

The Gradual Training

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Going Forth

41. The Exalted One spoke: “Herein, great king, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted. Having realized by his own direct knowledge this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.

42. “A householder, or a householder’s son, or one born into some other family, hears the Dhamma. Having heard the Dhamma, he gains faith in the Tathāgata. Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from home to homelessness.’

43. “After some time he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from home to homelessness.

The Moralities - Summary

44. “When he has thus gone forth, he lives restrained by the restraint of the Pātimokkha, possessed of proper behavior and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal action, his livelihood is purified, and he is possessed of moral discipline. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.

The Small Section on Moral Discipline

45. “And how, great king, is the bhikkhu possessed of moral discipline? Herein, great king, having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings. This pertains to his moral discipline.

“Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind. This too pertains to his moral discipline.

“Having abandoned incelibacy, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse. This too pertains to his moral discipline.

“Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world. This too pertains to his moral discipline.

“Having abandoned slander, he abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord. This too pertains to his moral discipline.

“Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk. This too pertains to his moral discipline.

“Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good. This too pertains to his moral discipline.

“He abstains from damaging seed and plant life.

“He eats only in one part of the day, refraining from food at night and from eating at improper times.

“He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.

“He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with unguents.

“He abstains from high and luxurious beds and seats.

“He abstains from accepting gold and silver.

“He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats and sheep, fowl and swine, elephants, cattle, horses and mares.

“He abstains from accepting fields and lands.

“He abstains from running messages and errands.

“He abstains from buying and selling.

“He abstains from dealing with false weights, false metals, and false measures.

“He abstains from the crooked ways of bribery, deception, and fraud.

“He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.

“This too pertains to his moral discipline.

Other Suttas where the 5 precepts (or a subset) are taught:

DN 5.26, DN 22.21, DN 32.2, DN 33.3.1.10, DN 33.3.3.3

MN 8.12.3; MN 9.4,6; MN 73.5; MN 81.18; MN 96.13; MN 110.21; MN 117.23, 25; MN 141.27; MN 142.3

SN 37.24, SN 37.33, SN 42.8, SN 42.13, SN 45.8, SN 55.7, SN 55.37, SN 55.70-101
AN 3.117, AN 3.120, AN 3.121, AN 3.122, AN 164-182 (even numbers), AN 4.64,
AN 4.81, AN 4.99, AN 4.201, AN 4.235, AN 4.236

AN 5.47, AN 5.145, AN 5.171-174, AN 5.179, AN 5.286, AN 6.81-82, AN 7.6, AN
8.25-26, AN 8.39, AN 8.40, AN 8.46, AN 8.54, AN 8.76

AN 9.20, AN 9.63, AN 9.73, AN 9.83, AN 10.167,-169, AN 10.171-178, AN 10.211-

212, AN 10.216-217, AN 10.221

The Intermediate Section on Moral Discipline

46. “Whereas some recluses and brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life—to plants propagated from roots, stems, joints, buds, and seeds—he abstains from damaging seed and plant life. This too pertains to his moral discipline.

47. “Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored-up goods, such as stored-up food, drinks, garments, vehicles, bedding, scents, and comestibles—he abstains from the use of stored-up goods. This too pertains to his moral discipline.

48. “Whereas some recluses and brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:

shows featuring dancing, singing, or instrumental music;
theatrical performances;
narrations of legends
music played by hand-clapping, cymbals, and drums;
picture houses;
acrobatic performances;
combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails;
stick-fights, boxing, and wrestling;
sham-fights, roll-calls, battle-arrays, and regimental reviews—

he abstains from attending such unsuitable shows. This too pertains to his moral discipline.

49. “Whereas some recluses and brahmins, while living on food offered by the faithful, indulge in the following games and recreations:

aṭṭhapada (a game played on an eight-row chessboard);
dasapada (a game played on a ten-row chessboard);
ākāsa (played by imagining a board in the air);
parihārapatha (“hopscotch,” a diagram is drawn on the ground and one has to jump in the allowable spaces avoiding the lines);
santika (“spillikins,” assembling the pieces in a pile, removing and returning them without disturbing the pile);

khalika (dice games);
ghaṭika (hitting a short stick with a long stick);
salākahattha (a game played by dipping the hand in paint or dye, striking the ground or a wall, and requiring the participants to show the figure of an elephant, a horse etc.);
akkha (ball games);
paṅgacīra (blowing through toy pipes made of leaves);
vaṅkaka (ploughing with miniature ploughs);
mokkhacika (turning somersaults);
ciṅgulika (playing with paper windmills);
pattāḷaka (playing with toy measures);
rathaka (playing with toy chariots);
dhanuka (playing with toy bows);
akkharika (guessing at letters written in the air or on ones back);
manesika (guessing others' thoughts);
yathāvajja (games involving mimicry of deformities)—

he abstains from such games that are a basis for negligence. This too pertains to his moral discipline.

