Buddha but instead, applies energy, effort, and dedication towards sharing The Teachings that lead to Enlightenment making himself available to all those who choose to learn, reflect, and practice The Teachings to experience the results. The way Students would know he is a Buddha is that he attained Enlightenment on his own and The Teachings he shares led them towards Enlightenment. A Buddha is not interested in fame or fortune but instead, is willing to help others attain Enlightenment through their independently discovered Teachings. A Buddha's ability to help others is not contingent upon everyone knowing he is a Buddha. A Buddha can function much better by others not knowing he is a Buddha because then he can observe the condition of his Student's mind without being tainted by any admiration. A Buddha will be able to more easily observe the condition of the Student's mind providing guidance towards the attainment of Enlightenment through objective observation.

A Buddha is extremely rare and a Practitioner's confidence in a Buddha and his Teachings will only build as they deeply learn and practice The Teachings to experience improved results in the condition of the mind and their life.

The Buddha taught Practitioners to not only have confidence in him and his Teachings but also in The Community of Practitioners learning and practicing his Teachings because

they are able to support and encourage others along The Path to Enlightenment. While a Buddha is the leader of The Community, it is the entire Community of Practitioners who are all supporting and encouraging each other which will help each of them to progress towards Enlightenment.

A Buddha can share The Teachings but it is each individual in The Community who has determination, dedication, and diligence to learn, reflect, and practice The Teachings that each individual will experience results. A vibrant Community of Practitioners will actively learn, reflect, and practice The Teachings while providing support and encouragement for others who seek understanding. Through a Community of Practitioners actively investigating The Teachings and discussing them amongst themselves, they will be better equipped to progress towards Enlightenment and help others attain Enlightenment after a Buddha's death.

An Enlightened being will not only be learning, reflecting, and practicing The Teachings but ultimately be able to discuss them with ease as they are questioned by others about The Teachings or if other members of The Community are interested in discussion about The Teachings to progress in their understanding and development of their practice.

It is The Community of The Buddha, The Perfectly Enlightened One, who “is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way”. It was not the other communities led by other Teachers. Those communities that existed during the lifetime of The Buddha mostly evaporated and no longer exist. It is The Teachings of The Buddha that have stood the test of time existing for over 2,500 years until today.

A large community of people who are dedicated to learning and practicing these Teachings will be able to sustain The Teachings in the world through providing each other examples and be role models to one another for how to progress along The Path to Enlightenment and practice The Teachings in daily life.

The Buddha explains “the four pairs of persons, the eight types of individuals” in other parts of his Teachings that will be shared in this book series as you progress in your learning. Essentially these are Practitioners who have attained one of the four Stages of Enlightenment or practicing to progress from one Stage of Enlightenment to another. The Buddha explains that it is these individuals who are “worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation”.

Practitioners who have progressed into one of The Four Stages of Enlightenment have a well developed life practice and are highly dedicated to the attainment of Enlightenment. One would not attain any of The Four Stages of Enlightenment by accident but instead, through consistent dedication towards improving their life practice. They are also the Teachers who will be able to provide guidance to all other beings to progress towards Enlightenment. Therefore, The Buddha encourages Students to make offerings to these Practitioners to support and sustain The Community helping these Teachings to continue to flourish in the world for all beings to liberate the mind attaining Enlightenment.

Practitioners who choose to make offerings to these individuals will be creating merit. Merit is a unique type of wholesome Kamma created through generous offerings to The Community of Practitioners who are in one of The Four Stages of Enlightenment. The Buddha explains that making offerings to these individuals provides an “unsurpassed field of merit for the world”.

Practitioners who have attained one of The Four Stages of Enlightenment is beneficial for their own practice but also highly beneficial for the world in that Students can make offerings to these individuals providing support for The Teachings to continue but also bringing Students into contact with Practitioners who deeply understand The Teachings and can help the Student progress towards the attainment of Enlightenment.

The following Teaching from The Buddha explains “the four pairs of persons, the eight types of individuals” in detail.

An Unsurpassed Field of Merit for the World

Monks, these eight persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

What eight?

The Stream-Enterer, the one practicing for realization of the fruit of Stream Entry;

the Once-Returner, the one practicing for realization of the fruit of Once Returning;

the Non-Returner, the one practicing for realization of the fruit of Non-Returning;

the Arahant, the one practicing for realization of the fruit of Arahantship.

These eight persons, Monks, are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

The four practicing the way
and the four established in the fruit;
this is the upright Community -
composed in wisdom and virtuous behavior.

For people intent on sacrifice,
for living beings seeking merit,
making merit that ripens in the acquisitions,
what is given to The Community bears great fruit.

(Gotama Buddha)

(Reference:AN 8.59)

Detailed explanation of “What is Merit?” is available in this same book series found in Chapter 10 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

(4) He resides at home with a mind free of the stain of selfishness, freely generous, open-handed, joyful in letting go, one devoted to charity, joyful in giving and sharing.

To progress on The Path to Enlightenment a Practitioner will need to develop a practice of generosity where the mind is working towards eliminating “the stain of selfishness”.

As long as the mind is holding on only pursuing its own selfish desires, it will be unliberated from the craving/desire/attachment to its selfish desires and pursuit of material gain. Practicing generosity is a significant aspect of developing one’s practice towards the attainment of Enlightenment to eliminate the unwholesome quality of selfishness being able to recognize the interconnectivity between all beings and be willing to apply time, effort, energy, and resources towards the benefit of others without any expectation of anything in return.

Detailed explanation of making meritorious offerings is available in this same book series found in the book “Generosity” (Volume 13).

Chapter 47

Factors for Stream Entry (Third Discourse)

I will teach you, Brāhmin Householders, a Teaching exposition applicable to oneself.

Listen to that and attend closely, I will speak.

