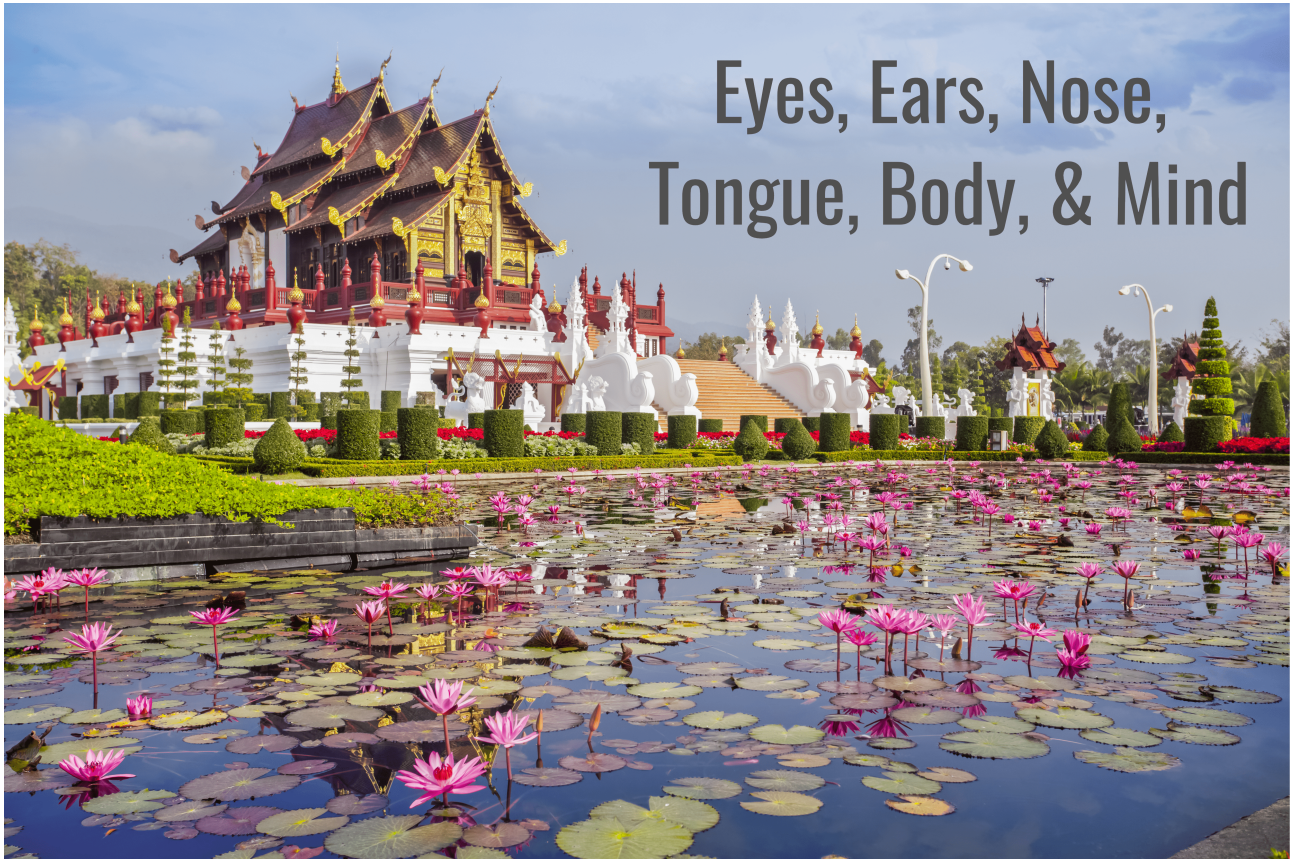


THE WORDS OF THE BUDDHA

The Path to Enlightenment

Revealing The Hidden



The Six Sense Bases

Volume 9

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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.

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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

Volume 13

Generosity

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The Six Sense Bases (Volume 9)

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

The book, “The Sense Bases” 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”.

BuddhaDailyWisdom.com

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 Six Sense Bases

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)**

Meaning And Description of Sense Control

Chapter 1

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 23.7)

In this Teaching from Gotama Buddha, he shares The Six Sense Bases.

The Six Sense Bases are the eye, ear, nose, tongue, body, and mind. These are more specifically referred to as The Six Internal Sense Bases. These are the internal organs that, through contact, bring experiences to the awareness of the mind.

The Six Internal Sense Bases experience forms, sounds, odors, flavors, physical objects, and mental objects. These are more specifically referred to as The Six External Sense Bases.

The eyes see a form. The ears hear a sound. The nose smells an odor. The tongue tastes a flavor. The body touches a physical object. The mind recognizes a mental object.

All discontentedness is experienced through The Six Internal Sense Bases coming into contact with The Six External Sense Bases. The unEnlightened mind considers the object either agreeable or disagreeable then experiencing either pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant.

Discontentedness is experienced through The Six Sense Bases. The eyes, ears, nose, tongue, body, and the mind. These are the six internal sense bases or the six internal sense faculties. You will see different people using different language to describe Gotama Buddha's Teachings because even how people describe these Teachings is impermanent. It is not steady, fixed, or constant as different people choose to use different language.

The six internal sense bases experience the six external sense bases of forms, sounds, odors, flavors, physical objects, and mental objects.

The mind longing for pleasant feelings through the six internal sense bases for the six external sense bases is one of the significant problems of the unEnlightened mind described in The Ten Fetters as “sensual desire”. The mind is chasing after pleasant feelings through The Six Sense Bases looking to fulfill the objects of its desires through impermanent conditions.

The mind experiences discontentedness through longing for sensual pleasure through these six (6) sense bases.

The Six Sense Bases

Internal Sense Base	External Sense Base
Eyes	Forms
Ears	Sounds
Nose	Odors
Tongue	Flavors
Body	Physical Objects
Mind	Mental Objects

When seeing an agreeable form through the eyes, one experiences pleasant feelings. When seeing a disagreeable form through the eyes, one experiences a painful feeling. The mind is discontent.

When hearing an agreeable sound through the ears, one experiences pleasant feelings. When hearing a disagreeable sound through the ears, one experiences a painful feeling. The mind is discontent.

When smelling an agreeable odor through the nose, one experiences pleasant feelings. When smelling a disagreeable odor through the nose, one experiences a painful feeling. The mind is discontent.

When tasting an agreeable flavor through the tongue, one experiences pleasant feelings. When tasting a disagreeable flavor through the tongue, one experiences a painful feeling. The mind is discontent.

When touching an agreeable physical object through the body, one experiences pleasant feelings. When touching a disagreeable physical object through the body, one experiences a painful feeling. The mind is discontent.

When recognizing an agreeable mental object through the mind, one experiences pleasant feelings. When recognizing a disagreeable mental object through the mind, one experiences a painful feeling. The mind is discontent.

Mental objects are mental states. A mental state is a mental quality in which the qualities of the mind are constant even though the state itself may be dynamic (i.e. changing).

Through all six (6) sense bases or The Six Doorways to Discontentedness, the mind experiences pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant. When pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant are experienced, the mind is discontent.

As the mind chases pleasant feelings, due to the impermanent nature of these feelings, the mind is then inviting in painful feelings and/or feelings that are neither painful-nor-pleasant as the mind still has a longing with a strong eagerness for impermanent conditions to create pleasant feelings. If the mind is basing its inner pleasant feelings on impermanent conditions, it is also going to experience painful feelings and feelings that are neither painful-nor-pleasant based on impermanent conditions. Instead, the mind can be trained to be inwardly peaceful and calm no longer yearning for pleasant feelings through conditions which are all impermanent.

To attain Enlightenment, you will need to learn how to “guard” the doorways to discontentedness and “protect your own contentedness” through developing a life practice of non-craving, non-desire, non-attachment, or non-clinging. We are each responsible to “protect or maintain our own contentedness of mind”, no one else can do that for us.

Chapter 2

The Simile of The Great Log

Do you see, Monks, that great log being carried along by the current of the river Ganges?

‘Yes, Venerable Sir.’

If, Monks, that log does not veer towards the near shore, does not veer towards the far shore, does not sink in mid-stream, does not get cast up on high ground, does not get caught by human beings, does not get caught by non-human beings, does not get caught in a whirlpool, and does not become inwardly rotten, it will slant, slope, and incline towards the ocean.

For what reason?

Because the current of the river Ganges slants, slopes, and inclines towards the ocean.

So too, Monks, if you do not veer towards the near shore, do not veer towards the far shore, do not sink in mid-stream, do not get cast up on high ground, do not get caught by human beings, do not get caught by non-human beings, do not get caught in a whirlpool and do not become inwardly rotten, you will slant, slope, and incline towards Nibbāna (Enlightenment).

For what reason?

Because Right View slants, slopes, and inclines towards Nibbāna (Enlightenment).

When this was said, a certain Monk asked The Perfectly Enlightened One: ‘What, Venerable Sir, is the near shore? What is the far shore? What is sinking in mid-stream? What is getting cast up on high ground? What is getting caught by human beings, what is getting caught by non-human beings, what is getting caught in a whirlpool? What is inward rottenness?’

‘The near shore’, Monk: this is a designation for the six internal sense bases. ‘The far shore’: this is a designation for the six external sense bases. ‘Sinking in mid-stream’: this is a designation for excitement and desire. ‘Getting cast up on high ground’: this is a designation for the conceit ‘I am’.

And what, Monk, is getting caught by human beings?

Here, someone lives in association with Household Practitioners; he rejoices with them and sorrows with them, he is happy when they are happy and sad when they are sad, and he involves himself in their affairs and duties. This is called getting caught by human beings.

And what, Monk, is getting caught by non-human beings?

Here, someone lives the holy life with the desire [to be reborn] into a certain order of heavenly beings, thinking: By this virtue or vow or austerity or holy life I will become a heavenly being or one among the heavenly beings. This is called getting caught by non-human beings.

‘Getting caught in a whirlpool’: this, Monk, is a designation for the five cords of sensual pleasure.

And what, Monk, is inward rottenness?

Here someone is immoral, one of unwholesome character, of impure and suspect behavior, secretive in his acts, no Ascetic though claiming to be one, not a celibate though claiming to be one, inwardly rotten, corrupt, wicked. This is called inward rottenness.

(Reference: SN 35.241)

In this Teaching from Gotama Buddha, he shares Teachings on various aspects of life that can hinder someone from the attainment of Enlightenment using the “Simile of The Great Log”.

The Buddha uses “the stream” to describe The Path to Enlightenment. “The stream” leads to “the ocean” (i.e. to Enlightenment). This is why the first Stage of Enlightenment is referred to as a “Stream-Enterer”. One who has put together The Teachings into a life practice so well that at the first Stage of Enlightenment (i.e. Stream-Enterer), one has entered the stream and there is no going backwards. At the first Stage of Enlightenment, the mind will not regress and the being will attain Enlightenment at some point in the next seven (7) lives - at a maximum.

The log represents the individual and Gotama Buddha is explaining the various aspects of life that can get one caught up and inhibit the log from making it to the ocean. These are Teachings describing the things for you to “look out” for so that you do not get inhibited from making it to Enlightenment.

If one avoids getting “caught up” with these, the mind will slant, slope, and incline towards Enlightenment because “Right View” will slant, slope, and incline towards Enlightenment. Right View is to learn, reflect, and practice The Four Noble Truths.

1.) Near shore: this is a designation for the six internal sense bases related to the fetter/taint of “sensual desire”. This is how the mind has craving/desire/attachment through The Six Sense Bases of the eyes, ears, nose, tongue, body, and mind.

2.) Far shore: this is a designation for the six external sense bases related to the fetter/taint of “sensual desire”. This is how the mind has craving/desire/attachment through The Six Sense Bases for the objects of its affection as forms, sounds, odors, flavors, physical objects, and mental objects.

The six internal sense bases are experiencing the six external sense bases.

It is only when one guards the doorways to The Six Sense Bases, or the six doorways to discontentedness, that one is able to eliminate craving/desire/attachment through the six internal sense bases for the six external sense bases eliminating the fetter/taint of “sensual desire” that the mind can progress towards Enlightenment.

The mind needs to establish a well refined practice of The Eight Fold Path as a starting point for eventually getting to the point where it can eliminate the fetters/taints/pollution of the mind. One would not be able to just immediately eliminate the fetters but instead, would need to first lay the foundation of their life practice with a well developed practice of The Eight Fold Path to prepare the mind to be willing and able to eliminate The Ten Fetters.

3.) Sink in mid-stream: this is a designation for one who allows excitement and desire to persist. To attain Enlightenment the mind needs to eliminate pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant.

If the Practitioner allows the mind to experience pleasant feelings, then they are inviting into the mind painful feelings and feelings that are neither painful-nor-pleasant. The mind needs to eliminate happiness, excitement, and elation based on impermanent conditions gaining inner tranquility of mind - peacefulness, calmness, serenity, and contentedness with joy that is permanent because it is not based on impermanent conditions.

Through “cutting off or letting go” of happiness, excitement, and elation, the mind can then eliminate craving/desire/attachment. Sinking mid-stream is to allow the happiness, excitement, elation (pleasant feelings) to persist, thus, craving/desire/attachment is not eliminated. Craving/desire/attachment is the cause of the discontent mind. If the mind has craving/desire/attachment it will experience discontentedness, thus, will not experience Enlightenment.

4.) Cast up on high ground: this is a designation for the conceit ‘I am’. A person that is “cast up on high ground” is one who allows arrogance, pride, judging, measuring or comparing as superior or inferior to others (i.e. the ego) to persist.

If the mind has the fetter/taint/pollution of “conceit” it is “cast up on high ground”, therefore, the mind will not experience Enlightenment. A Practitioner needs to eliminate the ego comprised of the fetters/taints of “Personal Existence View” and “Conceit”.

5.) Gets caught by human beings: is someone who lives in association with Household Practitioners; he rejoices with them and sorrows with them, he is happy when they are happy and sad when they are sad, and he involves himself in their affairs and duties.

Remember that Ordained Practitioners are going to live separate from Household Practitioners as a way of creating conditions that are more conducive to Enlightenment but do not guarantee Enlightenment. So, an Ordained Practitioner, in this Teaching, is being advised not to “get caught by human beings”.

For Household Practitioners, you can apply this Teaching to your life in that as your friends, family, and other associates are experiencing the ebbs and flows in the daily struggles of life, that you should ensure the mind does not get “caught up” by their challenges of life.

It is typically viewed as empathy if one sorrows with their associates as they are struggling in life. It is typically viewed as friendly if one rejoices and becomes elated when others around them become elated. Here, The Buddha is sharing that this would get the mind “caught by human beings” if the mind lacked the wisdom, moral conduct, and mental discipline to not allow this to happen.

It is possible to be understanding and helpful in our personal and professional relationships with others without feeling their same sorrow or elation when those close to us experience daily struggles. You can actually be even more helpful in your relationship if when those around you are sorrowful or elated to remain calm and provide guidance, when asked, of how to improve their situation and move the mind out of discontentedness and towards peacefulness.

If you allow the mind to feel the same sorrow and elation of others and view this as part of your relationship with them, then the mind will “get caught by human beings” because you are allowing your attachment to human beings to cause discontentedness in the mind. Through the elimination of your attachments to human beings through practicing “True Love”, as described in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1), a Practitioner can remain unaffected by the daily struggles of others while with loving-kindness and compassion potentially help others as they seek your assistance.

6.) Get caught by non-human beings: is someone living the holy life with the desire [to be reborn] into a certain order of heavenly beings, thinking: By this virtue or vow or austerity or holy life, I will become a heavenly being or one among the heavenly beings.

There are some who aspire to be reborn in the heavenly realm. This is not the goal of these Teachings and would not produce an Enlightened mind.

If the mind has craving/desire/attachment to exist in heaven as a heavenly being, then the mind is still holding on and has not yet fully extinguished 100% of all craving/desire/attachment and, thus, will experience discontentedness because it is not yet Enlightened.

One will need to extinguish any desire to be reborn in the heavenly realm to experience complete liberation of the mind.

7.) Get caught in a whirlpool: is a designation for the five cords of sensual pleasure.

The Five Cords of Sensual Pleasure is the craving/desire/attachment the mind has for the sensual pleasures associated with wanting agreeable and pleasant forms, sounds, odors, flavors, and physical objects through five of the sense bases to produce pleasant feelings.

Where the six internal and external sense bases are the actual sense bases, The Five Cords of Sensual Pleasure are how the mind has longing and strong eagerness (craving/desire/attachment) for the objects of its affection through five of The Six Sense Bases and becomes practically obsessed with acquiring the objects of its affection as “sensual pleasures”.

“The cord” is the actual craving/desire/attachment for the sensual pleasure.

8.) Inwardly rotten: someone is immoral, one of unwholesome character, of impure and suspect behavior, secretive in his acts, no Ascetic though claiming to be one, not a celibate though claiming to be one, inwardly rotten, corrupt, wicked.

While Gotama Buddha is describing characteristics associated with the Ascetic life, one can apply this Teaching to all lifestyles whether an Ordained or a Household Practitioners.

If one is immoral, unwholesome, impure, secretive, rotten, corrupt, and wicked then this will inhibit one from experiencing Enlightenment. The Path to Enlightenment is about eliminating unwholesome qualities of mind and cultivating wholesome qualities of mind.

Through making wholesome decisions, one will experience only wholesome results due to The Natural Law of Kamma. It is The Teachings of The Buddha that will help you understand what is unwholesome and what is wholesome. Through learning, reflecting, and practicing these Teachings, the mind is gradually trained to acquire wisdom and gradually practices wholesome moral conduct through a mind that has been trained to have mental discipline.

Chapter 3

Five Cords of Sensual Pleasure

Monks, there are these five cords of sensual pleasure.

What are the five?

- (1) Forms recognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of craving.
- (2) Sounds recognizable by the ear that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of craving.
- (3) Odors recognizable by the nose that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of craving.
- (4) Flavors recognizable by the tongue that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of craving.
- (5) Physical objects recognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of craving.

These are the five cords of sensual pleasure.

As to those Ascetics and Brāhmins who are tied to these five cords of sensual pleasure, obsessed with them and completely committed to them, and who use them without seeing the danger in them or understanding the escape from them, it may be understood of them: They have met with calamity, met with disaster, the Evil One may do with them as he likes.

Suppose a forest deer who was bound lay down on a heap of traps; it might be understood of him: He has met with calamity, met with disaster, the hunter can do with him as he likes, and when the hunter comes he cannot go where he wants.

As to those Ascetics and Brāhmins who are not tied to these five cords of sensual pleasure, who are not obsessed with them or completely committed to them, and who use them seeing the danger in them and understanding the escape from them, it may be understood of them: They have not met with calamity, not met with disaster, the Evil One cannot do with them as he likes.

Suppose a forest deer who was unbound lay down on a heap of traps; it might be understood of him: He has not met with calamity, not met with disaster, the hunter cannot do with him as he likes, and when the hunter comes he can go where he wants.

Suppose a forest deer is wandering in the forest wilds: he walks without fear, stands without fear, sits without fear, lies down without fear. Why is that? Because he is out of the hunter's range.

So too, quite distant from sense-desires, distant from unwholesome mental states, he enters and resides in the first Jhāna, which is with thinking and pondering, based in seclusion, filled with excitement and joy. This Monk is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra's eye of its opportunity.

(This follows with the second Jhāna, the third Jhāna, the fourth Jhāna, the space is infinite, the consciousness is infinite, the base of nothingness, the base of neither-perception-nor-non-perception, the discourses are identical except for the reference to each.)

Again, by completely surmounting the base of neither perception-nor-non perception, a Monk enters upon and resides in the elimination of perception and feeling. And his taints are destroyed by his seeing with wisdom.

This Monk is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra's eye of its opportunity, and to have crossed beyond attachment to the world. He walks without fear, stands without fear, sits without fear, lies down without fear.

Why is that? Because he is out of the Evil One's range.

(Reference: MN 26)

In this Teaching from Gotama Buddha, he shares The Five Cords of Sensual Pleasure that the mind experiences related to five (5) of The Six Sense Bases.

Discontentedness is experienced through The Six Sense Bases. The eyes, ears, nose, tongue, body, and the mind. These are the six internal sense bases or the six internal sense faculties. You will see different people using different language to describe Gotama Buddha's Teachings because even how people describe these Teachings is impermanent. It is not steady, fixed, or constant as different people choose to use different language.

The six internal sense bases experience the six external sense bases of forms, sounds, odors, flavors, physical objects, and mental objects.

The mind longing for pleasant feelings through the six internal sense bases for the six external sense bases is one of the significant problems of the unEnlightened mind described in The Ten Fetters as “sensual desire”. The mind is chasing after pleasant feelings through The Six Sense Bases looking to fulfill the objects of its desires through impermanent conditions.

The mind experiences discontentedness through longing for sensual pleasure through these six (6) sense bases.

The Six Sense Bases

Internal Sense Base	External Sense Base
Eyes	Forms
Ears	Sounds
Nose	Odors
Tongue	Flavors
Body	Physical Objects
Mind	Mental Objects

When seeing an agreeable form through the eyes, one experiences pleasant feelings. When seeing a disagreeable form through the eyes, one experiences a painful feeling. The mind is discontent.

When hearing an agreeable sound through the ears, one experiences pleasant feelings. When hearing a disagreeable sound through the ears, one experiences a painful feeling. The mind is discontent.

When smelling an agreeable odor through the nose, one experiences pleasant feelings. When smelling a disagreeable odor through the nose, one experiences a painful feeling. The mind is discontent.

When tasting an agreeable flavor through the tongue, one experiences pleasant feelings. When tasting a disagreeable flavor through the tongue, one experiences a painful feeling. The mind is discontent.

When touching an agreeable physical object through the body, one experiences pleasant feelings. When touching a disagreeable physical object through the body, one experiences a painful feeling. The mind is discontent.

When recognizing an agreeable mental object through the mind, one experiences pleasant feelings. When recognizing a disagreeable mental object through the mind, one experiences a painful feeling. The mind is discontent.

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

Through all six (6) sense bases or The Six Doorways to Discontentedness, the mind experiences pleasant feelings, painful feelings, and feelings that are neither painful-nor-

pleasant. When pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant are experienced, the mind is discontent.

As the mind chases pleasant feelings, due to the impermanent nature of these feelings, the mind is then inviting in painful feelings and/or feelings that are neither painful-nor-pleasant as the mind still has a longing with a strong eagerness for impermanent conditions to create pleasant feelings. If the mind is basing its inner pleasant feelings on impermanent conditions, it is also going to experience painful feelings and feelings that are neither painful-nor-pleasant based on impermanent conditions. Instead, the mind can be trained to be inwardly peaceful and calm no longer yearning for pleasant feelings through conditions which are all impermanent.

To attain Enlightenment, you will need to learn how to “guard” the doorways to discontentedness and “protect your own contentedness” through developing a life practice of non-craving, non-desire, non-attachment, or non-clinging. We are each responsible to “protect or maintain our own contentedness of mind” no one else can do that for us.

The mind will have craving/desire/attachment (mental longing with a strong eagerness) for pleasant feelings (happiness, excitement, elation, thrill, exhilaration, euphoria, etc.) associated with contact with forms, sounds, odors, flavors, and physical objects through the eyes, ears, nose, tongue, and body.

The craving/desire/attachment is the “cord” of sensual pleasure, not the actual object itself. The unEnlightened mind will chase after the objects of its affections seeking pleasant feelings. Gotama Buddha explains this as objects “wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of craving”. It is the longing with a strong eagerness, craving/desire/attachment, that exists in the unEnlightened mind that causes it to be discontent. The discontentedness is experienced through pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant. This is explained in The Teachings of The Three Universal Truths and The Four Noble Truths.

Detailed explanation of The Three Universal Truths and 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).

As a Practitioner develops their intellectual understanding of how the unEnlightened mind functions and the remedies, they are then able to better apply the solutions shared by Gotama Buddha. Doing so, a Practitioner will understand “the escape” from The Five Cords of Sensual Pleasure. Eventually, as a Practitioner has a well developed practice of The Eight Fold Path, the mind will move into the Jhānas. These are preliminary phases the mind moves through prior to the first Stage of Enlightenment.

When a Practitioner’s mind enters into the Jhānas, it is then protected from “Māra the Evil One”.