50. “Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as:

spacious couches;
thrones with animal figures carved on the supports;
long-haired coverlets;
multi-colored patchwork coverlets;
white woolen coverlets
woolen coverlets embroidered with flowers;
quilts stuffed with cotton;
woolen coverlets embroidered with animal figures;
woolen coverlets with hair on both sides or on one side;
bedspreads embroidered with gems;
silk coverlets;
dance-hall carpets;
elephant, horse, or chariot rugs;
rugs of antelope-skins;
choice spreads made of kadali-deer hides;
spreads with red awnings overhead;
couches with red cushions for head and feet—

he abstains from the use of such high and luxurious beds and seats. This too pertains to his moral discipline.

51. “Whereas some recluses and brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following:

- rubbing scented powders into the body
- massaging with oils
- bathing in perfumed water
- kneading the limbs
- mirrors
- ointments
- garlands
- scents
- unguents
- face-powders
- make-up
- bracelets
- head-bands
- decorated walking sticks
- ornamented medicine-tubes
- rapiers
- sunshades
- embroidered sandals
- turbans
- diadems
- yaktail whisks
- and long-fringed white robes—

he abstains from the use of such devices for embellishment and beautification. This too pertains to his moral discipline.

52. “Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in frivolous chatter, such as:

- talk about kings, thieves, and ministers of state
- talk about armies, dangers, and wars
- talk about food, drink, garments, and lodgings;
- talk about garlands and scents;

talk about relations, vehicles, villages, towns, cities, and countries;
talk about women and talk about heroes;
street talk and talk by the well;
talk about those departed in days gone by;
rambling chit-chat;
speculations about the world and about the sea;
talk about gain and loss—

he abstains from such frivolous chatter. This too pertains to his moral discipline.

53. “Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in wrangling argumentation, (saying to one another):

’You don’t understand this doctrine and discipline. It is I who understand this doctrine and discipline.’

’How can you understand this doctrine and discipline?’

’You’re practicing the wrong way. I’m practicing the right way.’

’I’m being consistent. You’re inconsistent.’

’What should have been said first you said last, what should have been said last you said first.’

’What you took so long to think out has been confuted.’

’Your doctrine has been refuted. You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’—

he abstains from such wrangling argumentation. This too pertains to his moral discipline.

54. “Whereas some recluses and brahmins, while living on the food offered by the faithful, engage in running messages and errands for kings, ministers of state, khattiyas, brahmins, householders, or youths, (who command them): ’Go here, go there, take this, bring that from there’—he abstains from running such messages and errands. This too pertains to his moral discipline.

55. “Whereas some recluses and brahmins, while living on the food offered by the

faithful, engage in scheming, talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming and talking. This too pertains to his moral discipline.

The Large Section on Moral Discipline

56. “Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

prophesying long life, prosperity etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc;

divining by means of omens and signs;

making auguries on the basis of thunderbolts and celestial portents;

interpreting ominous dreams;

telling fortunes from marks on the body;

making auguries from the marks on cloth gnawed by mice;

offering fire oblations;

offering oblations from a ladle;

offering oblations of husks, rice powder, rice grains, ghee and oil to the gods;

offering oblations from the mouth;

offering blood-sacrifices to the gods;

making predictions based on the fingertips;

determining whether the site for a proposed house or garden is propitious or not;

making predictions for officers of state;

laying demons in a cemetery;

laying ghosts;

knowledge of charms to be pronounced by one living in an earthen house;

snake charming;

the poison craft, scorpion craft, rat craft, bird craft, crow craft;

foretelling the number of years that a man has to live;

reciting charms to give protection from arrows;

reciting charms to understand the language of animals—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

57. “Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the color, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams,

fowl, quails, lizards, earrings (or house-gables), tortoises, and other animals—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

58. “Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that:

the king will march forth;
the king will return;
our king will attack and the enemy king will retreat;
our enemy king will attack and our king will retreat;
our king will triumph and the enemy king will be defeated;
the enemy king will triumph and our king will be defeated;
thus there will be victory for one and defeat for the other—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

59. “Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be an eclipse of the moon, an eclipse of the sun, an eclipse of a constellation
the sun and the moon will go on their proper courses
there will be an aberration of the sun and moon
the constellations will go on their proper courses
there will be an aberration of a constellation
there will be a fall of meteors
there will be a skyblaze
there will be an earthquake
there will be an earth-roar
there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations
such will be the result of the moon’s eclipse, such the result of the sun’s eclipse, (and so on down to) such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

60. “Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting:

there will be abundant rain
there will be a drought
there will be a good harvest
there will be a famine
there will be security
there will be danger
there will be sickness
there will be health

or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

61. “Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

arranging auspicious dates for marriages, both those in which the bride is brought home and those in which she is sent out
arranging auspicious dates for betrothals and divorces
arranging auspicious dates for the accumulation or expenditure of money
reciting charms to make people lucky or unlucky
rejuvenating the foetuses of abortive women
reciting spells to bind a man’s tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness
obtaining oracular answers to questions by means of a mirror, a girl, or a god
worshipping the sun
worshipping Mahābrahmā
bringing forth flames from the mouth
invoking the goddess of luck—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

62. “Whereas some recluses and brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

- promising gifts to deities in return for favors
- fulfilling such promises
- demonology
- reciting spells after entering an earthen house
- inducing virility and impotence
- preparing and consecrating sites for a house
- giving ceremonial mouthwashes and ceremonial bathing
- offering sacrificial fires
- administering emetics, purgatives, expectorants, and phlegmagogues
- administering medicines through the ear and through the nose, administering ointments and counter-ointments, practicing fine surgery on the eyes and ears, practicing general surgery on the body, practicing as a children’s doctor—

he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.

