

MN 38: The Greater Discourse on the Destruction of Craving -
Mahātanhāsankhaya Sutta
(Includes SN 2:1 and SN 12:2)

Now I told you that I was going to start talking about dependent origination, so here is a good solid hit of it. This is the greater discourse on the destruction of craving. Sutta number 38, it's page number 349 if you want to look in your book.

MN:

1] Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

2] Now on that occasion a pernicious view had arisen in a monk named Sati, son of a fisherman, thus: "As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

3] Several monks, having heard about this, went to the monk Sati and asked him: "Friend Sati, is it true that such a pernicious view has arisen in you?"

BV:

Can you imagine walking up to somebody and asking them: "Is it true that you're being a fool in thinking this?" You know, and his answer is:

MN:

"Exactly so, friends. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

BV:

Now that is very much the Brahmin/Hindu idea, and this shows you the true difference between reincarnation and rebirth. Reincarnation implies that there's this consciousness, that soul that's running around from one thing to another, and rebirth is the arising and passing away continually, so it's birth, death, birth, death continually

happening.

MN:

Then those monks, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus: "Friend Sati, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus. For in many ways the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness." Yet although pressed and questioned and cross-questioned by those monks in this way, the monk Sati, son of a fisherman, still obstinately adhered to that pernicious view and continued to insist upon it.

4] Since the monks were unable to detach him from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side and told him all that had occurred, adding: "Venerable sir, since we could not detach the monk Sati, son of a fisherman, from this pernicious view, we have reported this matter to the Blessed One."

5] Then the Blessed One addressed a certain monk thus: "Come, monk, tell the monk Sati, son of a fisherman, in my name that the Teacher calls him." –

"Yes, venerable sir," he replied, and he went to the monk Sati and told him: "The Teacher calls you, friend Sati."

"Yes, friend," he replied, and he went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then asked him: "Sati, is it true that the following pernicious view has arisen in you: 'As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another?'"

"Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, it is the same consciousness that runs and wanders

through the round of rebirths, not another.”

“What is that consciousness, Sati?”

“Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad actions.”

“Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, have I not stated in many ways consciousness to be dependently arisen, since without a condition there is no origination of consciousness? But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.”

6] Then the Blessed One addressed the monks thus: “Monks, what do you think? Has this monk Sati, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?”

“How could he, venerable sir? No, venerable sir.”

When this was said, the Monk Sati, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum, and without response. Then, knowing this, the Blessed One told him: “Misguided man, you will be recognized by your pernicious view. I shall question the monks on this matter.”

TT: 6:35

BV:

And he is recognized by that view 2500 years later (Laughs) I mean everyone sits around going (pow) “Sati!” (Laughs)

MN:

7] Then the Blessed One addressed the monks thus: “Monks, do you understand the Dhamma taught by me as this monk Sati, son of a fisherman, does when he misrepresents us by his wrong grasp and injures himself and stores up much demerit?”

“No, venerable sir. For in many discourses the Blessed One has

stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.”

“Good, monks. It is good that you understand the Dhamma taught by me thus. For in many ways I have stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness. But this monk Sati, son of a fisherman, misrepresents us by his wrong grasp and injures himself and stores up much demerit; for this will lead to the harm and suffering of this misguided man for a long time.

(Conditionality of Consciousness)

8] “Monks, consciousness is reckoned by the particular condition dependent upon which it arises.

BV:

I’m going to go on to say that, it does explain it in a minute, but I want to read this twice to you anyway. “consciousness is reckoned by the particular condition dependent upon which it arises.” Now,

MN:

When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness; when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness; when consciousness arises dependent on the nose and odors, it is reckoned as nose-consciousness;

BV:

So those things have to be present in order for that consciousness to arise, because you don’t always walk around smelling or tasting or seeing or hearing.

MN:

When consciousness arises dependent on tongue and flavors, it is reckoned as tongue-consciousness; when consciousness arises dependent on body and tangibles, it is reckoned as body consciousness; when consciousness arises dependent on the mind

and mind-objects, it is reckoned as mind-consciousness. Just as fire is reckoned by the particular condition dependent on which it burns - when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when fire burns dependent on grass, it is reckoned as a grass fire; when fire burns dependent on cow-dung, it is reckoned as a cow-dung fire; when fire burns dependent on chaff, it is reckoned as a chaff fire; when fire burns dependent on rubbish, it is reckoned as a rubbish fire - so too, consciousness is reckoned by the particular condition dependent on which it arises.

TT: 10:34

BV:

He makes it clear.

MN:

When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;

BV:

And it goes through all six again.