What, Householders, is The Teachings exposition applicable to oneself?

(1) Here, Householders, a Noble Disciple reflects thus: I am one who aspires to live, who does not aspire to die; I have the objective of peacefulness and am unenthusiastic to discontentedness. Since I am one who aspires to live ... and am unenthusiastic to discontentedness, if someone were to take my life, that would not be pleasing and agreeable to me. Now if I were to take the life of another - of one who aspires to live, who does not aspire to die, who has the objective of peacefulness and is unenthusiastic to discontentedness - that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too.

How can I inflict upon another what is displeasing and disagreeable to me?

Having reflected thus, he himself abstains from the destruction of life, encourages others to abstain from the destruction of life, and speaks in praise of abstinence from the destruction of life. Thus this bodily conduct of his is purified in three respects.

(2) Again, Householders, a Noble Disciple reflects thus: If someone were to take from me what I have not given, that is, to commit theft, that would not be pleasing and agreeable to me. Now if I were to take from another what he has not given, that is, to commit theft, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too.

How can I inflict upon another what is displeasing and disagreeable to me?

Having reflected thus, he himself abstains from taking what is not given, encourages others to abstain from taking what is not given, and speaks in praise of abstinence from taking what is not given. Thus this bodily conduct of his is purified in three respects.

(3) Again, Householders, a Noble Disciple reflects thus: If someone were to commit adultery with my wives, that would not be pleasing and agreeable to me. Now if I were to commit adultery with the wives of another, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too.

How can I inflict upon another what is displeasing and disagreeable to me?

Having reflected thus, he himself abstains from sexual misconduct, encourages others to abstain from sexual misconduct, and speaks in praise of abstinence from sexual misconduct. Thus this bodily conduct of his is purified in three respects.

(4) Again, Householders, a Noble Disciple reflects thus: If someone were to damage my welfare with false speech, that would not be pleasing and agreeable to me. Now if I were to damage the welfare of another with false speech, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too.

How can I inflict upon another what is displeasing and disagreeable to me?

Having reflected thus, he himself abstains from false speech, encourages others to abstain from false speech, and speaks in praise of abstinence from false speech. Thus this verbal conduct of his is purified in three respects.

(5) Again, Householders, a Noble Disciple reflects thus: If someone were to divide me from my friends by divisive speech, that would not be pleasing and agreeable to me. Now if I were to divide another from his friends by divisive speech, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too.

How can I inflict upon another what is displeasing and disagreeable to me?

Having reflected thus, he himself abstains from divisive speech, encourages others to abstain from divisive speech, and speaks in praise of abstinence from divisive speech. Thus this verbal conduct of his is purified in three respects.

(6) Again, Householders, a Noble Disciple reflects thus: If someone were to address me with harsh speech, that would not be pleasing and agreeable to me. Now if I were to address another with harsh speech, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too.

How can I inflict upon another what is displeasing and disagreeable to me?

Having reflected thus, he himself abstains from harsh speech, encourages others to abstain from harsh speech, and speaks in praise of abstinence from harsh speech. Thus this verbal conduct of his is purified in three respects.

(7) Again, Householders, a Noble Disciple reflects thus: If someone were to address me with frivolous speech and idle chatter, that would not be pleasing and agreeable to me. Now if I were to address another with frivolous speech and idle chatter, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too.

How can I inflict upon another what is displeasing and disagreeable to me?

Having reflected thus, he himself abstains from idle chatter, encourages others to abstain from idle chatter, and speaks in praise of abstinence from idle chatter. Thus this verbal conduct of his is purified in three respects.

He possesses confirmed confidence in The Buddha...He possesses confirmed confidence in The Teachings ... He possesses confirmed confidence in The Community He possesses the virtues dear to the Noble Ones, unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration.

When, Householders, the Noble Disciple possesses these seven wholesome qualities and these four admirable states, if he aspires he could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the realm of afflicted spirits, finished with the plane of misery, the bad destinations, the nether world. I am a Stream-Enterer, no longer bound to the nether world, fixed in destination, with Enlightenment as my destination.'

(Reference: SN 55.7)

In this Teaching from Gotama Buddha, he shares more details on purification of one's verbal and bodily conduct. This Teaching connects to The Five Precepts and The Eight Fold Path. A Practitioner who is practicing these Teachings consistently over a long term, could be said to have eliminated the "wrong behavior" of the fetter/taint/pollution of mind described as:

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.)

While this Teaching provides some details on improving one's verbal and bodily conduct, this Teaching is not all inclusive. The Buddha would share his Teachings in a layered approach where each aspect of his Teachings exposes more and more content related to developing one's life practice. So you will see other Teachings that also include Teachings to assist a Practitioner in further developing their moral conduct with regards to verbal and bodily conduct.

This Teaching includes details that have been explained in prior Chapters of this book and other books within this book series so no further explanation will be provided here.

Detailed explanation of The Five Precepts is available in this same book series found in Chapter 7 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

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).

Chapter 48

Factors for Stream Entry (Fourth Discourse)

(The Four Factors of Stream-Entry in Ten Modes)

At Sāvattthī. Now on that occasion the Householder Anāthapiṇḍika was sick, afflicted, gravely ill. Then the Householder Anāthapiṇḍika addressed a man thus: Come, good man, approach the Venerable Sāriputta, pay homage (respect) to him in my name with your head at his feet, and say: ‘Venerable Sir, the Householder Anāthapiṇḍika is sick, afflicted, gravely ill; he pays homage (respect) to the Venerable Sāriputta with his head at his feet’. Then say: ‘It would be good, Venerable Sir, if the Venerable Sāriputta would come to the residence of the Householder Anāthapiṇḍika out of compassion.’

‘Yes, Master,’ that man replied, and he approached the Venerable Sāriputta, paid homage (respect) to him, sat down to one side, and delivered his message. The Venerable Sāriputta consented by silence.