Recapitulation of The Moralities

63. “Great king, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, great king, the bhikkhu is possessed of moral discipline.

Guarding the Senses

DN 2.64. “And how, great king, does the bhikkhu guard the doors of his sense faculties? Herein, great king, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief [bad unwholesome states of longing and dejection] might assail him, he practices restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.

Having heard a sound with the ear ...

having smelled an odor with the nose ...

having tasted a flavor with the tongue ...

having touched a tangible object with the body ...

having cognized a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practices restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, great king, the bhikkhu guards the doors of the sense faculties.

MN 75.8. “Māgandiya, the eye delights in forms, takes delight in forms, rejoices in forms; that has been tamed by the Tathāgata, guarded, protected, and restrained, and he teaches the Dhamma for its restraint. [same for the other 5 senses]

MN 75.9. “What do you think, Māgandiya? Here someone may have formerly enjoyed himself with forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. On a later occasion, having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of forms, he might abandon craving for forms, remove fever for forms, and abide without thirst, with a mind inwardly at peace. [same for the other 5 senses]

MN 75.12. “So too, Māgandiya, formerly when I lived the home life, I enjoyed myself, provided and endowed with the five cords of sensual pleasure: with forms cognizable by the eye...with tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. On a later occasion, having understood as they actually are the gratification, the danger, and the escape in the case of sensual pleasures, I abandoned craving for sensual pleasures, I removed fever for sensual pleasures, and I abide without thirst, with a mind inwardly at peace. I see other beings who are not free from lust for sensual pleasures being

devoured by craving for sensual pleasures, burning with fever for sensual pleasures, indulging in sensual pleasures, and I do not envy them nor do I delight therein. Why is that? Because there is, Māgandiya, a delight apart from sensual pleasures, apart from unwholesome states, which surpasses even divine bliss. Since I take delight in that, I do not envy what is inferior, nor do I delight therein.

SN 35.117. “Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, the thought occurred to me: ‘My mind may often stray towards those five cords of sensual pleasure that have already left their impression on the heart (citta = heart-mind) but which have passed, ceased, and changed, or but which have passed, ceased, and changed, or towards those that are present, or slightly towards those in the future.’ Then it occurred to me: ‘Being set on my own welfare, I should practice diligence, mindfulness, and guarding of the mind in regard to those five cords of sensual pleasure that have already left their impression on the heart, which have passed, ceased, and changed.’ “Therefore, bhikkhus, in your case too...

SN 35.132 Master Kaccāna said ‘with sense doors guarded.’ In what way, Master Kaccāna, is one ‘with sense doors guarded’?”

“Here, brahmin, having seen a form with the eye, someone is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, someone is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness of the body ... cease without remainder. It is in such a way, brahmin, that one is ‘with sense doors guarded.’”

AN 4.117 (7) **Guarding**

“Bhikkhus, one bent on his own welfare should practice heedfulness, mindfulness, and guarding of the mind in four instances. What four?”

- (1) “‘ May my mind not become excited by things that provoke lust!’ One bent on his own welfare should practice heedfulness, mindfulness, and guarding of the mind thus.
- (2) “‘ May my mind not be full of hate toward things that provoke hatred!’ One bent on his own welfare should practice heedfulness, mindfulness, and guarding of the mind thus.
- (3) “‘ May my mind not be deluded by things that cause delusion!’ One bent on his own welfare should practice heedfulness, mindfulness, and guarding of the mind thus.
- (4) “‘ May my mind not be intoxicated by things that intoxicate!’ One bent on his own welfare should practice heedfulness, mindfulness, and guarding of the mind thus.

“Bhikkhus, when a bhikkhu’s mind is not excited by things that provoke lust because he has gotten rid of lust; when his mind is not full of hate toward things that provoke hatred because he has gotten rid of hatred; when his mind is not deluded by things that cause delusion because he has gotten rid of delusion; when his mind is not intoxicated by things that intoxicate because he has gotten rid of intoxication, then he does not cower, does not shake, does not tremble or become terrified, nor is he swayed by the words of [other] ascetics.”