Māra the Evil One is an unwholesome being who roams the world influencing unskillful, unbeneficial, and negative conduct. Māra, and beings acting on its behalf, look for ways to entice and lure an individual into conduct that would result in unwholesome results. Other traditions may refer to this entity as Satan, The Devil, or other names associated with a devilish being who is associated with the Realm of Hell looking to cause calamity for all beings here on earth attempting to influence human beings to create “hell on earth”.

Through training the mind in these Teachings, a Practitioner eventually gets to the Jhānas where the mind is protected and no longer influenced by Māra the Evil One. A mind that has entered the Jhānas “is said to have blindfolded Māra”. Māra is no longer able to influence a Practitioner as their mind has become more stable and steady through well developed wisdom, moral conduct, and mental discipline, yet, the mind is still not Enlightened. There is more work to do in order to fully protect the mind from discontentedness.

However, the mind can “walk without fear, stand without fear, sit without fear, lie down without fear. Why is that? Because he is out of the hunter's range”.

“Distant from sense-desires, distant from unwholesome mental states” through putting together a well developed life practice of The Eight Fold Path the mind “enters and resides in the first Jhāna” “out of the hunter’s range” and no longer susceptible to “Māra the Evil One”.

With a Practitioner having distanced the mind from sensual desires and unwholesome mental states they are no longer “laying down on a heap of traps”. The sensual desires are the “traps”. The mind will continue to long with a strong eagerness through The Six Sense Bases wanting pleasant feelings. But, those feelings are all temporary (i.e. impermanent) because they are based on impermanent conditions. It is not until the mind is willing to let go of temporary happiness that it will experience permanent joy.

Training the mind to distant itself then eliminate sensual desires through eliminating the craving/desire/attachment (i.e. The Five Cords of Sensual Pleasures) the Practitioner’s mind is no longer “laying on traps” and has escaped from a significant amount of discontentedness.

As a Practitioner chooses to develop their life practice more deeply practicing The Eight Fold Path, the mind will move through the Jhānas, and then eliminate clinging to perceptions. The mind will be able to see clearly having eliminated the taints (i.e. The Ten Fetters) and “seeing with wisdom” the mind will move closer to Enlightenment.

Detailed explanation of the space is infinite, the consciousness is infinite, the base of nothingness, and the base of neither-perception-nor-non-perception is available in this same book series found in Chapter 13 of the book “Breathing Mindfulness Meditation” (Volume 7).

Chapter 4

One Who Guards The Doors of The Six Sense Bases

And how is a Monk guarded as to the doors of the six sense bases?

Here, a Monk, seeing a form with the eye... he hears a sound with the ear... with the nose smells an odor... with the tongue tastes a flavor... with the body touches a physical object... with the mind he recognizes a mental object, does not grasp at the general features or at the details of them.

Since craving and aversion, evil, unwholesome states might flow in upon one who dwells with the sense base of the eye uncontrolled... the sense base of the ear uncontrolled... the sense base of the nose uncontrolled... the sense base of the tongue uncontrolled... the sense base of the body uncontrolled... the sense base of the mind uncontrolled, he applies himself to such control, he sets a guard over the sense base of the eye... the sense base of the ear... the sense base of the nose... the sense base of the tongue... the sense base of the body... the sense base of the mind, attains control of them.

That is how a Monk has the doors of the six sense bases guarded.

(Reference: SN 35.239)

In this Teaching from Gotama Buddha, he shares that one should guard the doors of The Six Sense Bases. This is also referred to as “guarding the doorways to discontentedness”. The practice of Right Mindfulness, to include, The Four Foundations of Mindfulness is how a Practitioner would “guard the doorways to discontentedness”.

All discontentedness experienced in the mind will be experienced through one of these doorways - the eyes, ears, nose, tongue, body, or mind. Through being observant of the mind by practicing Right Mindfulness, a Practitioner is able to guard the mind cutting off and letting go of any arising discontentedness as a bodily sensation ensuring that it does not reach the mind to become discontent feelings.

A Practitioner who trains the mind to be able to control The Six Sense Bases is able to guard those doorways ensuring the mind does not experience discontentedness related to experiences of agreeable or disagreeable forms, sounds, odors, flavors, physical objects, or mental objects entering one of these doorways and affecting the mind.

In practice, this can be employed in multiple ways.

For example, if a Practitioner finds themselves in a conversation where the discussion has become heated, they might decide to walk away removing the mind, and thus the doorways (i.e. The Six Sense Bases) from the conversation. Then, the ear will not hear the argumentative speech to affect the mind. Instead, the Practitioner is guarding the doorway by practicing Right Mindfulness to be aware of the arising of discontentedness and then applies Right Effort to, cut it off and let it go, which might include, leaving the conversation to protect the mind.

A second example might include, that if you know you are about to speak with someone who tends to be argumentative, that you prepare the mind ahead of time that the person who you are about to have a conversation with, may become argumentative at any time during the conversation. And, if that happens, you plan to remain quiet, ignore the argumentative speech, change the subject, or otherwise defuse the situation, perhaps even leaving the conversation entirely.

A third example might include, that if you know you have a craving/desire/attachment to having the place where you reside to look a certain way and the mind craves for things to be in a certain place, prior to entering a residence that you share with others, you prepare the mind that the residence is not going to look the way you want it to look and that the mind needs to be peaceful and calm remaining unaffected when you observe things are not the way the mind wants or expects them to be. The problem is not that things aren't in the right place, instead, the problem is that the mind is uncomfortable with impermanence and that items in the home cannot be permanently in the same spot. A Practitioner needs to train the mind to have restraint and control that it is disciplined to recognize the true problem it's facing is that the mind wants and expects things to be a certain way permanently and that is not possible. Guarding the doorways would be to practice Right Mindfulness (i.e. awareness of mind) then, exercise restraint and control over the mind so that it does not become discontent due to its own cravings/desires/attachments related to anything that may enter The Six Sense Bases.

If the mind becomes aware of an agreeable or disagreeable form, sound, odor, flavor, physical object, or mental object through the eyes, ears, nose, tongue, body, or mind, it will need to exercise restraint, control, and discipline so that its craving/desire/attachment does not produce discontentedness in the mind. Any arising pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant is discontentedness and will need to be cut off and let go.

But, if the Practitioner can reside guarding the doorways not allowing the mind to be triggered, then discontentedness does not arise as bodily sensations, feelings, affect the condition of the mind, or form mental objects.

Guarding the doorways to discontentedness would include being watchful over the mind, practicing Right Mindfulness to include The Four Foundations of Mindfulness, not allowing it to be triggered through The Six Sense Bases.

Chapter 5

One To Reach Growth, Increase, and Maturity in This Training Discipline

Monks, when a cattle worker possesses eleven factors, he is capable of keeping and caring for a herd of cattle.

What eleven?

Here a cattle worker has wisdom of form, he is skilled in characteristics, he removes flies' eggs, he dresses wounds, he smokes out the sheds, he knows the watering place, he knows what it is to have drunk, he knows the road, he is skilled in pastures, he does not milk dry, and he shows extra veneration to those bulls who are fathers and leaders of the herd.

When a cattle worker possesses these eleven factors, he is capable of keeping and caring for a herd of cattle.

So too, Monks, when a Monk possesses these eleven qualities, he is capable of growth, increase, and maturity in The Teachings and Discipline.

What eleven?

Here a Monk has wisdom of form, he is skilled in characteristics, he removes flies' eggs, he dresses wounds, he smokes out the sheds, he knows the watering place, he knows what it is to have drunk, he knows the road, he is skilled in pastures, he does not milk dry, and he shows extra veneration to those elder Monks of long-standing who have long gone forth, the fathers and leaders of The Community.

How does a Monk remove flies' eggs?

Here, when a thought of sensual desire has arisen, a Monk does not tolerate it; he abandons it, removes it, does away with it, and obliterates it. When a thought of ill will has arisen...When a thought of harming has arisen...When evil unwholesome states have arisen, a Monk does not tolerate them; he abandons them, removes them, does away with them, and obliterates them.

That is how a Monk removes flies' eggs.

How does a Monk dress wounds?

Here, on seeing a form with the eye, a Monk does not grasp at its signs and features. Since if he left the eye sense base unguarded, evil unwholesome states of craving and aversion might invade him, he practices the way of its restraint, he guards the eye sense base, he undertakes the restraint of the eye sense base. On hearing a sound with the ear...On smelling an odor with the nose...On tasting a flavor with the tongue...On touching a physical object with the body...On recognizing a mental object with the mind, a Monk does not grasp at its signs and features. Since, if he left the mind sense base unguarded, evil unwholesome states of craving and aversion might invade him, he practices the way of its restraint, he guards the mind sense base, he undertakes the restraint of the mind sense base.

That is how a Monk dresses wounds.

(Here only two of the eleven factors are shared as these two apply to ‘sensual desire and The Six Sense Bases’. See the included reference for the entire Teaching.)

(Reference: AN 11.17)

In this Teaching from Gotama Buddha, he shares how one would experience growth, increase and maturity on The Path to Enlightenment. He provides eleven (11) factors that contribute to a Practitioners growth on The Path to Enlightenment.

Two (2) of these factors are shared here as they directly relate to The Six Sense Bases. The others can be explored through using the provided reference to see the original source.

How does a Monk remove flies’ eggs?: The Buddha shares how a Practitioner “does not tolerate” an arisen “thought of sensual desire”.

To eliminate discontentedness of the mind, a Practitioner will need to deeply understand the cause of discontentedness and how to eliminate all discontent feelings to attain Enlightenment. This is explained in The Four Noble Truths, and the entire Path to Enlightenment is shared to eliminate all discontentedness.

A comprehensive life practice that includes learning, reflecting, and practicing The Eight Fold Path. That includes meditation and applying all that is part of The Path to Enlightenment in daily life.

A Practitioner should develop Right Mindfulness to be aware of any arising thought of sensual desire then apply Right Effort to “cut it off and let it go”. With a well developed practice of Breathing Mindfulness Meditation and generosity, a Practitioner should have the mindfulness to be aware of arising sensual desire and have the ability to “cut it off and let it go”. Through training the mind in meditation, then they will have the ability to accomplish this goal outside of meditation during daily life.

As a Practitioner becomes more and more skilled at applying the training of Breathing Mindfulness Meditation into daily life, over time, sensual desire will arise less frequently. But, this takes time and dedication through a well developed life practice.

The Buddha explains that not only will a Practitioner not tolerate arising “sensual desire” and “abandons it, removes it, does away with it, and obliterates it” but also the same for any arising “ill will” or “thought of harming”. This relates back to Right Intention of The Eight Fold Path.

When a Practitioner does not tolerate arising sensual desire, ill will, or thoughts of harming, they can then actively and consistently practice Right Intention leading to wholesome outcomes through practicing all the other steps of The Eight Fold Path.

How does a Monk dress wounds?: The Buddha shares how a Practitioner “does not grasp” at forms, sounds, odors, flavors, physical objects, or mental objects. Allowing the mind to long, yearn, grasp, want, expect agreeable objects would only continue to support the mind’s interest to base its inner feelings on impermanent conditions creating pleasant feelings. And, allowing the mind to push away or reject disagreeable objects would only continue to support the mind’s interest to base its inner feelings on impermanent conditions creating painful feelings.

Instead, Gotama Buddha is guiding Practitioners to guard all of The Six Sense Bases retraining the mind not allowing it to having longing or rejection of agreeable or disagreeable forms, sounds, odors, flavors, physical objects, and mental objects.

Initially, this takes a lot of work and effort using all aspects of these Teachings to train the mind to be restrained. It is The Eight Fold Path and all the supporting Teachings that will guide a Practitioner in understanding exactly how to train the mind to accomplish this goal. Guidance from a Teacher who has eliminated the fetter/taint/pollution of mind described as “sensual desire” is highly important as they will be able to guide you in exactly how to eliminate sensual desire because they have already accomplished that goal. This can only be accomplished through determination, dedication, and diligence to developing your life practice.

Once one is well underway with having developed their life practice to start eliminating sensual desire, then a Practitioner can actively apply The Teachings of The Buddha to move the mind away from sensual desire so that it no longer has craving or aversion towards any forms, sounds, odors, flavors, physical objects, or mental objects through the eyes, ears, nose, tongue, body, or mind.

In this way, a Practitioner has “dressed the wound”. Just as the wound is protected by the bandage, the mind is protected through its training of restraint and a dedicated Practitioner who watches over the mind.

The Mind Dwells In Excitement

Chapter 6

The Three Underlying Tendencies

Monks, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the nose and odors, nose-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the tongue and flavors, tongue-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the body and physical objects, body-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the mind and mental objects, mind-consciousness arises; the meeting of the three is contact; with contact as condition, there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

When one is touched by a pleasant feeling, if one excites in it, welcomes it, and remains holding to it, then the underlying tendency to crave lies within one.

When one is touched by a painful feeling, if one sorrows, grieves and has displeasure, weeps beating one's breast and becomes distraught, then the underlying tendency to aversion lies within one.

When one is touched by a neither painful-nor-pleasant feeling, if one does not understand as it actually is, the cause, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance (unknowing of true reality) lies within one.

Monks, that one shall here and now make an end of discontentedness without abandoning the underlying tendency to crave for pleasant feelings, without abolishing the underlying tendency to aversion towards painful feelings, without eliminating the underlying tendency to ignorance (unknowing of true reality) in regard to neither painful-nor-pleasant feelings, without abandoning ignorance and arousing true wisdom - this is impossible.

(Reference: MN 148)

In this Teaching from Gotama Buddha, he shares how a Practitioner needs to eliminate craving, anger, and ignorance (unknowing of true reality) in order to eliminate discontentedness.

The Buddha shares how The Six Internal Sense Bases and The Six External Sense Bases with contact as condition arises the consciousness of the object (i.e. awareness of the object).

When a Practitioner experiences **pleasant feelings** arise due to eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, or mind-consciousness, “if one excites in it, welcomes it, and remains holding to it, then the underlying tendency to crave lies within one”. This means that if the Practitioner experiences excitement, welcomes the contact, remaining holding on to it, then there is craving/desire/attachment in the mind. Observing this, a wise Practitioner would apply Right Effort to eliminate the craving/desire/attachment so that they can eliminate the arising pleasant feelings that are arising due to this impermanent condition. Training the mind to not long or yearn (i.e. chase after the objects of its affection) for pleasant feelings through The Six Sense Bases will train the mind to eliminate the fetter/taint/pollution of mind described as “sensual desire”. If a Practitioner welcomes in the impermanent pleasant feelings, then they are inviting in the painful feelings. If the mind is allowed to base its inner feelings on impermanent conditions arising pleasant feelings, then the mind will experience painful feelings and/or feelings that are neither painful-nor-pleasant at some point. Eliminating the cravings/desires/attachments that are causing the pleasant feelings will then eliminate the mind experiencing painful feelings and feelings that are neither painful-nor-pleasant. The mind can be liberated from all discontentedness.

When a Practitioner experiences **painful feelings** arise due to eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, or mind-consciousness, “if one sorrows, grieves and has displeasure, weeps beating one’s breast and becomes distraught then the underlying tendency to aversion lies within one”. This means that if the Practitioner experiences sorrow, grief, displeasure, anger, sadness, frustration, irritation, annoyance, etc., then there is craving/desire/attachment in the mind. Observing this, a wise Practitioner would apply Right Effort to eliminate the craving/desire/attachment so that they can eliminate the arising painful feelings that are arising due to this impermanent condition. Training the mind to not be averse (i.e. push away the disagreeable experience) to painful feelings through The Six Sense Bases will train the mind to eliminate the fetter/taint/pollution of mind described as “sensual desire”. If a Practitioner is averse to the impermanent painful feelings, then the mind is still craving/desiring pleasant feelings. If the mind is allowed to base its inner feelings on impermanent conditions arising painful feelings, then the mind will experience difficulties being

uncomfortable and unwilling to face the challenges that it disagrees with through maintaining its craving/desire/attachment to pleasant feelings. Eliminating the cravings/desires/attachments that are causing the painful feelings will then eliminate the mind experiencing painful feelings and feelings that are neither painful-nor-pleasant. The mind can be liberated from all discontentedness.

When a Practitioner experiences **neither painful-nor-pleasant feelings** arise due to eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, or mind-consciousness, “if one does not understand as it actually is the cause, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance (unknowing of true reality) lies within one”. This means that if the Practitioner experiences boredom, loneliness, melancholy, shyness, displeasure, discomfort, dissatisfaction, etc., then there is craving/desire/attachment in the mind. Observing this, a wise Practitioner would apply Right Effort to eliminate the craving/desire/attachment so that they can eliminate the arising neither painful-nor-pleasant feelings that are arising due to this impermanent condition. Training the mind to not be ignorant (i.e. unknowing of true reality) to neither painful-nor-pleasant feelings through The Six Sense Bases will train the mind to eliminate the fetter/taint/pollution of mind described as “sensual desire”. If a Practitioner is unaware of the impermanent neither painful-nor-pleasant feelings, then the mind is still unknowing of true reality. If the mind is allowed to base its inner feelings on impermanent conditions arising neither painful-nor-pleasant feelings, then the mind will not understand “as it actually is the cause, the disappearance, the gratification, the danger, and the escape in regard to that feeling”.

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

Eliminating the cravings/desires/attachments that are causing the pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant through learning, reflecting, and practicing The Eight Fold Path will then eliminate discontentedness from being experienced by the mind. The mind can be liberated from all discontentedness.

1.) Eyes come in contact with a form, arising awareness of the form is eye-consciousness.

2.) Ears come in contact with a sound, arising awareness of the sound is ear-consciousness.

3.) Nose comes in contact with an odor, arising awareness of the odor is nose-consciousness.

4.) Tongue comes in contact with a flavor, arising awareness of the flavor is tongue-consciousness.

5.) Body comes in contact with a physical object, arising awareness of the physical object is body-consciousness.

6.) Mind comes in contact with a mental object, arising awareness of the mental object is mind-consciousness.

It is through the mind developing the deep understanding of how consciousness (i.e. awareness) of objects experienced through contact arises pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant that the mind can then apply Right Effort “cut off and let go” of the arising discontentedness. This is how a Practitioner can then eliminate 100% of all discontentedness.

Learning, reflecting, and practicing The Four Foundations of Mindfulness will allow a Practitioner to develop their awareness of the arising discontentedness sooner and sooner so that the mind is not affected by the arising discontentedness.

Without the understanding of The Six Sense Bases and how the unEnlightened mind longs, yearns, and chases after pleasant feelings through The Six Sense Bases, a Practitioner would be unable to attain Enlightenment. Without the understanding and practice of The Four Foundations of Mindfulness, a Practitioner would be unable to attain Enlightenment.

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).

The Buddha finishes this Teaching ensuring Students understand that without the elimination of craving, anger (aversion), and ignorance (unknowing of true reality), it would be impossible to eliminate discontentedness. He shares that in the following paragraph.

“Monks, that one shall here and now make an end of discontentedness without abandoning the underlying tendency to crave for pleasant feelings, without abolishing the underlying tendency to aversion towards painful feelings, without eliminating the underlying tendency to ignorance (unknowing of true reality) in regard to neither painful-nor-pleasant feelings, without abandoning ignorance and arousing true wisdom - this is impossible”.

Transforming The Three Poisons: Craving, Anger, and Ignorance

Gotama Buddha’s Teachings to eliminate craving, anger, and ignorance are known, for good reason, as The Three Poisons, The Three Unwholesome Roots, and The Three Fires. Also known as (greed, hatred, and delusion) or (desire, ill will, and confusion).

These are The Three Poisons that exist and are present in the mind as part of rebirth into the human realm. It is our goal, through these Teachings, to eliminate these three poisons through practice of non-craving or generosity, non-anger or loving-kindness, and non-ignorance or wisdom. To attain Enlightenment, one would need to completely eliminate The Three Poisons.

These metaphors suggest how dangerous afflictive thoughts and emotions can be if they are not understood and transformed. Craving (Greed/Desire) refers to our selfishness, desire, attachment, and grasping for contentedness and satisfaction outside of ourselves. Anger (Hatred/Ill Will) refers to our hostility and aggression, our aversion and repulsion toward unpleasant people, circumstances, and even toward our own uncomfortable feelings. Ignorance (Delusion/Confusion) refers to our dullness, confusion, and

misperception; our unknowing or wrong views of reality misunderstanding the world around us as described as part of The Natural Laws of Existence in Gotama Buddha's Teachings.

The poisons of craving, anger, and ignorance (unknowing of true reality) — mask our true nature, the awakened mind of wisdom and compassion. These poisonous states of mind then motivate non-virtuous and unskillful intentions, speech, and actions, which produces unwholesome Kamma so they need to be transformed, remedied and an antidote applied to experience the brightness of the Enlightened mind.

Craving, anger, and ignorance (unknowing of true reality) are deeply embedded in the conditioning of our personalities. Our behavior is habitually influenced and tainted by these three poisons, these unwholesome roots buried deep into the mind. Burning within us as craving (greed/desire), anger (hatred/ill will), and ignorance (delusion/confusion), these poisons lay to waste hearts, lives, hopes, and civilizations, driving us blind and thirsty through the seemingly endless round of birth and death - The Cycle of Rebirth.

Gotama Buddha describes these defilements as bonds, hindrances, and knots; the actual root cause of unwholesome Kamma and the entire spectrum of human discontentedness. It is The Three Poisons, The Three Unwholesome Roots, or The Three Fires that keeps the mind in the unEnlightened state. It is only when a Practitioner deeply understands these and uproots them from the mind, that one can reside permanently peaceful, calm, serene, and content with joy.

Although this Teaching may appear negative or unpleasant, indeed, a wise understanding of The Three Poisons of craving, anger, and ignorance (unknowing of true reality) is ultimately positive and empowering. With this superb understanding, we can clearly see and feel the factors that are causing discontentedness and suffering in our lives. And with this clarity and insight, we can make the choice to eliminate those factors.

The Teaching of The Four Noble Truths clearly explains that when we embrace and understand the exact causes of our discontentedness, suffering and dissatisfaction, we can then take the necessary steps to extinguish those causes and liberate the mind. This is certainly positive and empowering.

In addition, it is important for us to realize that Gotama Buddha's Teachings regarding defilement and purification are not just rigid, restrictive, or authoritarian theories regarding morality, but are real and solid truths essential to our correct understanding of reality and eventual awakening. Through learning these Teachings and the practice of these Teachings, we awaken to true reality, acquiring wisdom, eliminating the poison of ignorance/delusion or "unknowing" we have of true reality that keeps The Three Poisons well rooted into the mind causing us untold amounts of discontentedness and suffering.

Through learning, reflecting, and practicing these Teachings while seeking guidance with a Teacher, a Practitioner will independently observe the truth acquiring wisdom to liberate the mind removing these poisons to experience Enlightenment.

Detailed explanation of The Three Poisons and how to eliminate them 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 7

Who Seeks Excitement in Discontentedness is Not Freed From Discontentedness

Monks, one who seeks excitement in form
seeks excitement in discontentedness...

One who seeks excitement in feeling
seeks excitement in discontentedness...

One who seeks excitement in perception
seeks excitement in discontentedness...

One who seeks excitement in volitional formations (choices/decisions)
seeks excitement in discontentedness...

One who seeks excitement in consciousness
seeks excitement in discontentedness...

One who seeks excitement in discontentedness,
I say, is not freed from discontentedness.

(Reference: SN 22.29)

In this Teaching from Gotama Buddha, he shares how a Practitioner who seeks pleasant feelings (i.e. excitement) in The Five Aggregates or discontentedness is not Enlightened.

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.)

As long as the mind continues to “hold on” to The Five Aggregates, it will not be able to experience Enlightenment. Eliminating any arising pleasant feelings associated with clinging to The Five Aggregates will bring the mind closer to Enlightenment.

Chapter 8

Who Seeks Excitement in The Six Sense Bases Seeks Excitement in Discontentedness

Monks,
one who seeks excitement in the eye
seeks excitement in discontentedness...

One who seeks excitement in the ear
seeks excitement in discontentedness...

One who seeks excitement in the nose
seeks excitement in discontentedness...

One who seeks excitement in the tongue
seeks excitement in discontentedness...