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, went to the residence of the Householder Anāthapiṇḍika with the Venerable Ānanda as his companion. He then sat down in the appointed seat and said to the Householder Anāthapiṇḍika: ‘I hope you are bearing up, Householder, I hope you are getting better. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be experienced.’

‘I am not bearing up, Venerable Sir, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be acknowledged.’

You, Householder, do not have that distrust towards The Buddha which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, Perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One. As you consider within yourself that confirmed confidence in The Buddha, your pains may subside on the spot.

You, Householder, do not have that distrust towards The Teachings which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. As you consider within yourself that confirmed confidence in The Teachings, your pains may subside on the spot.

You, Householder, do not have that distrust towards The Community which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals - this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world. As you consider within yourself that confirmed confidence in The Community, your pains may subside on the spot.

You, Householder, do not have that immorality which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have those virtues dear to the Noble Ones, unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration. As you consider within yourself those virtues dear to the Noble Ones, your pains may subside on the spot.

You, Householder, do not have that wrong view which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right View. As you consider within yourself that Right View, your pains may subside on the spot.

You, Householder, do not have that wrong intention which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right Intention. As you consider within yourself that Right Intention, your pains may subside on the spot.

You, Householder, do not have that wrong speech which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right Speech. As you consider within yourself that Right Speech, your pains may subside on the spot.

You, Householder, do not have that wrong action which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right Action. As you consider within yourself that Right Action, your pains may subside on the spot.

You, Householder, do not have that wrong livelihood which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right Livelihood. As you consider within yourself that Right Livelihood, your pains may subside on the spot.

You, Householder, do not have that wrong effort which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right Effort. As you consider within yourself that Right Effort, your pains may subside on the spot.

You, Householder, do not have that wrong mindfulness which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right Mindfulness. As you consider within yourself that Right Mindfulness your pains may subside on the spot.

You, Householder, do not have that wrong concentration which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right Concentration. As you consider within yourself that Right Concentration, your pains may subside on the spot.

You, Householder, do not have that wrong wisdom which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right Wisdom. As you consider within yourself that Right Wisdom, your pains may subside on the spot.

You, Householder, do not have that wrong liberation which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have Right Liberation. As you consider within yourself that Right Liberation, your pains may subside on the spot.

Then the pains of the Householder Anāthapiṇḍika subsided on the spot. Then the Householder Anāthapiṇḍika served the Venerable Sāriputta and the Venerable Ānanda from his own dish. When the Venerable Sāriputta had finished his meal and had washed his hands and bowl, the Householder Anāthapiṇḍika took a low seat and sat down to one side, and the Venerable Sāriputta thanked him with these verses:

*When one has confidence in The Tathāgata,
Unshakable and well established,
And wholesome conduct built on virtue,
Dear to the Noble Ones and praised;*

*When one has confidence in The Community
And view that has been purified,
They say that one is not poor,
That one's life is not useless.*

*Therefore the person of intelligence,
Remembering The Buddha's Teaching,
Should be devoted to confidence and virtue,
To confidence and vision of The Teachings.*

Then the Venerable Sāriputta, having thanked the Householder Anāthapiṇḍika with these verses, rose from his seat and departed.

Then the Venerable Ānanda approached The Perfectly Enlightened One, paid homage (respect) to him, and sat down to one side. The Perfectly Enlightened One then said to him:

Now, Ānanda, where are you coming from in the middle of the day?

'The Householder Anāthapiṇḍika, Venerable Sir, has been encouraged by the Venerable Sāriputta with such and such an encouragement.'

Sāriputta is wise, Ānanda, Sāriputta has great wisdom, in so far as he can analyze The Four Factors of Stream-Entry in Ten Modes.

In this Teaching from Gotama Buddha, he shares details of Sāriputta visiting a Household Practitioner and identifying that he has attained Enlightenment. Sāriputta determines that the Householder Anāthapiṇḍika is Enlightened through identifying the four factors of Stream-Entry and the Ten Modes (i.e. The Ten Fold Path).

The four factors are confidence in The Buddha, The Teachings, The Community, and a Practitioner is practicing virtuous conduct (moral conduct). See Chapter 53 of this book for details on these four factors.

Sāriputta also identifies that the Householder Anāthapiṇḍika is practicing The Ten Fold Path through explaining that he is not practicing wrong view, wrong intention, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong wisdom, or wrong liberation. An Enlightened being would be practicing all of these as “right” or “righteous” detailed in The Teachings of The Ten Fold Path.

Detailed explanation of The Ten 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).

Chapter 49

The Benefit of These Four Things

Monks, these four things, when developed and cultivated, lead to the realization of the fruit of Stream-Entry.

What four?

- (1) Association with wholesome persons,
- (2) Hearing the true Teachings,
- (3) Careful attention,
- (4) Practice in accordance with The Teachings.

These four things, when developed and cultivated, lead to the realization of the fruit of Stream-Entry.

Monks, these four things, when developed and cultivated, lead to the realization of the fruit of Once-Returner.

Monks, these four things, when developed and cultivated, lead to the realization of the fruit of Non-Returner.

Monks, these four things, when developed and cultivated, lead to the realization of the fruit of Arahantship.

Monks, these four things, when developed and cultivated, lead to the obtaining of wisdom.

Monks, these four things, when developed and cultivated, lead to the growth of wisdom.

Monks, these four things, when developed and cultivated, lead to the expansion of wisdom.

Monks, these four things, when developed and cultivated, lead to the greatness of wisdom.

Monks, these four things, when developed and cultivated, lead to the extensiveness of wisdom.

Monks, these four things, when developed and cultivated, lead to the vastness of wisdom.

Monks, these four things, when developed and cultivated, lead to the depth of wisdom.

