

MAPS TO AWAKENING

§1. “Just as when the devas pour rain in heavy drops & crash thunder on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies. When the branches of the mountain ravines & gullies are full, they fill the little lakes. When the little lakes are full, they fill the large lakes... the little rivers... the large rivers. When the large rivers are full, they fill the great ocean. In the same way:

fabrications have ignorance as their prerequisite,
consciousness has fabrications as its prerequisite,
name-&-form has consciousness as their prerequisite,
the six sense media have name-&-form as their prerequisite,
contact has the six sense media as its prerequisite,
feeling has contact as its prerequisite,
craving has feeling as its prerequisite,
clinging has craving as its prerequisite,
becoming has clinging as its prerequisite,
birth has becoming as its prerequisite,
stress has birth as its prerequisite,
conviction has stress as its prerequisite,
joy has conviction as its prerequisite,
rapture has joy as its prerequisite,
calm has rapture as its prerequisite,
pleasure has calm as its prerequisite,
concentration has pleasure as its prerequisite,
knowledge & vision of things as they have come to be has concentration as its prerequisite,
disenchantment has knowledge & vision of things as they have come to be as its prerequisite,
dispassion has disenchantment as its prerequisite,
release has dispassion as its prerequisite,
knowledge of ending has release as its prerequisite.” — *SN 12:23*

§2. “And what is the result of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, & becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, ‘Who knows a way or two to stop this pain?’ I tell you, monks, that stress results either in bewilderment or in search. This is called the result of stress.” — *AN 6:63*

§3. “There are these five facts that one should reflect on often, whether one is a woman or a man, lay or ordained. Which five?

“I am subject to aging, have not gone beyond aging.’ This is the first fact that one should reflect on often....

“I am subject to illness, have not gone beyond illness’....

“I am subject to death, have not gone beyond death’....

“I will grow different, separate from all that is dear & appealing to me’....

“I am the owner of actions [*kamma*], heir to actions, born of actions, related through actions, and have actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir’....

“These are the five facts that one should reflect on often, whether one is a woman or a man, lay or ordained.” — *AN 5:57*

§4 “Just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant’s footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.” — *AN 10:15*

§5. As he was sitting there, Ven. Ānanda said to the Blessed One: “What is the purpose of skillful virtues? What is their reward?”

“Skillful virtues have freedom from remorse as their purpose, Ānanda, and freedom from remorse as their reward.”

“And what is the purpose of freedom from remorse? What is its reward?”

“Freedom from remorse has joy as its purpose, joy as its reward.” — *AN 11:1*

§6. Then the Blessed One gave a graduated talk to Upāli the householder, i.e., a talk on giving, a talk on virtue, a talk on heaven; he proclaimed the drawbacks, degradation, and defilement in sensuality, and the rewards of renunciation. Then, when he knew that Upāli the householder was of ready mind, malleable mind, unhindered mind, exultant mind, confident mind, he proclaimed to him the distinctive teaching of the Awakened Ones: stress, origination, cessation, path. Just as a white cloth with stains removed would rightly take dye, in the same way there arose to Upāli the householder, in that very seat, the dustless, stainless Dhamma eye: *Whatever is subject to origination is all subject to cessation*. Then—having seen the Dhamma, having reached the Dhamma, known the Dhamma, gained a footing in the Dhamma, having crossed over & beyond doubt, having had no more questioning—Upāli the householder gained fearlessness and was independent of others with regard to the Teacher’s message. — *MN 56*

§7. “Just as when the devas pour rain in heavy drops & crash thunder on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies. When the branches of the mountain ravines & gullies are full, they fill the little lakes. When the little lakes are full, they fill the big lakes... the little rivers... the big rivers. When the big rivers are full, they fill

the great ocean. Such is the food of the great ocean, and thus is it made full. In the same way, when not associating with people of integrity is made full, it fills [the conditions for] not hearing the true Dhamma... lack of conviction... inappropriate attention... lack of mindfulness & alertness... lack of restraint of the senses... the three forms of misconduct... the five hindrances. When the five hindrances are made full, they fulfill [the conditions for] ignorance. Such is the food of this ignorance, and thus is it made full....

“Just as when the devas pour rain in heavy drops & crash thunder on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies... the little lakes... the big lakes... the little rivers... the big rivers. When the big rivers are made full, they fill the great ocean. Such is the food of the great ocean, and thus is it made full. In the same way, when associating with people of integrity is made full, it fills [the conditions for] hearing the true Dhamma... conviction... appropriate attention... mindfulness & alertness... restraint of the senses... the three forms of right conduct... the four establishing of mindfulness... the seven factors for awakening. When the seven factors for awakening are made full, they fill [the conditions for] clear knowing & release. Such is the food for this clear knowing & release, and thus are they made full.” — *AN 10:61*

§8. “Association with people of integrity is a factor for stream entry.
Listening to the true Dhamma is a factor for stream entry.
Appropriate attention is a factor for stream entry.
Practice in accordance with the Dhamma is a factor for stream entry.”
— *SN 55:5*

§9. Ven. Mahā Kotṭhita: “If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If—through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to fabrications—he is released, then he deserves to be called a monk who has attained unbinding in the here & now.” — *SN 12:67*

§10. “There is the case, Bhāradvāja, where a monk lives in dependence on a certain village or town. Then a householder or householder’s son goes to him and observes him with regard to three qualities—qualities based on greed, qualities based on aversion, qualities based on delusion: ‘Are there in this venerable one any such qualities based on greed that, with his mind overcome by these qualities, he might say, “I know,” while not knowing, or say, “I see,” while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?’ As he observes him, he comes to know, ‘There are in this venerable one no such qualities based on greed.... His bodily behavior & verbal behavior are those of one not greedy. And the Dhamma he teaches is

deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who's greedy.