One who seeks excitement in the body
seeks excitement in discontentedness...

One who seeks excitement in the mind
seeks excitement in discontentedness.

One who seeks excitement in discontentedness,
I say, is not freed from discontentedness.

(Reference: SN 35.19)

In this Teaching from Gotama Buddha, he shares how a Practitioner who seeks pleasant feelings (i.e. excitement) in The Six Sense Bases or discontentedness is not Enlightened.

As long as the mind continues to have craving/desire/attachment through The Six Sense Bases, it will not be able to experience Enlightenment. A Practitioner needs to take active steps to learn, reflect, and practice these Teachings to eliminate all of The Ten Fetters including “sensual desire”.

Through eliminating the fetter/taint/pollution of mind described as “sensual desire”, the mind can be liberated from its constant searching for satisfaction in impermanent conditions through The Six Sense Bases. This is a significant aspect of liberating the mind and will require focus, attention, and diligence to actively work towards the elimination of sensual desire. Otherwise, the mind will continue to experience pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant (i.e. discontentedness) based on its cravings/desires/attachments and thus, the mind will not be freed from discontentedness.

Chapter 9

One Dwelling with Craving As A Partner

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

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

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

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

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

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

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

For what reason?

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

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

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

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

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

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

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

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

For what reason?

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

(Reference: SN 35.63)

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

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

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

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

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

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

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

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

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

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

Chapter 10

Incapable of Growth, Increase, and Maturity in The Teachings and Discipline

Monks, when a cattle worker possesses eleven factors, he is incapable of keeping and caring for a herd of cattle.

What eleven?

Here a cattle worker has no wisdom of form, he is unskilled in characteristics, he fails to remove flies' eggs, he fails to dress wounds, he fails to smoke out the sheds, he does not know the watering place, he does not know what it is to have drunk, he does not know the road, he is unskilled in pastures, he milks dry, and he shows no extra veneration to those bulls who are fathers and leaders of the herd.

When a cattle worker possesses these eleven factors, he is incapable of keeping and caring for a herd of cattle.

So too, Monks, when a Monk possesses eleven qualities, he is incapable of growth, increase, and maturity in these Teachings and Discipline.

What eleven?

Here a Monk has no wisdom of form, he is unskilled in characteristics, he fails to remove flies' eggs, he fails to dress wounds, he fails to smoke out the sheds, he does not know the watering place, he does not know what it is to have drunk, he does not know the road, he is unskilled in pastures, he milks dry, and he shows no extra veneration to those elder Monks of long-standing who have long gone forth, the fathers and leaders of The Community.

How does a Monk fail to remove flies' eggs?

Here, when a thought of sensual desire has arisen, a Monk tolerates it; he does not abandon it, remove it, do away with it, and obliterate it. When a thought of ill will has arisen...When a thought of harming has arisen...When evil unwholesome states have arisen, a Monk tolerates it; he does not abandon it, remove it, do away with it, and obliterate it.

That is how a Monk fails to remove flies' eggs.

How does a Monk fail to dress wounds?

Here, on seeing a form with the eye, a Monk grasps at its signs and features. Even though, when he leaves the eye sense base unguarded, evil unwholesome states of craving and aversion might invade him, he does not practice the way of its restraint, he does not guard the eye sense base, he does not undertake the restraint of the eye faculty. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a physical object with the body... On recognizing a mental object with the mind, he grasps at its signs and features. Even though, when he leaves the mind sense base unguarded, evil unwholesome states of craving and aversion might invade him, he does not practice the way of its restraint, he does not guard the mind sense base, he does not undertake the restraint of the mind sense base.

That is how a Monk fails to dress wounds.

(Here only two of the eleven factors are shared as these two apply to 'sensual desire and The Six Sense Bases'. See the included reference for the entire Teaching.)

(Reference: AN 11.17)

In this Teaching from Gotama Buddha, he shares how one would be incapable of experiencing growth, increase and maturity on The Path to Enlightenment. He provides eleven (11) factors that contribute to a Practitioners growth on The Path to Enlightenment.

Two (2) of these factors are shared here as they directly relate to The Six Sense Bases. The others can be explored through using the provided reference to see the original source.

How does a Monk fail to remove flies' eggs?: The Buddha shares how a Practitioner “tolerates” an arisen “thought of sensual desire”.

To eliminate discontentedness of the mind, a Practitioner will need to deeply understand the cause of discontentedness and how to eliminate all discontent feelings to attain Enlightenment. This is explained in The Four Noble Truths and the entire Path to Enlightenment is shared to eliminate all discontentedness.

A comprehensive life practice that includes learning, reflecting, and practicing The Eight Fold Path. That includes meditation and applying all that is part of The Path to Enlightenment in daily life.

A Practitioner should develop Right Mindfulness to be aware of any arising thought of sensual desire then apply Right Effort to “cut it off and let it go”. With a well developed practice of Breathing Mindfulness Meditation and generosity, a Practitioner should have the mindfulness to be aware of arising sensual desire and have the ability to “cut it off and let it go”. Through training the mind in meditation, then they will have the ability to accomplish this goal outside of meditation during daily life.

As a Practitioner becomes more and more skilled at applying the training of Breathing Mindfulness Meditation into daily life, over time, sensual desire will arise less frequently. But, this takes time and dedication through a well developed life practice.

The Buddha explains that not only will a Practitioner not tolerate arising “sensual desire” and “abandons it, removes it, does away with it, and obliterates it” but also the same for any arising “ill will” or “thought of harming”. This relates back to Right Intention of The Eight Fold Path.

When a Practitioner tolerates arising sensual desire, ill will, or thoughts of harming, they cannot then actively and consistently practice Right Intention leading to wholesome outcomes through practicing all the other steps of The Eight Fold Path.

How does a Monk fail to dress wounds?: The Buddha shares how a Practitioner “grasps” at forms, sounds, odors, flavors, physical objects, or mental objects. Allowing the mind to long, yearn, grasp, want, expect agreeable objects would only continue to support the minds interest to base its inner feelings on impermanent conditions creating pleasant feelings. And, allowing the mind to push away or reject disagreeable objects would only continue to support the minds interest to base its inner feelings on impermanent conditions creating painful feelings.

Instead, Gotama Buddha is guiding Practitioners to guard all of The Six Sense Bases retraining the mind not allowing it to having longing or rejection of agreeable or disagreeable forms, sounds, odors, flavors, physical objects, and mental objects.

Initially, this takes a lot of work and effort using all aspects of these Teachings to train the mind to be restrained. It is The Eight Fold Path and all the supporting Teachings that will guide a Practitioner in understanding exactly how to train the mind to accomplish this goal. Guidance from a Teacher who has eliminated the fetter/taint/pollution of mind described as “sensual desire” is highly important as they will be able to guide you in exactly how to eliminate sensual desire because they have already accomplished that goal. This can only be accomplished through determination, dedication, and diligence to developing your life practice.

Once one is well underway with having developed their life practice to start eliminating sensual desire, then a Practitioner can actively apply The Teachings of The Buddha to move the mind away from sensual desire so that it no longer has craving or aversion towards any forms, sounds, odors, flavors, physical objects, or mental objects through the eyes, ears, nose, tongue, body, or mind.

In this way, a Practitioner has “dressed the wound”. Just as the wound is protected by the bandage, the mind is protected through its training of restraint and a dedicated Practitioner who watches over the mind.

But, if a Practitioner does not protect the mind by guarding The Six Sense Bases allowing the mind to “grasp” at forms, sounds, odors, flavors, physical objects, or mental objects through the eyes, ears, nose, tongue, body, or mind then, “when he leaves (The Six Sense Bases) unguarded, evil unwholesome states of craving and aversion might invade him, he does not practice the way of its restraint, he does not guard the mind sense base, he does not undertake the restraint of the mind sense base”.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 1-10)

<https://youtu.be/twzEf2V8cLQ>

Podcast(s)

Ep. 310 - (Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 1-10)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--310---Pali-Canon-Study-Group---The-Six-Sense-Bases---Volume-9---Chapter-1-10-e1htmlc/a-a7rk38a>

Not To Let The Mind Dwell in Excitement

Chapter 11

With Destruction of Excitement The Mind is Liberated

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

With the destruction of excitement, comes destruction of craving;

With the destruction of craving, comes destruction of excitement.

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

(Reference: SN 22.51)

In this Teaching from Gotama Buddha, he shares how a Practitioner who is “seeing rightly” “experiences the fading away of strong feelings”.

Seeing rightly, he experiences the fading away of strong feelings: “Seeing rightly” is to have acquired wisdom through learning, reflecting, and practicing these Teachings to eradicate ignorance (unknowing of true reality). It is through eliminating ignorance (unknowing of true reality) that a Practitioner can see the true cause of all discontentedness as craving/desire/attachment and through practice of these Teachings, one can “experience the fading away of strong feelings” associated with the unEnlightened mind.

With the destruction of excitement, comes destruction of craving: Through eliminating pleasant feelings (i.e. excitement) from the mind, a Practitioner can eliminate the cravings/desires/attachments that are causing all discontentedness in the mind. Eliminating the primary problem of the unEnlightened mind chasing after pleasant feelings will thus, eliminate painful feelings and feelings that are neither painful-nor-pleasant. It is through the “destruction of craving” that the mind is liberated to experience Enlightenment.

With the destruction of craving, comes destruction of excitement: Through eliminating craving/desire/attachment from the mind, a Practitioner will eliminate pleasant feelings based on impermanent conditions, thus, experiencing liberation of mind.

With the destruction of excitement and craving, the mind is said to be well liberated: When a Practitioner has eliminated the condition of craving/desire/attachment which causes discontentedness in the mind (i.e. pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant), then the mind will no longer experience discontentedness and the mind is well liberated.

All of The Ten Fetters need to be completely eliminated to experience Enlightenment and eliminating the fetter/taint/pollution of mind described as “sensual desire” is a significant fetter that is a hindrance to Enlightenment. Eliminating sensual desire will drastically reduce discontentedness but it is only when all ten (10) of the fetters are eliminated that the mind will experience complete liberation from discontentedness. The mind will be freed from the constant cycle of repeated and continuous discontentedness arising in the mind.

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).

Chapter 12

Craving/Desire is the Root of Discontentedness

Whatever discontentedness arose in the past, all that arose rooted in craving/desire, with craving/desire as its source: for craving/desire is the root of discontentedness.

Whatever discontentedness will arise in the future, all that will arise rooted in craving/desire, with craving/desire as its source, for craving/desire is the root of discontentedness.

Whatever discontentedness arises, all that is rooted in craving/desire, has craving/desire as its source; for craving/desire is the root of discontentedness.

(Reference: SN 42.11)

In this Teaching from Gotama Buddha, he shares the cause of all discontentedness is craving/desire/attachment.

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

Whether it be discontentedness that arose with beings in the past, present, or future it is all caused by craving/desire/attachment.

The cause, elimination, and the solution leading to the complete elimination of all discontentedness is described in The Four Noble Truths. The Four Noble Truths is a foundation in these Teachings that is required in order to understand all the other Teachings on The Path to Enlightenment shared by Gotama Buddha.

A Practitioner will need to deeply understand and practice The Four Noble Truths in order to eliminate discontentedness of the mind.

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).

Chapter 13

What One Intends One Has a Tendency Towards

Monks, what one intends, and what one desires, and whatever one has an obsession towards: this becomes a basis for the maintenance of consciousness.

When there is a basis, there is a support for the establishing of consciousness.

When consciousness is established and has come to growth, there is the production of future renewed existence.

When there is the production of future renewed existence, future birth, aging-and-death, sorrow, grief, pain, displeasure, and despair come to be.

Such is the cause of this whole mass of discontentedness.

(Reference: SN 12.38)

In this Teaching from Gotama Buddha, he shares the cause of discontentedness and continuous rebirth in The Cycle of Rebirth is craving/desire/attachment.

If one has an obsession towards certain objects of its affection, the mind has craving/desire/attachment. Craving/desire/attachment is what produces continued consciousness in future rebirths. “Maintenance of consciousness” is continued, supported, and maintained by craving/desire/attachment.

With consciousness established because of continuous craving/desire/attachment, “there is the production of future renewed existence”. Future renewed existence leads to “future birth, aging-and-death, sorrow, grief, pain, displeasure, and despair”.

This is what causes the entire massive amount of discontentedness in the mind. It is craving/desire/attachment that leads to the maintenance, support, and establishment of consciousness resulting in birth, aging-and-death, sorrow, grief, pain, displeasure, and despair.

It is only through eliminating craving/desire/attachment through The Six Sense Bases and elimination of The Ten Fetters that the mind is completely liberated from discontentedness and the entire Cycle of Rebirth. Once the mind is experiencing Enlightenment, it will no longer experience any discontentedness or future rebirths in The Cycle of Rebirth.

Chapter 14

Do Not Favor Existence Not Even For The Lasting of A Finger-Snap

Monks, just as even a small amount of dung has a foul smell.

So likewise I do not favor existence even for an insignificant amount of time,
not even for the lasting of a finger-snap.

(Reference: AN 1.316-332)

In this Teaching from Gotama Buddha, he shares how he is not interested in continued existence through The Cycle of Rebirth.

In some places that you learn teachings labeled as Buddhism, it is taught that the goal is to not attain Enlightenment in this life and accept rebirth so that you can help others attain Enlightenment. This is not what The Buddha taught and is not part of The Path to Enlightenment.

First, how could a being help others attain Enlightenment if they themselves have not yet attained Enlightenment? This would be equivalent to learning how to drive a car from someone who has never driven a car. Are you interested in having a Teacher help you learn to drive a car who has never driven a car or would you prefer to have someone with deep experience in driving a car help you learn how to drive a car?

Second, all The Buddha's Teachings point to the elimination of discontentedness and the elimination of existence or rebirth in The Cycle of Rebirth. The Buddha never taught that one should avoid The Path to Enlightenment to help others on The Path to Enlightenment. Instead, he taught to progress towards Enlightenment so that you deeply understand The Path to Enlightenment and can attain Enlightenment yourself. In doing so, a Practitioner would be highly skilled and knowledgeable of The Path to Enlightenment and should they choose to then help others to attain Enlightenment, they are fully capable of providing that support.

Third, this is just one of many Teachings where The Buddha explains he is not fond of existence and he does not "favor existence". The Four Observations of sickness, aging, death, and an Ascetic seeking to understand the world are what motivated the young Siddhartha Gotama to pursue The Path to Enlightenment. He was interested in helping beings escape the constant and continuous discontentedness associated with sickness, aging, and death. He discovered The Path to Enlightenment that ends discontentedness and, thus, ends The Cycle of Rebirth where beings experience continued existence. He was not interested in helping beings continue to exist but instead, he was interested in helping beings eliminate discontentedness so that they would never need to experience sorrow, grief, pain, displeasure, and despair ever again.

It is The Path to Enlightenment and attaining Enlightenment where a being will completely eliminate 100% of all discontentedness, and eliminate the conditions that create continued rebirth (i.e. craving/desire/attachment).

Through eliminating craving/desire/attachment in the mind, all discontentedness is eliminated. Through eliminating craving/desire/attachment in the mind, there is no further maintenance or support for continued rebirth in The Cycle of Rebirth.

Chapter 15

Craving is the Fuel of Rebirth

I declare, Vaccha, rebirth for one with fuel, not for one without fuel.

Just as a fire burns with fuel, but not without fuel,

So, Vaccha, I declare rebirth for one with fuel, not for one without fuel.

‘Master Gotama, when a flame is flung by the wind and goes some distance, what does Master Gotama declare to be its fuel on that occasion?’

When Vaccha, a flame is flung by the wind and goes some distance, I declare that it is fueled by the wind.

For on that occasion the wind is its fuel.

‘And, Master Gotama, when a being has laid down this body but has not yet been reborn in another body, what does Master Gotama declare to be its fuel on that occasion?’

When, Vaccha, a being has laid down this body but has not yet been reborn in another body, I declare that it is fueled by craving.

For on that occasion craving is its fuel.

(Reference: SN 44.9)

In this Teaching from Gotama Buddha, he shares how craving/desire/attachment is the fuel that causes rebirth into a new existence.

Not only is craving/desire/attachment the cause of all discontentedness in the mind but, it is also the fuel that causes rebirth in The Cycle of Rebirth.

Through attaining Enlightenment, a being is solving the problem of discontentedness in the mind and at the same time, solving all future problems where they will no longer experience rebirth into a next existence in The Cycle of Rebirth.

While in this life the unEnlightened mind experiences significant challenges through discontentedness of mind, the true challenge all beings are experiencing is that they continue to exist in The Cycle of Rebirth.

With ignorance (unknowing of true reality) as condition, continued existence is experienced. The constant and continuous cycle of beings roaming and wandering with a mind polluted by craving creates the conditions for continuous rebirth.

Eliminating craving eliminates discontentedness and eliminates rebirth. A being who attains Enlightenment will no longer experience any sorrow, grief, pain, displeasure, and despair or existence in a new life. Therefore, Enlightenment is permanent. An Enlightened being will no longer experience any discontentedness or rebirth. All sickness, aging, and death has been eliminated. The Buddha referred to this as “the deathless”.

Never again will an Enlightened being experience death because they will never again experience birth. Through the elimination of birth, comes the permanent elimination of all discontentedness, sickness, aging, and death.

How do I verify that by eliminating cravings/desires/attachments, this will eliminate rebirth in The Cycle of Rebirth? How do I verify that cravings/desires/attachments are the fuel that causes rebirth in The Cycle of Rebirth?

Just like with all The Teachings of The Buddha, a Student needs to learn, reflect, and practice to independently verify all The Teachings to acquire wisdom which will result in experiencing the Enlightened mind.

There is never a time when a Student should “believe” these Teachings or a Teacher. Instead, through determined, dedicated, and diligent learning, reflecting, and practicing, a Practitioner will come to understand The Teachings that lead to the complete liberation of mind - Enlightenment.

The Enlightened mind will be peaceful, calm, serene, and content with joy, no longer experiencing any discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc.

The following provides details of how a Student would verify that “craving is the fuel that causes rebirth in The Cycle of Rebirth”.

Keep in mind, a Teacher's role is not to prove or convince their Students that this is the truth but instead, a Student will need to do the work to learn, reflect, and practice to verify the truth for themselves with the guidance of a Teacher by a Student choosing to seek guidance with a Teacher.

A Student needs to do the work to independently acquire the wisdom that craving/desire/attachment is the fuel that causes rebirth with guidance from a Teacher and through eliminating craving/desire/attachment, this will eliminate the causes and conditions that leads to rebirth in The Cycle of Rebirth. It is through The Teachings of The Buddha that will guide you to understand The Teachings that are needed to acquire this wisdom but then, through one's own reflections and direct experience, a Student will then gain the wisdom needed to see the truth for themselves.

1.) **Dependent Origination:** The first Teaching to understand and independently verify is "Dependent Origination". You will find this in the book titled "The First Stage of Enlightenment" (Volume 5 - Chapter 14) in The Words of The Buddha book series.

<https://www.buddhadailywisdom.com/freebuddhabooks>

Learn this important Teaching and independently verify that it is true based on your own direct experience while seeking guidance from a Teacher. Even to progress to the first Stage of Enlightenment, a Student would need to learn and understand this important Teaching. Without understanding this important Teaching, a Practitioner would be unable to attain the first Stage of Enlightenment or Enlightenment.

Dependent Origination is the "highest law of nature" and the most important Teaching of The Buddha on The Path to Enlightenment. A beginning Practitioner will not typically readily understand this Teaching but instead, will need to first learn the foundational Teachings shared by The Buddha to build up to understanding Dependent Origination.

To pursue Enlightenment, you must learn and implement The Teachings of:

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

All of these Teachings are provided in the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1) in The Words of The Buddha book series and there will need to be consistent and ongoing learning, reflecting, and practicing to develop one's life practice to deeply understand and practice these Teachings.

This Teaching is in the book "The First Stage of Enlightenment" (Volume 5) for a reason, it is something that a Student would need to build up to in order to deeply understand and be able to see the truth in this Teaching. As you need help, you are welcome to reach out for guidance.

2.) **The Cycle of Discontentedness:** You can observe the constant cycle of discontentedness within your own unEnlightened mind.

The mind will chase pleasant feelings through craving/desire/attachment and if it gets the objects of its affection, it will experience pleasant feelings. If not, it will experience painful feelings.

You can see how this cycle just continues and continues as the mind is stuck in this constant and continuous “cycle” - The Cycle of Rebirth, as it has craving/desire/attachment.

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

3.) **Have you ever observed any beings that come into existence without craving/desire/attachment?:** Observing new born babies, have you ever seen a being come into existence that did not have craving/desire/attachment?

Thus, you can understand and conclude that “all beings that are born are experiencing rebirth due to craving/desire/attachment”. You will never find a being that is reborn that does not have craving/desire/attachment.

All beings that are born will have craving/desire/attachment, this is part of The Natural Laws of Existence and will always be true.

With this observation and all the other aspects of confirming the truth shared here, that “craving is the fuel that causes rebirth”, one can conclude that “craving is the fuel that causes rebirth” because there are no beings that are born that do not have craving/desire/attachment. Thus, all beings are reborn due to craving/desire/attachment. The cause of rebirth is craving/desire/attachment and that is observable through all newborns having craving/desire/attachment.

There is no being that is born without craving/desire/attachment because it is the fuel that causes rebirth in The Cycle of Rebirth.

4.) **Have you observed the diminishing of discontentedness? If so, what led to that? Abandoning of craving, anger, and ignorance?:** If you have been learning, reflecting, and practicing The Teachings of The Buddha on The Path to Enlightenment and have observed improvements to the condition of the mind resulting in diminishing of discontentedness, what led to this reduction in discontentedness?

It is the elimination of craving, anger, and ignorance (unknowing of true reality) through the cultivation of generosity, loving-kindness, and wisdom.

You can see that with the elimination of craving/desire/attachment there is the elimination of the constant cycle of discontentedness. The mind is being “unstuck” in the constant and ongoing “cycle of discontentedness” (i.e. The Cycle of Rebirth).

If you understand that craving/desire/attachment is the cause of discontentedness and that through the elimination of craving/desire/attachment discontentedness is diminishing

and ultimately eliminated, then you can see that this constant Cycle of Discontentedness is coming to a close due to the elimination of craving/desire/attachment. And, the ending of The Cycle of Rebirth is also eliminated through the elimination of craving/desire/attachment.

5.) **With the elimination of fuel, there can be no spark to create the next fire:** When there is a fire burning and it is sending off sparks into the air, that spark can light a new fire. As long as the original fire has fuel, it can send off sparks and create a new fire.

Craving, Anger, and Ignorance (unknowing of true reality) functions exactly the same way in the mind.

Craving, Anger, and Ignorance (unknowing of true reality) are referred to as The Three Poisons, The Three Unwholesome Roots, or The Three Fires.

These three fires are burning in the mind and as long as they are burning, there will be a new spark that leads to the next life (i.e. rebirth in The Cycle of Rebirth).

It is only when all the fuel is extinguished that the fire is eliminated and there can no longer be a spark to create a new fire.

The same is true about The Three Fires burning in the mind.

As long as there is fuel, there will be a new life in The Cycle of Rebirth. Craving/desire/attachment is the fuel.

The craving/desire/attachment in the mind is like a burning fire. You can experience this as you observe the mind longing, yearning, and pulling in the direction of the objects of its affection. If it is raging strong enough, it might even feel uncontrolled, much like a raging fire or inferno in the mind.

As long as craving/desire/attachment exists in the mind, there will be discontentedness and rebirth. As a Practitioner is eliminating craving/desire/attachment they will observe the diminishing of discontentedness as the fire is being extinguished. When there is no longer any fuel of craving/desire/attachment, the fire is no longer burning and there cannot be rebirth into a new life.

Extinguish all of the craving/desire/attachment and there will be no discontentedness, no burning desires that is fueling the mind's unquenchable thirst. An individual can experience complete and total peace of mind in this very life while understanding that due to the work you employed, there will no longer be any rebirth in a future life.

As long as there is work to be done in this world to eliminate craving/desire/attachment, the work is not complete. The mind is still holding on to this world therefore, it will continue to be reborn into this world repeatedly until it has done the work it needs to "let go".