MN:

when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

(General Questionnaire on Being)

9] "Monks, do you see: 'This has come to be'?" - "Yes venerable sir."
- "Monks, do you see: 'Its origination occurs with that as nutriment'?"

BV:

What is nutriment for the eye? It's the color, and the eye itself. So that's the food that makes that consciousness arise.

MN:

- "Yes, venerable sir." - "Monks, do you see: 'With the cessation of

that nutriment, what has come to be is subject to cessation'?"

BV:

You close your eyes, you take out part of that nutriment, that consciousness isn't there any more.

MN:

- "Yes, venerable sir."

10] "Monks, does doubt arise when one is uncertain thus: 'Has this come to be?'" - "Yes, venerable sir."-

BV:

Because you're thinking about something and not having the direct experience, that's why doubt arises.

MN:

"Monks, does doubt arise when one is uncertain thus: 'Does its origination occur with that as nutriment?'"

BV:

Again. It's about thinking instead of direct experience, so doubt can arise.

MN:

- "Yes, venerable sir." - "Monks, does doubt arise when one is uncertain thus: 'With the cessation of that nutriment, is what has come to be subject to cessation?'"

BV:

So what he's trying to do with the monks is to show them that this is not a philosophy. Philosophy is words and thinking without direct experience. Philosophy is thinking and conceptualizing about an experience, without having the direct experience. In other words, it's a lot of words without any action.

MN:

11] "Monks, is doubt abandoned in one who sees as it actually is with

proper wisdom thus: 'This has come to be'?" - "Yes, venerable sir." -
"Monks, is doubt abandoned in one who sees as it actually is with
proper wisdom thus: 'Its origination occurs with that as nutriment'?" -
"Yes, venerable sir." –

"Monks, is doubt abandoned in one who sees as it actually is with
proper wisdom thus: 'With the cessation of that nutriment, what has
come to be is subject to cessation'?" - "Yes, venerable sir."

12] "Monks, are you thus free from doubt here: 'This has come to
be'?" –

BV:

Of course, all of these monks have had the direct experience, so
they're going to say yes.

MN:

- "Monks, are you thus free from doubt here: 'Its origination occurs
with that as nutriment'?" - "Yes, venerable sir." - "Monks, are you
thus free from doubt here: 'With the cessation of that nutriment,
what has come to be is subject to cessation'?" - "Yes, venerable sir."

13] "Monks, has it been seen well by you as it actually is with proper
wisdom thus: 'This has come to be'?" - "Yes, venerable sir." -
"Monks, has it been seen well by you as it actually is with proper
wisdom thus; 'Its origination occurs with that as nutriment'?" - "Yes,
venerable sir." - "Monks, has it been seen well by you as it actually is
with proper wisdom thus: 'With the cessation of that nutriment, what
has come to be is subject to cessation'?" – "Yes, venerable sir."

14] "Monks, purified and bright as this view is, if you adhere to it,
cherish it, treasure it, and treat it as a possession, would you then
understand that the Dhamma has been taught as similar to a raft,
being for the purpose of crossing over, not for the purpose of
grasping?"

TT: 15:47

BV:

No, you wouldn't understand it that way. See, that's what Sariputta was doing when he was seeing all of this really deep stuff, he was holding on to it, so he could keep thinking about it and liking it, cherishing it.

MN:

{...}

"Monks, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?" - "Yes,{...}

BV:

Of course. So you're using this as your vehicle to go across the stream.

MN:

(Nuriment and Dependent Origination)

15] "Monks, there are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are: physical food as nutriment, gross or subtle; contact as the second;

BV:

You have eye, you have color and form, eye consciousness arises, the meeting of these three things is called contact.

MN:

mental volition as the third; and consciousness as the fourth.

BV:

These are four kinds of nutriment. Why mental volition? You have a choice. You have a choice of whether to stay with an object or to let it go. And that's what mental volition is all about. It's your free will, whatever you do with that. It has consequences in the future. Let's say you have sadness arise, and you grab on to that sadness, and

you make the decision that you don't want that sadness and you try to mentally push it down, push it away, you can look forward to that sadness coming up over and over again, until you learn to let it go. Suffering is a great teacher. It's the only thing that really makes us change. When you suffer enough, you'll finally look at it and say: "I don't need to do that any more. Enough! And then you let that go.

MN:

16] "Now, monks, these four kinds of nutriment have what as their source, what as their origin, from what are they born and produced? These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving.

BV:

How does craving manifest? Craving always manifests as tension and tightness in your mind and body. This is why you hear me over and over and you see me do this with my hand over and over again,(1) because it needs to be said often enough that you remember to do it. You let it be, you relax, your mind becomes calm, and then it's purified. Doesn't have that craving, so it stops the nutriment from arising any more.

