

Majjhima Nikāya, uparipaṇṇāsapāḷi, anupada vaggo,
Ānāpānasati sutta

Kāyānupassanā

1. dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti

Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long’.

2. rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;

Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short’.

3. ‘sabbakāya paṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāya paṭisaṃvedī passasissāmī’ti sikkhati;

He trains thus: ‘I shall breathe in experiencing the whole body of breath’; he trains thus: ‘I shall breathe out experiencing the whole body of breath’.

4. ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

He trains thus: ‘I shall breathe in tranquillising the bodily formation’; he trains thus: ‘I shall breathe out tranquillising the bodily formation’.

Vedanānupassanā

5. ‘pīti paṭisaṃvedī assasissāmī’ti sikkhati, ‘pīti paṭisaṃvedī passasissāmī’ti sikkhati;

He trains thus: ‘I shall breathe in experiencing rapture’; he trains thus: ‘I shall breathe out experiencing rapture’.

6. ‘sukha paṭisaṃvedī assasissāmī’ti sikkhati, ‘sukha paṭisaṃvedī passasissāmī’ti sikkhati;

He trains thus: ‘I shall breathe in experiencing pleasure’; he trains thus: ‘I shall breathe out experiencing pleasure’.

7. ‘cittasaṅkhāra paṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhāra paṭisaṃvedī passasissāmī’ti sikkhati;

He trains thus: ‘I shall breathe in experiencing the mental formations (feelings & perceptions)’; he trains thus: ‘I shall breathe out experiencing the mental formations’.

8. ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.

He trains thus: ‘I shall breathe in tranquillising the mental formations (feelings & perceptions)’; he trains thus: ‘I shall breathe out tranquillising the mental formations’.

Cittānupassanā

9. ‘citta paṭisaṃvedī assasissāmī’ti sikkhati, ‘citta paṭisaṃvedī passasissāmī’ti sikkhati;

He trains thus: ‘I shall breathe in experiencing the mind’; he trains thus: ‘I shall breathe out experiencing the mind’.

10. ‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;

He trains thus: ‘I shall breathe in gladdening the mind’; he trains thus: ‘I shall breathe out gladdening the mind’.

11. ‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;

He trains thus: ‘I shall breathe in tranquilizing the mind’; he trains thus: ‘I shall breathe out tranquilizing the mind’.

12. ‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati.

He trains thus: ‘I shall breathe in liberating the mind’; he trains thus: ‘I shall breathe out liberating the mind’.

Dhammānupassanā

13. ‘aniccānupassī assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati;

He trains thus: ‘I shall breathe in contemplating impermanence’; he trains thus: ‘I shall breathe out contemplating impermanence’.

14. ‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;