Once the mind gains the wisdom it needs to eliminate craving/desire/attachment, then and only then, can it be eliminated from this world and existence in The Cycle of Rebirth.

Chapter 16

With Gratification Craving Increases

Suppose, Monks, a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would cast dry grass, dry cow dung, and dry wood into it from time to time.

Thus, sustained by that material, fueled by it, that great bonfire would burn for a very long time.

So too, when one lives dwelling in gratification of things that can be clung to, craving increases...

With craving as condition, clinging [comes to be];

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.

(Reference: SN 12.52)

In this Teaching from Gotama Buddha, he shares how looking back to indulge in remembering enjoyable moments of past experiences allows craving to increase.

Reminiscing about the past when the mind was craving/desiring/attached to certain situations, relationships, material possessions, etc., can all arise pleasant feelings in the present moment. The mind may cling to these being unwilling to cut them off and let them go.

Allowing the mind to indulge in daydreaming, reminiscing, or looking back to indulge in remembering enjoyable moments of the past where craving/desire/attachment caused arising pleasant feelings will only result in increased craving, thus, increased discontentedness and potential for rebirth into a new existence.

Instead, a determined, dedicated, and diligent Practitioner who observes the mind “dwelling in gratification of things that can be clung to” would decide to cut that off and let it go. Otherwise, you can predict that craving will increase just as a fire would increase if one placed “dry grass, dry cow dung, and dry wood into it from time to time”.

Instead, if one is interested in eliminating the fire of craving/desire/attachment which is the cause of all discontentedness, they would extinguish the fire through not allowing the mind to dwell in the past where pleasant feelings arose. Train the mind to reside in the present moment disassociating with craving/desire/attachment that arises pleasant feelings basing its inner feelings on impermanent conditions.

Discussing past experiences and how to improve those can be a beneficial result of reflecting to improve one’s life practice. Even discussing past experiences where things went well can all be an aspect of life that helps a Practitioner continue to grow and improve their life practice.

The Buddha is not sharing that one cannot enjoy life or remember enjoyable experiences we have all had. Instead, he is guiding Practitioners to not allow the mind to long or dwell for the past clinging to those experiences wanting to repeat those pleasant experiences, thus, allowing the mind to potentially experience painful feelings when it realizes those conditions of the past no longer exist.

A Practitioner who is watchful over the mind can observe that it is not just remembering past experiences and discussing those openly, but instead, the mind is longing and yearning with a strong eagerness wanting those same conditions to produce pleasant feelings in the present moment. When this is observed, a Practitioner can train the mind to cut off and let go of the longing and yearning with a strong eagerness for the past rooting the mind in the present moment appreciating what currently exists.

Chapter 17

Craving is The Basis for Coming and Going Which is The Cause of Discontentedness

Monks, what one intends, and what one desires, and whatever one has an obsession towards:

This becomes a basis for the maintenance of consciousness.

When there is a basis, there is a support for the establishing of consciousness.

When consciousness is established and has come to growth, there is impulse.

When there is impulse, there is coming and going.

When there is coming and going, there is passing away and being reborn.

When there is passing away and being reborn, future birth, aging-and-death, sorrow, grief, pain, displeasure, and despair come to be.

Such is the cause of this whole mass of discontentedness.

If, Monks, one does not intend, and one does not desire, but one still has a obsession towards something, this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is impulse. When there is impulse, there is coming and going.

When there is coming and going, there is passing away and being reborn.

When there is passing away and being reborn, future birth, aging-and-death, sorrow, grief, pain, displeasure, and despair come to be.

Such is the cause of this whole mass of discontentedness.

(Reference: SN 12.38)

In this Teaching from Gotama Buddha, he shares how craving/desire/attachment leads to acting impulsively leading the mind to “coming and going”.

“Coming and going” is how the mind is never satisfied or content with being at ease in one spot but instead, is seeking, longing, or yearning with a strong eagerness chasing after the objects of its affection. The unEnlightened mind falsely and mistakenly believes that the objects of its affection, waiting just around the corner, is what will ultimately create lasting satisfaction. But then when the mind acquires the objects of its affection and experiences the pleasant feelings, those pleasant feelings are impermanent and fade away. Then, the mind looks for the next object to pursue and chases after that thinking it will be this next object that will bring what it seeks, lasting satisfaction.

This constant cycle continues one day to the next and one life to the next as the consciousness is unaware that the mind’s craving/desire/attachment has it on a never ending pursuit. It is only when the mind discovers and realizes the wisdom of these Teachings that it can then actively apply effort to learning, reflecting, and practicing these Teachings to fully eliminate craving/desire/attachment which will train the mind to experience lasting satisfaction inwardly.

The mind can then eliminate craving/desire/attachment discovering inner fulfillment and lasting satisfaction as the mind progresses towards the attainment of Enlightenment. Having done so, the mind can be at ease no longer chasing the objects of its affection in this life or future rebirths.

Chapter 18

The End of Coming and Going

For him who clings there is wavering: for him who does not cling there is no wavering.

Having eliminated wavering, there is calm; calm being present, there is no bending.

Having eliminated bending, there is no coming and going (to birth);

Having eliminated coming and going, there is no death and rebirth.

Having eliminated death and rebirth, there is no 'here' or 'there' nor anything between-the-two.

This indeed is the end of discontentedness.

(Reference: UD 8.4)

In this Teaching from Gotama Buddha, he shares how when there is clinging the mind will waver. If a Practitioner has trained the mind to eliminate clinging (i.e. holding on), the mind will not experience wavering.

The mind can be steady, stable, and calm with no more bending.

Bending is how the mind diverts off The Path to Enlightenment no longer walking towards the goal of Enlightenment in a straight line. Instead, the Practitioner may make choices that sabotage their progress towards the ultimate goal.

Having eliminated bending and walking the straight way towards Enlightenment, one will eliminate the constant craving/desire of coming and going. The mind can be at ease and peaceful no longer seeking and pursuing the objects of its affection and will eliminate rebirth.

When there is no further birth, death and rebirth are eliminating and there is no further existence in The Cycle of Rebirth.

The mind can bring to an end, all discontentedness.

Chapter 19

Excitement is Clinging One with Clinging is Not Liberated

Here, Monks,..

One seeks excitement in form, welcomes it, and remains holding to it.
As a consequence of this, excitement arises.
Excitement in form is clinging.

One seeks excitement in feeling, welcomes it, and remains holding to it.
As a consequence of this, excitement arises.
Excitement in feeling is clinging.

One seeks excitement in perception, welcomes it, and remains holding to it.
As a consequence of this, excitement arises.
Excitement in perception is clinging.

One seeks excitement in volitional formations (choices/decisions), welcomes it, and remains holding to it.
As a consequence of this, excitement arises.
Excitement in volitional formations is clinging.

One seeks excitement in consciousness, welcomes it, and remains holding to it.
As a consequence of this, excitement arises.
Excitement in consciousness is clinging.

With one's clinging as condition,
existence [comes to be];
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.

(Reference: SN 22.5)

In this Teaching from Gotama Buddha, he shares how clinging to The Five Aggregates arises excitement (i.e. pleasant feelings). If the mind welcomes and remains holding on to The Five Aggregates, it is not liberated. The mind is still craving existence and will continue to exist in The Cycle of Rebirth.

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.)

It is craving/desire/attachment that causes the mind to experience discontentedness.

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

Not only does craving cause discontentedness but craving is the fuel that leads to rebirth. If there is craving/desire/attachment in the mind, a being will experience rebirth.

The unEnlightened mind will seek pleasant feelings chasing after the objects of its affection. The unEnlightened mind will pull in the direction of the objects of its affection and if it gets what it “wants”, the mind experiences temporary pleasant feelings. If the mind does not get what it “wants”, it will experience painful feelings. Many times the mind does not know what it “wants” and will experience feelings that are neither painful-nor-pleasant.

Craving/desire/attachment keeps the mind in a continuous cycle of discontentedness never being able to find peace or be at ease because it is constantly chasing after something experiencing pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant.

With the mind holding on to existence, a being will continue to experience discontentedness and discontentedness in future existences within The Cycle of Rebirth due to the craving/desire/attachment in the mind for continued existence. If there is birth, there is going to be discontentedness.

The mind also can have “craving for extermination” or death. This would be a being who is interested in death through suicide or other destructive conduct. If the mind has craving/desire to eliminate life, the mind is not in the middle and will experience discontentedness and rebirth due to this craving.

All craving/desire/attachment will produce discontentedness in the mind. There is no such thing as a wholesome craving/desire/attachment.

Letting go of The Five Aggregates, the mind can be liberated from its constant discontentedness in The Cycle of Rebirth.

Chapter 20

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

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 11-20)

<https://youtu.be/uQA-AmxtGjo>

Podcast(s)

Ep. 313 - (Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 11-20)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--313---Pali-Canon-Study-Group---The-Six-Sense-Bases---Volume-9---Chapter-11-20-e1httpif>

Chapter 21

One Must Put Forth Extra Intention, Effort, and Energy

Monks, though a Monk be not skilled in the habit of others' thoughts, at least he can resolve: I will be skilled in the habit of my own thought. Thus, Monks, should you train yourselves.

And how is a Monk skilled in the habit of his own thought?

Just as if, Monks, a woman or man or a young child fond of self-adornment, examining the reflection of his own face in a bright clean mirror or bowl of clear water, should see there is a stain or speck and strive for the removal of that stain or speck; and when he no longer sees it there is pleased and satisfied because of that, thinking: 'A gain it is to me that I am clean';

So a Monk's pondering is most fruitful in good conditions, thus:

Do I or do I not generally live with sensual desire (craving)?
Do I or do I not generally live with ill will in the mind?
Do I or do I not generally live possessed by complacency?
Do I or do I not generally live with restlessness and worry in mind?
Do I generally live in doubt, or have I crossed beyond it?
Do I generally live with anger or not?
Do I generally live with soiled thoughts or clean thoughts?
Do I generally live with body aroused or not?
Do I generally live sluggish or full of energy?
Do I generally live uncontrolled or well-controlled?

Monks, if on examination a Monk finds thus: I generally live with sensual desire (craving), ill will in mind, possessed by complacency, restlessness and worry in mind, doubtful, angry, with soiled thoughts, with body aroused, sluggish and uncontrolled - then that Monk must put forth extra intention, inclination, aim, effort, energy, mindfulness and concentration for the abandoning of those evil, unwholesome states.

Just as, Monks, when one's turban or head is ablaze, for the extinguishing thereof one must put forth extra intention, inclination, aim, effort, energy, determined mindfulness and concentration, even so for the abandoning of those evil, unwholesome states...one must do the same.

But if on examination a Monk finds thus: I do not generally live with sensual desire (craving), ill will in mind, possessed by complacency, restlessness and worry in mind, doubtful, angry, with soiled thoughts, with body aroused, sluggish and uncontrolled, then that Monk should make an effort to establish just those wholesome states and further to destroy the fetters (taints or pollution).

(Reference: AN 10.51)

In this Teaching from Gotama Buddha, he shares that a Practitioner can reflect on their own life practice to determine the state of their mind. Upon observing that the mind has sensual desire (craving), ill will, complacency, restlessness and worry, doubt, anger, soiled thoughts, body aroused, sluggish, or uncontrolled, then the Practitioner will need to “put forth extra intention, inclination, aim, effort, energy, determined mindfulness and concentration, even so for the abandoning of those evil, unwholesome states”.

If the Practitioner observes that the mind does not “generally live with sensual desire (craving), ill will, complacency, restlessness and worry, doubt, anger, soiled thoughts, body aroused, sluggish, or uncontrolled” then that Practitioner “should make an effort to establish just those wholesome states and further to destroy the fetters (taints or pollution)” by focusing on the elimination of The Ten Fetters.

The wholesome states The Buddha is referring to in this Teaching are the opposites of those that he is describing that are detrimental to the mind.

A Practitioner will need to eliminate the following unwholesome qualities of mind and cultivate the following wholesome qualities of mind to attain Enlightenment.

Unwholesome Quality of Mind	Wholesome Quality of Mind
Sensual desire (i.e. craving)	Renunciation (i.e. letting go; relinquishment)
Ill will	Loving-kindness
Complacency	Energy (i.e. effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)
Restlessness and Worry	Tranquility, Concentration, and Equanimity
Doubt	Confidence in The Buddha, The Teachings, The Community, Your Teacher, and Your Own Development
Anger	Loving-kindness
Soiled Thoughts	Clean Thoughts
Body Aroused	Body Content
Sluggish	Energy (i.e. effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)
Uncontrolled	Controlled (i.e. mental discipline)

This is not a complete list of unwholesome qualities of mind and wholesome qualities of mind but instead, those unwholesome and wholesome qualities referenced in this Teaching.

Chapter 22

Excitement to be Abandoned in All Acts

Monks, if, while he walks such (sensual or harmful or cruel) thoughts arise; and he does not welcome them, but rejects, expels, makes an end of them, drives them out of renewed existence, a Monk who while walking becomes one who is called dedicated, diligent, always and forever strong in energy and determined.

If, while he stands such (sensual or harmful or cruel) thoughts arise; and he does not welcome them, but rejects, expels, makes an end of them, drives them out of renewed existence, a Monk who while standing becomes one is called dedicated, diligent, always and forever strong in energy and determined.

If, while he sits such (sensual or harmful or cruel) thoughts arise; and he does not welcome them, but rejects, expels, makes an end of them, drives them out of renewed existence, a Monk who while sitting becomes one is called dedicated, diligent, always and forever strong in energy and determined.

If, while he lies awake such (sensual or harmful or cruel) thoughts arise; and he does not welcome them, but rejects, expels, makes an end of them, drives them out of renewed existence, a Monk who while lying awake becomes one is called dedicated, diligent, always and forever strong in energy and determined.

(Reference: AN 4.11)

In this Teaching from Gotama Buddha, he shares that a Practitioner will need to not welcome sensual desire, harmful, or cruel thoughts but instead, “reject, expel, make an end of them, drive them out of renewed existence” while walking, standing, sitting, and lying.

Driving them out of renewed existence involves eliminating them from the root, the mind, so that they will no longer arise in the future.

A Practitioner will need to be watchful over the mind cutting off and letting go of any arising thoughts of sensual desire, harming, or cruelty.

With Right Mindfulness of The Four Foundations of Mindfulness well established, a Practitioner can observe these unwholesome qualities of mind arising as just bodily sensations then cut them off and let them go so that they do not pollute the mind through feelings nor arise at any time in the future.

Keep in mind that this is accomplished through gradual training and gradual practice to experience gradual progress. There is no way to force the mind to eliminate these in an instance but instead, through consistent dedication and diligence, the mind can be transformed to eliminate these unwholesome qualities of mind.

A Practitioner who does not tolerate the arising of unwholesome qualities eliminating them upon observation can be considered to be “dedicated, diligent, always and forever strong in energy and determined”. A Practitioner who has developed these aspects of their life practice can be predicted to attain Enlightenment in this life.

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).

Chapter 23

The Four Efforts (First Discourse)

Monks, there are these four efforts.

What four?

The effort to restrain, that to abandon, that to make arise, and the effort to preserve.

And of what sort, Monks, is the effort to **restrain**?

Here, a Monk generates intention for the non-arising of evil, unwholesome states that have not yet arisen; he makes an effort, applies his energy, he lays hold of and exerts his mind (to this end).

This, Monks, is called the effort to restrain.

And of what sort, Monks, is the effort to **abandon**?

Here, a Monk generates intention for the abandoning of evil, unwholesome states that have arisen; he makes an effort, applies his energy, he lays hold of and exerts his mind (to this end).

This is called the effort to abandon.

And of what sort, Monks, is the effort to **make-arise**?

Here he generates intention for the arising of wholesome states not yet arisen; he makes an effort, applies his energy, he lays hold of and exerts his mind (to this end).

This is called the effort to make-arise.

And of what sort, Monks, is the effort to **preserve**?

Here, a Monk generates intention for the establishing, for the non-confusion, for the more-existence, for the increase, cultivation and fulfillment of wholesome states that have arisen; he makes an effort, applies his energy, he lays hold of and exerts his mind (to this end).

This is called the effort to preserve.

So these, Monks, are the four efforts.

(Reference: AN 4.69)

In this Teaching from Gotama Buddha, he shares details on the four aspects of Right Effort from The Eight Fold Path. This Teaching connects directly to Right Effort as part of The Eight Fold Path.

Restraint, abandon, make-arise, and preserve are another way to think of the four types of Right Effort.

Right Effort: Right Effort has four (4) aspects to it that need to be understood and practiced.

To apply Right Effort, you will need to:

- A.) Prevent unwholesome mental states that have not arisen from arising in the mind. (Restraint)
- B.) Abandon unwholesome mental states that have arisen in the mind. (Abandon)
- C.) Produce un-arisen wholesome mental states to arise in the mind. (Make-Arise)
- D.) Maintain wholesome mental states that have arisen, not allowing them to fade away and work to increase their growth in the mind. (Preserve)

Prevent unwholesome mental states that have not arisen from arising in the mind

A good example of this aspect of Right Effort would be that you most likely have no interest in killing another human being currently in the mind. The unwholesome mental state of killing another human being is un-arisen in the mind.

Applying this aspect of Right Effort would be to prevent this unwholesome mental state and all other unwholesome mental states that have not arisen in the mind from arising.

Abandon unwholesome mental states that have arisen in the mind

A good example of this aspect of Right Effort would be that if you are currently in a relationship yet have a craving and desire to have sexual contact with another. you should apply Right Effort to abandon this unwholesome mental state that has arisen in the mind. Eliminate the unwholesome mental state of craving sexual contact as you already have a partner and having sexual contact with another would cause harm.

Another example of this would be when you feel the rise of anger inside of the mind along with the physical sensations of a burning and irate feeling arising. Do you let it come through in your speech and actions or do you make the “Right Effort” to abandon this unwholesome mental state?

By applying “Right Effort” we can abandon the unwholesome mental state prior to reacting through our speech and actions, thus, eliminating any potential unwholesome Kamma production through our speech and actions.

Produce un-arisen wholesome mental states to arise in the mind.

A good example of this aspect of Right Effort would be if you know the mind is not generous or compassionate, then you apply Right Effort to produce these un-arisen wholesome mental states to arise in the mind. Practice generosity and compassion through your actions and all other wholesome mental states that need to be arisen to attain Enlightenment.

Maintain wholesome mental states that have arisen, not allowing them to fade away and work to increase their growth in the mind.

A good example of this aspect of Right Effort would be if the mind currently has loving-kindness and sympathetic joy. Then you apply Right Effort to maintain these wholesome mental states that have arisen, not allowing them to fade away and work to increase their growth in the mind.

Right Effort Summary

In applying Right Effort, you actively work to prevent and then abandon unwholesome mental states such as craving, anger, and ignorance (unknowing of true reality) or ego from arising along with other unwholesome mental states that would be in conflict with The Five Precepts or other Teachings. It is important to cultivate wholesome mental states such as generosity, loving-kindness, wisdom, and humbleness (the opposites of craving, anger, ignorance, and ego).

You can apply Right Effort to cultivate the wholesome mental states of compassion, sympathetic joy, equanimity, along with the wholesome mental states shared as guidance in The Five Precepts and all other Teachings shared by Gotama Buddha.

You will also need to apply Right Effort to develop a meditation practice on a consistent and ongoing basis. A Practitioner will need to apply Right Effort to abandon the unwholesome mental state of complacency and arise the wholesome quality of developing and practicing meditation daily.

After implementing this important practice in applying “Right Effort”, over time you will notice it becomes easier and easier to abandon the unwholesome mental states and arise wholesome mental states.

Over time and as you better train the mind, when events happen in your life where you once experienced anger or other unwholesome mental states, you won’t even have a rise of the unwholesome mental state - at all. You will not experience any anger, frustration, irritation or other unwelcome feelings. You will notice that you can completely and entirely eliminate 100% of all unwholesome mental states through actively cutting off the arising of unwholesome mental states and through cultivating wholesome mental states.

Breathing Mindfulness Meditation and generosity is training the mind to easily “let go”. Then, in daily life as unwelcome feelings and unwholesome mental states arise, a

Practitioner can more easily apply Right Effort to “cut off” and eliminate the unwholesome, arising the wholesome. Through determination, dedication, and diligence to apply Right Effort in daily life, over time, the mind will *gradually* eliminate any arising of discontentedness. This requires a committed and consistent meditation practice along with learning and implementing all the other Teachings including Right Effort.

Right Effort will help you to attain a peaceful, calm, and stable mind no matter what events happen in your life. You will not be attached to the speech nor actions of others nor events that happen around you. You will ultimately attain an unshakeable content mind. The mind will need *gradual* training to accomplish this result.

Training the mind in this way, you can work towards liberating the mind through wisdom. It is a permanent place for the mind to reside, content and peaceful.

The same applies to unwholesome mental states like sexual desire that would break The Five Precepts, or other unwholesome mental states. Do you allow this unwholesome mental state to continue to arise and then apply speech and action to fulfill your desire or do you make efforts to abandon this unwholesome mental state?

We must apply “Right Effort” to abandon unwholesome mental states and produce or maintain wholesome mental states.

With “Right Effort” you prevent unwholesome mental states that have not arisen from arising, abandon unwholesome mental states that have arisen, produce un-arisen wholesome mental states, and maintain wholesome mental states that have arisen, not allowing them to fade away and work to increase their growth in the mind.

Chapter 24

The Four Efforts (Second Discourse)

Monks, there are these four efforts.

What four?

The effort to restrain, the effort to abandon, the effort to make arise, and the effort to watch over.

And of what sort, Monks, is the effort to **restrain**?

Here, having seen a form with the eye, a Monk is not entranced and does not grasp its general features or its details. Since, if he left the eye faculty unrestrained, evil unwholesome states of craving and aversion might invade him, he practices restraint over it, he guards the eye sense base, he undertakes the restraint of the eye sense base.

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 not entranced and does not grasp its general features or its details.

Since, if he left the eye sense base unrestrained, evil unwholesome states of craving and aversion might invade him, he practices restraint over it, he guards the eye sense base, he undertakes the restraint of the eye sense base, wins the restraint thereof.

(Similar discourses are spoken in the case of the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base.)

This, Monks, is called the effort to restrain.

And of what sort, Monks, is the effort to **abandon**?

Here, a Monk does not welcome sensual thought that has arisen.

So also with regard to harmful and cruel thought that have arisen.

He does not welcome evil, unwholesome states that arise from time to time, but abandons it, expels it, makes an end of it, he drives them out of renewed existence.

This, Monks, is called the effort to abandon.

And of what sort, Monks, is the effort to make **arise**?

Here, a Monk makes to arise the limb of wisdom that is mindfulness...the limb of wisdom that is investigation of The Teachings... the limb of wisdom that is energy... the limb of wisdom that is joy... the limb of wisdom that is tranquility... the limb of wisdom that is concentration... the limb of wisdom that is equanimity, that is based on seclusion, on freedom from strong feelings, on elimination, that ends in surrender of the mind.

This, Monks, is called the effort to make arise.

And of what sort, Monks, is the effort to **watch over**?

Here, a Monk watches over the favorable concentration-mark, the idea of the skeleton, the idea of the worm-eaten corpse, of the discolored corpse, the cracked open corpse, the idea of the initiated corpse.

This is called the effort to watch over.

These then, Monks, are the four efforts.

(Reference: AN 4.14)

In this Teaching from Gotama Buddha, he shares how to apply Right Effort to eliminate the fetter/taint/pollution of mind described in The Ten Fetters as sensual desire.

It is the mind having craving/desire/attachment through The Six Sense Bases that the fetter/taint/pollution of mind described as sensual desire remains continuing to cause discontentedness. Through the elimination of sensual desire, the mind can reside more peaceful, calm, serene, and content with joy.

While Right Effort applies to multiple aspects of one's life practice as described in The Eight Fold Path, this specific Teaching details how to apply Right Effort to eliminate the fetter/taint/pollution of mind described as sensual desire.

Restrain: Is to apply Right Effort to restrain the mind from longing and yearning with a strong eagerness for the objects of its affection through the eyes, ears, nose, tongue, body, and mind. With the understanding that the mind having craving/desire/attachment through The Six Sense Bases for pleasant feelings and that evil unwholesome states will arise invading the mind, a Practitioner can then apply the effort to restrain the mind.