Monks, these four things, when developed and cultivated, lead to the state of unequalled of wisdom.

Monks, these four things, when developed and cultivated, lead to the state of breadth of wisdom.

Monks, these four things, when developed and cultivated, lead to the state of abundance of wisdom.

Monks, these four things, when developed and cultivated, lead to the state of quickness of wisdom.

Monks, these four things, when developed and cultivated, lead to the state of buoyancy of wisdom.

Monks, these four things, when developed and cultivated, lead to the state of joyousness of wisdom.

Monks, these four things, when developed and cultivated, lead to the state of swiftness of wisdom.

Monks, these four things, when developed and cultivated, lead to the state of sharpness of wisdom.

Monks, these four things, when developed and cultivated, lead to penetrativeness of wisdom.

What four?

- (1) Association with wholesome persons,
- (2) Hearing the true Teachings,
- (3) Careful attention,
- (4) Practice in accordance with The Teachings.

These four things, when developed and cultivated, lead to penetrativeness of wisdom.

(Reference: SN 55.55)

In this Teaching from Gotama Buddha, he shares additional factors for attaining the first Stage of Enlightenment as a Stream-Enterer and that lead to penetrative wisdom. This Teaching is similar to the one found in Chapter 45 with the added content explaining that “these four things, when developed and cultivated, lead to penetrativeness of wisdom”.

The Buddha explains that these four things not only lead to wisdom and the attainment of the first Stage of Enlightenment as a Stream-Enterer but also, that they lead to all the other Stages of Enlightenment as a Once-Returner, Non-Returner, and Arahant. These attainments represent the second, third, and fourth Stages of Enlightenment.

Detailed explanation of “these four things” is available in this same book found in Chapter 45.

Chapter 50

One Who is a Trainee

And what, Monks, is the method by means of which a Monk who is a trainee, standing on the plane of a trainee, understands: ‘I am a trainee’?

Here, Monks, a Monk who is a trainee understands as it really is: ‘This is discontentedness’; he understands as it really is: ‘This is the cause of discontentedness’; he understands as it really is: ‘This is the elimination of discontentedness’; he understands as it really is: ‘This is the way leading to the elimination of discontentedness’. This is a method by means of which a Monk who is a trainee, standing on the plane of a trainee, understands: ‘I am a trainee.’

Again, Monks, a Monk who is a trainee considers thus: Is there outside here another Ascetic or Brāhmin who teaches Teachings so real, true, actual as The Perfectly Enlightened One does? He understands thus: There is no other Ascetic or Brāhmin outside here who teaches Teachings so real, true, actual as The Perfectly Enlightened One does. This too is a method by means of which a Monk who is a trainee, standing on the plane of a trainee, understands: ‘I am a trainee.’

Again, Monks, a Monk who is a trainee understands the five spiritual faculties - the faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. He does not yet have direct experience of their destination, their culmination, their fruit, their final goal; but having pierced it through with wisdom, he sees.

This too is a method by means of which a Monk who is a trainee standing on the plane of a trainee, understands: ‘I am a trainee.’

(Reference: SN 48.53)

In this Teaching from Gotama Buddha, he shares that a Practitioner who is new to his Teachings and would like to be considered a “trainee” would understand The Four Noble Truths, have confidence in The Buddha and The Teachings while understanding the five spiritual faculties.

A trainee will understand the five spiritual facilities but will not have them fully developed in their life practice. The Buddha explains this as “He does not yet have direct experience of their destination, their culmination, their fruit, their final goal; but having pierced it through with wisdom, he sees”. When The Buddha says “he sees”, this means that he understands clearly.

The faculty of confidence: Confirmed confidence in The Buddha, The Teachings, and The Community.

The faculty of energy: Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.

The faculty of mindfulness: Awareness of mind as described in The Eight Fold Path as “Right Mindfulness” to include The Four Foundations of Mindfulness.

The faculty of concentration: Mental alertness, attentiveness, the ability to give your attention or thought to a single object or activity. “Singleness of mind” as described in The Eight Fold Path as “Right Concentration”.

The faculty of wisdom: How to obtain wisdom through independent verification of The Teachings. Right Wisdom as part of The Ten Fold Path is a Practitioner’s deep understanding of The Teachings and being able to communicate them with ease.

Chapter 51

Virtue Lower Than the Stream-Enterer That Does Not Lead to Bad Destinations

One Who Does Not Go to Bad Destinations (First Discourse)

Here, Mahānāma, **some person does not** possess confirmed confidence in The Buddha, The Teachings, and The Community. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation.

However, **he has these five things:** the faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. **And The Teachings proclaimed by The Tathāgata are understood by him after being pondered to a sufficient degree with wisdom.** This person too, Mahānāma, is one who does not go to hell, the animal realm, or the realm of afflicted spirits, to the plane of misery, the bad destinations, the nether world.

One Who Does Not Go to Bad Destinations (Second Discourse)

Here, Mahānāma, **some person does not** possess confirmed confidence in The Buddha, The Teachings, and The Community. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation.

However, he **has these five things:** the faculty of confidence, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. **And he has sufficient confidence in The Tathāgata, sufficient devotion to him.** This person too, Mahānāma, is one who does not go to hell, the animal realm, or the realm of afflicted spirits, to the plane of misery, the bad destinations, the nether world.

(Reference: SN 55.24)

In this Teaching from Gotama Buddha, he shares in these two (2) discourses that a Practitioner who does not have confirmed confidence in The Buddha, The Teachings, and The Community “is not one of joyous wisdom, nor swift wisdom, and he has not attained liberation”.

In order to progress along The Path to Enlightenment and experience the results of attainments of the Jhānas and the four (4) Stages of Enlightenment, a Practitioner would need to have well developed confidence in The Buddha, The Teachings, and The Community. Without this confidence, why would a Practitioner choose to learn, reflect, and practice to progress towards the attainments? They would be unable to do so.