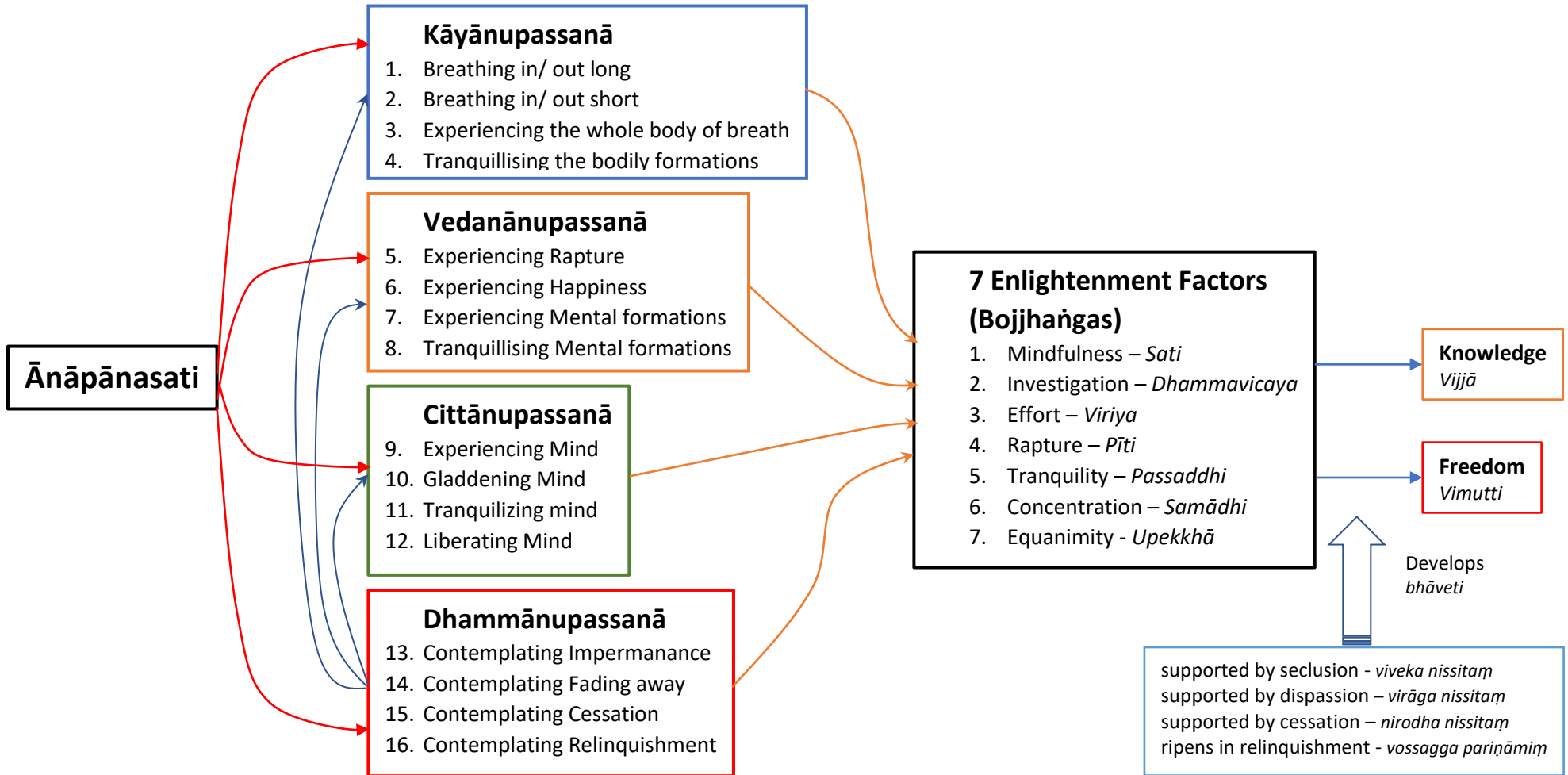
He trains thus: ‘I shall breathe in contemplating fading away’; he trains thus: ‘I shall breathe out contemplating fading away’.

15. ‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;

He trains thus: ‘I shall breathe in contemplating cessation’; he trains thus: ‘I shall breathe out contemplating cessation’.

16. ‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

He trains thus: ‘I shall breathe in contemplating relinquishment’; he trains thus: ‘I shall breathe out contemplating relinquishment’.



Kāyagatāsati Sutta

Mindfulness of the Body

Story: Buddha explains the benefits of Mindfulness of the Body.

Sutta Summary:

1. Mindfulness of Breathing (*Ānāpānasati*)
2. The four postures (*Iriyāpatha*)
3. Clear Comprehension / Full awareness (*Sampajañña*)
4. The Bodily Parts (*Asubha*)
5. Elements (*Dhātumanasikāra*)
6. Nine Charnel Ground Contemplations (*Nava sīvathika*)
7. The Absorptions (*Jhāna*)
8. Encouragement to the Mindfulness of the Body with similes
9. Benefits of Mindfulness of the Body

Exposition:

Mindfulness of Breathing (*Ānāpānasati*)

1. Finding a suitable place
2. Preparing the posture
3. Establish mindfulness - mindful he breathes in, mindful he breathes out
4. Breathing in long / Breathing out long
5. Breathing in short / Breathing out short
6. Breathe in experiencing the whole body / Breathe out experiencing the whole body
7. Breathe in tranquillizing the bodily formations / Breathe out tranquillizing the bodily formations
8. Result for the person who is diligent, ardent, and resolute (*appamattassa ātāpino pahitattassa viharato*)
 - a. memories and intentions based on the household life are abandoned (*gehasitā sarasaṅkappā te pahīyanti*)
 - b. mind becomes steadied internally, quieted, brought to singleness, and concentrated (*ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati*)

The four postures (*Iriyāpatha*)