TT: 19:55

MN:

And this craving has what as its source,{...} Craving has feeling as its source,

BV:

What is feeling? Feeling is pleasant feeling, painful feeling, neither painful nor pleasant feeling. It can get divided up. I did a sutta on the many kinds of feeling. There's basically two kinds of feeling, really, and that is pleasant and painful. The neither pleasant nor painful can be classified with the pleasant. Then there's three kinds, and I just said those. And then there's five kinds and that is pleasant physical feeling, painful physical feeling, pleasant mental feeling, painful mental feeling, and equanimity. And then there's six kinds of feeling, and that's the feeling that arises at each one of the sense

doors, and that's what it's talking about here.

MN:

And this feeling has what as its source,
Feeling has contact as its source,

BV:

So when the mind and the mind object arise, mind consciousness is right there, that's called contact.

MN:

And this contact has what as its source,
Contact has the six-fold base as its source,

BV:

And that's the eye, the ear, the nose, all of those.

MN:

And this six-fold base has what as its source,
The six-fold base has mentality/materiality as its source,

BV:

Ok, materiality are the actual physical parts of six sense doors, and the mentality is seeing the color and form, or the sound, or the taste, or the touch. Ok? There are times when your eyes are open and color and form (are) there and there is some contact, but there's not the attention on that, but you're listening to something instead, your attention is really with the hearing and not the seeing. But you also have to understand these things are (Snaps finger) that happened a million times between hearing and seeing. So we're talking about these things flashing on and off really, really quickly. And when you put your attention on that, then it brings that up so that it's bigger.

MN:

And this mentality/materiality has what as its source,
Mentality/materiality has consciousness as its source,

And this consciousness has what as its source,

Consciousness has volitional formations as its source,

And these formations have what as their source, what as their origin,
from what are they born and produced?

Formations have ignorance as their source,

BV:

What is ignorance? Ignorance is not knowing, seeing, and realizing
the four noble truths. Which is all about craving again.

MN:

they are born and produced from ignorance.

(Forward Exposition on Arising)

17] "So, monks, with ignorance as condition, volitional formations
[come to be]; with volitional formations as condition, consciousness
[comes to be];

BV:

Now this is just the potential.

MN:

with consciousness as condition, mentality/materiality [comes to be];
with mentality/materiality as condition, the six-fold base [comes to
be]; with the six-fold base as condition, contact [comes to be]; with
contact as condition, feeling [comes to be]; with feeling as condition,
craving [comes to be]; with craving as condition, clinging [comes to
be]; with clinging as condition, being [comes to be]; with being as
condition, birth [comes to be]; with birth as condition, ageing, death,
sorrow, lamentation, pain, grief and despair come to be. Such is the
origin of this whole mass of suffering.

TT: 25:36

BV:

Now we're going to do this in:

MN:

(Reverse Order Questionnaire on Arising)

18] ""With birth as condition, ageing and death [come to be]': so it was said. Now, monks, do ageing and death have birth as condition or not, or how do you take it in this case?"

"Ageing and death have birth as condition, venerable sir. Thus we take it in this case: 'With birth as condition, ageing and death [come to be].'"

" 'With being as condition, birth [comes to be]': so it was said. Now, monks, does birth have being as condition or not, or how do you take it in this case?" "Birth has being as condition, venerable sir. Thus we take it in this case; 'With being as condition, birth [comes to be].'"

BV:

The being is the habitual tendency.

MN:

" 'With clinging as condition, being [comes to be]': so it was said. Now, monks, does being have clinging as condition or not, or how do you take it in this case?"

"Being has clinging as condition, venerable sir. Thus we take it in this case: 'With clinging as condition, being [comes to be].'"

BV:

Your habitual tendency

MN:

""With craving as condition, clinging [comes to be]': so it was said. Now, monks, does clinging have craving as condition or not, or how do you take it in this case?"

"Clinging has craving as condition, venerable sir. Thus we take it in this case: 'With craving as condition, clinging [comes to be].'"

“With feeling as condition, craving [comes to be]’: so it was said. Now, monks, does craving have feeling as condition or not, or how do you take it in this case?”

“Craving has feeling as condition, venerable sir. Thus we take it in this case: ‘With feeling as condition, craving [comes to be].’”

“With contact as condition, feeling [comes to be]’: so it was said. Now, monks, does feeling have contact as condition or not, or how do you take it in this case?”

“Feeling has contact as condition, venerable sir. Thus we take it in this case: ‘With contact as condition, feeling [comes to be].’”