Rather than allowing the mind to grasp at forms, sounds, odors, flavors, physical objects, and mental objects, a Practitioner can restrain the mind training it to be inwardly content, thus, eliminating arising of pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant.

The unEnlightened mind that has ignorance (unknowing of true reality) will have craving towards pleasant feelings and aversion towards painful feelings. The mind will long for pleasant feelings and push away painful feelings rather than skillfully eliminate the causes and conditions that are creating these feelings to arise so they can be eliminated from future arising. With wisdom, a Practitioner can then apply determination, dedication, and diligence to actively train the mind on The Path to Enlightenment to eliminate the conditions that pollute the mind causing discontentedness such as craving, anger, and ignorance (unknowing of true reality).

Abandon: Is to apply Right Effort to abandon any arisen sensual desire not welcoming sensual thoughts while eliminating any harmful or cruel thoughts that have arisen. A Practitioner does not welcome evil unwholesome qualities of mind to arise applies effort to eliminate any arisen unwholesome qualities of mind so that they will no longer arise in the future. Abandoning arisen unwholesome qualities of mind, the mind can be transformed, developed, and cultivated to reside peaceful, calm, serene, and content with joy in the Enlightened mental state.

Arise: Is to apply Right Effort to arise those qualities of mind that produce wisdom taught by The Buddha as The Seven Factors of Enlightenment. Mindfulness, Investigation, Energy, Joy, Tranquility, concentration, and equanimity are The Seven Factors of Enlightenment and directly contribute to training the mind to reside in the middle.

A Practitioner will need to actively apply effort to arise The Seven Factors of Enlightenment to eliminate sensual desire. A Practitioner will need to practice Breathing Mindfulness Meditation and generosity, in addition to The Seven Factors of Enlightenment, to eliminate craving/desire/attachment that pollutes the mind through sensual desire.

What are The Seven Factors of Enlightenment?

The Seven Factors of Enlightenment are not to determine if someone is or is not Enlightened but instead, they are used to fine tune the mind bringing it to a balanced state - “in the middle”. If a Practitioner is noticing that the mind is not “in the middle”, as described in the Chapter titled “The Middle Way: Walking The Middle Way” (Chapter 6) of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1), use the associated factors of Enlightenment to move the mind to practicing the middle way.

When the mind becomes complacent, sluggish, lethargic, dull, or lazy, this is the time to practice the Enlightenment factors of Investigation, Energy, and Joy.

When the mind is excited, elated, ecstatic, euphoric, or over stimulated, this is the time to practice the Enlightenment factors of Tranquility, Concentration, and Equanimity.

The Enlightenment factor of Mindfulness is always useful and should be practiced in each and every moment. Mindfulness will need to be developed as part of training the mind through The Eight Fold Path using Breathing Mindfulness Meditation on a consistent and ongoing basis.

1.) Mindfulness: (Awareness of mind as described in The Eight Fold Path as “Right Mindfulness”.)

2.) Investigation: (Dedicated examination, exploration, research, study, and questioning to learn The Teachings.)

3.) Energy: (Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)

4.) Joy: (Pleased and delighted not associated with any specific object; unconditioned gladness; the Practitioner is not attaining it by craving/desire/attachment)

5.) Tranquility: (Relaxed, steadiness, stability, peacefulness, and stillness of mind.)

6.) 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”.)

7.) Equanimity: (Mental calmness, composure, and evenness of temper, especially in a difficult situation; treating everyone impartially.)

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

(Gotama Buddha)

(Reference: SN 46.6)

Watch Over: Is to apply Right Effort to develop unattractiveness of the body supporting the elimination of sensual desire. This can be accomplished through training the mind using Meditation to Eliminate Sexual Cravings.

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

**Mind That Dwells in
Excitement Can Be
Abandoned By
Sense Control**

Chapter 25

The Ending of The Round

On seeing a form with the eye,
he does not crave after it if it is pleasing;
he is not averse to it if it is unpleasing....

On hearing a sound with the ear,
he does not crave after it if it is pleasing;
he is not averse to it if it is unpleasing....

On smelling an odor with the nose,
he does not crave after it if it is pleasing;
he is not averse to it if it is unpleasing....

On tasting a flavor with the tongue,
he does not crave after it if it is pleasing;
he is not averse to it if it is unpleasing....

On touching a physical object with the body,
he does not crave after it if it is pleasing;
he is not averse to it if it is unpleasing....

On recognizing a mental object with the mind,
he does not crave after it if it is pleasing;
he is not averse to it if it is unpleasing....

He resides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the liberation of mind and liberation by wisdom wherein those evil unwholesome states are eliminated without remainder.

Having thus abandoned favoring and opposing whatever feeling he feels, whether pleasant or painful or neither painful-nor-pleasant, he does not seek excitement in that feeling, welcome it, or remain holding to it. As he does not do so, excitement in feelings is eliminated in him.

With the elimination of his excitement comes 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 are eliminated.

Such is the elimination of this whole mass of discontentedness.

(Reference: MN 38)

In this Teaching from Gotama Buddha, he shares the elimination and destruction of craving/desire/attachment through The Six Sense Bases. To accomplish the elimination of discontentedness, a Practitioner will need to eliminate craving and aversion through the eyes, ears, nose, tongue, body, and mind (i.e. The Six Internal Sense Bases) for forms, sounds, odors, flavors, physical objects, and mental objects (i.e. The Six External Sense Bases). The well trained mind no longer views forms, sounds, odors, flavors, physical objects, or mental objects as pleasing or unpleasing, agreeable or disagreeable but instead, just impermanence experiences.

The well trained mind is not craving the pleasing and agreeable nor averse to unpleasing or disagreeable because a mind that has eliminated sensual desire is no longer chasing after pleasantness and rejecting unpleasantness.

Instead, the mind “resides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the liberation of mind and liberation by wisdom wherein those evil unwholesome states are eliminated without remainder”. Residing with mindfulness of the body established is to have developed The Four Foundations of Mindfulness so well that a Practitioner can clearly observe arising pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant as bodily sensations, and is then able to cut them off and let them go.

Having done this in multiple situations through a long term and consistent approach, a Practitioner will have “abandoned favoring and opposing whatever feeling he feels, whether pleasant or painful or neither painful-nor-pleasant, he does not seek excitement in that feeling, welcome it, or remain holding to it. As he does not do so, excitement in feelings is eliminated in him”. The mind will have eliminated craving pleasing and agreeable contact through The Six Sense Bases, and will have eliminated aversion to unpleasing and disagreeable contact through The Six Sense Bases.

The mind will no longer see this distinction between pleasing/agreeable and unpleasing/disagreeable because it will have “abandoned favoring and opposing”.

The mind will see clearly that welcoming or to remain holding on to excitement (i.e. pleasant feelings) only invites in painful feelings and feelings that are neither painful-nor-pleasant. Being disinterested in discontentedness, the Practitioner can then actively apply energy and effort to eliminate discontentedness through eliminating craving/desire/attachment/clinging, etc.

Through the elimination of chasing after pleasant feelings such as excitement through The Six Sense Bases, the mind can eliminate clinging. The elimination of clinging brings about the elimination of existence, birth, aging-and-death, sorrow, grief, pain, displeasure, and despair. The entire massive amount of discontentedness can be completely eliminated from the mind, and a being will no longer experience rebirth in The Cycle of Rebirth.

Detailed explanation of The Cycle of Rebirth is available in this same book series found in the book “Realms of Existence” (Volume 11).

Chapter 26

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

One Dwells Without Having Set Up Mindfulness of the Body

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

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

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

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

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

One Resides Having Set Up Mindfulness of the Body

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

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

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

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

It is in such a way that there is restraint.

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

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

Thus should you train yourselves.

(Reference: SN 35.247)

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 27

The Simile of The Tortoise

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

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

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

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

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

(Reference: SN 35.240)

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

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

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

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

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

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

The Significance of Sense Control

Chapter 28

Sense-Control Leads To Liberating Wisdom and Insight

Monks, imagine a tree with thriving branches and leaves: its buds, bark, sapwood and heart come to maturity;

Even so, Monks, when sense-control exists, virtue (moral conduct) naturally thrives in him, thriving in sense-control; when there is virtue, concentration naturally thrives in him;

when concentration - true wisdom and insight;

when true wisdom and insight - abandoning and freedom from strong feelings;

when abandoning and freedom from strong feelings, liberating wisdom and insight naturally thrive in him.

(Reference: AN 6.50)

In this Teaching from Gotama Buddha, he shares how when a Practitioner has the mental discipline to control the senses, virtue (moral conduct) will thrive which leads to concentration, wisdom, insight, freedom from strong feelings, and liberation of mind.

Just like a tree thrives when it has branches and leaves that thrive, a Practitioner who is able to control the senses will also thrive towards the development of mind to attain Enlightenment.

Through understanding The Buddha's Teaching on Dependent Origination, you can come to understand that ignorance (unknowing of true reality) is the most significant hindrance to a beings Enlightenment. It is due to one's unknowing of true reality of these Natural Laws of Existence that beings continue to roam and wander through The Cycle of Rebirth continuing to experience discontentedness.

By learning, reflecting, and practicing these Teachings to include, gaining control of the senses, a Practitioner is able to cultivate wisdom.

Wisdom is the antidote or remedy to ignorance (unknowing of true reality). By eliminating ignorance (unknowing of true reality) through the development of wisdom, a Practitioner is then able to make an end to discontentedness and the entire Cycle of Rebirth.

With sense-control ultimately leading to wisdom, a Practitioner would highly benefit from deeply understanding and controlling The Six Sense Bases.

Detailed explanation of Dependent Origination is available in this same book series found in Chapter 14 of the book "The First Stage of Enlightenment (Stream-Enterer)" (Volume 5).

Chapter 29

Without Restraint One Dwells Negligently With Restraint One Resides Diligently

And how, Monks, does one dwell negligently?

If one dwells without restraint over the eye sense base, the mind is soiled among forms recognizable by the eye.

If the mind is soiled, there is no gladness.

When there is no gladness, there is no joy.

When there is no joy, there is no tranquility (calm).

When there is no tranquility, one dwells in discontentedness.

The mind of one who is discontent does not become concentrated.

When the mind is not concentrated, experiences do not become easily recognizable or clear in the mind.

Because experiences do not become easily recognizable or clear in the mind, one is considered as 'one who dwells negligently'.

(Similar discourses are spoken in the case of the ear sense base, the nose sense base, the tongue sense base, the body sense base, and the mind sense base.)

It is in such a way, Monks, that one dwells negligently.

And how, Monks, does one reside diligently?

If one resides with restraint over the eye sense base, the mind is not soiled among forms recognizable by the eye.

If the mind is not soiled, gladness is born.

When one is gladdened, joy is born.

When the mind is uplifted by joy, the body becomes tranquil (calm).

One tranquil in body experiences contentedness.

The mind of one who is content becomes concentrated.

When the mind is concentrated, experiences become easily recognizable or clear in the mind.

Because experiences become easily recognizable or clear in the mind, one is considered as 'one who resides diligently'.

(Similar discourses are spoken in the case of the ear sense base, the nose sense base, the tongue sense base, the body sense base, and the mind sense base.)

It is in such a way, Monks, that one resides diligently.

(Reference: SN 35.97)

In this Teaching from Gotama Buddha, he shares how a Practitioner can dwell negligently or reside diligently based on whether they have restraint of The Six Sense Bases.

If a Practitioner dwells without restraint over The Six Sense Bases, the mind is considered to be soiled or unclean. When the mind is soiled, there is no gladness, joy, tranquility (i.e. calm), and one dwells in discontentedness. When the mind is discontent, there is no concentration or clarity of mind. Thus, a Practitioner who dwells in discontentedness with an unconcentrated mind is being negligent in their approach to actively training the mind towards the attainment of Enlightenment.

Conversely, if a Practitioner resides with restraint over The Six Sense Bases, the mind is considered to not be soiled or unclean. When the mind is not soiled, there is gladness, joy, tranquility (i.e. calm), and one resides in contentedness. When the mind is content, there is concentration or clarity of mind. Thus, a Practitioner who resides in contentedness with a concentrated mind is being diligent in their approach to actively training the mind towards the attainment of Enlightenment.

If you are interested in the attainment of Enlightenment, you will need to actively train the mind to be able to restrain The Six Sense Bases.

Chapter 30

Diligence is Declared to be The Chief

Monks, whatever beings there are - whether those without feet or those with two feet or those with four feet or those with many feet, whether consisting of form or formless, whether insightful, non-insightful, or neither insightful nor non-insightful - The Tathāgata the Arahant, The Perfectly Enlightened One, is declared to be the chief among them.

So too, whatever wholesome states there are, they are all rooted in diligence, merge upon diligence, and diligence is declared to be the chief among them.

When a Monk is diligent, it is to be predicted that he will develop and cultivate The Noble Eight Fold Path.

(The Tathāgata also made analogies of 'diligence' being the chief with the following:

- *elephant's footprint being the chief among footprints of all living beings;*
- *roof peak being the chief among all the rafters of a peaked house;*
- *black orris being the chief among all fragrant roots;*
- *red sandalwood being the chief among all fragrant heartwoods;*
- *jasmine being the chief among all fragrant flowers;*
- *Wheel-Turning Monarch being the chief among all petty Princes;*
- *radiance of the moon being the chief among the radiance of all the stars;*
- *the sun in autumn when the sky is clear and cloudless shines and beams and radiates;*
- *Kasian cloth being the chief among all woven cloths.)*

(Reference: SN 45.139)

In this Teaching from Gotama Buddha, he shares how diligence is the most important asset or quality of mind for a Practitioner on The Path to Enlightenment.

Without diligence to develop one's life practice, a Practitioner would find it extremely difficult to progress on The Path to Enlightenment.

The unEnlightened mind will experience sluggishness, complacency, lack of motivation or enthusiasm, doubt, and other unwholesome mental states that will hinder one from consistent progress.

Through developing and cultivating diligence to develop one's life practice, this would include practicing the Enlightenment factor of Energy.

Energy: (Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)

Through observing the continuous benefits experienced through learning, reflecting, and practicing these Teachings, a Practitioner can develop increased amounts of diligence. To accomplish this goal, a Practitioner needs to despise discontentedness so much that they are highly motivated to eliminate it from the mind. There is no specific meditation or other aspect of practice that can help a Practitioner develop diligence other than one's own motivation to rid themselves of all discontentedness and the suffering it causes.

Being part of an active Community of Practitioners can be encouraging, supportive, and motivating but ultimately, a Practitioner will need to actively pursue their own learning, reflection, and practice of these Teachings. The Path to Enlightenment is an independent journey where one seeks guidance from a Teacher but all the work and effort needs to come from the Student. A Teacher, nor anyone else, can give a Student Enlightenment. Each Practitioner will need to actively, consistently, and diligently work towards the goal of their own Enlightenment.

Sustaining one's energy and effort over the duration of multiple years is what will produce the results of Enlightenment. Short bursts of energy and effort based on craving/desire/attachment to attain Enlightenment will quickly burn out resulting in a Practitioner potentially giving up on their progress. The unEnlightened mind is like a wild animal that, at times, does not want to be trained or tamed.

It is only diligence that will sustain a Practitioner's continued growth.

Diligence: careful and persistent work or effort.

There will be many challenges along The Path to Enlightenment. There will be times when the mind struggles and fights itself not being interested to give up its old ways. But, through remaining careful and persistent to work and apply effort, a Practitioner can experience the joy of liberating the mind from discontentedness.

No one ever said life would be “easy” but it's also not supposed to be “tough”. Learning Gotama Buddha's Teachings is not “easy” but learning and practicing The Teachings of The Buddha will ensure “life is not tough”.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 21-30)

<https://youtu.be/GVVyGnyYjlk>

Podcast(s)

Ep. 316 - (Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 21-30)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--316---Pali-Canon-Study-Group---The-Six-Sense-Bases---Volume-9---Chapter-21-30-e1iv27r>

Chapter 31

Only With Sense Control That One Can Fulfill The Four Foundations of Mindfulness

Monks, save one (and not) give up six things, he cannot become one who resides in reflecting on the body as body.

What six?

- (1) Excitement in activity,
- (2) (Excitement in) gossip,
- (3) (Excitement in) sleep,
- (4) (Excitement in) company,
- (5) Being without a guard on the sense-doors, and
- (6) Immoderate in eating.

Surely, Monks, save one (and not) give up these six, he cannot become one who resides in reflecting on the body as body. But one surely can if one gives up these six.

(Reference: AN 6.117)

In this Teaching from Gotama Buddha, he shares six things that need to be eliminated from one's life practice to be able to develop The Four Foundations of Mindfulness.

(1) Excitement in activity: If there is craving/desire/attachment for certain activities, the mind will experience the arising of pleasant feelings such as excitement. This is due to lack of sense control through The Six Sense Bases. Through training the mind to have restraint, a Practitioner can then participate in activities and enjoy activities but is able to do so without craving/desire/attachment.

(2) (Excitement in) gossip: If there is craving/desire/attachment to gossip, the mind will experience the arising of pleasant feelings such as excitement. This is due to lack of sense control through The Six Sense Bases. Through training the mind to have restraint, a Practitioner can eliminate the craving/desire/attachment to gossiping.

(3) (Excitement in) sleep: If there is craving/desire/attachment to sleep, the mind will experience the arising of pleasant feelings such as excitement. This is due to lack of sense control through The Six Sense Bases. Through training the mind to have restraint, a Practitioner can eliminate the craving/desire/attachment to sleep while still being able to relax and rest as needed to eliminate tiredness.

(4) (Excitement in) company: If there is craving/desire/attachment for friends or family to visit you, the mind will experience the arising of pleasant feelings such as excitement. This is due to lack of sense control through The Six Sense Bases. Through training the mind to have restraint, a Practitioner can then enjoy visits by friends and family but is able to do so without craving/desire/attachment.

(5) Being without a guard on the sense-doors: A Practitioner will need to develop the ability to guard the doorways to discontentedness through restraint of the mind through The Six Sense Bases. Mindfulness or awareness of mind is what guards the mind. A Practitioner will need to be watchful of the mind during all waking hours.

(6) Immoderate in eating: A Practitioner will need to develop the ability to eat in moderation rather than eat based on emotions. The Buddha guided Students to eat enough to eliminate hunger pain but not to indulge in overeating. Overeating is based in craving/desire/attachment with a lack of control of The Six Sense Bases. Through training the mind to eat in moderation, a Practitioner can gain control of The Six Sense Bases resulting in improved mental discipline.

A Practitioner will need to eliminate the cravings/desires/attachments to excitement in activities, gossip, sleep, company, and guard the sense-doors while training the mind to eat in moderation. Through accomplishing this goal, a being can develop and cultivate The Four Foundations of Mindfulness leading to Enlightenment.

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).

Chapter 32

Taints To Be Abandoned By Restraining

What taints, Monks, should be abandoned by restraining?

Here a Monk, reflecting wisely, resides with the eye sense base restrained... the ear sense base restrained...the nose sense base restrained...the tongue sense base restrained...the body sense base restrained...the mind sense base restrained.

While taints, frustration, and unrest (anxiety) might arise in one who resides with the eye sense base unrestrained...the ear sense base unrestrained...the nose sense base unrestrained...the tongue sense base unrestrained...the body sense base unrestrained...the mind sense base unrestrained, there are no taints, frustration, or unrest (anxiety) in one who resides with the sense bases restrained.

These are called the taints that should be abandoned by restraining.

(Reference: MN 2)

In this Teaching from Gotama Buddha, he shares how the fetter/taint/pollution of mind described as sensual desire should be abandoned by restraining the mind. Sensual desire is part of The Ten Fetters.

He explains a Practitioner who has unrestrained sense bases that they will experience frustration and unrest (i.e. anxiety). A Practitioner who has eliminated all the taints (i.e. The Ten Fetters) with sense bases restrained that there will be no frustration or unrest (i.e. anxiety).

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.

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.)

Chapter 33

Taints To Be Abandoned By Removing

What taints, Monks, should be abandoned by removing?

Here a Monk, reflecting wisely, does not tolerate an arisen thought of sensual desire; he abandons it, removes it, does away with it, and obliterates it.

He does not tolerate an arisen thought of ill will... thought of cruelty... evil unwholesome states: he abandons them, removes them, does away with them, and obliterates them.

While taints, frustration, and unrest (anxiety) might arise in one who does not remove these thoughts, there are no taints, frustration, and unrest (anxiety) in one who removes them.

These are called the taints that should be abandoned by removing.

(Reference: MN 2)

In this Teaching from Gotama Buddha, he shares how a Practitioner should apply effort and energy to actively eliminate thoughts of sensual desire, ill will, and cruelty in order to train the mind to remove the taints (i.e. The Ten Fetters).

Through not allowing arisen unwholesome thoughts to exist or persist, the Practitioner can be described as being diligent to actively apply effort and energy towards the elimination of unwholesome qualities of mind on The Path to Enlightenment.

The longer a Practitioner allows unwholesome qualities of mind to exist in the mind, the more effect they will have on the condition of the mind and forming mental objects. Through actively working to eliminate the unwholesome thoughts that arise in the mind, a Practitioner is saving themselves from a significant amount of discontentedness and future effects of discontent feelings arising in the mind.

By not tolerating unwholesomeness in the mind, the Practitioner can remain watchful over the mind with determination, dedication, and diligence moving the mind closer to Enlightenment.

As a Practitioner removes The Ten Fetters from the mind, they will experience increased benefits such as focus, concentration, memory, and clarity of mind.

Chapter 34

Benefit When Taints Are Abandoned

Monks, when for a Monk the taints that should be abandoned by restraining have been abandoned by restraining...when the taints that should be abandoned by removing have been abandoned by removing...

Then he is called a Monk who resides restrained with the restraint of all the taints. He has severed craving, flung off the fetters, and with the complete elimination of conceit he has made an end of discontentedness.

(Reference: MN 2)

In this Teaching from Gotama Buddha, he shares how a Practitioner who has eliminated The Ten Fetters will have attained Enlightenment no longer experiencing any discontentedness.

“Severed craving” is to have eliminated all craving/desire/attachment from the mind. There will be no more longing with a strong eagerness for the objects of your affection.

“Flung off the fetters” is describing the elimination of all of The Ten Fetters.

“Elimination of conceit” is to eliminate the fetter/taint/pollution of mind described as conceit.

“Made an end of discontentedness” is the result of attaining Enlightenment. The mind will no longer experience any discontentedness.

To accomplish these goals, a Practitioner will need to train the mind to have restraint of The Six Sense Bases and remove The Ten Fetters from the mind.

What are the advantages of attaining Enlightenment?

There are significant benefits that one will experience through the pursuit and attainment of Enlightenment such as:

- Increased and high degree of focus
- Increased and high degree of concentration
- Improved and high degree of memory
- Clarity of thought and mind

An Enlightened being 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.

An Enlightened being will have deep wisdom in which to conduct daily life. They do not argue, fight, or have any hostility.

They are polite, kind, friendly, respectful, calm, caring, etc. They deeply understand what causes harm in the world and, thus, do not cause any harm through their intentions, speech, actions, or livelihood so no harm comes to them.

An Enlightened being can create healthy personal and professional relationships with ease.

Because of these benefits and others, their mind and their life are peaceful, calm, serene, and content with joy for the remaining time of their life, their last life.

Enlightenment is a permanent mental state.

Destruction of Excitement in Various Ways

Chapter 35

Dispelling the Contact

Monks, consciousness comes to be based on two things.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Reference: SN 35.93)

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

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

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

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

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

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

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

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

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

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

Chapter 36

By Way of Right Intention

Monks, whatever a Monk frequently thinks and reflects upon, that will become the disposition of his mind.

If he frequently thinks and reflects upon thoughts of sensual desire, he has abandoned the thought of renunciation (letting go) to cultivate the thought of sensual desire, and then his mind leans to thoughts of sensual desire.

If he frequently thinks and reflects upon thoughts of ill will, he has abandoned the thought of non-ill will to cultivate the thought of ill will, and then his mind leans to thoughts of ill will.

If he frequently thinks and reflects upon thoughts of cruelty, he has abandoned the thought of harmlessness to cultivate the thought of cruelty, and then his mind leans to thoughts of cruelty.