1. When walking, Yogi understands: 'I am walking'
2. When standing, Yogi understands: 'I am standing'
3. When sitting, Yogi understands: 'I am sitting'
4. When lying down, Yogi understands: 'I am lying down'
5. Yogi understands accordingly however his body is disposed
(*yathā yathā vā paṇassa kāyo paṇihito hoti, tathā tathā naṃ pajānāti*)
6. Result for the person who is diligent, ardent, and resolute
(*appamattassa ātāpino pahitattassa viharato*)
 - a. memories and intentions based on the household life are abandoned
(*gehasitā saraṇkappā te pahīyanti*)
 - b. mind becomes steadied internally, quieted, brought to singleness, and concentrated
(*ajjhāttameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati*)

Clear Comprehension / Full awareness (*Sampajañña*)

1. acts in full awareness when going forward and returning;
2. acts in full awareness when looking ahead and looking away;
3. acts in full awareness when flexing and extending his limbs;
4. acts in full awareness when wearing his robes and carrying his outer robe and bowl;
5. acts in full awareness when eating, drinking, consuming food, and tasting;
6. acts in full awareness when defecating or urinating;
7. acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.
8. Result for the person who is diligent, ardent, and resolute
(*appamattassa ātāpino pahitattassa viharato*)
 - a. memories and intentions based on the household life are abandoned
(*gehasitā saraṇkappā te pahīyanti*)
 - b. mind becomes steadied internally, quieted, brought to singleness, and concentrated
(*ajjhāttameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati*)

The bodily parts / Foulness (*dvattiṃsākāra, Asubha*)

Reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurities:

In this body there are :

Earth Element	Water Element
1. head-hairs, 2. body-hairs, 3. nails, 4. teeth, 5. skin, 6. flesh, 7. sinews, 8. bones, 9. bone-marrow, 10.kidneys, 11.heart, 12. liver, 13.diaphragm, 14.spleen, 15.lungs, 16.intestines, 17.mesentery, 18.contents of the stomach, 19.feces, 20.brain	21.bile, 22.phlegm, 23.pus, 24.blood, 25.sweat, 26.fat, 27.tears, 28.grease, 29.spittle, 30.snot, 31.oil of the joints, 32.urine

Simile:

Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: ‘This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice’; so too, a bhikkhu reviews this same body as full of many kinds of impurities

Result for the person who is diligent, ardent, and resolute

(appamattassa ātāpino pahitattassa viharato)

- c. memories and intentions based on the household life are abandoned
(gehasitā sarasaṅkappā te pahīyanti)
- d. mind becomes steadied internally, quieted, brought to singleness, and concentrated

(ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati)

Elements (*Dhātumanasikāra*)

Reviews this same body, however it is placed, however disposed, as consisting of elements thus:

- the earth element,
- the water element,
- the fire element,
- the air element.

Simile:

Just as though a skilled butcher or his apprentice had killed a cow and were seated at the crossroads with it cut up into pieces.

Result for the person who is diligent, ardent, and resolute

(appamattassa ātāpino pahitattassa viharato)

- a. memories and intentions based on the household life are abandoned
(gehasitā sarasaṅkappā te pahīyanti)
- b. mind becomes steadied internally, quieted, brought to singleness, and concentrated
(ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati)

Nine Charnel Ground Contemplations (*Nava sīvathika*)

1. See a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, discoloured, and oozing matter.

Compares this same body with it thus:

- This body too is of the same nature, it will be like that, it is not exempt from that fate.

(ayampi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatītoti)

Result for the person who is diligent, ardent, and resolute

(appamattassa ātāpino pahitattassa viharato)

- a. memories and intentions based on the household life are abandoned

(gehasitā sarasaṅkappā te pahīyanti)

- b. mind becomes steadied internally, quieted, brought to singleness, and concentrated

(ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati)

2. being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms
3. a skeleton with flesh and blood, held together with sinews
4. a fleshless skeleton smeared with blood, held together with sinews
5. a skeleton without flesh and blood, held together with sinew
6. disconnected bones scattered in all directions
7. bones bleached white, the colour of shells
8. bones heaped up
9. bones more than a year old, rotted and smashed to dust

The Absorptions (Jhāna)

1st Jhāna

- Quite secluded from sensual pleasures, secluded from unwholesome states (secluded from hindrances)
- Jhāna Factors:
 1. applied thought - *vitakka*
 2. sustained thought - *vicāra*
 3. rapture - *pīti*
 4. happiness - *sukha*
 5. unity of mind – *ekaggatā*
- Experience:

makes the **rapture and happiness born of seclusion** drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and happiness born of seclusion
- Simile:

Just as a skilled bath man or a bath man's apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, squeezes it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze
- Result for the person who is diligent, ardent, and resolute
(*appamattassa ātāpino pahitattassa viharato*)
 - a. memories and intentions based on the household life are abandoned
(*gehasitā sarasaṅkappā te pahīyanti*)
 - b. mind becomes steadied internally, quieted, brought to singleness, and concentrated
(*ajjhāttameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati*)

2nd Jhāna

- Stilling of applied thought and sustained thought, one enters upon and abides in the second jhāna,
- has self-confidence and singleness of mind
- Jhāna Factors:
 1. rapture - *pīti*
 2. happiness - *sukha*
 3. unity of mind – *ekaggatā*
- Experience:

With rapture and happiness born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration
- Simile:

Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south, and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water
- Result for the person who is diligent, ardent, and resolute
(*appamattassa ātāpino pahitattassa viharato*)
 - a. memories and intentions based on the household life are abandoned
(*gehasitā sarasaṅkappā te pahīyanti*)
 - b. mind becomes steadied internally, quieted, brought to singleness, and concentrated
(*ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati*)

3rd Jhāna

- With the fading away of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling happiness with the body, he enters upon and abides in the third jhāna.
- Jhāna Factors:
 1. happiness - *sukha*
 2. unity of mind – *ekaggatā*
- Experience:

happiness deprived of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the happiness divested of rapture.
- Simile:

Just as in a pond of blue or white or red lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water
- Result for the person who is diligent, ardent, and resolute
(*appamattassa ātāpino pahitattassa viharato*)
 - c. memories and intentions based on the household life are abandoned
(*gehasitā sarasaṅkappā te pahīyanti*)
 - d. mind becomes steadied internally, quieted, brought to singleness, and concentrated
(*ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodī hoti samādhīyati*)

4th Jhāna

- With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, one enters upon and abides in the fourth jhana. which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.
- Jhāna Factors:
 1. equanimity - *upekkhā*
 2. unity of mind – *ekaggatā*
- Experience

He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind
- Simile:

Just as though a man were sitting covered from head down with a white cloth, so that there would be no part of his whole body not covered by the white cloth;
- Result for the person who is diligent, ardent, and resolute
(*appamattassa ātāpino pahitattassa viharato*)
 - e. memories and intentions based on the household life are abandoned
(*gehasitā sarasaṅkappā te pahīyanti*)
 - f. mind becomes steadied internally, quieted, brought to singleness, and concentrated
(*ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati*)

Progress through Mindfulness of the Body – with similes

- Anyone who has developed and cultivated mindfulness of the body has included within himself whatever wholesome states there are that partake of true knowledge

Simile:

Just as anyone who has extended his mind over the great ocean has included within it whatever streams there are that flow into the ocean

	when anyone has not developed and cultivated mindfulness of the body, Māra finds an opportunity and a support in him.	when anyone has developed and cultivated mindfulness of the body, Māra cannot find an opportunity or a support in him.
1	A heavy stone ball throwing upon a mound of wet clay will find entry into that mound of wet clay	a light ball of string thrown at a door-panel made entirely of heartwood may not find entry
2	A man can light a fire and produce heat by rubbing the dry sapless piece of wood with an upper fire-stick	A man can't light a fire and produce heat by rubbing a wet sappy piece of wood with an upper fire-stick
3	A man with a supply of water could pour the water into a hollow empty water jug	A man with a supply of water can't pour the water into a jug which is full up to the brim

When anyone has developed and cultivated mindfulness of the body, then when he inclines his mind towards realising any state that may be realised by direct knowledge, he attains the ability to witness any aspect therein, there being a suitable basis.

Similes:

- A water jug full of water right up to the brim, whenever a strong man tips it, water comes out
- a square pond on level ground, surrounded by an embankment, full of water right up to the brim whenever a strong man loosens the embankment, water comes out
- a chariot on even ground at the crossroads, harnessed to thoroughbreds, waiting with goad lying ready, so that a skilled trainer, a charioteer of horses to be tamed, might mount it, and taking the reins in his left hand and the goad in his right hand, might drive out and back by any road whenever he likes.