“With the sixfold base as condition, contact [comes to be]’: so it was said. Now, monks, does contact have the six-fold base as condition or not, or how do you take it in this case?”

“Contact has the six-fold base as condition, venerable sir. Thus we take it in this case: ‘With the six-fold base as condition, contact [comes to be].’”

“With the mentality/materiality as condition, the six-fold base [comes to be]’: so it was said. Now, monks, does the six-fold base have mentality/materiality as condition or not, or how do you take it in this case?”

“The six-fold base has mentality/materiality as condition, venerable sir. Thus we take it in this case: ‘With mentality/materiality as condition, the six-fold base [comes to be].’”

“With consciousness as condition, mentality/materiality [comes to be]’: so it was said. Now, monks, does mentality/materiality have consciousness as condition or not, or how do you take it in this case?”

“Mentality/materiality has consciousness as condition, venerable sir.

Thus we take it in this case: 'With consciousness as condition, mentality/materiality [comes to be].'"

"'With (volitional) formations as condition, consciousness [comes to be]': so it was said. Now, monks, does consciousness have (volitional) formations as condition or not, or how do you take it in this case?"

"Consciousness has (volitional) formations as condition, venerable sir. Thus we take it in this case: 'With formations as condition, consciousness [comes to be].'"

"'With ignorance as condition, formations [come to be]': so it was said. Now, monks, do formations have ignorance as condition or not, or how do you take it in this case?"

"Formations have ignorance as condition, venerable sir. Thus we take it in this case: 'With ignorance as condition, (volitional) formations [come to be].'"

(Recapitulation on Arising)

19] "Good, monks. So you say thus, and I also say thus: 'When this exists, that comes to be; with the arising of this, that arises.' That is, with ignorance as condition, (volitional) formations [come to be]; with (volitional) formations as condition, consciousness [comes to be]; with consciousness as condition, mentality/materiality [comes to be]; with mentality/materiality as condition, the six-fold base [comes to be]; with the six-fold base as condition, contact [comes to be]; with contact as condition, feeling [comes to be]; with feeling as condition, craving [comes to be]; with craving as condition, clinging [comes to be]; with clinging as condition, being [comes to be]; with being as condition, birth [comes to be]; with birth as condition, ageing and death, sorrow, lamentation, pain, grief and despair come to be. Such is the origin of this whole mass of suffering.

TT: 33:01

BV:

Now, I'm going to take a trip into another book.

Ok.

SN 12:1

(Samyutta Nikaya Part II: The Book of Causation page 533)

"And what monks, is dependent origination? With ignorance as condition, volitional formations [come to be];

BV: And it goes through the whole thing.

SN

Such is the origin of this whole mass of suffering

- - - -

SN 12:2:

" And what monks is aging and death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, grayness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging.

BV:

Now, in practical terms, the ageing is the links of the holding on to whatever it is that's ... - Ok.

SN:

The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this aging and death are together called aging-and-death.

"And what, monks, is birth? The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the

sense bases. This is called birth.

BV:

So every time your aggregates manifest, that's called birth.

TT: 35:00

SN:

"And what monks, is existence?"

BV:

Being, this is another definition we give here.

SN:

There are these three kinds of existence: sense-sphere existence,

BV:

That means human realm.

~~

SN:

form-sphere existence, formless-sphere existence. This is called existence.

BV:

So it's talking about being in the sense-sphere, that's being reborn here, being reborn in the deva locas, that would be the form-sphere, the arupa jhanas is the formless.

SN:

"And what, monks is clinging?"

BV:

Ah! Very good question.

SN:

There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of

self.

S: "So that's what this monk was ~

BV:

Yeah, he was clinging, and he was really clinging to a doctrine that was absolutely false. But, where I get the thinking, comes from clinging to views, and also the thinking about the clinging to the doctrine of a permanent self. That's what the thinking is always about. And you can say views, concepts, opinions, you can just extend that if you want, but it all comes back as a view.

SN:

"And what monks, is craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.

BV:

And it always manifests in the same way, as tension and tightness in your body.

SN:

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

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

"And what monks are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

BV:

Now we get to the interesting one.

SN:

"And what monks, is mentality and materiality? Feeling, perception, volition, contact, attention: this is called mentality.

BV:

Feeling, perception, volition, contact, attention.

SN:

The four great elements and the form derived from the four great elements: this is called materiality.

BV:

That means physical eye and that sort of thing.

SN:

Thus this mentality and this materiality are together called mentality materiality.

BV: Ok?