Just as in the last month of the rainy season, in the autumn, when the crops thicken, a cattle worker would guard his cows by constantly tapping and poking them on this side and that with a stick to check and curb them.

Why is that?

Because he sees that he could be beaten, imprisoned, fined, or blamed if he let them stray into [the crops].

So too, I saw in unwholesome states danger, dishonor, and defilement, and in wholesome states the benefit of renunciation (letting go), the aspect of cleansing.

As I resided thus, diligent, dedicated, and determined, a thought of renunciation (letting go) arose in me... a thought of non-ill will arose in me... a thought of harmlessness arose in me. I understood thus: This thought of renunciation (letting go) has arisen in me. This does not lead to my own harm, or to others' harm, or to the harm of both: it aids wisdom, does not cause difficulties, and leads to Nibbāna (Enlightenment).

If I think and reflect upon this thought even for a night, even for a day, even for a night and day, I see night and day, I see nothing to fear from it.

But with excessive thinking and reflection I might tire the body, and when the body is tired, the mind becomes disturbed, and when the mind is disturbed, it is far from concentration. So I steadied the mind internally, quieted it, brought it to singleness, and concentrated it.

Why is that?

So that the mind should not be disturbed.

Monks, whatever a Monk frequently thinks and reflects upon, that will become the disposition of his mind.

If he frequently thinks and reflects upon thoughts of renunciation (letting go), he has abandoned the thought of sensual desire to cultivate the thought of renunciation (letting go), and then his mind leans to thoughts of renunciation (letting go).

If he frequently thinks and reflects upon thoughts of non-ill will, he has abandoned the thought of ill will to cultivate the thought of non-ill will, and then his mind leans to thoughts of non-ill will.

If he frequently thinks and reflects upon thoughts of harmlessness, he has abandoned the thought of cruelty to cultivate the thought of harmlessness, and then his mind leans to thoughts of harmlessness.

Just as in the last month of the hot season, when all the crops have been brought inside the villages, a cattle worker would guard his cows while staying at the root of a tree or out in the open, since he needs only to be mindful that the cows are there; so too, there was a need for me only to be mindful that those states were there.

(Reference: MN 19)

In this Teaching from Gotama Buddha, he shares details on Right Intention from The Eight Fold Path and how it benefits the mind.

The Buddha is describing the development and cultivation of Right Intention comparing it to guarding cattle.

If a Practitioner is not watchful over the mind with Right Mindfulness constantly allowing the mind to dwell in sensual desire, ill will, and cruelty, then that is what one's mind will lean towards. The mind will have a predisposition towards sensual desire, ill will, and cruelty.

But, if one is watchful over the mind practicing Right Mindfulness observant of any arising sensual desire, ill will, or cruelty, then the Practitioner can apply Right Effort to eliminate the unwholesome qualities of mind and arise the wholesome qualities to transform sensual desire, ill will, and cruelty.

A Practitioner can practice the intention of renunciation, non-ill will (i.e. good will or loving-kindness), and harmlessness.

It is through practicing Right Intention that the mind can be “primed” to learn, reflect, and practice all the other steps on The Eight Fold Path.

Right Intention: The Right Intention, “right thought”, or “right thinking”, is formed by the interest in relinquishment (letting go) along with the absence of ill will or harm in the mind. You need to practice the intention to let go of unwholesomeness while developing a practice of non-ill-will and harmlessness.

Goodwill, harmlessness, and wholesome intentions towards all beings is important. Intentions based in ill will, harm, craving, anger, ignorance (unknowing of true reality), ego, or other unwholesome mental states will produce poor speech and actions thus produce unwholesome results (i.e. unwholesome Kamma).

You must always have the “right” or “proper” intention, thoughts, or thinking that is positive and beneficial to other beings to produce the best outcomes for your own well-being.

There are three aspects to Right Intention.

Renunciation: The mind needs to practice “renunciation” or “relinquishment”, the interest and willingness to “let go” and “give up” unwholesomeness and the mind's false beliefs and false perceptions of reality. The cause of discontentedness is that the mind has craving/desire/attachment (mental longing with a strong eagerness) which is the source of all discontent feelings.

As long as the mind is “holding on”, then it will continue to experience discontentedness.

Until it trains to “let go” to reside “in the middle”, the mind will continually experience discontentedness. With the intention of letting go, or relinquishment, the mind is prepared to abandon its harmful habits and develop wholesome moral conduct and mental discipline through all the other steps on The Eight Fold Path while eliminating its false beliefs and perceptions of reality.

Non-Ill-Will: The mind needs to develop the intention and practice of loving-kindness, which is the opposite of ill will or “non-ill-will”. Loving-kindness is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well. Through developing the intention for all beings to be well, including yourself, the mind is filled with loving-kindness and has eliminated ill will. The mind is then uninterested to cause harm to other beings and finds its way developing the remaining portions of The Eight Fold Path as a well developed life practice.

Harmlessness: The mind needs to have the “right” or “proper” thought, thinking, or intention to not be interested in producing harm to other beings. Any harm that we cause to a being, is only going to be returned to us and be a source to cause our own harm. Causing harm to other beings is like kicking up sand and having it blow back into your eyes.

Knowing that any harm you cause is only going to be returned back to you, why would the mind continue to choose to cause harm to others? A practice or intention of harmlessness will ensure the mind is uninterested and unmotivated to cause harm to other beings and will find it more seamless to make all the other decisions to cultivate The Eight Fold Path and practice The Teachings in daily life.

Right Intention helps to form a foundation of wisdom in the mind to let go, having a genuine interest in seeing all beings be well, and a practice of harmlessness which the remaining factors of The Path to Enlightenment are then developed and practiced through The Eight Fold Path.

Chapter 37

One Who Dismantles Not Builds Up Abandons and Not Clings To The Five Aggregates

Monks, those Ascetics and Brāhmins who recollect (recall/remember) their countless past lives all recollect The Five Aggregates subject to clinging or a certain one among them.

What five?

When recollecting thus, Monks: I had such form in the past; it is just form that one recollects.

When recollecting: I had such a feeling in the past; it is just feeling that one recollects.

When recollecting: I had such a perception in the in the past; it is just perception that one recollects.

When recollecting: I had such volitional formations (choices/decisions) in the past; it is just volitional formations that one recollects.

When recollecting: I had such consciousness in the past; it is just consciousness that one recollects.

And why, Monks, do you call it form?

It is deformed, Monks, therefore it is called form.

Deformed by what?

Deformed by cold, deformed by heat, deformed by hunger, deformed by thirst, deformed by contact with flies, mosquitoes, wind, sun, and serpents.

It is deformed, Monks, therefore it is called form.

And why, Monks, do you call it feeling?

It feels, Monks, therefore it is called feeling.

And what does it feel?

It feels pleasure, it feels pain, it feels neither pain-nor-pleasure.

It feels, Monks, therefore it is called feeling.

And why, Monks, do you call it perception?

It perceives, Monks, therefore it is called perception.

And what does it perceive?

It perceives blue, it perceives yellow, it perceives red, it perceives white.

It perceives, Monks, therefore it is called perception.

And why, Monks, do you call them volitional formations?

They construct the conditioned, Monks, therefore they are called volitional formations (choices/decisions).

And what is the conditioned that they construct?

They construct conditioned form as form; they construct conditioned feeling as feeling; they construct conditioned perception as perception; they construct conditioned volitional formations as volitional formations; they construct conditioned consciousness as consciousness.

They construct the conditioned, Monks, therefore they are called volitional formations (choices/decisions).

And why, Monks, do you call it consciousness?

It recognizes, Monks, therefore it is called consciousness.

And what does it recognize?

It recognizes sour, it recognizes bitter, it recognizes pungent, it recognizes sweet, it recognizes sharp, it recognizes mild, it recognizes salty, it recognizes bland.

It recognizes, Monks, therefore it is called consciousness.

Therein, Monks, the instructed Noble Disciple reflects thus: I am now being consumed by form. In the past too I was consumed by present form. If I were to seek excitement in future form, then in the future too I shall be consumed by form in the very same way that I am now being consumed by present form.

Having reflected thus, he becomes indifferent towards past form, he does not seek excitement in future form, and he is practicing for distancing towards present form, for its fading away and elimination.

(Similar discourses were also spoken in the case of feeling, perception, volitional formations, and consciousness. The discourses then continued as following.)

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

'Impermanent, Venerable Sir.'

Is what is impermanent discontentedness or contentedness?

'Discontentedness, Venerable Sir.'

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

'No, Venerable Sir.'

(Similar discourses were also spoken in the case of feeling, perception, volitional formations, and consciousness. The discourses then continued as following.)

Therefore, Monks, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: This is not mine, this I am not, this is not myself.

(Similar discourses were also spoken in the case of feeling, perception, volitional formations, and consciousness. The discourses then continued as following.)

This is called, Monks, a Noble Disciple who dismantles and does not build up; who abandons and does not cling: who scatters and does not amass; who extinguishes and does not inflame.

And what is it that he dismantles and does not build up? He dismantles form and does not build it up. He dismantles feeling... perception... volitional formations (choices/decisions)... consciousness and does not build it up.

And what is it that he abandons and does not cling to? He abandons form and does not cling to it. He abandons feeling... perception... volitional formations (choices/decisions)... consciousness and does not cling to it.

And what is it that he scatters and does not amass? He scatters form and does not amass it. He scatters feeling... perception... volitional formations (choices/decisions)... consciousness and does not amass it.

And what is it that he extinguishes and does not inflame? He extinguishes form and does not inflame it. He extinguishes feeling... perception... volitional formations (choices/decisions)... consciousness and does not inflame it.

Seeing thus, Monks, the instructed Noble Disciple experiences fading away of strong feelings towards form, fading away of strong feelings towards feeling, fading away of strong feelings towards perception, fading away of strong feelings towards volitional formations (choices/decisions), fading away of strong feelings towards consciousness. Experiencing fading away of strong feelings, he becomes free of strong feelings. Through freedom from strong feelings (his mind) is liberated. When it is liberated there comes the knowledge: It's liberated.

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

This is called, Monks, a Noble Disciple who neither builds up nor dismantles, but who resides having dismantled; who neither abandons nor clings, but who resides having abandoned; who neither scatters nor amasses, but who resides having scattered; who neither extinguishes nor inflames, but who resides having extinguished it.

And what is it, Monks, that he neither builds up nor dismantles, but resides having dismantled?

He neither builds up nor dismantles form, but resides having dismantled it. He neither builds up nor dismantles feeling... perception... volitional formations (choices/decisions)... consciousness, but resides having dismantled it.

And what is it that he neither abandons nor clings to, but resides having abandoned?

He neither abandons nor clings to form, but resides having abandoned it. He neither abandons nor clings to feeling... perception... volitional formations (choices/decisions)... consciousness, but resides having abandoned it.

And what is it that he neither scatters nor amasses, but resides having scattered?

He neither scatters nor amasses form, but resides having scattered it. He neither scatters nor amasses feeling... perception... volitional formations (choices/decisions)... consciousness, but resides having scattered it.

And what is it that he neither extinguishes nor inflames, but resides having extinguished?

He neither extinguishes nor inflames form, but resides having extinguished it. He neither extinguishes nor inflames feeling... perception... volitional formations (choices/decisions)... consciousness, but resides having extinguished it.

When, Monks, a Monk is thus liberated in mind, the heavenly beings together with Indra, Brahma (God), and Pajapati pay homage (respect) to him from far away.

Homage (respect) to you, O thoroughbred man!
Homage (respect) to you, O highest among men!
We ourselves do not directly know
Dependent upon what you meditate.

(Reference: SN 22.79)

In this Teaching from Gotama Buddha, he shares details guiding Students to not hold on to The Five Aggregates of form, feelings, perceptions, volitional formations (choices/decisions), or consciousness. The Five Aggregates are shared in Chapter 7 of this book.

The Buddha describes the cause of discontentedness and continued rebirth as craving/desire/attachment, etc. If the mind is unwise to this truth and continues to hold on to The Five Aggregates, the Practitioner will continue to experience discontentedness and rebirth in The Cycle of Rebirth.

None of The Five Aggregates are permanent, so why hold on to them?

Attempting to hold on to impermanent objects will only cause the mind discontentedness.

None of these Five Aggregates are “the self”.

Letting go of The Five Aggregates the mind can experience freedom from strong feelings, liberation, and Enlightenment.

Chapter 38

See As It Really Is

This world, become ablaze, by touch of sense afflicted
Utters its own grief. Whatever conceit one has,
Therein is instability. Existence in another,
Bound to existence, yet in existence it rejoices.
Excitement therein is fear and what it fears is harm.
For abandoning existence this Brahma's life is lived.

Whatsoever Ascetics or Brāhmins have said that by existence is release from existence, all of them are unreleased from existence, I declare.

But whatsoever Ascetics or Brāhmins have said that by the stopping of existence there is a refuge from existence, all such are not free from existence, I declare.

It is due to the foundation that this harm is produced.

By the ending of all grasping there is no production of harm.

Behold this many worlds, by ignorance afflicted.
Come into existence and thus with what has become excited,
Yet from existence not released. Yet, all existences
Wherever and in whatever state they be,
All are impermanent and harm and doomed to change.

In one who sees as it really is by perfect wisdom
The craving to exist is left; he joys not in its slaying
But craving's complete ending, complete stopping, is Nibbāna
(Enlightenment).

Thus become cool, that Monk, no more reborn, no more existences.
Beaten is Māra. He's won the fight: escaped all future existences.

(Reference: UD 3.10)

In this Teaching from Gotama Buddha, he shares further Teachings of how to bring an end to all discontentedness and rebirth in The Cycle of Rebirth.

This world, become ablaze, by touch of sense afflicted Utters its own grief: The world is engrossed and troubled by sensual desire.

Whatever conceit one has, Therein is instability: Conceit (arrogance, pride, judging, measuring or comparing as superior or inferior to others) leads to instability in the mind.

Existence in another, Bound to existence, yet in existence it rejoices: Beings that are excited in existence and are bound to continuous existence because of continued excitement in existence.

Excitement therein is fear and what it fears is harm: That which one excites in will also have fear to lose. What a being fears is harm coming to it through losing that which it excites in.

For abandoning existence this Brahma's life is lived: This life is to train the mind to escape The Cycle of Rebirth through abandoning existence and abandoning craving to have a future existence.

Whatsoever Ascetics or Brāhmins have said that by existence is release from existence, all of them are unreleased from existence, I declare: If one feels that through existing in this life or future lives one is released from existence, then they are not yet released from existence. They have not yet escaped The Cycle of Rebirth because there is still craving/desire for existence.

But whatsoever Ascetics or Brāhmins have said that by the stopping of existence there is a refuge from existence, all such are not free from existence, I declare: If one feels stopping existence there is protection (i.e. refuge) from existence (i.e. continued rebirth), they are not yet free from existence as they have not yet escaped The Cycle of Rebirth.

It is due to the foundation that this harm is produced: It is due to these false beliefs and misperceptions that one continues to experience harm and discontentedness in The Cycle of Rebirth through existence.

By the ending of all grasping there is no production of harm: Through the elimination of craving/desire/attachment (i.e. grasping) there are no decisions made by an individual that will produce harm.

Behold this many worlds, by ignorance afflicted: The Five Realms of Existence (i.e. many worlds) are all harmed and affected by ignorance (unknowing of true reality).

Come into existence and thus with what has become excited, Yet from existence not released: Due to continuous excitement in existence, a being has not yet escaped The Cycle of Rebirth. They are not yet released from existence due to their excitement in existence.

Yet, all existences Wherever and in whatever state they be, All are impermanent and harm and doomed to change: All existences in all The Five Realms are impermanent (i.e. temporary). One will experience harm as the mind is uncomfortable with change.

In one who sees as it really is by perfect wisdom

The craving to exist is left; he joys not in its slaying

But craving's complete ending, complete stopping, is Nibbāna (Enlightenment):

Through learning, reflecting, and practicing these Teachings a Practitioner can observe that craving/desire/attachment is the cause of all discontentedness and the fuel that causes rebirth. A being will then eliminate craving/desire/attachment to exist (i.e. "craving to exist is left") but does not take joy in eliminating craving/desire/attachment. Instead, they focus on the elimination and complete ending of craving/desire/attachment to attain Enlightenment.

Thus become cool, that Monk, no more reborn, no more existences: Having eliminated craving/desire/attachment no longer experiencing discontentedness (i.e. booming cool), a Practitioner is no longer reborn into any future existences.

Beaten is Māra. He's won the fight: escaped all future existences: An Enlightened being has beaten Māra. They have won the internal struggle of the mind and have escaped The Cycle of Rebirth where there will be no future rebirths.

Chapter 39

One Who Develops Mindfulness of Death Diligently for The Destruction of the Taints

Monks, mindfulness of death, when developed and cultivated, is of great fruit and benefit, culminating in the deathless (Enlightenment), having the deathless as its conclusion. But do you, Monks, develop mindfulness of death?

When this was said, one Monk said to The Perfectly Enlightened One: 'Venerable Sir, I develop mindfulness of death.'

Monks, the Monk who develops mindfulness of death thus: 'May I live just a night and a day so that I may attend to The Perfectly Enlightened One's Teaching. I could then accomplish much!'; ... 'May I live just a day so that I may attend to The Perfectly Enlightened One's Teaching. I could then accomplish much!'; ... 'May I live just half a day so that I may attend to The Perfectly Enlightened One's Teaching. I could then accomplish much!'; ... 'May I live just the length of time it takes to eat a single almsfood meal so that I may attend to The Perfectly Enlightened One's Teaching. I could then accomplish much!'; ... 'May I live just the length of time it takes to eat half an almsfood meal so that I may attend to The Perfectly Enlightened One's Teaching. I could then accomplish much!'; ... 'May I live just the length of time it takes to chew and swallow four or five mouthfuls of food so that I may attend to The Perfectly Enlightened One's Teaching. I could then accomplish much!': these are called Monks who dwell carelessly. They develop mindfulness of death sluggishly for the destruction of the taints.

But the Monk who develops mindfulness of death thus: 'May I live just the length of time it takes to chew and swallow a single mouthful of food so that I may attend to The Perfectly Enlightened One's Teaching. I could then accomplish much!'; ... 'May I live just the length of time it takes to breathe out after breathing in, or to breathe in after breathing out, so that I may attend to The Perfectly Enlightened One's Teaching. I could then accomplish much!': these are called Monks who reside determined. They develop mindfulness of death diligently for the destruction of the taints.

Therefore, Monks, you should train yourselves thus: We will reside determined. We will develop mindfulness of death diligently for the destruction of the taints. Thus should you train yourselves.

(Reference: AN 8.73)

In this Teaching from Gotama Buddha, he shares that it is important to cultivate “mindfulness of death” or “awareness of death” as this is of “great fruit and benefit”.

In order to attain Enlightenment, a Practitioner would need to eliminate all fears including the fear of death. If the mind has fear, this is discontentedness being caused by craving/desire/attachment. An Enlightened mind would not experience discontentedness as all discontent feelings have been eradicated from the mind. An Enlightened being will not fear death. If there is craving/desire/attachment to this material world, the physical body, the people in this world, etc., the mind will experience fear of death.

A mind that fears death will not experience a permanent peaceful, calm, serene, and content mind with joy because it is still “holding on” and, thus, fear is produced in the mind.

The Buddha then describes two different perspectives of Students. Those students who develop mindfulness of death “sluggishly” and those who develop mindfulness of death “diligently”.

Using an elongated timeframe, he describes Students focusing on his Teachings sluggishly and with complacency developing the mind towards the elimination of fear of death. Using a shortened timeframe, he describes Students focusing on his Teachings diligently and with energy developing the mind towards the elimination of fear of death.

Here, Gotama Buddha is encouraging Students to eliminate the fear of death and to do so with motivation, determination, diligence, and without delay. One of The Five Hindrances to Enlightenment is complacency and this will need to be eliminated from the mind to attain Enlightenment.

A sluggish approach to learning, reflecting, and practicing these Teachings would not produce the results of an Enlightened mind. But also, approaching and pursuing The Path to Enlightenment with craving/desire/attachment expecting or wanting immediate results would cause the mind to be discontent.

So, the solution is to train the mind towards Enlightenment by practicing “the middle way” where there is no sluggish complacency and no longing with a strong eagerness but instead motivation, determination, diligence, and enthusiasm with Enlightenment as a goal, interest, or objective. Progressing in this way will produce results.

The Fruit of Destruction of Excitement

Chapter 40

The Supreme Development of The Sense Bases

Now, Ānanda, how is there the supreme development of the sense bases in the Noble One's Discipline?

Here, Ānanda, when a Monk sees a form with the eye, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable.

He understands thus:

There has arisen in me what is agreeable, there has arisen what is disagreeable, there has arisen what is both agreeable and disagreeable. But that is conditioned, clear, dependently arisen; this is peaceful, this is superb, that is, equanimity.

The agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose are eliminated in him and equanimity is established.

Just as a man with good sight, having opened his eyes might shut them or having shut his eyes might open them, so too concerning anything at all, the agreeable that arose, the disagreeable that arose, and the both agreeable and disagreeable that arose are eliminated just as quickly, just as rapidly, just as easily, and equanimity is established.

This is called in the Noble One's Discipline the supreme development of the sense bases regarding forms recognizable by the eye.

(Similar discourses were spoken in the case of hearing a sound with the ear, smelling an odor with the nose, tasting a flavor with the tongue, touching a physical object with the body, and recognizing a mental object with the mind, though with different analogy as the following:

Sound: Just as a strong man might easily snap his fingers;

Odor: Just as raindrops on a slightly sloping lotus leaf roll off;

Flavor: Just as a strong man might easily spit out a ball of spit collected on the tip of his tongue;

Physical object: Just as a strong man might extend his flexed arm or flex his extended arm;

Mental object: Just as if a man were to let two or three drops of water fall onto an iron plate heated for a whole day, they would quickly vaporize and vanish.)

(Reference: MN 152)

In this Teaching from Gotama Buddha, he shares how a Practitioner can fully develop the mind to eliminate sensual desire through The Six Sense Bases.

Whenever a Practitioner observes with mindfulness (i.e. awareness of mind) that the agreeable, disagreeable, or both agreeable and disagreeable has arisen in the mind, one should cut it off and let it go (i.e. eliminated). If not, then discontentedness will arise creating an uncalm mind.

But, when one is watchful over with Right Mindfulness, the mind can eliminate the agreeable, disagreeable, or both agreeable and disagreeable that has arisen in the mind, establishing equanimity.

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

If a Practitioner's sense bases are unrestrained, the mind is uncalm and will lack peacefulness. With The Six Sense Bases restrained, a Practitioner will have mental discipline that results in a calm and peaceful mind.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 31-40)

<https://youtu.be/H2AcXROnOD8>

Podcast(s)

Ep. 319 - (Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 31-40)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--319---Pali-Canon-Study-Group---The-Six-Sense-Bases---Volume-9---Chapter-31-40-e1iv2na>

Chapter 41

One Who is Engaged is Unliberated One Who is Disengaged is Liberated

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

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

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

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

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

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

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

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

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

(Reference: SN 22.53)

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

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

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

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

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

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

Pleasant feelings are part of a discontent mind.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 42

Without Excitement

The Three Underlying Tendencies Are Abandoned

Monks, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the ear and sounds, ear-consciousness arises, the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the nose and odors, nose-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the tongue and flavors, tongue-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the body and physical objects, body-consciousness arises; the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

Dependent on the mind and mental objects, mind-consciousness arises, the meeting of the three is contact; with contact as condition there arises [a feeling] felt as pleasant or painful or neither painful-nor-pleasant.

When one is touched by a pleasant feeling, if one does not excite in it, welcome it, and remain holding to it, then the underlying tendency to crave does not lie within one.

When one is touched by a painful feeling, if one does not sorrow, grieve and have displeasure, does not weep beating one's breast and become distraught, then the underlying tendency to aversion does not lie within one.

When one is touched by a neither painful-nor-pleasant feeling, if one understands as it actually is, the cause, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance (unknowing of true reality) does not lie within one.

Monks, that one shall here and now make an end of discontentedness by abandoning the underlying tendency to crave for pleasant feelings, by abolishing the underlying tendency to aversion towards painful feelings, by destroying the underlying tendency to ignorance in regard to neither painful-nor-pleasant feelings; by abandoning ignorance and arousing true wisdom - this is possible.