As a Practitioner first starts out on this path, they may not have confidence in The Buddha, The Teachings, and The Community because they have not had the opportunity to learn, reflect, and practice to acquire wisdom which would build one’s confidence.

As a Practitioner learns and develops their life practice, the more truth they discover to acquire wisdom, their confidence in The Buddha, The Teachings, and The Community should increase.

The Buddha also explains that one who does not have confirmed confidence in The Buddha, The Teachings, and The Community but has developed the five spiritual faculties of confidence, energy, mindfulness, concentration, and wisdom while having sufficient confidence in The Buddha, this Practitioner will not be reborn into the lower realms of “hell, the animal realm, or the realm of afflicted spirits, to the plane of misery, the bad destinations, the nether world”.

Having confirmed confidence in The Buddha, The Teachings, and The Community is that one has actual confidence. Having “the faculty of confidence” is that one has the ability to cultivate and develop confidence but has not necessarily actually developed confidence.

Similarly, the faculty of energy, mindfulness, concentration, and wisdom would be to have the ability to cultivate and develop these qualities of mind. If a Practitioner is practicing The Enlightenment factor of energy, mindfulness, and concentration while having wisdom, they have acquired these qualities of mind, they possess them, and are practicing them. If one just has the faculty of confidence, energy, mindfulness, concentration, and wisdom, this means they have the interest and ability to cultivate these qualities of mind in their life practice but they may not have actually developed them.

In both of these Teachings, The Buddha explains that one does not have “confirmed confidence” but they do have the “faculty”, meaning, they have the interest and ability to cultivate these mental qualities of confidence, energy, mindfulness, concentration, and wisdom and, thus, one will not be reborn into the lower realms of “hell, the animal realm, or the realm of afflicted spirits, to the plane of misery, the bad destinations, the nether world”.

Along with this, he explains that “The Teachings proclaimed by The Tathāgata are understood by him after being pondered to a sufficient degree with wisdom” by a Practitioner or one “has sufficient confidence in The Tathāgata, sufficient devotion to him”.

Lacking confirmed confidence in The Buddha, The Teachings, and The Community one “is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation”.

But, with having the interest and ability to cultivate confidence, energy, mindfulness, concentration, and wisdom while “The Teachings proclaimed by The Tathāgata are understood by him after being pondered to a sufficient degree with wisdom” or either by a Practitioner having “sufficient confidence in The Tathāgata, sufficient devotion to him” this would ensure one will not be reborn into the lower realms of “hell, the animal realm, or the realm of afflicted spirits, to the plane of misery, the bad destinations, the nether world”.

Chapter 52

The Seven Factors of the Fruit of Stream-Entry

Monks, there are these six principles of cordiality that create love and respect and conduce to cohesion, to non-dispute, to harmony, and to unity.

What are the six?

- (1) Here a Monk maintains bodily acts of loving-kindness both in public and in private towards his companions in the holy life. This is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to harmony, and to unity.
- (2) Again, a Monk maintains verbal acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to harmony, and unity.
- (3) Again, a Monk maintains mental acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to harmony, and to unity.
- (4) Again, a Monk uses things in common with his virtuous companions in the holy life; without making reservations, he shares with them any gain of a kind that accords with The Teachings and has been obtained in a way that accords with The Teachings, including even the mere contents of his bowl. This too is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to harmony, and unity.
- (5) Again, a Monk resides both in public and in private possessing in common with his companions in the holy life those virtues (moral conduct) that are unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration. This too is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to harmony, and to unity.

(6) Again, a Monk resides both in public and in private possessing in common with his companions in the holy life that view (Right View) that is noble and liberating, and leads one who practices in accordance with it to the complete destruction of discontentedness. This too is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to harmony, and to unity.

These are the six principles of cordiality that create love and respect, and conduce to cohesion, to non-dispute, to harmony, and to unity.

Of these six principles of cordiality, the chief, the most cohesive, the most unifying is this view (Right View) that is noble and liberating, and which leads the one who practices in accordance with it to the complete destruction of discontentedness. Just as the chief, the most cohesive, the most unifying part of a pinnacle house is the pinnacle itself, so too, of these six principles of cordiality, the chief, the most cohesive, the most unifying is this view (Right View) that is noble and liberating, and which leads the one who practices in accordance with it to the complete destruction of discontentedness.

And how does this view (Right View) that is noble and liberating lead the one who practices in accordance with it to the complete destruction of discontentedness?

Here a Monk, gone to the forest or to the root of a tree or to an empty hut, considers thus: Is there any obsession unabandoned in myself that might so obsess my mind that I cannot know or see things as they actually are? If a Monk is obsessed by sensual desire, then his mind is obsessed. If he is obsessed by ill will, then his mind is obsessed. If he is obsessed by complacency, then his mind is obsessed. If he is obsessed by restlessness and worry, then his mind is obsessed. If he is obsessed by doubt, then his mind is obsessed. If a Monk is absorbed in speculation about this world, then his mind is obsessed. If a Monk is absorbed in speculation about the other world, then his mind is obsessed. If a Monk takes to arguing and brawling and is deep in disputes, stabbing others with verbal daggers, then his mind is obsessed.

He understands thus: There is no obsession unabandoned in myself that might so obsess my mind that I cannot know and see things as they actually are. My mind is well disposed for awakening to the truths. This is the first wisdom attained by him that is noble, world transcending, not shared by ordinary people.

Again, a Noble Disciple considers thus: When I pursue, develop, and cultivate this view (Right View), do I personally obtain serenity, do I personally obtain quenching?

He understands thus: When I pursue, develop, and cultivate this view (Right View), I personally obtain serenity, I personally obtain quenching. This is the second wisdom attained by him that is noble, world transcending, not shared by ordinary people.