S: ~

BV:

Earth, fire, air, water. Air is the one that is most often seen. Earth is hardness, softness, heaviness, lightness. Fire is hot and cold. Water is fluidity and cohesion, it holds things together. And air is movement and vibration. About 85 percent of the time you see the air element mostly, and (don't) see the other elements, unless you kick your toe, stub your toe, then you see hardness. (Laughs) You see which is harder, the toe, or what you kicked. (Laughs)

OK.

TT: 40:15

SN:

"And what, monks, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-

consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

“And what, monks, are the volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations.

BV:

This is like the formula, body, speech, and mind. But quite often, with other suttas, I will put mind first, because mind's the forerunner of all states, right? We read that every morning. (Laughs) If one speaks, you have to have a mind before you speak, or you have to have a mind before you act.

Quite often I gave an example of how you practice loving kindness. And you get up in the morning and you go to work and you feel great. And the first person that you see, they scold you properly, I mean they just ream you up one side and down the other, and they're giving you their anger. And you take their anger as your anger and you throw your anger back at them. Now you're in war with them. And eventually they go away. And what do you think about? You walk away from that person, “Aw, what they said, what I said, what I should have said, I'm right, and they're wrong.” And, you're walking away when you're doing that and you don't even know that you have a body, so caught up in your thoughts, you don't even know where your body is going or what it's doing.

Let's say you get into the car and you start driving away, are you driving? You're not driving, you're thinking. How do accidents happen? From not being aware of what's happening in the present moment.

But a person that practices loving kindness, somebody comes at them and they're angry, they notice that anger, they start to feel it come up in themselves and say: “You know, we'll let that one go”, and relax. Not even paying much attention to what that other person is saying, you start focusing on loving kindness because you have

compassion for that person, you know how much they're suffering. You know how hurtful it is to have anger, your whole body gets tense and tight and your mind is tense and tight, and it's not rational at all. So you start radiating loving kindness to that person and before long, their anger fades away. Now you can discuss whatever it is was the real problem, not what they imagined it was. And when you get done with that person and you walk away, your mind is alert; you're ready for whatever else is going to be there.

But if you took their anger and made it yours, and threw it back and you got in a war with them, these thoughts about what happened early in the morning will come back fairly often during the day. "What I said" and "What they said" and it's it's just like a tape deck, it's the same words, exactly the same order exactly. What is attachment? You are attached to those thoughts by the dislike and the craving. And you go home. And the person in the house comes up to you all happy: "How was your day?" "You stay away from me; I don't feel good. Leave me alone." And you go to sleep and you don't sleep very well, you toss and turn and you wake up the next day groggy. But that doesn't happen when you're practicing with loving kindness. And when you practice loving kindness, one of the things it says in the Dhammapada that we read every morning is "Hatred can never be overcome by hatred, hatred can only be overcome by love."

TT: 44:50

And this is where the forgiveness kinds of mediation really come in, because you spend most of your time forgiving yourself, for getting caught, for taking all of this stuff personally, whatever happened. And you start softening your mind towards yourself. When you start softening your mind towards yourself, you start softening your mind towards other people. And one of the things that anger does is that it has a tendency to pigeonhole people. "They're always like that" because of that dissatisfaction you had because of that one encounter way back when, whenever when was. And then, anytime you think of that, of that person, you still think of that instance, and it colors the way that you see the world at that moment. Now it's like I can come up to you with a rose, and you can be in a happy mood.

And I give the rose to you and you go: "Ah, man, this is just great. The color is outstanding, and the aroma is good and it's perfectly shaped, there can't be anything better than that." But if I take that same rose to you and you have anger in your mind, you look at the rose and you go: "Oh, look at those thorns, I don't want that thing!" Now what's different? The rose is still the same thing.

So what we're doing with the loving kindness is learning how to change our perspective so that we don't get caught in the anger when it comes up, and that's what this is about. It's about being able to recognize the process of both pleasant and unpleasant things when they arise and your mental volition to do with it what you think is best at the time. So that's why this is really important stuff, because this shows you in a finer detail than probably you've ever looked before – how this process really does work, and it works the same every time. It gets incredibly interesting, and it gets real exciting once you start seeing it, because your confidence in the Buddha's teachings just starts to take off. You start going: "That's what he said. I believed it because I respected him, but now I believe it."