10 Benefits

1. One becomes a conqueror of discontent and delight
2. One becomes a conqueror of fear and dread
3. One bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; one endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.
4. One obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.
5. One wields the various kinds of supernormal power
6. With the divine ear element, which is purified and surpasses the human, one hears both kinds of sounds, the divine and the human, those that are far as well as near.
7. One understands the minds of other beings, of other persons, having encompassed them with one's own mind.
8. One recollects one's manifold past lives
9. With the divine eye, which is purified and surpasses the human, one sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and one understands how beings pass on according to their actions.
10. By realizing for oneself with direct knowledge, one here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

Satipaṭṭhāna Analysis (*Vibhaṅga sutta*):

Satipaṭṭhāna Saṃyutta

1. The establishment of mindfulness - *Satipaṭṭhāna*
2. Development of the establishment of mindfulness - *Satipaṭṭhāna Bhāvanā*
3. The way leading to the development of the establishment of mindfulness - *Satipaṭṭhāna bhāvanāgāminiṇca paṭipadā*

The establishment of mindfulness - *Satipaṭṭhāna*

1. Dwells contemplating the body in the body - *Kāyanupassanā*
 - Ardent - *ātāpī*
 - clearly comprehending - *sampajāno*
 - mindful - *satimā*
 - having removed covetousness and displeasure in regard to the world.
vineyya loke abhijjhā domanassaṃ
2. Dwells contemplating feelings in feelings - *Vedanānupassanā*
3. Dwells contemplating mind in mind - *Cittānupassanā*
4. Dwells contemplating phenomena in phenomena - *Dhammānupassanā*

Development of the establishment of mindfulness –

Satipaṭṭhāna Bhāvanā

(comprehensive and equanimous vision of impermanence)

1. Body:

- i. Dwells contemplating the nature of origination / arising in the body;
Samudaya dhammānupassī kāyasmim viharati
- ii. Dwells contemplating the nature of vanishing/ passing away in the body;
Vaya dhammānupassī kāyasmim viharati
- iii. Dwells contemplating the nature of arising and passing away in the body
Samudaya vaya dhammānupassī kāyasmim viharati
 - Ardent - *ātāpī*
 - clearly comprehending - *sampajāno*
 - mindful - *satimā*
 - having removed covetousness and displeasure in regard to the world.
vineyya loke abhijjhā domanassaṃ

2. Feelings:

3. Mind:

4. Phenomena:

The way leading to the development of the establishment of mindfulness - *Satipaṭṭhāna bhāvanāgāminiñca paṭipadā*

Noble Eightfold Path;

1. Right view – *sammā diṭṭhi*
2. Right Thought – *sammā saṃkappa*
3. Right Words - *sammā vācā*
4. Right Action - *sammā kammanta*
5. Right Livelihood - *sammā ājīva*
6. Right Effort - *sammā vāyāma*
7. Right Mindfulness - *sammā sati*
8. Right Concentration - *sammā samādhi*

Sabbāsava Sutta

All the Taints (Majjhima Nikāya)

Shall teach you a discourse on the restraint of all the taints

Sabbāsava saṃvara pariyāyaṃ vo, bhikkhave, desessāmi.

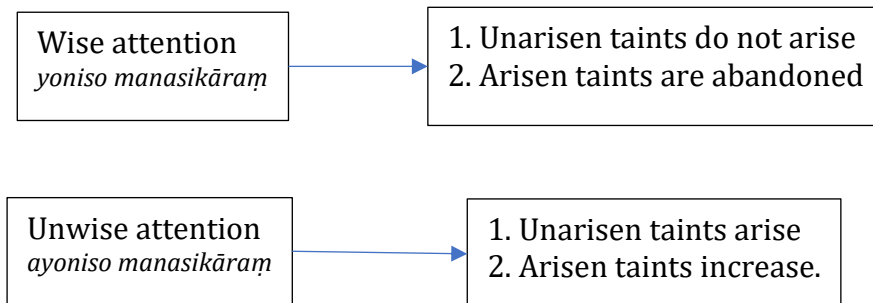
3 Taints (Influxes)

1. sensual desire - *kāmasava*
2. the desire for being - *bhavāsava*
3. ignorance – *avijjāsava* - (influx of views – *diṭṭhāsava* can be included here)

Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and see.

jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato

Who knows and sees what?