AN 8.9. “Bhikkhus, this is how Nanda guards the doors of the sense faculties: If he needs to look to the east, he does so after he has fully considered the matter and clearly comprehends it thus: ‘When I look to the east, bad unwholesome states of longing and dejection will not flow in upon me.’ If he needs to look to the west ... to the north ... to the south ... to look up ... to look down ... to survey the intermediate directions, he does so after he has fully considered the matter and clearly comprehends it thus: ‘When I look to the intermediate directions, bad unwholesome states of longing and dejection will not flow in upon me.’ That is how Nanda guards the doors of the sense faculties.

Mindfulness and Clear Awareness

DN 2.65. “And how, great king, is the bhikkhu endowed with mindfulness and clear comprehension? Herein, great king, in going forward and returning, the bhikkhu acts with clear comprehension. In looking ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts with clear comprehension. In wearing his robes and cloak and using his alms-bowl, he acts with clear comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down, waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, great king, the bhikkhu is endowed with mindfulness and clear comprehension.

The same verse can be found in both Satipaṭṭhāna Suttas at DN 22.4 (mindfulness and clear awareness) and MN 10.8 (mindfulness and full awareness). It also occurs at MN 119.6 - the Kāyagatāsati Sutta: Mindfulness of the Body.

This verse occurs as well at the following:

DN 16.2.13

SN 36.7

SN 47.2

The first part of this verse (going forward ... bowl) occurs in the following suttas:

AN 4.103

AN 4.104

AN 4.105

AN 8.10

Contentment

DN 2.66, MN 27.14. “He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.”

DN 33.1.11(9), MN 77.8. ‘Four Ariyan lineages (ariya-vaṃsā). Here, a monk (a) is content with any old robe, praises such contentment, and does not try to obtain robes improperly or unsuitably. He does not worry if he does not get a robe, and if he does, he is not full of greedy, blind desire, but makes use of it, aware of [such] dangers and wisely aware of its true purpose. Nor is he conceited about being thus content with any old robe, and he does not disparage others. And one who is thus skilful, not lax, clearly aware and mindful, [225] is known as a monk who is true to the ancient, original (aggaññe) Ariyan lineage. Again, (b) a monk is content with any alms-food he may get... Again, (c) a monk is content with any old lodging-place ... And again, (d) a monk, being fond of abandoning (pahāna), rejoices in abandoning, and being fond of developing (bhāvanā), rejoices in developing, is not therefore conceited... And one who is thus skilful, not lax, clearly aware and mindful, is known as a monk who is true to the ancient, original Ariyan lineage.

MN 62.20. “Rāhula, develop meditation on altruistic joy; for when you develop meditation on altruistic joy, any discontent will be abandoned.

AN 1.64 (4) “Bhikkhus, I do not see even a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as non-contentment. For one who is not content, unarisen unwholesome qualities arise and arisen wholesome qualities decline.”

AN 1.65 (5) “Bhikkhus, I do not see even a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as contentment. For one who is content, unarisen wholesome qualities arise and arisen unwholesome qualities decline.”

AN 4.27 (7) **Contentment**

“Bhikkhus, there are these four trifles, easily gained and blameless. What four?

- (1) “A rag-robe is a trifle among robes, easily gained [27] and blameless.
- (2) A lump of almsfood is a trifle among meals, easily gained and blameless.
- (3) The foot of a tree is a trifle among lodgings, easily gained and blameless.
- (4) Putrid urine is a trifle among medicines, easily gained and blameless.

“These are the four trifles, easily gained and blameless. When a bhikkhu is satisfied with what is trifling and easily gained, I say that he has one of the factors of the ascetic life.” When one is content with what is blameless, trifling and easily gained; when one’s mind is not distressed because of a lodging, robe, drink, and food, one is not hindered anywhere. These qualities, rightly said to conform to the ascetic life, are acquired by a bhikkhu who is content and heedful.

The SN commentary (Spk) discusses a threefold typology of contentment (santosa):

(i) contentment that accords with one’s gains (yathālābhasantosa), i.e., remaining content with any gains, whether fine or coarse; (ii) contentment that accords with one’s ability (yathābalasantosa), i.e., remaining content with whatever one needs to sustain one’s health; and (iii) contentment that accords with suitability (yathāsāruppasantosa), i.e., disposing of any luxury items received and retaining only the simplest and most basic requisites.

Meditation Practice

DN 2.67. “Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling—a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meals, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.

Abandoning the Hindrances

DN 2.68. "Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness.

Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred.

Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness.

Having abandoned restlessness and remorse, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and remorse.

Having abandoned doubt, he dwells as one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

Sometimes "covetousness" is translated as "longing for the world." In AN 10.176 we find "Here, someone is full of longing. He longs for the wealth and property of others thus: 'Oh, may what belongs to another be mine!'" Thus "covetousness" seems more accurate.

Similes for the Hindrances

DN 2.69-73. Great king, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this, and as a result he would become glad and experience joy.

“Again, great king, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.

“Again, great king, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.

“Again, great king, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.

“Again, great king, suppose a man with wealth and possessions were traveling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.

DN 2.74. “In the same way, great king, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road.