Again, a Noble Disciple considers thus: Is there any other Ascetic or Brāhmin outside [The Buddha's Teachings] possessed of a view (Right View) such as I possess?

He understands thus: There is no other Ascetic or Brāhmin outside [The Buddha's Teachings] possessed of a view (Right View) such as I possess. This is the third wisdom attained by him that is noble, world transcending, not shared by ordinary people.

Again, a Noble Disciple considers thus: Do I possess the character of a person who possesses Right View? What is the character of a person who possesses Right View? This is the character of a person who possesses Right View: although he may commit some kind of misdeed for which a means of rehabilitation has been laid down, still he at once confesses, reveals, and discloses it to The Teacher or to wise companions in the holy life, and having done that, he enters upon restraint for the future. Just as a young, tender infant lying prone at once draws back when he puts his hand or his foot on a live coal, so too, that is the character of a person who possesses Right View.

He understands thus: I possess the character of a person who possesses Right View. This is the fourth wisdom attained by him that is noble, world transcending, not shared by ordinary people.

Again, a Noble Disciple considers thus: Do I possess the character of a person who possesses Right View? What is the character of a person who possesses Right View? This is the character of a person who possesses Right View: although he may be active in various matters for his companions in the holy life, yet he has a determined regard for training in the higher virtuous behavior (moral conduct), the training in the higher mind (mental discipline), and the training in the higher wisdom. Just as a cow with a new calf, while she grazes watches her calf, so too, that is the character of a person who possesses Right View.

He understands thus: I possess the character of a person who possesses Right View. This is the fifth wisdom attained by him that is noble, world transcending, not shared by ordinary people.

Again, a Noble Disciple considers thus: Do I possess the strength of a person who possesses Right View? What is the strength of a person who possesses Right View? This is the strength of a person who possesses Right View: when The Teachings and Discipline proclaimed by The Tathāgata is being taught, he heeds it, gives it attention, engages it with all his mind, hears The Teachings as with enthusiastic ears.

He understands thus: I possess the strength of a person who possesses Right View. This is the sixth wisdom attained by him that is noble, world transcending, not shared by ordinary people.

Again, a Noble Disciple considers thus: Do I possess the strength of a person who possesses Right View? What is the strength of a person who possesses Right View? This is the strength of a person who possesses Right View: when The Teachings and Discipline proclaimed by The Tathāgata is being taught, he gains inspiration in the meaning, gains inspiration in The Teachings, gains joyfulness connected with The Teachings.

He understands thus: I possess the strength of a person who possesses Right View. This is the seventh wisdom attained by him that is noble, world transcending, not shared by ordinary people.

When a Noble Disciple is thus possessed of seven factors, he has well sought the character for realization of the fruit of Stream-Entry. When a Noble Disciple is thus possessed of seven factors, he possesses the fruit of Stream-Entry.

(Reference: MN 48)

In this Teaching from Gotama Buddha, he shares six principles of cordiality and seven factors of Stream-Entry.

The six principles of cordiality provide a Practitioner guidance to develop bodily, verbal, and mental acts of “loving-kindness both in public and in private towards his companions in the holy life”. Cultivating this creates “love and respect, and conduces to cohesion, to non-dispute, to harmony, and to unity” among all of your personal and professional relationships.

An Enlightened being will be interested in living in peacefulness among all beings with harmony and unity, not in having arguments, disputes, and proving that you are right and others are wrong. Instead, an Enlightened being will be humble free of any arrogance or pride described as the fetter/taint/pollution of mind known as conceit.

(1-3) Practicing loving-kindness and one’s bodily, verbal, and mental conduct will help to cultivate and practice politeness, kindness, friendliness, and respect towards all beings. An Enlightened being would not reserve their respect for only those who have earned their respect but instead, would practice these wholesome qualities with all beings. Practicing in this way produces wholesome decisions and wholesome results in your personal and professional relationships.

(4) The Buddha also guides Practitioners to practice generosity through giving and sharing without reservation as this will also “create love and respect, and conduces to cohesion, to non-dispute, to harmony, and unity” in your personal and professional relationships. A Practitioner will need to find the middle way in terms of giving and sharing through practicing generosity as described in other chapters of this book series.

(5) A Practitioner will need to practice wholesome moral conduct both in public and private to develop and maintain wholesome personal and professional relationships. Through practicing wholesome moral conduct and all the other steps of The Eight Fold Path, a Practitioner develops concentration. Decisions that lead to wholesome moral conduct are “conducive to concentration”. Practicing The Eight Fold Path culminates into development of concentration in the mind which benefits a Practitioner in daily life through improved decision making. This also leads to “cohesion, to non-dispute, to harmony, and to unity”.

(6) A Practitioner will need to establish and practice Right View as a first step on The Path to Enlightenment. It is “that view that is noble and liberating, and leads one who practices in accordance with it to the complete destruction of discontentedness”. Without establishing and practicing Right View, a Practitioner would be unable to eliminate discontentedness from the mind. As one practices Right View, accepting responsibility for their own inner feelings and that the mind causes its own discontentedness described in The Four Noble Truths, this too “conduces to cohesion, to non-dispute, to harmony, and to unity”. If an individual were to blame their friends and associates for the discontentedness in the mind, this would lead to arguments and difficulties in relationships that would hinder one from healthy interactions leading to wholesome results in this life.

“Of these six principles of cordiality, the chief, the most cohesive, the most unifying is this view (Right View) that is noble and liberating, and which leads the one who practices in accordance with it to the complete destruction of discontentedness. Just as the chief, the most cohesive, the most unifying part of a pinnacle house is the pinnacle itself, so too, of

these six principles of cordiality, the chief, the most cohesive, the most unifying is this view (Right View) that is noble and liberating, and which leads the one who practices in accordance with it to the complete destruction of discontentedness.”: The Buddha explains that establishing and practicing Right View is of the highest importance among all of the six principles of cordiality and is why one needs to deeply learn and practice The Four Noble Truths as an entry point onto The Path to Enlightenment.