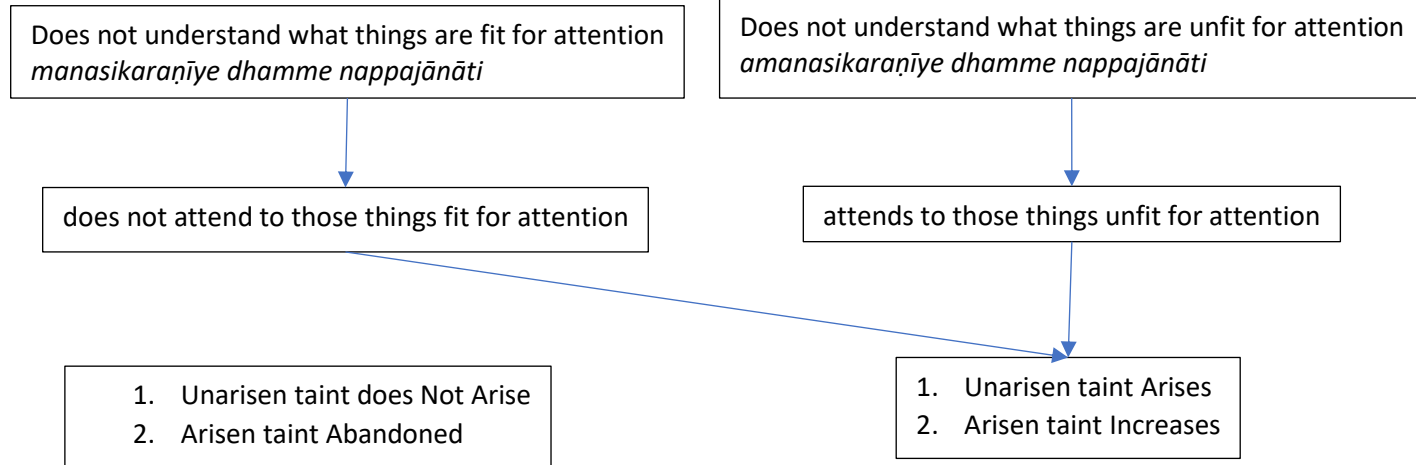
Strategies/ Methods to be applied (Means or occasions)

1. taints that should be abandoned by **seeing** - *atthi, bhikkhave, āsavā dassanā pahātabbā*
2. abandoned by **restraining** - *atthi āsavā saṃvarā pahātabbā*
3. abandoned by **using wisely** - *atthi āsavā paṭisevanā pahātabbā*
4. abandoned by **enduring** - *atthi āsavā adhvāsanā pahātabbā*
5. abandoned by **avoiding** - *atthi āsavā parivajjanā pahātabbā*
6. abandoned by **removing** - *atthi āsavā vinodanā pahātabbā*
7. abandoned by **developing** - *atthi āsavā bhāvanā pahātabbā*

1. Taints that should be abandoned by seeing - *āsavā dassanā pahātabbā?*

An untaught ordinary person - *assutavā puthujjano*

<i>ariyānaṃ adassāvī</i> - no regard for noble ones <i>ariyadhammassa akovido, ariyadhamme avinīto</i> - unskilled and undisciplined in their Dhamma	<i>sappurisaṇaṃ adassāvī</i> <i>sappurisa dhammassa akovido</i> <i>sappurisa dhamme avinīto</i>
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Unwise attention

Past	Inwardly perplexed about the present	Future
1. Was I in the past? 2. Was I not in the past? 3. What was I in the past? 4. How was I in the past? 5. Having been what, what did I become in the past?	1. Am I? 2. Am I not? 3. What am I? 4. How am I? 5. Where has this being come from? 6. Where will it go?	1. Shall I be in the future? 2. Shall I not be in the future? 3. What shall I be in the future? 4. How shall I be in the future? 5. Having been what, what shall I become in the future?