DN 2.75. “But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debt, as good health, as release from prison, as freedom from slavery, as a place of safety.

Similes for the Hindrances at SN 46.55

SN 46.55. “Suppose, brahmin, there is a bowl of water mixed with lac, turmeric, blue dye, or crimson dye. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by sensual lust ...

“Suppose, brahmin, there is a bowl of water being heated over a fire, bubbling and boiling. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by ill will ...

“Suppose, brahmin, there is a bowl of water covered over with water plants and algae. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by sloth and torpor ...

“Suppose, brahmin, there is a bowl of water stirred by the wind, rippling, swirling, churned into wavelets. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by restlessness and remorse ...

“Suppose, brahmin, there is a bowl of water that is turbid, unsettled, muddy, placed in the dark. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by doubt ...

Things To Be Developed For Abandoning the Hindrances

From the New Sub Commentary:

The 6 things to be developed for abandoning sensual desire are:

1. Learning the sign of the unattractive (i.e. the repulsive nature of the body)
2. Application to meditation on the unattractive
3. Guarding the doors of the sense faculties
4. Moderation in eating
5. Noble Friends & 6. Noble Conversations

The 6 things to be developed for abandoning hatred and ill will are:

1. Learning the sign of loving-kindness
2. Application to meditation on loving-kindness
3. Reflection on the ownership of action
4. Abundance of wise reflection
5. Noble Friends & 6. Noble Conversations

The 6 things to be developed for abandoning sloth & torpor are:

1. Recognizing that overeating is the basis (of sloth & torpor)
2. Changing the postures
3. Attention to the perception of light
4. Living in the open air
5. Noble Friends & 6. Noble Conversations

The 6 things to be developed for abandoning restlessness & remorse are:

1. Much learning
2. Interrogation
3. Skill in the Vinaya
4. Associating with senior monks
5. Noble Friends & 6. Noble Conversations

The 6 things to be developed for abandoning skeptical doubt are:

1. Much learning
2. Interrogation
3. Skill in the Vinaya
4. Resolution
5. Noble Friends & 6. Noble Conversations

The Jhāna Summary

DN 2.76. “When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

This stock phrase, or something similar to it, also appears in DN 2-13, MN 7, MN 40, SN 12.23, SN 35.97, SN 42.13, SN 47.10, SN 55.40, AN 3.95, AN 5.26, AN 6.10, AN 10.1-5, AN 11.12. Sometimes, such as in SN 12.23, it is substituted for the jhanas. Its usage in the AN passages seem to be in place of the usual jhāna descriptions.

DA, the commentary to DN 2, explains this passage as access concentration. They indicate that everything from the abandoning of the hindrances through the happiness is access concentration, and then becoming concentrated is absorption concentration. The gladness is identified with showering pīti and is said to be "tender pīti." (I think they misunderstand! - this stock phrase is probably a late insertion.)

The Jhanas

About half of the 34 suttas in the DN refer to jhānas,
about a third of the 152 suttas in the MN refer to jhānas,
about 17 suttas in the SN refer to jhānas plus there is a whole *Jhānasamyutta* with an
additional 54 additional suttas,
and there are about 40 references to jhānas in AN.

The jhānas as usually described do not appear in the KN, but Snp1.3 seems to have a
clear reference to J4. There are a few other passages in the KN that could be
interpreted to be jhāna references.

The descriptions in most cases are identical, tho a few suttas provide a bit of additional
information. The most detailed descriptions are found the Gradual Training suttas of
the DN - see especially DN2 and DN 9. The 4 Jhānas being misunderstood as the goal
of the spiritual path are given as the last 4 of the wrong views found in DN 1.

First Jhāna

DN 2.77. “Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

DN 2.78. “Great king, suppose a skilled bath attendant or his apprentice were to pour soap-powder into a metal basin, sprinkle it with water, and knead it into a ball, so that the ball of soap-powder be pervaded by moisture, encompassed by moisture, suffused with moisture inside and out, yet would not trickle. In the same way, great king, the bhikkhu drenches, steeps, saturates, and suffuses his body with the rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness. This, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

DN 9.10. "Having reached the first jhāna, one remains in it. At that time there is present a true but subtle perception of pīti and sukha born of seclusion, and one becomes one who is conscious of this pīti and sukha."

Second Jhāna

DN 2.79. “Further, great king, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. He drenches, steep, saturates, and suffuses his body with this rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness.

DN 2.80. “Great king, suppose there were a deep lake whose waters welled up from below. It would have no inlet for water from the east, west, north, or south, nor would it be refilled from time to time with showers of rain; yet a current of cool water, welling up from within the lake, would drench, steep, saturate and suffuse the whole lake, so that there would be no part of that entire lake which is not suffused with the cool water. In the same way, great king, the bhikkhu drenches, steep, saturates, and suffuses his body with the rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness. This too, great king, is a visible fruit of recluship more excellent and sublime than the previous ones.