[Similarly with qualities based on aversion and based on delusion.] “When, on observing that the monk is purified with regard to qualities based on delusion, he places conviction in him. With the arising of conviction, he visits him & grows close to him. Growing close to him, he lends ear. Lending ear, he hears the Dhamma. Hearing the Dhamma, he remembers it. Remembering it, he penetrates the meaning of those dhammas. Penetrating the meaning, he comes to an agreement through pondering those dhammas. There being an agreement through pondering those dhammas, desire arises. With the arising of desire, he becomes willing. Willing, he contemplates [lit: weighs, compares]. Contemplating, he makes an exertion. Exerting himself, he both realizes the ultimate meaning of the truth with his body and sees by penetrating it with discernment.

“To this extent, Bhāradvāja, there is an awakening to the truth.” — MN 95

§11. “In that case, Uttiya, purify the very basis with regard to skillful mental qualities. And what is the basis of skillful mental qualities? Well-purified virtue & views made straight. Then, when your virtue is well purified and your views made straight, in dependence on virtue, established in virtue, you should develop the four establishing of mindfulness.... Then, when in dependence on virtue, established in virtue, you develop these four establishing of mindfulness, you will go beyond Māra's realm.” — SN 47:16

§12. “Rāhula, develop the meditation in tune with earth. For when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people throw what is clean or unclean on the earth—feces, urine, saliva, pus, or blood—the earth is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

“Develop the meditation in tune with water. For when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people wash what is clean or unclean in water—feces, urine, saliva, pus, or blood—the water is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

“Develop the meditation in tune with fire. For when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when fire burns what is clean or unclean—feces, urine, saliva, pus, or blood—it is not horrified,

humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

“Develop the meditation in tune with wind. For when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when wind blows what is clean or unclean—feces, urine, saliva, pus, or blood—it is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

“Develop the meditation in tune with space. For when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as space is not established anywhere, in the same way, when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

“Develop the meditation of goodwill. For when you are developing the meditation of goodwill, ill-will will be abandoned.

“Develop the meditation of compassion. For when you are developing the meditation of compassion, cruelty will be abandoned.

“Develop the meditation of empathetic joy. For when you are developing the meditation of empathetic joy, resentment will be abandoned.

“Develop the meditation of equanimity. For when you are developing the meditation of equanimity, irritation will be abandoned.

“Develop the meditation of the unattractive. For when you are developing the meditation of the unattractive, passion will be abandoned.

“Develop the meditation of the perception of inconstancy. For when you are developing the meditation of the perception of inconstancy, the conceit ‘I am’ will be abandoned.

“Develop the meditation of mindfulness of in-&-out breathing. Mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit.

“And how, Rāhula, is mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, of great benefit?

“There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore.³ Always mindful, he breathes in; mindful he breathes out.

“[1] Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ [2] Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ [3] He trains himself, ‘I will breathe in sensitive to the entire body.’ He trains himself, ‘I will breathe out sensitive to the entire body.’ [4] He trains

himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming the bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' [11] He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind.' [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion [lit: fading].' He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This, Rāhula, is how mindfulness of in-&-out breathing is developed & pursued so as to be of great fruit, of great benefit." — MN 62

§13. "And how is mindfulness of in-&-out breathing developed & pursued so as to bring the four establishings of mindfulness to their culmination?"

"[1] On whatever occasion a monk breathing in long discerns, 'I am breathing in long'; or breathing out long, discerns, 'I am breathing out long'; or breathing in short, discerns, 'I am breathing in short'; or breathing out short, discerns, 'I am breathing out short'; trains himself, 'I will breathe in...&... out sensitive to the entire body'; trains himself, 'I will breathe in...&...out calming bodily fabrication': On that occasion the monk remains focused on the *body* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I tell you, monks, that this—the in-&-out breath—is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"[2] On whatever occasion a monk trains himself, 'I will breathe in...&...out sensitive to rapture'; trains himself, 'I will breathe in...&...out sensitive to pleasure'; trains himself, 'I will breathe in...&...out sensitive to mental fabrication'; trains himself, 'I will breathe in...&...out calming mental fabrication': On that occasion the monk remains focused on *feelings* in & of

themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. I tell you, monks, that this—careful attention to in-&-out breaths—is classed as a feeling among feelings,⁶ which is why the monk on that occasion remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