And it's always kind of funny to me when I give a retreat because somebody will have an experience; they've been hearing me: "Let go, relax, come back, and smile" and they hear that thousands of times, and they'll come to me and they'll say: "You know, I always knew that that was the right thing, And I've been doing it, but now, I really know it's the right thing!" and "Wow! This is really something". And then they'll go and they'll meditate for a little while, and I'll give another Dhamma talk and say basically the same thing and they'll come back and say: "Now I really understand what you're talking about." And it turns into all these "Oh wow" experiences. That's what you have to look forward to. A bunch of "Oh wows", and, I don't want you to believe anything I tell you. I don't want you to believe what the Buddha's telling you. I want you to experience it, and see if it's right or not, and that's one of the things that makes me a little bit different as a teacher, than most other teachers, because I don't want you to do anything without being able to see it for yourself. And my most sincere wish is for you to be able to have the experience

where you can see these things. Because it's really something. But let's get back to the last one after the volitional formation.

SN:

"And what, monks, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering,

BV:

What is the origin of suffering? Craving. What is the cessation of suffering?

S: ~

BV:

not knowing the way leading to the cessation of suffering. What is that?

S: ~

TT: 49:51

BV:

There's understanding how to let go of craving. And that is the eight fold path.

One of the things that we're going to be able to see more and more clearly, as you meditate is the habitual tendency arising, and then your awareness is going to be to a certain level so that you can see: "I'm really causing myself a problem here. You know, I've done this before and it's always led to some form of suffering and unhappiness. What happens if instead of focusing on that, I start focusing on loving kindness instead?" And making an experiment. Ok.

The thing with the loving kindness is to radiate loving kindness into it. If you want to change the situation, you have to change yourself. You can't change the situation, until you're ready to change your view enough so you can start putting loving kindness into that view, and when you put loving kindness into the view, then magic starts to

happen. But every time we get caught by our old habitual tendencies, because of the loving kindness meditation, we become more sensitive to the suffering that we cause ourselves when we start questioning: "Do I really want to do this? Mnnn." And that doesn't mean that sometimes you don't show anger. You don't show anger from hatred.

It's like the farmer that bought this mule from his neighbor. He took it home, he came back the next day, he said: "I can't get this mule to do anything. I can't get the halter--, I can't get him to do anything! He just won't cooperate." And the guy that sold it to him said: "Aw, I know what the problem is." So they walk up to the mule, and this guy that sold it to him takes a 2 by 4 and whacks him in the head. And the guy that bought it said: "Well what did you do that for?" He said: "Well, I had to get the mule's attention, first." (Laughs) And sometimes we have to do that, just to let people know, especially with kids, you have to let them know that you're serious. But that doesn't mean you do it from anger and hatred, it just means that you have to do it to say: "How else can I get through to you? That I don't want you walking across the street by yourself, or whatever that, that happened.

Anyway, now we go to the

MN: [Back to MN#38]
{skips section}

(PERSONAL KNOWLEDGE)

23] "Monks, knowing and seeing in this way, would you run back to the past thus: 'Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?'" –

BV:

Knowing how dependent origination works, you wouldn't do that.

MN:

"No venerable sir." - "Knowing and seeing in this way, would you run

forward to the future thus:

BV:

Now why wouldn't we run to the past or run to the future? Because you're completely in the present moment. All this other stuff is concepts. It's all ideas. It's all views, it's all opinions.

MN:

'Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall become in the future?'"

BV:

You wouldn't have those thoughts arising at all.

MN:

- "No, venerable sir." - "Knowing and seeing in this way, would you now be inwardly perplexed about the present thus: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?'"

BV:

Will you have those kinds of thoughts? No, because you see dependent origination, you see the cause and effect of all of these things.

MN:

24] "Monks, knowing and seeing in this way, would you speak thus: 'The Teacher is respected by us. We speak as we do out of respect for the Teacher?'"

BV:

No, you wouldn't say that. Why? Because you have the direct experience. You're not saying it out of respect for the teacher, even though you respect the teacher.

TT: 55:09

MN:

- "Knowing and seeing in this way, would you speak thus: 'The Recluse says this, and we speak thus at the bidding of the Recluse?'"

—

BV:

Would you do that? No.

MN:

- "Knowing and seeing in this way, would you acknowledge another teacher?"

BV:

No, you don't need to acknowledge another, you have the direct experience yourself.

MN:

"Knowing and seeing in this way, would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and brahmins, taking them as the core [of the holy life]?" -

BV:

That's almost laughable, no, you wouldn't do that.

MN:

- "Do you speak only of what you have known, seen, and understood for yourselves?" - "Yes, venerable sir."

25] "Good, monks. So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves. For it was with reference to this that it has been said: 'Monks, this Dhamma is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.'

(The Round of Existence: Conception to Maturity)

26] "Monks, the descent of the embryo takes place through the union of three things. Here, there is the union of the mother and father, but the mother is not in season, and the coming being is not present - in this case no descent of an embryo takes place. Here, there is the union of the mother and father, and the mother is in season, but the coming being is not present - in this case too no descent of the embryo takes place. But when there is the union of the mother and father, and the mother is in season, and the coming being is present, through the union of these three things the descent of the embryo takes place.