DN 9.11. "One's former true but subtle perception of pīti and sukha born of seclusion vanishes. At that time there arises a true but subtle perception of pīti and sukha born of concentration, and one becomes one who is conscious of this pīti and sukha."

Third Jhāna

DN 2.81. “Further, great king, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: ‘He dwells happily with equanimity and mindfulness.’ He drenches, steeps, saturates, and suffuses his body with this happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness.

DN 2.82. “Great king, suppose in a lotus pond there were blue, white, or red lotuses that have been born in the water, grow in the water, and never rise up above the water, but flourish immersed in the water. From their tips to their roots they would be drenched, steeped, saturated, and suffused with cool water, so that there would be no part of those lotuses not suffused with cool water. In the same way, great king, the bhikkhu drenches, steeps, saturates and suffuses his body with the happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness. This too, great king, is a visible fruit of recluship more excellent and sublime than the previous ones.

DN 9.12. "One's former true but subtle sense of pīti and sukha born of concentration vanishes, and there arises at that time a true but subtle sense of equanimity and happiness, and one becomes one who is conscious of this true but subtle sense of equanimity and happiness."

Fourth Jhāna

DN 2.83. “Further, great king, with the abandoning of pleasure and pain, and with the previous passing away of joy and grief, the bhikkhu enters and dwells in the fourth jhāna, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind.

DN 2.84. “Great king, suppose a man were to be sitting covered from the head down by a white cloth, so that there would be no part of his entire body not suffused by the white cloth. In the same way, great king, the bhikkhu sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

DN 9.13. "One's former true but subtle sense of equanimity and happiness vanishes, and there arises a true but subtle sense of neither pleasure nor pain, and one becomes one who is conscious of this true but subtle sense of neither pleasure nor pain."

Insight Knowledge

DN 2.85. “When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

DN 2.86. “Great king, suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And through it there would run a blue, yellow, red, white, or brown thread. A man with keen sight, taking it in his hand, would reflect upon it thus: ‘This is a beautiful beryl gem of purest water, eight faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And running through it there is this blue, yellow, red, white, or brown thread.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to knowledge and vision and understands thus: ‘This is my body, having material form and this is my consciousness, supported by it and bound up with it.’ This, too, great king, is a visible fruit of recluship more excellent and sublime than the previous ones.

Jhāna practice generates a mind that is "concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability." Such a mind is used for doing insight practice (knowing and seeing). What is to be investigated is body and consciousness, with *viññāṇa* (consciousness) being used as a synonym for "mind." Note also that the 4 Establishments of Mindfulness Suttas (DN 22, MN 10, SN 47.many) describe 1 Establishment as "body" and the other 3 Establishments as some way of investigating "mind."

Another Form of Insight Practice Given in the Gradual Training

MN 38.39. “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna...With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna...With the fading away as well of rapture...he enters upon and abides in the third jhāna...With the abandoning of pleasure and pain...he enters upon and abides in the fourth jhāna...which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

MN 38.40. “On seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Having thus abandoned favoring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

“On hearing a sound with the ear...On smelling an odor with the nose...On tasting a flavor with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing...With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

The Psychic Powers

The Knowledge of the Mind-made Body
The Knowledge of the Modes of Supernormal Power
The Knowledge of the Divine Ear
The Knowledge Encompassing the Minds of Others

The Knowledge of Recollecting Past Lives }
The Knowledge of the Divine Eye } The 3 True Knowledges
The Knowledge of the Destruction of the Āsavas }

These do not always appear in the Gradual Training,

The full set of Psychic Powers appears only in a quarter of the Gradual Training suttas.

The 3 True Knowledges appear in 19 of the 32 Gradual Training suttas.

The Knowledge of the Destruction of the Āsavas appears in 29 of the 32 Gradual Training suttas.

In DN 11, the Buddha specifically rejects "miracles" and only the Knowledge of the Destruction of the Āsavas appears.

The name "The 3 True Knowledges" is most likely a counter to the Three Knowledges of the Vedas.

The Knowledge of the Mind-made Body

DN 2.87. “When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties.

DN 2.88. “Great king, suppose a man were to draw out a reed from its sheath. He would think: ‘This is the reed; this is the sheath. The reed is one thing, the sheath another, but the reed has been drawn out from the sheath.’ Or suppose a man were to draw a sword out from its scabbard. He would think: ‘This is the sword; this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’ Or suppose a man were to pull a snake out from its slough. He would think: ‘This is the snake; this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... The bhikkhu directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

The **Wake Induced Lucid Dream** (aka WILD) is often considered the most powerful lucid dreaming technique for two reasons:

Lucidity On Demand - WILDs enable you to have conscious dreams whenever you want (as long as you're in the right mental state).

Peak Lucidity - WILDs produce the most vivid kind of lucid dream because there is no lapse in consciousness from waking to dreaming.

Also sometimes known as the Mind Awake / Body Asleep technique, the Wake Induced Lucid Dream does exactly what the name suggests, catapulting you directly into the lucid dream state from full consciousness.