“[3] On whatever occasion a monk trains himself, ‘I will breathe in...&...out sensitive to the mind’; trains himself, ‘I will breathe in...&...out gladdening the mind’; trains himself, ‘I will breathe in...&...out steadying the mind’; trains himself, ‘I will breathe in...&...out releasing the mind’: On that occasion the monk remains focused on the *mind* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I don’t say that there is mindfulness of in-&-out breathing in one of lapsed mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

“[4] On whatever occasion a monk trains himself, ‘I will breathe in...&...out focusing on inconstancy’; trains himself, ‘I will breathe in...&...out focusing on dispassion’; trains himself, ‘I will breathe in...&...out focusing on cessation’; trains himself, ‘I will breathe in...&...out focusing on relinquishing’: On that occasion the monk remains focused on *mental qualities* in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. He who sees with discernment the abandoning of greed & distress is one who watches carefully with equanimity, which is why the monk on that occasion remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

“This is how mindfulness of in-&-out breathing is developed & pursued so as to bring the four establishings of mindfulness to their culmination.

THE SEVEN FACTORS FOR AWAKENING

“And how are the four establishings of mindfulness developed & pursued so as to bring the seven factors for awakening to their culmination?

“[1] On whatever occasion the monk remains focused on the *body* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world, on that occasion his mindfulness is steady & without lapse. When his mindfulness is steady & without lapse, then *mindfulness* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

“[2] Remaining mindful in this way, he examines, analyzes, & comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, & coming to a comprehension of that quality with discernment, then *analysis of qualities* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

“[3] In one who examines, analyzes, & comes to a comprehension of that quality with discernment, persistence is aroused unflaggingly. When persistence

is aroused unflinchingly in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then *persistence* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

“[4] In one whose persistence is aroused, a rapture not of the flesh arises. When a rapture not of the flesh arises in one whose persistence is aroused, then *rapture* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

“[5] For one enraptured at heart, the body grows calm and the mind grows calm. When the body & mind of a monk enraptured at heart grow calm, then *calm* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

“[6] For one who is at ease—his body calmed—the mind becomes concentrated. When the mind of one who is at ease—his body calmed—becomes concentrated, then *concentration* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

“[7] He carefully watches the mind thus concentrated with equanimity. When he carefully watches the mind thus concentrated with equanimity, *equanimity* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[Similarly with the other three establishing of mindfulness: feelings, mind, & mental qualities.]

“This is how the four establishing of mindfulness are developed & pursued so as to bring the seven factors for awakening to their culmination.

CLEAR KNOWING & RELEASE

“And how are the seven factors for awakening developed & pursued so as to bring clear knowing & release to their culmination? There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops *analysis of qualities* as a factor for awakening... *persistence* as a factor for awakening... *rapture* as a factor for awakening... *calm* as a factor for awakening... *concentration* as a factor for awakening... *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.

“This is how the seven factors for awakening are developed & pursued so as to bring clear knowing & release to their culmination.” — MN 118

§14. “Consummate in his virtue, he [the monk] guards the doors of his senses, is possessed of mindfulness and alertness, and is content....

[This is followed by a long description of the ideal monk’s virtues.]

SENSE RESTRAINT

“And how does a monk guard the doors of his senses? On seeing a form with the eye, he does not grasp at any theme or details by which—if he were to dwell

without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear.... On smelling an aroma with the nose.... On tasting a flavor with the tongue.... On touching a tactile sensation with the body.... On cognizing an idea with the intellect, he does not grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless. This is how a monk guards the doors of his senses.

MINDFULNESS & ALERTNESS

“And how is a monk possessed of mindfulness & alertness? When going forward & returning, he makes himself alert. When looking toward & looking away.... when bending & extending his limbs.... when carrying his outer cloak, his upper robe, & his bowl.... when eating, drinking, chewing, & tasting.... when urinating & defecating.... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself alert. This is how a monk is possessed of mindfulness & alertness.

CONTENTEDNESS

“And how is a monk content? Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along. This is how a monk is content.

ABANDONING THE HINDRANCES

“Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness and alertness, and this noble contentment, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

“Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

“Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, ‘Before, taking a loan, I

invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

"Now suppose that a man falls sick—in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick.... Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave.... Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy and happiness.

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'Before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. When he sees that they have been abandoned within him, gladness is born. In one who is gladdened, rapture is born. Enraptured at heart, his body grows calm. His body calm, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

THE FOUR JHĀNAS

"Quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of seclusion. Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would nevertheless not drip; even so, the monk permeates...this very

body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion. This is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

“Then, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of concentration. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again,¹ so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates... this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration. This, too, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

“And then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. This, too, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

“And then, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime....

“Just as if there were a pool of water in a mountain glen—clear, limpid, & unsullied—where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting,

and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to the knowledge of the ending of effluents. He discerns, as it has come to be, that *'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are effluents... This is the origination of effluents... This is the cessation of effluents... This is the way leading to the cessation of effluents.'* His heart, thus knowing, thus seeing, is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime. And as for another visible fruit of the contemplative life, higher and more sublime than this, there is none." — DN 2