(Reference: SN 12.43)

In this Teaching from Gotama Buddha, he shares how a Practitioner needs to eliminate craving, anger, and ignorance (unknowing of true reality) in order to eliminate discontentedness.

The Buddha shares how The Six Internal Sense Bases and The Six External Sense Bases with contact as condition arises the consciousness of the object (i.e. awareness of the object).

When a Practitioner experiences **pleasant feelings** arise due to eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, or mind-consciousness, “if one does not excite in it, welcome it, and remain holding to it, then the underlying tendency to crave does not lie within one”. This means that if the Practitioner does not experience excitement, welcome the contact, remaining holding on to it, then there is not craving/desire/attachment in the mind.

When a Practitioner experiences **painful feelings** arise due to eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, or mind-consciousness, “if one does not sorrow, grieve and have displeasure, does not weep beating one's breast and become distraught, then the underlying tendency to aversion does not lie within one”. This means that if the Practitioner does not experience sorrow, grief, displeasure, anger, sadness, frustration, irritation, annoyance, etc., then there is no craving/desire/attachment in the mind.

When a Practitioner experiences **neither painful-nor-pleasant feelings** arise due to eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, or mind-consciousness, “if one understands as it actually is the cause, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance (unknowing of true reality) does not lie within one”. This means that if the Practitioner does not experience boredom, loneliness, melancholy, shyness, displeasure, discomfort, dissatisfaction, etc., then there is no craving/desire/attachment in the mind.

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

Eliminating the cravings/desires/attachments that are causing the pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant through learning, reflecting, and practicing The Eight Fold Path will then eliminate the mind experiencing discontentedness. The mind can be liberated from all discontentedness.

1.) Eyes come in contact with a form, arising awareness of the form is eye-consciousness.

2.) Ears come in contact with a sound, arising awareness of the sound is ear-consciousness.

3.) Nose comes in contact with an odor, arising awareness of the odor is nose-consciousness.

4.) Tongue comes in contact with a flavor, arising awareness of the flavor is tongue-consciousness.

5.) Body comes in contact with a physical object, arising awareness of the physical object is body-consciousness.

6.) Mind comes in contact with a mental object, arising awareness of the mental object is mind-consciousness.

It is through the mind developing the deep understanding of how consciousness (i.e. awareness) of objects experienced through contact arises pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant that the mind can then apply Right Effort “cut off and let go” of the arising discontentedness. This is how a Practitioner can then eliminate 100% of all discontentedness.

Learning, reflecting, and practicing The Four Foundations of Mindfulness will allow a Practitioner to develop their awareness of the arising discontentedness sooner and sooner so that the mind is not affected by the arising discontentedness.

Without the understanding of The Six Sense Bases and how the unEnlightened mind longs, yearns, and chases after pleasant feelings through The Six Sense Bases, a Practitioner would be unable to attain Enlightenment. Without the understanding and practice of The Four Foundations of Mindfulness, a Practitioner would be unable to attain Enlightenment.

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).

The Buddha finishes this Teaching ensuring Students understand that with the elimination of craving, anger (aversion), and ignorance (unknowing of true reality), it would be possible to eliminate discontentedness. That by abandoning craving, anger (aversion), and ignorance (unknowing of true reality) a Practitioner will have eliminated discontentedness and attains Enlightenment. He shares that in the following paragraph.

“Monks, that one shall here and now make an end of discontentedness by abandoning the underlying tendency to crave for pleasant feelings, by abolishing the underlying tendency to aversion towards painful feelings, by destroying the underlying tendency to ignorance in regard to neither painful-nor-pleasant feelings by abandoning ignorance and arousing true wisdom - this is possible”.

Detailed explanation of a complementary Teaching is available in this same book found in Chapter 6.

Chapter 43

Freed From Discontentedness

Monks, one who does not seek excitement in form, does not seek excitement in discontentedness;

One who does not seek excitement in feeling, does not seek excitement in discontentedness;

One who does not seek excitement in perception, does not seek excitement in discontentedness;

One who does not seek excitement in volitional formations (choices/decisions), does not seek excitement in discontentedness;

One who does not seek excitement in consciousness, does not seek excitement in discontentedness.

One who does not seek excitement in discontentedness, I say, is freed from discontentedness.

(There are discourses spoken in the case of ‘One who seeks excitement...’ in contrast of ‘One who does not seek excitement...’)

Monks, one who does not seek excitement in the eye, does not seek excitement in discontentedness;

One who does not seek excitement in the ear, does not seek excitement in discontentedness;

One who does not seek excitement in the nose, does not seek excitement in discontentedness;

One who does not seek excitement in the tongue, does not seek excitement in discontentedness;

One who does not seek excitement in the body, does not seek excitement in discontentedness;

One who does not seek excitement in the mind, does not seek excitement in discontentedness;

One who does not seek excitement in discontentedness, I say, is freed from discontentedness.

(There are discourses spoken in the case of ‘One who seeks excitement...’ in contrast of ‘One who does not seek excitement...’)

One who does not seek excitement in forms, does not seek excitement in discontentedness;

One who does not seek excitement in sounds, does not seek excitement in discontentedness;

One who does not seek excitement in odors, does not seek excitement in discontentedness;

One who does not seek excitement in flavors, does not seek excitement in discontentedness;

One who does not seek excitement in physical objects, does not seek excitement in discontentedness;

One who does not seek excitement in mental objects, does not seek excitement in discontentedness;

One who does not seek excitement in discontentedness, I say, is freed from discontentedness.

(Reference: SN 35.19)

In this Teaching from Gotama Buddha, he shares how to free the mind from discontentedness by not seeking excitement (i.e. pleasant feelings) in The Five Aggregates (form, feelings, perceptions, volitional formations, and consciousness), The Six Internal Sense Bases (eyes, ears, nose, tongue, body, and mind), or The Six External Sense Bases (forms, sounds, odors, flavors, physical objects, and mental objects).

A Practitioner who does not seek excitement (i.e. pleasant feelings) means all craving/desire/attachment has been eliminated and is freed from discontentedness.

Chapter 44

Transcending Physical Pain by Avoiding Mental Pain

Monks, the uninstructed worldling feels a pleasant feeling, a painful feeling, and a neither painful-nor-pleasant feeling. The instructed Noble Disciple too feels a pleasant feeling, a painful feeling, and a neither painful-nor-pleasant feeling. Therein, Monks, what is the distinction, the disparity, the difference between the instructed Noble Disciple and the uninstructed worldling

‘Venerable Sir, our Teachings are rooted in The Perfectly Enlightened One, guided by The Perfectly Enlightened One, taken refuge 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.

‘Yes, Venerable Sir,’ the Monks replied. The Perfectly Enlightened One said this:

Monks, when the **uninstructed worldling** is being contacted by a painful feeling, he sorrows, grieves, and has displeasure; he weeps beating his breast and becomes distraught. He feels two feelings — a bodily one and a mental one.

Suppose they were to strike a man with a dart, and then they would strike him immediately afterwards with a second dart, so that the man would feel a feeling caused by two darts. So too, when the uninstructed worldling is being contacted by a painful feeling ... he feels two feelings — a bodily one and a mental one.

Being contacted by that same painful feeling, he has aversion towards it. When he has aversion towards painful feelings, the underlying tendency to aversion towards painful feelings lies behind this. Being contacted by a painful feeling, he seeks excitement in sensual pleasure.

For what reason?

Because the uninstructed worldling does not know of any escape from painful feelings other than sensual pleasure. When he seeks excitement in sensual pleasure, the underlying tendency to crave for pleasant feelings lies

behind this. He does not understand as it really is the cause and the disappearance, the gratification, the danger, and the escape in the case of these feelings. When he does not understand these things, the underlying tendency to ignorance (unknowing of true reality) in regard to neither painful-nor-pleasant feelings lies behind this.

If he feels a pleasant feeling, he feels it attached. If he feels a painful feeling, he feels it attached. If he feels a neither painful-nor-pleasant feeling, he feels it attached.

This, Monks, is called an uninstructed worldling who is attached to birth, aging, and death; who is attached to sorrow, grief, pain, displeasure, and despair; who is attached to discontentedness, I say.

Monks, when the **instructed Noble Disciple** is contacted by a painful feeling, he does not sorrow, grieve, or have displeasure; he does not weep beating his breast and become distraught. He feels one feeling — a bodily one, not a mental one.

Suppose they were to strike a man with a dart, but they would not strike him immediately afterwards with a second dart, so that the man would feel a feeling caused by one dart only. So too, when the instructed Noble Disciple is contacted by a painful feeling ... he feels one feeling — a bodily one, not a mental one.

Being contacted by that same painful feeling, he has no aversion towards it. Since he has no aversion towards painful feelings, the underlying tendency to aversion towards painful feelings does not lie behind this. Being contacted by a painful feeling, he does not seek excitement in sensual pleasure.

For what reason?

Because the instructed Noble Disciple knows of an escape from painful feelings other than sensual pleasure. Since he does not seek excitement in sensual pleasure, the underlying tendency to crave for pleasant feelings does not lie behind this. He understands as it really is the cause and the disappearance, the gratification, the danger, and the escape in the case of these feelings. Since he understands these things, the underlying tendency to ignorance (unknowing of true reality) in regard to neither painful-nor-pleasant feelings does not lie behind this.

If he feels a pleasant feeling, he feels it detached. If he feels a painful feeling, he feels it detached. If he feels a neither painful-nor-pleasant feeling, he feels it detached.

This, Monks, is called a Noble Disciple who is detached from birth, aging, and death; who is detached from sorrow, grief, pain, displeasure, and despair; who is detached from discontentedness, I say.

This, Monks, is the distinction, the disparity, the difference between the instructed Noble Disciple and the uninstructed worldling.

The wise one, learned, does not feel
The pleasant and painful mental feeling.
This is the great difference between
The wise one and the worldling.

For the learned one who has comprehended The Teachings,
Who clearly sees this world and the next,
Desirable things do not provoke his mind,
Towards the undesired he has no aversion.

For him attraction and repulsion no longer exist;
Both have been extinguished, brought to an end.
Having known the dust-free, sorrowless state,
The transcender of existence rightly understands.

(Reference: SN 36.6)

In this Teaching from Gotama Buddha, he shares how experiencing physical and mental pain can be transcended (i.e. overcome) by one who has deeply trained the mind - a Noble Disciple.

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 Noble Disciple is a Practitioner who is deeply dedicated and actively progressing to practice The Teachings of The Buddha and is experiencing the results of a more Enlightened mind. We might even think of a Noble Disciple as one who has attained one of The Four Stages of Enlightenment as a Stream-Enterer, Once-Returner, or Non-Returner.

In this Teaching, The Buddha is explaining that a Practitioner who has deeply understood and is practicing his Teachings will not experience physical pain in the same way as an "uninstructed worldling".

A worldling is an individual who is engrossed in the worries of the world, worldly matters, and material things.

If an uninstructed worldling experiences physical pain, the mind will oftentimes have aversion to the pain seeing it as disagreeable while craving pleasant feelings. The mind will not observe the impermanent nature of the physical pain. Being repulsed by the physical pain the mind will then grasp, long, and yearn for physical comfort through craving pleasant feelings. Due to this, the uninstructed worldling will experience deep mental pain in connection with the physical pain. Through not understanding the impermanent nature of the physical pain and the mind craving for pleasant feelings through wanting permanent comfort of the body, the mind experiences a deeper degree of pain through the combination of physical and mental pain.

The Buddha describes this as being shot with two darts. One dart is the physical pain and the second dart is the mental pain.

The Buddha explains how the second dart is optional and can be avoided by one who is a Noble Disciple (i.e. a Student who deeply understands and is practicing these Teachings). Through not having aversion or being repulsed by the physical pain, a

Practitioner can avoid the mental pain minimizing the experience of pain through only experiencing the physical pain, not the mental pain.

A Student who deeply understands and is practicing these Teachings will understand that having aversion to painful feelings does not solve the problem. Instead, they understand the escape from painful feelings is to not crave pleasant feelings. As long as the mind craves pleasant feelings, the mind is inviting painful feelings to be experienced which only intensifies the overall experience of pain. The physical and mental pain combined is much more intense and longer lasting than if one has trained the mind to understand the impermanent nature of the physical pain not needing to experience the mental pain.

The uninstructed worldling's craving for pleasant feelings intensifies the pain through experiencing the physical and mental pain. But an instructed Noble Disciple will not crave pleasant feelings when experiencing physical pain. The mind will understand that the physical pain is impermanent and choose to not crave pleasant feelings but instead, just observe the physical pain, breathe through it, and not allow the mind to react with discontentedness. A well developed mind can respond calmly with wise decision making that can be applied to resolve the physical pain. This might include medical intervention, medications, body rubs, baths, heating pads, or just breathing through the physical pain so that the mind is not shaken up to only experience an intensified version of the pain due to the mental pain and anguish.

There is no reason to inflict pain on the physical body or endure physical pain. A Practitioner can resolve physical pain through wise decision making.

Today, we have a whole range of options to reduce or eliminate physical pain. These interventions will be more impactful or perhaps not even needed when an individual is only experiencing the physical pain rather than the associated mental pain due to lacking a well developed practice of these Teachings.

The more developed one's practice is, the more readily they will be able to apply the approach described in this Teaching when the physical body is experiencing pain. They will be able to avoid the negative mental reactions associated with the mental pain and instead, respond wisely to address the physical pain.

In this way, one has been shot with a dart - the physical pain. But, they have avoided the second dart, the mental pain, through a well developed practice of these Teachings so that the mind is not shaken up by the physical pain.

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

Chapter 45

Four Persons Found Existing in the World

Monks, these four persons are found existing in the world.

What four?

The subdued in body but not in mind; the unsubdued in body but subdued in mind; he who is subdued in neither; he who is subdued in both.

And how, Monks, is a person subdued in body but not in mind?

In this case a certain person makes his bed and lodging in the lonely glades and solitude of a forest but meanwhile thinks sensual thoughts, malicious (ill will) thoughts, and harmful thoughts.

Thus, Monks, a person is subdued in body but not in mind.

And how is a person unsubdued in body but subdued in mind?

In this case a certain person does not make his bed and lodging in the lonely glades and solitude of a forest, yet meanwhile he thinks unworldly thoughts, thoughts not malicious (ill will), not harmful.

Thus, a person is unsubdued in body but subdued in mind.

And how is a person subdued neither in body nor in mind?

In this case a certain person does not make his bed and lodging in the lonely glades and solitude of a forest, yet meanwhile he thinks sensual, malicious (ill will) and harmful thoughts.

Thus, a person is subdued neither in body nor in mind.

And how is a person subdued both in body and in mind?

In this case a certain person makes his bed and lodging in the lonely glades and solitude of a forest, and at the same time thinks unworldly thoughts, thoughts not malicious (ill will), not harmful.

Thus, a person is subdued both in body and in mind.

So, these four persons are found existing in the World.

(Reference: AN 4.138)

In this Teaching from Gotama Buddha, he shares four types of persons found existing in the world.

He describes four different types of Ordained Practitioners. (1) Subdued in body but not in mind; (2) the unsubdued in body but subdued in mind; (3) he who is subdued in neither; (4) he who is subdued in both.

Subdued in body but not in mind: An Ordained Practitioner who retreats to solitude of the forest being comfortable and content while being alone but while there, has sensual thoughts (i.e. sensual desire), malicious (ill will) thoughts, and harmful thoughts.

Unsubdued in body but subdued in mind: An Ordained Practitioner who does not retreat to solitude of the forest being uncomfortable and discontent while being alone but, does not have sensual thoughts (i.e. sensual desire), malicious (ill will) thoughts, and harmful thoughts.

Subdued in neither: An Ordained Practitioner who does not retreat to solitude of the forest being uncomfortable and discontent while being alone and, has sensual thoughts (i.e. sensual desire), malicious (ill will) thoughts, and harmful thoughts.

Subdued in both: An Ordained Practitioner who retreats to solitude of the forest being comfortable and content while being alone and, does not have sensual thoughts (i.e. sensual desire), malicious (ill will) thoughts, and harmful thoughts.

Today, some Ordained Practitioners do continue to train the mind through retreating to the forest for solitude but, for a Household Practitioner, this may or may not be possible. What is important is that you train the mind to be comfortable and content while being alone. This might require multiple experiences where you go eat alone, shop alone, go to the movies alone, go on extended trips alone, etc. In this way, a Practitioner is then able to observe the mind more closely.

If a Practitioner is always with others, there is oftentimes so much stimulation that it is nearly impossible to observe the mind. Training the mind to be comfortable and content with being alone is an important aspect of training the mind to attain Enlightenment.

While being with others at all times is impermanent, being alone is also impermanent. A Practitioner who trains the mind to be “satisfied with what is” while alone, can experience liberation. But if the mind craves being with others at all times, the mind is unliberated still uncomfortable while alone.

Additionally, one needs to ensure the mind does not crave solitude and can function among other beings while practicing the entire Eight Fold Path.

During times alone, observe the mind to determine what may potentially be arising. Is the mind generally peaceful and content or is the mind overactive with sabotaging thoughts? Are there sensual desires, thoughts of ill will, or harmful thoughts?

This can be insightful to assist you in further progress on The Path to Enlightenment through understanding what is and is not in the mind so that you can eliminate unwholesome mental states and cultivate wholesome mental states.

If you have fear being alone or being with others, these fears will need to be eliminated to attain Enlightenment.

Detailed explanation of how to eliminate fears is available in this same book series found in Chapter 17 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Reminders from The Tathāgata

Chapter 46

Dedication Causes The Arising of Wholesome States

Monks, I know not of any other single thing of such power to cause the arising of wholesome states, if not yet arisen, or to cause the diminishing of evil unwholesome states, if already arisen, as dedication.

In him who is dedicated wholesome states, if not yet arisen, do arise, and evil unwholesome states, if arisen, do diminish.

(Reference: The Book of Gradual Sayings - Anguttara Nikaya - Volume 1)

In this Teaching from Gotama Buddha, he shares that determination is powerful in helping a Practitioner to arise wholesome mental states that have not yet arisen and is powerful to eliminate evil unwholesome mental states.

As you have struggles and challenges on The Path to Enlightenment, it is determination, dedication, and diligence that will support you in continuing to walk The Path to Enlightenment.

To give up on your journey to Enlightenment, is to relegate one's life to continuous discontentedness with sorrow, grief, pain, displeasure, and despair with future rebirths of the same. Continuing to stay dedicated is to rise above all that hinders the mind from experiencing freedom from strong feelings, liberation, complete freedom, peace, and Enlightenment.

An Enlightened being will have needed to overcome multiple obstacles to attain Enlightenment. They are a problem solver and do not dwell in disappointment or misery.

Instead, to attain Enlightenment a being will need to walk up the mountain in order to get to the other side.

If you do not currently see yourself as a problem solver, this is a quality of mind that you can gradually cultivate along this path. If you currently do dwell in disappointment or misery, you can train the mind to no longer conduct itself in this way. If you have not yet had major successes in life that required gradual and consistent growth over a long period of time, now is the time to start learning and practicing to help the mind experience these aspects of life.

Your Teacher and Community of Practitioners are individuals who you can reach out to in order to provide you support along The Path to Enlightenment, while at the same time, always remembering that this is an independent journey that will require energy, effort, motivation, and a willingness to succeed. These are all qualities of mind you can cultivate through connecting with members of your Community who are also on The Path to Enlightenment and through seeking guidance with a Teacher.

A Teacher who is sharing these Teachings will have a Community of Practitioners around them, whom you can connect with that are all progressing on The Path to Enlightenment.

That which you lack, whether certain qualities of mind or a community for support, can be acquired by connecting with a Teacher for guidance.

Chapter 47

Teachings and Discipline Will Be Your Teacher

Ānanda, it may be that you will think: ‘The Teacher’s instruction has ceased, now we have no Teacher!’ It should not be seen like this, Ānanda, for what I have taught and explained to you as Teachings and discipline will, at my passing, be your Teacher.

Now, Monks, I declare to you: all conditioned things are of a nature to decay strive on untiringly.

(These were The Tathāgata’s last words.)

(Reference: DN 16)

In this Teaching from Gotama Buddha, he shares his last words prior to death.

The Buddha was so Enlightened that he was able to provide his Students three (3) months advance notice of his death and he knew the exact moment of his death providing these last words as a final Teaching. People do not normally know of their pending death three (3) months in advance and they do not know the exact moment of their death but The Perfectly Enlightened Buddha did know, due to his deep awareness of mind and wisdom having attained Enlightenment.

After teaching for forty-five (45) years, he had shared The Teachings needed for Practitioners to attain Enlightenment. As all conditioned things are impermanent, it was time for the death of The Buddha. The Universal Truth of Impermanence applies to all conditioned things even a Buddha.

In his last spoken sentence, The Buddha shares the very first Teaching on The Path to Enlightenment that a Practitioner will need to deeply understand to attain Enlightenment.

“I declare to you: all conditioned things are of a nature to decay strive on untiringly” is explaining The Universal Truth of Impermanence while also encouraging one to be determined, dedicated, and diligent in their pursuit towards the attainment of Enlightenment. To attain Enlightenment a Practitioner will need to deeply understand The Universal Truth of Impermanence. The Buddha being a true Buddha teaches until his last breath.

He encourages his Students to not mourn his death that his guidance has not ceased. Instead, that he had shared all that was needed for the attainment of Enlightenment over his forty-five (45) years of teaching and these Teachings should be considered “your Teacher”.

He encourages his Students to “strive on untiringly” applying consistent energy and effort towards the ultimate goal of Enlightenment.

Final Nibbāna

Final Nibbāna, or Final Enlightenment, is when someone attains Enlightenment and dies. This is referred to as Final Enlightenment.

During one's life, the mind can be trained to attain Enlightenment. The mind will reside peaceful, calm, serene, and content with joy - permanently. The mind will no longer experience any mental pain associated with unwelcomed emotions, thoughts, ideas, or any sort of discontentedness of mind. All discontentedness such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc., will be completely eliminated from the mind.

However, a being is unable to completely transcend physical pain while in the human form. This is impossible. While the mind can be developed to not react with anger, sadness, hostility, aggression, or other discontent feelings upon experiencing physical pain, nonetheless, physical pain will still be experienced by the mind.

The mind can eliminate all cravings/desires/attachments while in the human form and during this life to experience Enlightenment. But while still alive, a being cannot eliminate the connection between the body and the mind. The mind is still connected to the physical body during life. Therefore, the mind will still experience physical pain but the mind will experience it differently in the Enlightened mental state versus in the unEnlightened mental state.

In the unEnlightened mental state, when the mind experiences physical pain, one can become angered, frustrated, irritated, annoyed, hostile, aggressive, resentful, fearful, and experience other discontent feelings. This is due to the mind craving permanent health, permanent comfort, and permanent pleasant feelings from the body. It is impossible for the body to experience permanent comfort due to The Universal Truth of Impermanence.

The pain associated with the physical body is an important aspect of the mind that needs to exist in order for a being to function in the world. If a being did not experience physical pain, they would be unable to remove the physical body from harm when too close to a heat source or if another problematic situation arose. The sensation of physical pain experienced by the mind helps a being understand, potential damage will occur or has occurred and therefore, seek a remedy to the physical pain. This is why we choose to step away from a heat source. The mind is alerted that the physical body is experiencing pain and the being takes action to resolve the situation. This is beneficial and needed during life.

In these situations, an unEnlightened mind will oftentimes experience discontentedness associated with the craving for permanent comfort of the physical body. When there is physical pain, the unEnlightened mind becomes discontent.

An Enlightened mind has been deeply trained to the point that it understands physical pain is impermanent, and that allowing the mind to become discontent due to physical pain, does not help to eliminate the physical pain.

Discontentedness at times of physical pain could actually make the situation worse.

For example, if one was bitten by a poisonous snake and became agitated, overactive, and uncalm, this would increase respirations of the lungs and heart functions creating

conditions for the poison to more rapidly move through the body causing more significant injury and damage with an increased risk of potential death. Through training the mind to reside unagitated and calm, an individual can decrease the harm to the body and improve their ability to survive an injury such as a snake bite because the poison will not permeate in the body as rapidly when the mind is calm. Through the mind remaining calm during physical injuries, a being increases their ability to resolve the situation with a positive outcome.