<http://www.world-of-lucid-dreaming.com/wake-induced-lucid-dreams.html>

http://lucid.wikia.com/wiki/Wake_Initiated_Lucid_Dream

<http://www.wikihow.com/Have-a-Wake-Induced-Lucid-Dream-%28WILD%29>

and of course

<https://www.google.com/#q=wake+induced+lucid+dreaming>

The Knowledge of the Modes of Supernormal Power

DN 2.89. “When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal power. He exercises the various modes of supernormal power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were water; he walks on water without sinking as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world.

DN 2.90. “Great king, suppose a skilled potter or his apprentice were to make and fashion out of well-prepared clay whatever kind of vessel he might desire. Or suppose a skilled ivory-worker or his apprentice were to make and fashion out of well-prepared ivory whatever kind of ivory work he might desire. Or suppose a skilled goldsmith or his apprentice were to make and fashion out of well-prepared gold whatever kind of gold work he might desire. In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the modes of supernormal power and exercises the various modes of supernormal power. This too, great king, is a visible fruit of recluship more excellent and sublime than the previous ones.

DN 11.4 “Here, Kevaddha, a bhikkhu wields the various psychic powers: Then someone who has faith and trust sees him doing these things.

DN 11.5. “He then tells this to an unbeliever, saying: 'Wonderful and marvelous, Sir, is the psychic power and potency of that recluse. For truly I saw him exercising that psychic power in various ways:'

“Then that unbeliever might say to him: 'Well, Sir! there is a certain charm called the Gandhāra Charm. It is by means of this charm that he performs all this.'

“Now what think you, Kevaddha? Might not an unbeliever so say?”

“Yes, Sir, he might.”

“Well, Kevaddha, it is because of this, seeing the danger of such miracles, I dislike, reject and despise them.

AN 3.60 “Among these, Master Gotama , when someone performs this wonder by which he wields the various kinds of psychic potency ... exercises mastery with the body as far as the brahmā world, only the one who performs this wonder experiences it and it occurs only to him. This wonder seems to me like a magical trick.

The Knowledge of the Divine Ear

DN 2.91. “When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near.

DN 2.92. “Great king, suppose a man traveling along a highway were to hear the sounds of kettledrums, tambours, horns, cymbals and tom-toms, and would think: ‘This is the sound of kettledrums, this is the sound of tambours, this the sound of horns, cymbals and tom-toms.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the divine ear-element. With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

This and the next psychic power (Encompassing the Minds of Others) correspond to what today we call ESP – Extra Sensory Perception. There are on-going arguments between those who believe ESP is real and those who think people are just misunderstanding their experiences. We can assign these two powers as being manifestations of what we call ESP without having to decide on the scientific validity of ESP. There is certainly something going on among those who believe in ESP, and whether they are just fooling themselves or are actually tapping into something that science is unable to measure is actually irrelevant for explaining these powers – they are what we today call ESP. The first one corresponds to what we call "clairaudience" and the second to "reading someone's mind."

Again, whether or not ESP is scientifically valid, insight can be gained from practicing these two powers – insight into the fact that we are not as separate as it visually appears.

The Knowledge Encompassing the Minds of Others

DN 2.93. “When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

DN 2.94. “Great king, suppose a young man or woman, fond of ornaments, examining his or her own facial reflection in a pure bright mirror or in a bowl of clear water, would know, if there were a mole, ‘It has a mole,’ and if there were no mole, ‘It has no mole.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the knowledge of encompassing the minds (of others). He understands the minds of other beings and persons, having encompassed them with his own mind. This too, great king, is a visible fruit of recluship more excellent and sublime than the previous ones.

DN 11.6. “And what, Kevaddha, is the miracle of telepathy?

“Here, a monk reads the minds of other beings, of other people, reads their mental states, their thoughts and ponderings, and says: ‘That is how your mind is, that is how it inclines, that is in your heart.’ Then someone who has faith and trust sees him doing these things.

DN 11.7. “He then tells this to an unbeliever, saying: ‘Wonderful and marvelous, Sir, is the telepathic power and potency of that recluse. For truly I saw him reading the minds of other beings, of other people, reading their mental states, their thoughts and

ponderings, and saying: “That is how your mind is, that is how it inclines, that is in your heart.”

“Then that unbeliever should say to him: 'Well, Sir! there is a certain charm called the Manika Charm. It is by means of this charm that he performs all this.'

“Now what think you, Kevaddha? Might not an unbeliever so say?”

“Yes, Sir, he might.”

“Well, Kevaddha, it is because of this, seeing the danger of such miracles, I dislike, reject and despise them.