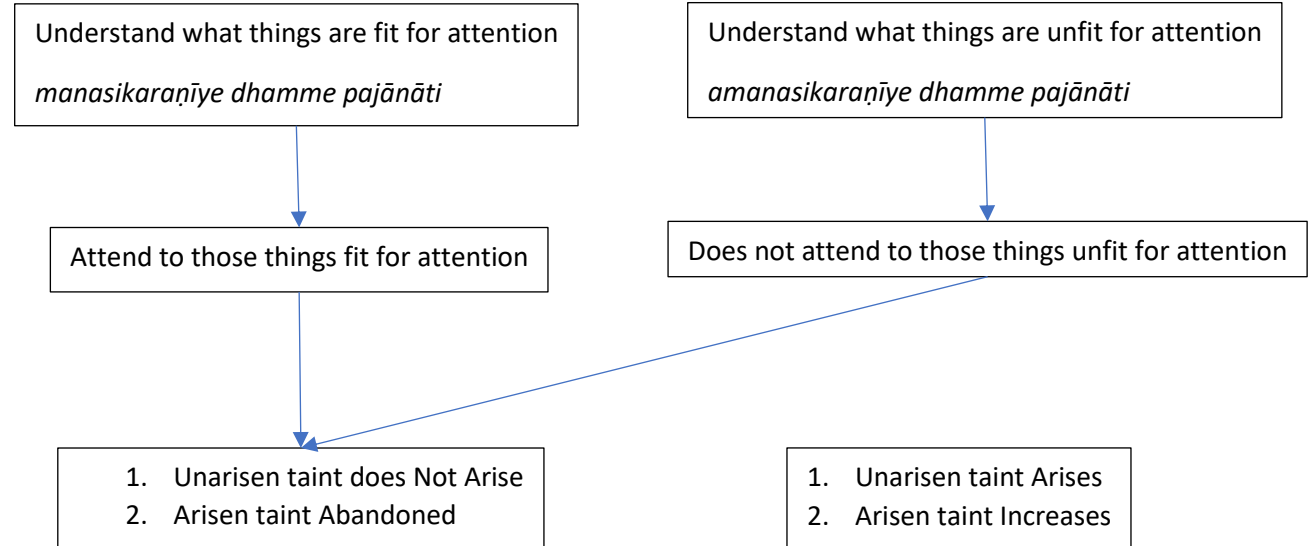
6 Wrong Views Arise in him as true and established

- self exists for me
- no self exists for me
- I perceive self with self
- I perceive notself with self
- I perceive self with not-self
- It is this self of mine that speaks and feels and experiences here and there the result of good and bad actions; but this self of mine is permanent everlasting, eternal, not subject to change, and it will endure as long as eternity

- The thicket of views,
- the wilderness of views,
- the contortion (= twist) of views,
- the vacillation (= indecision) of views,
- the fetter of views.

Well-taught noble disciple - *sutavā ariyasāvako*

<i>ariyānaṃ dassāvī</i> – has regard for noble ones <i>ariyadhammassa kovido, ariyadhamme vinīto</i> - skilled and disciplined in their Dhamma	<i>sappurisānaṃ dassāvī</i> <i>sappurisa dhammassa kovido</i> <i>sappurisa dhamme vinīto</i>
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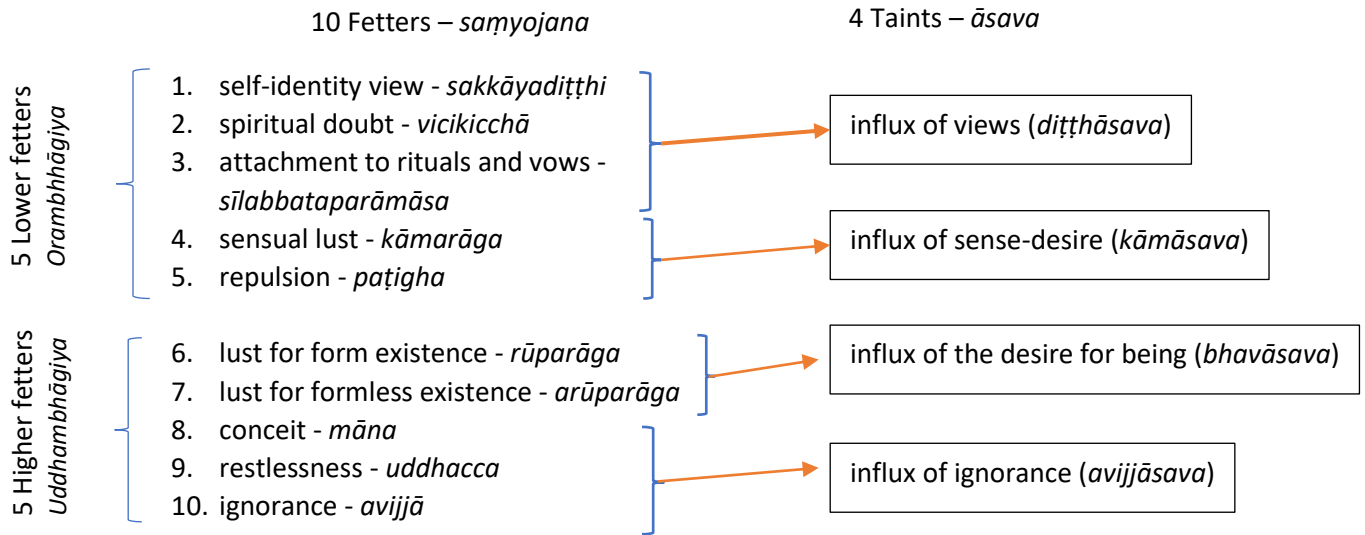