The Buddha then goes further explaining how one who has established Right View is used in beneficial ways to further a Practitioners progress on The Path to Enlightenment.

Through establishing Right View, a Practitioner can abandon The Five Hindrances to Enlightenment described as sensual desire, ill will, complacency, restlessness and worry, and doubt. A mind that is obsessed with The Five Hindrances and has not eliminated these aspects of mind will not experience Enlightenment.

“If a Monk is absorbed in speculation about this world, then his mind is obsessed. If a Monk is absorbed in speculation about the other world, then his mind is obsessed”: The Buddha explains that a Practitioner who is “absorbed with speculation about the other world, then his mind is obsessed”. The “other world” is any of the other realms of existence. Speculation about the “other world” would only lead to frustration and madness. Eliminating the obsession with speculation about the “other world” will allow the mind to reside in the present moment no longer worried about what will or will not happen after death but instead, apply determination, dedication, and diligence to learning, reflecting, and practicing these Teachings to produce the results of an Enlightened mind.

“If a Monk takes to arguing and brawling and is deep in disputes, stabbing others with verbal daggers, then his mind is obsessed”: The Buddha provides guidance that one should not be involved in disputes and stabbing others with verbal daggers. This only leads to separation and difficulties in relationships. An Enlightened being does not argue but instead, is able to have peaceful and calm discussions in any and all situations.

“He understands thus: There is no obsession unabandoned in myself that might so obsess my mind that I cannot know and see things as they actually are. My mind is well disposed for awakening to the truths”: A Practitioner will have eliminated any and all obsession of mind so that a Practitioner can “see things as they actually are” having removed all ignorance, delusion, or confusion of mind. This provides the ability for one to awaken to “the truths” found in these Teachings.

“Again, a Noble Disciple considers thus: When I pursue, develop, and cultivate this view (Right View), do I personally obtain serenity, do I personally obtain quenching? He understands thus: When I pursue, develop, and cultivate this view (Right View), I personally obtain serenity, I personally obtain quenching”: Personally obtain quenching is to eliminate or extinguish craving/desire/attachment. Quenching is to satisfy one’s thirst. Through the elimination of craving/desire/attachment the mind’s thirst for craving has been satisfied being fully eliminated.

“Again, a Noble Disciple considers thus: Is there any other Ascetic or Brāhmin outside [The Buddha’s Teachings] possessed of a view (Right View) such as I possess? He understands thus: There is no other Ascetic or Brāhmin outside [The Buddha’s Teachings] possessed of a view (Right View) such as I possess. This is the third wisdom attained by him that is noble, world transcending, not shared by ordinary people”: There are no other

Teachings that I am aware of that explains discontentedness, the cause of discontentedness, the elimination of discontentedness, and the way leading to the elimination of discontentedness as described in The Buddha's Teachings. Clear, concise, and directly explaining why the mind experiences discontentedness and how to eliminate it permanently. This is described in The Four Noble Truths and when a Practitioner understands and practices this Teaching they will have acquired wisdom not understood by "ordinary people" (i.e. commonly understood in the world).

"Again, a Noble Disciple considers thus: Do I possess the character of a person who possesses Right View? What is the character of a person who possesses Right View? This is the character of a person who possesses Right View: although he may commit some kind of misdeed for which a means of rehabilitation has been laid down, still he at once confesses, reveals, and discloses it to The Teacher or to wise companions in the holy life, and having done that, he enters upon restraint for the future. Just as a young, tender infant lying prone at once draws back when he puts his hand or his foot on a live coal, so too, that is the character of a person who possesses Right View": As a Practitioner learns and progresses on The Path to Enlightenment, it is impossible to learn, reflect, and practice these Teachings to perfection without long term dedication to improving one's life practice. There are going to be plenty of situations where the mind, having learned these Teachings, will be unable to practice them fully. The transformation from an unEnlightened mind to Enlightened mind takes time with gradual training, gradual practice, and gradual progress. As one progresses and experiences situations where they are unable to practice these Teachings, The Buddha suggests that one shares that with their Teacher or "wise companions in the holy life". This would help the Student to learn and improve their life practice with support from their Teacher or other members of The Community. There is no need for guilt, shame, or fear, but instead, to ensure that a Practitioner receives the needed guidance to further develop their life practice towards the attainment of Enlightenment.

"Again, a Noble Disciple considers thus: Do I possess the character of a person who possesses Right View? What is the character of a person who possesses Right View? This is the character of a person who possesses Right View: although he may be active in various matters for his companions in the holy life, yet he has a determined regard for training in the higher virtuous behavior (moral conduct), the training in the higher mind (mental discipline), and the training in the higher wisdom. Just as a cow with a new calf, while she grazes watches her calf, so too, that is the character of a person who possesses Right View": A Practitioner who has established Right View will be determined to accomplish a well developed practice of The Eight Fold Path described in this Teaching through its high-level description of "higher virtuous behavior (moral conduct), the training in the higher mind (mental discipline), and the training in the higher wisdom". Just as a cow watches over her calf, a Practitioner who understands and is practicing Right View, watches over their life practice remaining determined, dedicated, and diligent to establish a well developed practice of The Eight Fold Path.

"Again, a Noble Disciple considers thus: Do I possess the strength of a person who possesses Right View? What is the strength of a person who possesses Right View? This is the strength of a person who possesses Right View: when The Teachings and Discipline proclaimed by The Tathāgata is being taught, he heeds it, gives it attention, engages it with all his mind, hears The Teachings as with enthusiastic ears": A Practitioner who has "strength" is one who applies effort and energy towards the active learning of these Teachings.