AN 3.60 “Again, Master Gotama, when someone performs this wonder by which he declares another’s state of mind on the basis of a clue ... by hearing the sound of people, spirits, or deities ... by hearing the sound of the diffusion of thought while he is thinking and examining [some matter] ... by encompassing with his own mind the mind of one who has attained concentration that is without thought and examination such that he understands: ‘This person’s mental activities are so disposed that immediately afterward he will think this thought,’ and, even if he makes many declarations, they are exactly so and not otherwise— again, only the one who performs this wonder experiences it and it occurs only to him. This wonder, too, seems to me like a magical trick.

The Knowledge of Recollecting Past Lives

DN 2.95. “When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details.

DN 2.96. “Great king, suppose a man were to go from his own village to another village, then from that village to still another village, and then from that village he would return to his own village. He would think to himself: ‘I went from my own village to that village. There I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I went to still another village. There too I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I returned to my own village.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the knowledge of recollecting past lives, and he recollects his numerous past lives in their modes and their details. This too, great king, is a visible fruit of recluseship, more excellent and sublime than the previous ones.

Literally, it says one "recollects his numerous previous dwellings."

In a number of suttas, the Buddha is said to have recollected his past lives during the first watch of the night of his Awakening (6pm-10pm): MN 4.27, MN 19-14-23, MN 36.38, MN 85.15-42, MN 100.14-30

The Knowledge of the Divine Eye

DN 2.97. “When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus: ‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—with the breakup of the body, after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—with the breakup of the body, after death, have reappeared in the good destinations, in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare in accordance with their kamma.

DN 2.98. “Great king, suppose in a central square there were a building with an upper terrace, and a man with keen sight standing there were to see people entering a house, leaving it, walking along the streets, and sitting in the central square. He would think to himself: ‘Those people are entering the house, those are leaving it, those are walking along the streets, and those are sitting in the central square.’ In the same way, great king, when his mind is thus concentrated, pure and bright ... the bhikkhu directs and inclines it to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, and he understands how beings fare according to their kamma. This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones.

In a number of suttas, the Buddha is said to have seen beings passing away and reappearing during the second watch of the night of his Awakening (10pm-2am): MN 4.27, MN 19-14-23, MN 36.38, MN 85.15-42, MN 100.14-30

The Knowledge of the Destruction of the Āsavas

DN 2.99. “When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the āsavas. He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’ He understands as it really is: ‘These are the āsavas.’ He understands as it really is: ‘This is the origin of the āsavas.’ He understands as it really is: ‘This is the cessation of the āsavas.’ He understands as it really is: ‘This is the way leading to the cessation of the āsavas.’

“Knowing and seeing thus, his mind is liberated from the āsava of sensual desire, from the āsava of existence, and from the āsava of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

DN 2.100. “Great king, suppose in a mountain glen there were a lake with clear water, limpid and unsullied. A man with keen sight, standing on the bank, would see oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still. He would think to himself: ‘This is a lake with clear water, limpid and unsullied, and there within it are oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still.’

“In the same way, great king, when his mind is thus concentrated, pure and bright the bhikkhu directs and inclines it to the knowledge of the destruction of the āsavas. He understands as it really is: ‘This is suffering’ ... He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’ This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous ones. And, great king, there is no other fruit of recluseship higher or more sublime than this one.”

The Buddha borrowed the word "*āsava*" from the Jains who used it to designate the influxes due to bad karma. This was the Jains taught that kept you chained to the round of birth and death.

In Buddhism, "*āsava*" gets translated many different ways: Canker, Effluent, Outflow,

Influx, Taint

From Pali Text Society's **Pali-English Dictionary** by T. W. Rhys Davids:

1. spirit, the intoxicating extract or secretion of a tree or flower
2. discharge from a sore
3. in psychology, t.t. for certain specified ideas which intoxicate the mind (bemuddle it, befoozle it, so that it cannot rise to higher things). Freedom from the "Āsavas" constitutes Arahantship, & the fight for the extinction of these āsavas forms one of the main duties of man.

So it seems the best translation of "*āsava*" is "intoxicant."

In addition to applying the formula for the 4 Noble Truths to dukkha and the āsavas, which occurs frequently in all 4 major Nikāyas, the formula is, for example, also applied to the world in SN 2.26; to the four elements in SN 14.39; to gain, honor, and praise in SN 17.27; to the five aggregates in SN 22 (passim), SN 46.30, AN 4.41 & AN 8.2; to feeling in SN 36 (passim); to the five faculties in SN 48.7; to the eye faculty, etc. in SN 48.30; to personal existence in AN 4.33; and in AN 6.63 it is applied to sensual pleasures, vedanā, perceptions, āsavas, kamma and dukkha; in MN 9 it is applied to nutriment, ageing & death, birth, becoming, clinging, craving, feeling, sense contact, the sixfold base, mentality-materiality, consciousness, fabrications, and ignorance as well as to dukkha and the āsavas.

Conclusion

The Factors of the Gradual Training (as found in DN 2)

Keeping the Precepts
Guarding the Senses
Mindfulness and Clear Awareness
Contentment
Abandoning the Hindrances
The Jhanas
Insight Knowledge
Psychic Powers
Destruction of the Āsavas