27] "The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden. Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden. Then when the child is born, she nourishes it with her own blood; for the mother's breast-milk is called blood in the Noble One's Discipline.

28] "When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somersaults, toy windmills, toy measures, toy cars,

BV:

I wonder what the Pali word for car is.

MN:

toy bow and arrow.

BV:

Shame on me.

MN:

29] "When he grows up and his faculties mature [still further], the youth enjoys himself provided and endowed with the five cords of sensual pleasure, with forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust, sounds cognizable by the ear, that are wished for, desired, agreeable, and likeable, connected with sensual

desire, and provocative of lust, odors cognizable by the nose that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust, flavors cognizable by the tongue that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust, tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire, and provocative of lust.

(The Continuation of the Round)

30] "On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

TT: 59:50

BV:

Remember, seeing with wisdom deliverance of mind and deliverance by wisdom is seeing dependent origination. And when you see dependent origination, and let go of the craving, as soon as a feeling comes up, you relax right then, there is not a chance for an evil unwholesome state to arise. It just won't arise, it won't come up at all. That's why an arahat's mind is so pure, because they don't have any craving arise. They don't have any lust; they don't have any hatred.

All of those ten fetters that I was talking about last night have all dissipated. And it's not like you make a determination to make these things go away. They go away because they can't arise because mind is so pure that it doesn't have that craving to make these other things come up. So the craving is the absolute key to the Buddha's path. To be able to attain the cessation of craving, means letting it be and relaxing, and that is a mundane kind of nibbana, because every time you do, nothing unwholesome arises after. And you have to experience the mundane kind of nibbana many thousands, many hundreds of thousands of times before the big one comes, the super-

mundane.

But every time you let go of a craving, even if you can't let go of it all the way, and there's still a little tension, and you come back and then your mind goes back again. Every time you do that, your mind becomes more alert to the process of what we've just been talking about, dependent origination. You start to see it more and more clearly, and you start to see it, not only while you're sitting, but you see it when you're doing your daily activities, you see it starting to come up and you go: "Wow, look at that one!"

One of things with the seven enlightenment factors that I kind of have a problem with is you need that sense of curiosity and that should be an enlightenment factor. And it's also with the five faculties. You have five faculties; you have faith, energy, mindfulness, collectedness, equanimity. These five faculties, everybody has to some degree or other. The reason that people come to Buddhism, mostly, is because they're looking for a way out of the suffering. It's painful and they don't want to put up with it anymore. That's the exact reason that I came. So why I went and started practicing Buddhism was because I was curious to see whether it really worked or not. See there's that curiosity again. So the five faculties can actually be six faculties because the curiosity has to be there. You have to always wonder what's going to be next?

Now the faith is, at first you hear that the Buddha talked about suffering and letting it go. Well, I have enough faith to go check it out. And then you start checking it out and you start seeing for yourself: "Yeah, it seems like he's pretty right on. What he is teaching seems to be right because that's what I'm starting to experience now." So that faith turns into confidence. And that's the definition of faith in Buddhism is confidence.

TT 1:04:28

And the energy, the energy is always a tricky thing because it's always changing depending on what the situation is. And that has to be in nice balance for your mindfulness to get strong. You have to be

able to put the right amount of energy. You have these five aggregates, you have: body, feeling, perception, thoughts, consciousness. When a feeling arises and we try to think the feeling away; we're putting an awful lot of energy and it's wrong energy into the thinking, to try to control the feeling. When we let go of putting our energy into the thinking and start recognizing the feeling for what it is, and let it be and relax, that's the right kind of energy to be putting into it. And that's the energy you need to let go of the craving. When your mindfulness gets strong enough, your mind becomes very collected, very balanced, and with that collected, calm, still mind comes the equanimity.

So these these faculties are a very important aspect and there's books and books written just on these five faculties, and abhidhamma breaks it into nine different aspects of faith and eighteen different kinds of energy and abhidhamma is just a book of lists. But it's very intellectually challenging, and that's why, especially the Burmese monks, they study abhidhamma, they don't study the suttas very much. And when a child of nine or ten years old, becomes a novice, they give him this book and say: "Memorize that", without telling him anything about the definitions or anything, just: "Memorize this book", and they do. Seems like that's cruelty to children to me but.. (sighs) And because of that, abhidhamma is very much highly thought of, so they put a lot more emphasis on the abhidhamma and the understanding of the abhidhamma than they do of the suttas themselves. And sometimes they butt heads. And when the Buddha died, there was no abhidhamma. Abhidhamma, "abhi" means higher, "dhamma" means teaching. During the time of the Buddha, the abhidhamma was learning how to get into the jhanas. That was the higher teaching. And, I can see where abhidhamma is important in some ways, and it helps with descriptions of things so you can make things more clear, but it seems to me it's much better to stay with the suttas themselves.