When an Enlightened mind experiences physical pain, the mind can continue to reside peaceful, calm, serene, and content with joy despite the physical injury, damage, or pain. This is an added benefit experienced by an Enlightened mind producing improved outcomes in situations where physical pain is experienced.

Nonetheless, there is still physical pain for an Enlightened being but it is just that the mind will not react to the pain and instead, respond to resolve the situation finding a solution. The physical pain associated with existence will continue for the remaining time of existence even for an Enlightened being. But, they will not experience mental anguish or any type of discontentedness associated with the physical pain. The Enlightened mind does not relate to the pain in the same way as the unEnlightened mind which will oftentimes become discontent due to physical pain.

It is not until the physical body dies, described by Gotama Buddha as “the breakup of the body”, that the body and mind completely separate. From that point, not only has one transcended discontentedness their entire life due to the attainment of Enlightenment, but the being will then experience the complete elimination of all pain including physical pain. This is referred to as Final Enlightenment or Final Nibbāna.

Enlightenment is experienced during life and the mind has transcended all emotional pain and suffering. But, the physical pain will remain, because it is needed to make wise decisions concerning the physical body during times of injury. The Enlightened mind will have physical pain but will have acquired an improved way of responding to the physical pain rather than reacting to it so there is no mental pain.

Once a being has attained Enlightenment and dies, there is no longer any physical pain because the separation of the body and mind has occurred, therefore one has attained Final Enlightenment. All pain both mental and physical has been completely eliminated - permanently.

It is possible for an unEnlightened being to experience Enlightenment and Final Enlightenment at the time of death. The being would have experienced discontentedness their entire life but at the time of death, they would immediately experience Enlightenment and Final Enlightenment no longer experiencing rebirth through The Cycle of Rebirth.

What happens once one attains Enlightenment and dies experiencing Final Enlightenment is an undeclared Teaching of Gotama Buddha. He did not teach what is next other than an Enlightened being will not experience any further existence in The Cycle of Rebirth.

There are other Teachings from Gotama Buddha in this book series related to how to ensure The Teachings of a Buddha are sustained in the world. Chapters 33 and 34 in the book “Foundation in The Teachings” (Volume 3) provides these Teachings and an explanation of these Teachings.

What Happens at Death?

After we die does the body become soil to the earth or after death what remains? Isn't there spirit or energy which exist inside our body? Isn't there some sort of energy?

No, at the time of death the body and mind separate and then there is "break up of the body".

The body was described by Gotama Buddha through The Four Elements of Earth, Wind, Fire, and Water.

Essentially, the physical body is described and classified into these Four Elements.

Earth: The solids of the body. (hair, teeth, nails, bones, etc.)

Wind: The movement of bodily functions. (Circulation, movement of bile, etc.)

Fire: The temperature of the body.

Water: The liquids of the body. (urine, saliva, blood, pus, tears, etc.)

The physical body is nothing more than these four elements coming together with a mind or consciousness. The joining of the body and the mind creates a person.

Once the body and mind separate, the body will deteriorate remaining as these four elements but without a mind or consciousness.

What you are looking at when you see the body is a unique collection of these four elements that is always in a state of change and upon death, the body will continue that change and configuration but it will still be just these four elements.

The body will progressively deteriorate and depending whether there is burial or cremation, will determine how quickly the process of change occurs.

Through burial, the process is much slower. Cremation accelerates the process of change of these four elements.

What happens to the mind upon death?

If the mind is not yet Enlightened, (i.e. the mind has not yet attained Enlightenment), then there is rebirth into one of The Five Realms.

Heavenly Realm
Human Realm
Afflicted Spirits Realm
Animal Realm
Hell Realm

Heavenly, Afflicted Spirits, and Hell realms are formless realms. (i.e. there is no physical form).

Human and Animal realms are form realms, (i.e. there is physical form).

Rebirth is not instantaneous and upon rebirth there is a completely new existence with a new form or formless existence and a new consciousness, (i.e. a new mind).

The new mind will have residual memories of past lives and unextinguished craving/desire/attachment from past lives. The residual memories of past lives may potentially be recalled as the mind awakens towards Enlightenment more and more.

If someone attains Enlightenment what happens to the mind? Does it disappear?

If the mind has experienced Enlightenment during the human or heavenly existence or at death, (i.e. Enlightenment can be attained during an existence in the human or heavenly realm or at death in those realms but not in the lower realms), the body and mind separate and what happens next is an "undeclared" Teaching.

To attain Enlightenment, the mind needs to get to the point where there is no craving/desire/attachment (i.e. mental longing with a strong eagerness) to know what is next.

An Enlightened mind is experiencing so much peace, calm, serenity, and contentedness with joy that is permanent, the mind is not going to care what is next.

An Enlightened mind has already extinguished all fears including the fear of death, therefore, the mind is so peaceful and does not fear death so what happens next, the Enlightened mind does not care.

Having attained Enlightenment, you will know that you are already experiencing complete and utter peacefulness so if there is something next after death for an Enlightened being, it is either as good as you are currently experiencing or better.

And, if there is nothing next, then, ok, you are "done".

Either way, the mind needs to "let go" of wanting to know what is next and just focus on learning and practicing The Teachings with guidance on The Path to Enlightenment to experience Enlightenment in this life now that you are human.

Is the mind or soul/spirit the same thing?

No they are not.

There is no Teaching from The Buddha that there is or is not a soul/spirit. This is not a Teaching he shared. He left The Teaching on a soul/spirit as "undeclared".

How Did The Buddha Die?

Author: Venerable Dr Mettanando Bhikkhu

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(This article was partially edited by the author of this book series to improve the formatting and readability, however, the primary content of the article was not edited. Dr Mettanando Bhikkhu was a physician before becoming an Ordained Practitioner. He was based at Wat Ratchaorasaram Ratchaworawihan, Thailand at the time that this article was published.)

During Vesak Day, we are informed that it is also the day The Buddha attained Final Enlightenment. But not many know how The Buddha died. Ancient texts weave two stories about The Buddha's death. Was it planned and willed by The Buddha, or was it food poisoning, or something else altogether?

Here's an account [to help you better understand how The Buddha died].

The Mahaparinibbana Sutta, (Reference: DN 16) from the Long Discourse of The Pāli Canon, is without doubt the most reliable source for details on the death of Siddhattha Gotama (BCE 563-483), The Buddha. It is composed in a narrative style that allows readers to follow the story of the last days of The Buddha, beginning a few months before he died.

To understand what really happened to The Buddha is not a simple matter, though. The sutta, or discourse, paints two conflicting personalities of The Buddha, one overriding the other.

The first personality was that of a miracle worker who beamed himself and his entourage of Monks across the Ganges River (D II, 89), who had a divine vision of the settlement of gods on earth (D II, 87), who could live until the end of the world on condition that someone invite him to do so (D II, 103), who determined the time of his own death (D II, 105), and whose death was glorified by the shower of heavenly flowers and sandal powder and divine music (D II, 138).

The other personality was that of an aged being who was failing in health (D II, 120), who almost lost his life because of a severe pain during his last retreat at Vesali (D II, 100), and who was forced to come to terms with his unexpected illness and death after consuming a special cuisine offered by his generous host.

These two personalities take turns emerging in different parts of the narrative. Moreover, there also appear to be two explanations of The Buddha's cause of death: One is that the Buddha died because his attendant, Ānanda, failed to invite him to live on to the age of the world or even longer (D II, 117). The other is that he died by a sudden illness which began after he ate what is known as "Sukaramaddava" (D II, 127-157).

The former story was probably a legend, or the result of a political struggle within the Buddhist community during a stage of transition, whereas the latter sounds more realistic and accurate in describing a real life situation that happened in The Buddha's last days.

A number of studies have focused on the nature of the special cuisine that The Buddha ate during his last meal as being the agent of his death. However, there is also another approach based on the description of the symptoms and signs given in the sutta, which modern medical knowledge can shed light on.

In another mural painting at Wat Ratchasittharam, The Buddha is approaching death, but he still takes time to answer questions put forth by the Ascetic Subhadda, his last convert who, after being admitted to the Buddhist Order, became an Arahant (An Enlightened Being).

What We Know

In the Mahaparinibbana Sutta, we are told that The Buddha became ill suddenly after he ate a special delicacy, Sukaramaddava, literally translated as "soft pork", which had been prepared by his generous host, Cunda Kammaraputta. The name of the cuisine has attracted the attention of many scholars, and it has been the focus of academic research on the nature of the meal or ingredients used in the cooking of this special dish.

The sutta itself provides details concerning the signs and symptoms of his illness in addition to some reliable information about his circumstances over the previous four months, and these details are also medically significant.

The sutta begins with King Ajatasattus' plot to conquer a rival state, Vajji. The Buddha had journeyed to Vajji to enter his last rainy-season retreat. It was during this retreat that he fell ill. The symptoms of the illness were sudden, severe pain.

However, the sutta provides no description of the location and character of his pain. It mentions his illness briefly, and says that the pain was intense, and almost killed him.

Subsequently, The Buddha was visited by Māra, the Evil One, who invited him to pass away. The Buddha did not accept the invitation right away. It was only after Ānanda, his attendant, failed to recognize his hint for an invitation to remain that he died. This piece of the message, though tied up with myth and supernaturalism, gives us some medically significant information. When the sutta was composed, its author was under the impression that The Buddha died, not because of the food he ate, but because he already had an underlying illness that was serious and acute-and had the same symptoms of the disease that finally killed him.

The Timing

[The] Theravada Buddhist tradition has adhered to the assumption that the historical Buddha passed away during the night of the full moon in the lunar month of Vesak (which falls sometime in May to June). But the timing contradicts information given in the sutta, which states clearly that the Buddha died soon after the rainy-season retreat, most likely during the autumn or mid-winter, that is, November to January.

A description of the miracle of the unseasonal blooming of leaves and flowers on the sala trees, when The Buddha was laid down between them, indicates the time frame given in the sutta.

Autumn and winter, however, are seasons that are not favorable for the growth of mushrooms, which some scholars believe to be the source of the poison that The Buddha ate during his last meal.

Diagnosis

The sutta tells us that The Buddha felt ill immediately after eating the Sukaramaddava. Since we do not know anything about the nature of this food, it is difficult to name it as the direct cause of The Buddha's illness. But from the descriptions given, the onset of the illness was quick.

While eating, he felt there was something wrong with the food and he suggested his host have the food buried. Soon afterward, he suffered severe stomach pain and passed blood from his rectum.

We can reasonably assume that the illness started while he was having his meal, making him think there was something wrong with the unfamiliar delicacy. Out of his compassion for others, he had it buried.

Was food poisoning the cause of the illness? It seems unlikely. The symptoms described do not indicate food poisoning, which can be very acute, but would hardly cause diarrhea with blood. Usually, food poisoning caused by bacteria does not manifest itself immediately, but takes an incubation period of two to 12 hours to manifest itself, normally with acute diarrhea and vomiting, but not the passage of blood.

Another possibility is chemical poisoning, which also has an immediate effect, but it is unusual for chemical poisoning to cause severe intestinal bleeding. Food poisoning with immediate intestinal bleeding could only have been caused by corrosive chemicals such as strong acids, which can easily lead to immediate illness. But corrosive chemicals should have caused bleeding in the upper intestinal tract, leading to vomiting blood. None of these severe signs are mentioned in the text.

(NOTE from author of this book series: Chemicals were not yet invented during the lifetime of The Buddha.)

Peptic ulcer diseases can be excluded from the list of possible illnesses as well. In spite of the fact that their onset is immediate, they are seldom accompanied by bloody stool. A gastric ulcer with intestinal bleeding produces black stool when the ulcer penetrates a blood vessel. An ulcer higher up in the digestive tract would be more likely to manifest itself as bloody vomiting, not a passage of blood through the rectum.

Other evidence against this possibility is that a patient with a large gastric ulcer usually does not have an appetite. By accepting the invitation for lunch with the host, we can assume that The Buddha felt as healthy as any man in his early 80s would feel. Given his age we cannot rule out that The Buddha did not have a chronic disease, such as cancer or tuberculosis or a tropical infection such as dysentery or typhoid, which could have been quite common in The Buddha's time.

These diseases could produce bleeding of the lower intestine, depending on their location. They also agree with the history of his earlier illness during the retreat. But they can be ruled out, since they are usually accompanied by other symptoms, such as

lethargy, loss of appetite, weight loss, growth or mass in the abdomen. None of these symptoms were mentioned in the sutta.

A large hemorrhoid can cause severe rectal bleeding, but it is unlikely that a hemorrhoid could cause severe abdominal pain unless it is strangulated. But then it would have greatly disturbed the walking of The Buddha to the house of his host, and rarely is hemorrhoid bleeding triggered by a meal.

Mesenteric Infarction

A disease that matches the described symptoms-accompanied by acute abdominal pain and the passage of blood, commonly found among elderly people, and triggered by a meal-is mesenteric infarction, caused by an obstruction of the blood vessels of the mesentery. It is lethal. Acute mesenteric ischemia (a reduction in the blood supply to the mesentery) is a grave condition with a high rate of mortality.

The mesentery is a part of the intestinal wall that binds the whole intestinal tract to the abdominal cavity. An infarction of the vessels of the mesentery normally causes the death of the tissue in a large section of the intestinal tract, which results in a laceration of the intestinal wall.

This normally produces severe pain in the abdomen and the passage of blood. The patient usually dies of acute blood loss. This condition matches the information given in the sutta. It is also confirmed later when The Buddha asked Ānanda to fetch some water for him to drink, indicating intense thirst.

As the story goes, Ānanda refused, as he saw no source for clean water. He argued with The Buddha that the nearby stream had been muddied by a large caravan of carts. But The Buddha insisted he fetch water anyway.

A question arises at this point: Why did The Buddha not go to the water himself, instead of pressing his unwilling attendant to do so? The answer is simple. The Buddha was suffering from shock caused by severe blood loss. He could no longer walk, and from then to his death bed he was most likely carried on a stretcher.

If this was indeed the situation, the sutta remains silent about The Buddha's traveling to his deathbed, possibly because the author felt that it would be an embarrassment for The Buddha. Geographically, we know that the distance between the place believed to be the house of Cunda and the place where The Buddha died was about 15 to 20 kilometers. It is not possible for a patient with such a grave illness to walk such a distance.

More likely, what happened was that The Buddha was carried on a stretcher by a group of Monks to Kusinara (Kushinagara).

It remains a point of debate whether The Buddha really determined to pass away at this city, presumably not much larger than a town. From the direction of The Buddha's journey, given in the sutta, he was moving north from Rajagaha. It is possible that he did not intend to die there, but in the town where he was born, which would have taken a period of three months to reach.

From the sutta, it is clear that The Buddha was not anticipating his sudden illness, or else he would not have accepted the invitation of his host.

Kusinara was probably the nearest town where he could find a doctor to take care of him. It is not difficult to see a group of Monks hurriedly carrying The Buddha on a stretcher to the nearest town to save his life.

Before passing away, The Buddha told Ānanda that Cunda was not to be blamed and that his death was not caused by eating Sukaramaddava. The statement is significant. The meal was not the direct cause of his death. The Buddha knew that the symptom was a repeat of an experience he'd had a few months earlier, the one which had almost killed him.

Sukaramaddava, no matter the ingredients or how it was cooked, was not the direct cause of his sudden illness.

Progression of the Disease

Mesenteric infarction is a disease commonly found among elderly people, caused by the obstruction of the main artery that supplies the middle section of the bowel-the small intestine-with blood. The most common cause of the obstruction is the degeneration of the wall of the blood vessel, the superior mesenteric artery, causing severe abdominal pain, also known as abdominal angina.

Normally, the pain is triggered by a large meal, which requires a higher flow of blood to the digestive tract. As the obstruction persists, the bowel is deprived of its blood supply, which subsequently leads to an infarction, or gangrene, of a section of the intestinal tract. This in turn results in a laceration of the intestinal wall, profuse bleeding into the intestinal tract, and then bloody diarrhea.

The disease gets worse as the liquid and content of the intestine oozes out into the peritoneal cavity, causing peritonitis or inflammation of the abdominal walls. This is already a lethal condition for the patient, who often dies due to the loss of blood and other fluid. If it is not corrected by surgery, the disease often progresses to septic shock due to bacterial toxins infiltrating the blood stream.

Retrospective Analysis

From the diagnosis given above, we can be rather certain that The Buddha suffered from mesenteric infarction caused by an occlusion of the superior mesenteric artery. This was the cause of the pain that almost killed him a few months earlier during his last rainy-season retreat.

With the progress of the illness, some of the mucosal lining of his intestine sloughed off, and this site became the origin of the bleeding.

Arteriosclerosis, the hardening of the vessel wall caused by aging, was the cause of the arterial occlusion, a small blockage that did not result in bloody diarrhea, but is a symptom, also known to us as abdominal angina.

He had his second attack while he was eating the Sukaramaddava. The pain was probably not intense in the beginning, but made him feel that there was something wrong.

Suspicious about the nature of the food, he asked his host to have it all buried, so that others might not suffer from it.

Soon, The Buddha realized that the illness was serious, with the passage of blood and more severe pain in his abdomen. Due to the loss of blood, he went into shock. The degree of dehydration was so severe that he could not maintain himself any longer and he had to take shelter at a tree along the way.

Feeling very thirsty and exhausted, he got Ānanda to collect water for him to drink, even though he knew that the water was muddied. It was there that he collapsed until his entourage carried him to the nearest town, Kusinara, where there would have been a chance of finding a doctor or lodging for him to recover in.

It was probably true that The Buddha got better after drinking to replace his fluid loss, and resting on the stretcher. The experience with the symptoms told him that his sudden illness was the second attack of an existing disease. He told Ānanda that the meal was not the cause of his illness, and that Cunda was not to blame.

A patient with shock, dehydration and profuse blood loss usually feels very cold. This was the reason why he told his attendant to prepare a bed using four sheets of ifsanghati nf. According to Buddhist monastic discipline, a ifsanghati nfis a cloak, or extra piece of robe, very large, the size of a bed sheet, which The Buddha allowed Ordained Practitioners to wear in winter.

This information reflects how cold the Buddha felt because of his loss of blood. Clinically, it is not possible for a patient who is in a state of shock with severe abdominal pain, most likely peritonitis, pale and shivering, to be ambulatory.

The Buddha was most likely put into a lodging, where he was nursed and warmed, located in the city of Kusinara. This view is also confirmed with the description of Ānanda who, weeping, swoons and holds onto the door of his lodge after learning that The Buddha was about to pass away.

Normally, a patient with mesenteric infarction could live 10 to 20 hours. From the sutta we learn that The Buddha died about 15 to 18 hours after the attack. During that time, his attendants would have tried their best to comfort him, for example, by warming the room where he was resting, or by dripping some water into his mouth to quench his lingering thirst, or by giving him some herbal drinks. But it would be highly unlikely that a shivering patient would need someone to fan him as is described in the sutta.

Off and on, he may have recovered from a state of exhaustion, allowing him to continue his dialogues with a few people. Most of his last words could have been true, and they were memorized by generations of Monks until they were transcribed. But finally, late into the night, The Buddha died during a second wave of septic shock. His illness stemmed from natural causes coupled with his age, just as it would for anyone else.

Conclusion

The hypothesis outlined above explains several scenes in the narrative of the sutta, namely, the pressuring of Ānanda to fetch water, The Buddha's request for a fourfold cloak for his bed, the ordering of the meal to be buried, and so on.

It also reveals another possibility of the actual means of transportation of The Buddha to Kusinara and the site of his death bed. Sukaramaddava, whatever its nature, was unlikely to have been the direct cause of his illness. The Buddha did not die by food poisoning. Rather, it was the size of the meal, relatively too large for his already troubled digestive tract, that triggered the second attack of mesenteric infarction that brought an end to his life.

Author's Thoughts

Due to their importance, The Words of The Buddha book series have the last words of The Buddha in multiple places throughout the book series.

You can investigate these chapters, which some of them are the same. There are basically two different chapters being repeated throughout the book series in all of these books and chapters.

Volume 2 - Chapter 45
Volume 3 - Chapter 97
Volume 9 - Chapter 47
Volume 10 - Chapter 46
Volume 12 - Chapter 48

In all of these locations within the books series, I have inserted the last words of The Buddha and shared what one encounters upon death. This will help you to understand and gain the wisdom of, what transpires for a being as part of the process of dying and death itself.

A Student who reads this article titled "How Did The Buddha Die?" and is unEnlightened may perceive the depiction of how The Buddha died as being an extremely painful death. That it was painful for The Buddha during his last moments of life. But, that is without the wisdom of what an Enlightened being experiences as a result of having attained Enlightenment and then having issues in the physical body to include death.

I suspect that the author of the article may not be aware of how an unEnlightened and Enlightened being experience pain differently. Therefore, when describing what The Buddha experienced, he described it in graphic terms of, his own frame of reference and lifetime experiences with physical and mental pain - as being severely painful.

An Enlightened being does not experience severe physical pain but instead, it is significantly diminished or muted. An Enlightened being does not experience any mental anguish whatsoever.

When I read this article, I know that The Buddha, while experiencing a medical condition that led to his ultimate death, had a peaceful mind during the entire time leading all the way up to and including death. He would not have been in agonizing pain as one might think who has not experienced physical pain while at the same time experiencing the Enlightened mental state.

An Enlightened being will experience physical pain but, it would be very minimal compared to what an unEnlightened being would experience in the same circumstances. An Enlightened being would experience some physical pain but, they will not experience the mental anguish associated with the physical pain. An Enlightened being's mind will continue to reside peaceful, calm, serene, and content with joy, despite any and all physical pain. In this way, the physical pain experienced by an Enlightened being is insignificant and a mere fraction of that which would be experienced by an unEnlightened being given the same exact situation.

For further understanding of physical and mental pain in the unEnlightened and Enlightened mental state, you might choose to investigate The Teachings in Volume 8 - Chapter 40 titled "Transcending Physical Pain by Avoiding Mental Pain". This will help you to understand how an unEnlightened being experiences physical pain versus, an Enlightened being.

Detailed explanation of Transcending Physical Pain by Avoiding Mental Pain is available in this same book series found in Chapter 40 of the book "The Foremost Householder" (Volume 9).

You can also gain an appreciation and the wisdom of this topic through understanding The Teachings of The Buddha when he shares "The Simile of The Saw" in the Kakacūpamasutta Sutta (Reference: MN 21) available in Volume 3 - Chapter 84 of this same book series.

The Buddha shares, "Monks, even if criminals were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be practicing my Teachings".

The Buddha shares this Teaching because his own mind, experiencing Enlightenment, would not experience mental anguish in this exact scenario or any others. It would be impossible for an Enlightened being to experience hatred towards anyone for any reason, even if being sawed "limb by limb". Therefore, The Buddha was well aware that if a Student's mind experienced hatred in this situation or any other, the mind would be unEnlightened. He emphasizes this in this Teaching.

This Teaching directly from The Buddha, and others, can provide you further insight to understand how an Enlightened being would not experience any "agonizing pain" during the process of dying or at death.

Detailed explanation of Training a Mind Filled with Loving-Kindness, without Hostility or Ill Will is available in this same book series found in Chapter 84 of the book "Foundations in The Teachings" (Volume 3).

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 41-47)

<https://youtu.be/IHdl7vuRUmU>

Podcast(s)

Ep. 322 - (Pali Canon Study Group) - The Six Sense Bases - Volume 9 - (Chapter 41-47)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--322---Pali-Canon-Study-Group---The-Six-Sense-Bases---Volume-9---Chapter-41-47-e1iv35a>

Now that you have completed reading (Volume 9) 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.

<https://www.buddhadailywisdom.com/supportbuddha>

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I would like to express my appreciation and gratitude for the community of Ordained and Household Practitioners benefiting from the leadership of Venerable Bhikkhu Kukrit Sotthibalo at Wat Na Pah Pong in Krung Thep, Thailand for their dedication and diligence in sharing The Teachings of Gotama Buddha. Their work was the inspiration for “The Words of The Buddha” book series.

Wat Na Pah Pong

<http://watnapp.com>

THE WORDS OF THE BUDDHA

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

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