“Again, a Noble Disciple considers thus: Do I possess the strength of a person who possesses Right View? What is the strength of a person who possesses Right View? This is the strength of a person who possesses Right View: when The Teachings and Discipline proclaimed by The Tathāgata is being taught, he gains inspiration in the meaning, gains inspiration in The Teachings, gains joyfulness connected with The Teachings”: Another strength that a Practitioner develops and maintains is inspiration in the meaning of The Teachings and joy arises in relationship to learning, reflecting, and practicing The Teachings.

“When a Noble Disciple is thus possessed of seven factors, he has well sought the character for realization of the fruit of Stream-Entry. When a Noble Disciple is thus possessed of seven factors, he possesses the fruit of Stream-Entry”: When a Practitioner has developed and cultivated these seven factors, and the others mentioned throughout this book, they are experiencing the benefits of the attainment of the first Stage of Enlightenment as a Stream-Enterer.

Chapter 53

Encourage, Settle, and Establish in The Four Factors of Stream-Entry

Monks, those for whom you have compassion and who think you should be heeded — whether friends or colleagues, relatives or kinsmen — these you should encourage, settle, and establish in The Four Factors of Stream-Entry.

What four?

- (1) You should encourage, settle, and establish them in confirmed confidence in The Buddha thus: The Perfectly Enlightened One is an Arahant, perfectly Enlightened, accomplished in true wisdom and conduct, fortunate, knower of the worlds, unsurpassed leader of persons to be tamed, Teacher of heavenly beings and humans, The Enlightened One, The Fortunate One.
- (2) You should encourage, settle, and establish them in confirmed confidence in The Teachings thus: The Teachings are well expounded by The Perfectly Enlightened One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.
- (3) You should encourage, settle, and establish them in confirmed confidence in The Community thus: The Community of The Perfectly Enlightened One's disciples is practicing the wholesome way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals — this Community of The Perfectly Enlightened One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, the unsurpassed field of merit for the world.
- (4) You should encourage, settle, and establish them in confirmed confidence in the virtues dear to the Noble Ones, unbroken, untorn, unblemished, unblotched, liberating, praised by the wise, not misunderstood, and leading to concentration.

Those for whom you have compassion and who think you should be heeded — whether friends or colleagues, relatives or kinsmen — these you should encourage, settle, and establish in these four factors of Stream-Entry.

(Reference: SN 55.16)

In this Teaching from Gotama Buddha, he shares The Four Factors of attaining the first Stage of Enlightenment as a Stream-Enterer. The Buddha shares that anyone who you have compassion for that you feel would be interested to understand these Teachings, “whether friends or colleagues, relatives or kinsmen — these you should encourage, settle, and establish in these four factors of Stream-Entry”.

The Buddha is not suggesting that we should attempt to force others to learn these Teachings that lead to liberation of mind and the end of discontentedness. Instead, those who express an interest and are willing to understand, we should not hide these Teachings from them but instead, make them available through pointing them in the direction of learning and practicing these Teachings with a Teacher who can help them.

As one learns, reflects, and practices The Path to Enlightenment, the mind and your life will become more and more peaceful, calm, serene, and content with joy where the mind will completely eliminate all discontent feelings upon the attainment of Enlightenment.

Having made the breakthrough to The Four Noble Truths and progressing towards Enlightenment, you will observe how much discontentedness is in the world and beings roam around unaware of the suffering they are experiencing and causing for themselves.

You may find beings, whether in personal or professional relationships with you, who might listen to your suggestions that you can encourage them to seek guidance in pursuing The Path to Enlightenment, so they can help themselves eliminate all discontentedness in the mind. Because as you observe the life changing improvements to the condition of the mind and your life, would you really choose to leave those who are closest to you struggling with discontentedness or would you instead choose to skillfully introduce them to the option of gaining access to these Teachings?

In this Teaching from Gotama Buddha, he shares that anyone who is close to us whom we feel would listen to our suggestions we might decide to help them to gain access to learn, reflect, and practice The Teachings on The Path to Enlightenment.

If you choose to introduce the ability for those close to you to learn and practice these Teachings, you may need to consider skillful ways to suggest one learn, reflect, and practice these Teachings as you should not be forceful or pushy in your practice of loving-kindness and compassion to recommending one consider The Path to Enlightenment as a solution to their discontent mind.

1.) Loving-kindness (Pāli: mettā): is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well.

2.) Compassion (Pāli: karuṇā): is concern for the misfortunes of others.

Those who are not familiar with The Path to Enlightenment and have no exposure to The Buddha’s Teachings, or those who are learning through other traditions of Buddhist Teachings may be uninterested or offended in the recommendation to explore options to improve the condition of their mind and their life. If you choose to be forceful or pushy, this would be due to your own craving/desire/attachment or expectations for a certain outcome and will not result in a wholesome outcome.

Instead, if you are going to present the option for someone to consider these Teachings for their life, it is important that you politely, kindly, friendly, and respectfully find a way to suggest that a person close to you read a book, listen to an audiobook, watch a video, listen to a podcast, attend a class, and/or seek personal guidance with a Teacher who can help them learn, reflect, and practice The Teachings to liberate the mind to Enlightenment.

(1) - (4) of this Chapter is explained in Chapter 2 of this book.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 41-53)

<https://youtu.be/VamxjLao6qE>

Podcast(s)

Ep. 271 - (Pali Canon Study Group) - The First Stage of Enlightenment - Volume 5 - (Chapter 41-53)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--271---Pali-Canon-Study-Group---The-First-Stage-of-Enlightenment-Stream-Enterer---Volume-5---Chapter-41-53-e1ddcro/a-a79os1c>

Now that you have completed reading (Volume 5) 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 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.

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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

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

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