Ok.

MN: {skips sections}

(The Ending of the Round: The Gradual Training)

31] "Here, monks, a Tathagata

BV:

This is what he calls himself, Tathagata, it means somebody that has gone forth, he's like the starter of the wheel turning again.

MN:

appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.

BV

This is one of the chants you are doing.

MN:

He declares this world with its gods, its Maras, and its Brahmas, this generation with its recluses and brahmins, its princes and its people, which he has himself realized with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

32] "A householder or householder's son or one born in some other clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathagata. Possessing that faith, he considers thus: 'Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.' On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

33] "Having thus gone forth and possessing the monk's training and way of life, abandoning the killing of living beings, he abstains from

killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given, taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse. "Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those;

TT: 1:11:27

BV:

In other words he doesn't try to split groups up, That's what slander is.

MN:

thus he remains one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech,

BV:

This means cursing. Any kind of language, it doesn't matter which language it happens to be, they all have their own set of offensive kinds of speech, and part of taking the precept of not lying is also not using harsh speech.

MN:

Repeats {Abandoning harsh speech,}

he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear and loveable, as go to the heart, are courteous, desired by many and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is

fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate and beneficial. "He abstains from injuring seeds and plants. He practices eating only one meal a day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, music, and theatrical shows. Abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and false measures. He abstains from cheating, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder and violence.

BV:

Sounds reasonable to me.

MN:

34] "He becomes content with robes to protect his body and with alms food to maintain his stomach, and wherever he goes, he sets out taking only these with him.

BV:

And a travel trailer for all the other stuff that they carry along with him.

MN:

Just as a bird, wherever it goes, flies with its wings as its only burden, so too the monk becomes content with robes to protect his body and with alms food to maintain his stomach, and wherever he goes, he sets out taking only these with him.

TT: 1:15:06

BV:

And a library, that's another thing I forgot.

MN:

Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

35] "On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practices the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear . . . On smelling an odor with the nose . . . On tasting a flavor with the tongue, . . . On touching a tangible with the body . . . On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practices the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

36] "He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

37] "Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place: the forest, the

root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

38] "On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill-will and hatred, he abides with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies his mind from ill-will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, ... mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind of doubt.

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 jhana, which is accompanied by thinking and examining thought, with joy and happiness born of seclusion. With the stilling of thinking and examining thought, he enters and abides in the second jhana . . . With the fading away as well of joy . . . he enters and abides in the third jhana, . . . With the abandoning of pleasure and pain, . . a monk enters and abides in the fourth jhana, which has neither -pain-nor-pleasure and purity of mindfulness due to equanimity.

(The Ending of the Round: Full Cessation)

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,

TT: 1:19:55

BV:

An immeasurable mind is a mind filled with loving kindness,

compassion, joy, or equanimity. It's called boundless mind in some places; there's no boundary for the loving kindness. Although I'm setting boundaries for you right now, that doesn't mean it's always going to be like that, this is just the training period.

MN:

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, 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.

. (large omission)

(Conclusion)

41] "Monks, remember this deliverance in the destruction of craving as taught in brief by me; but [remember] the monk Sati, son of a fisherman, as caught up in a vast net of craving, in the trammel of craving."

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One's words.

BV:

So we're still remembering Sati, son of a fisherman, as the Buddha said that we should. Any questions or comments? No? Ok, let's share some merit then.

May suffering ones, be suffering free
And the fear struck, fearless be
May the grieving shed all grief
And may all beings find relief.

May all beings share this merit that we have thus acquired
For the acquisition of all kinds of happiness.

May beings inhabiting space and earth
Devas and nagas of mighty power
Share this merit of ours.

May they long protect the Buddha's dispensation.

Sadhu . . . Sadhu . . . Sadhu . . .

Footnote

1. The fist is "like a tight mental fist" and this indicates the tightness and tension that comes with the arising craving and is occurs in the mind and in the body.

When he turns over the fist in this example and he opens his hand up he is RELEASING AND then when he drops down the hand slightly lower in front of you, he is RELAXING

Then the hand comes back over to the object of meditation again and mind's attention is on the wholesome object (on the breath OR sending out the loving kindness) KK

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