Four Noble Truths

1 st Noble Truth	1. There is <i>Dukkha</i> - <i>idaṃ dukkhaṃ ariyasaccaṃ</i> [<i>Pariyatti</i> – statement / theory] 2. The <i>Dukkha</i> should be understood - <i>pariññeyyaṃ</i> [<i>Paṭipatti</i> - practice] 3. <i>Dukkha</i> has been understood - <i>pariññātaṃ</i> [<i>Paṭivedha</i> – result of the practice]
2 nd Noble Truth	4. There is the cause of <i>Dukkha</i> - <i>idaṃ dukkhasamudayaṃ ariyasaccaṃ</i> 5. Desire should be let go of - <i>pahātabbaṃ</i> 6. Desire has been let go of - <i>pahīnaṃ</i>
3 rd Noble Truth	7. There is the cessation of <i>Dukkha</i> - <i>idaṃ dukkhanirodhaṃ ariyasaccaṃ</i> 8. The cessation of <i>Dukkha</i> should be realized - <i>sacchikātabbaṃ</i> 9. The cessation of <i>Dukkha</i> has been realized – <i>sacchikataṃ</i>
4 th Noble Truth	10. There is the Noble Eight-fold path - <i>idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ</i> 11. This path should be developed - <i>bhāvetabbaṃ</i> 12. This path has been fully developed - <i>bhāvitaṃ</i>

Three fetters (*saṃyojanāni*) are abandoned in him:

1. personality view - *sakkāyadiṭṭhi*
2. doubt - *vicikicchā*
3. adherence to rules and observances - *sīlabbataparāmāso*



Few Ways of Abandoning āsava

1. Development of the Four *Satipaṭṭhāna* (mentioned in *Āsava Pahāṇa sutta*, *Satipaṭṭhāna saṃyutta*; *Āsavakkhaya sutta*, *Anuruddha Saṃyutta*)
2. Development of the Four Spiritual Powers - *Catus Iddhipādesu* (mentioned in *Bhikkhu Sutta*, *Iddhipāda Saṃyutta*)
3. Development of the Five Faculties - *Pañca Indriyāni* (mentioned in *Āsavakkhaya sutta*, *Indriya Saṃyutta*)
4. Development of the Ānāpanasati Samādhi in 16 steps (mentioned in *Āsavakkhaya sutta*, *Ānāpānasati Saṃyutta*)
5. Development of the Four Noble Truths (mentioned in *Āsavakkhaya sutta*, *Sacca Saṃyutta*)
6. Development of the Noble Eight-fold path (mentioned in *Āsavapañha sutta*, *Jambukhādaka saṃyutta*)
7. Seeing the Impermanence of eye, form, eye consciousness, eye contact, feeling born due to eye contact, ear ... nose ... tongue... body... mind ... (mentioned in *Āsavapahāṇa sutta*, *Salāyatana saṃyutta*, *Avijjā vagga*)
8. Seeing the nonself of eye, form, eye consciousness, eye contact, feeling born due to eye contact, ear ... nose ... tongue... body... mind ... (mentioned in *Āsavapahāṇa sutta*, *Salāyatana saṃyutta*, *Avijjā vagga*)
9. ...

2. Taints that should be abandoned by restraining –

āsavā saṃvarā pahātabbā

1. reflecting wisely, abides with the eye faculty restrained
2. ear faculty restrained
3. nose faculty restrained
4. tongue faculty restrained
5. body faculty restrained
6. mind faculty restrained

3. Taints that should be abandoned by using wisely -

āsavā paṭisevanā pahātabbā

1. Reflecting wisely, uses the robe / cloths
2. Reflecting wisely, he uses food
3. Reflecting wisely, he uses the dwelling place
4. Reflecting wisely, he uses the medicinal requisites

4. Taints that should be abandoned by enduring -

āsavā adhvāsanā pahātabbā

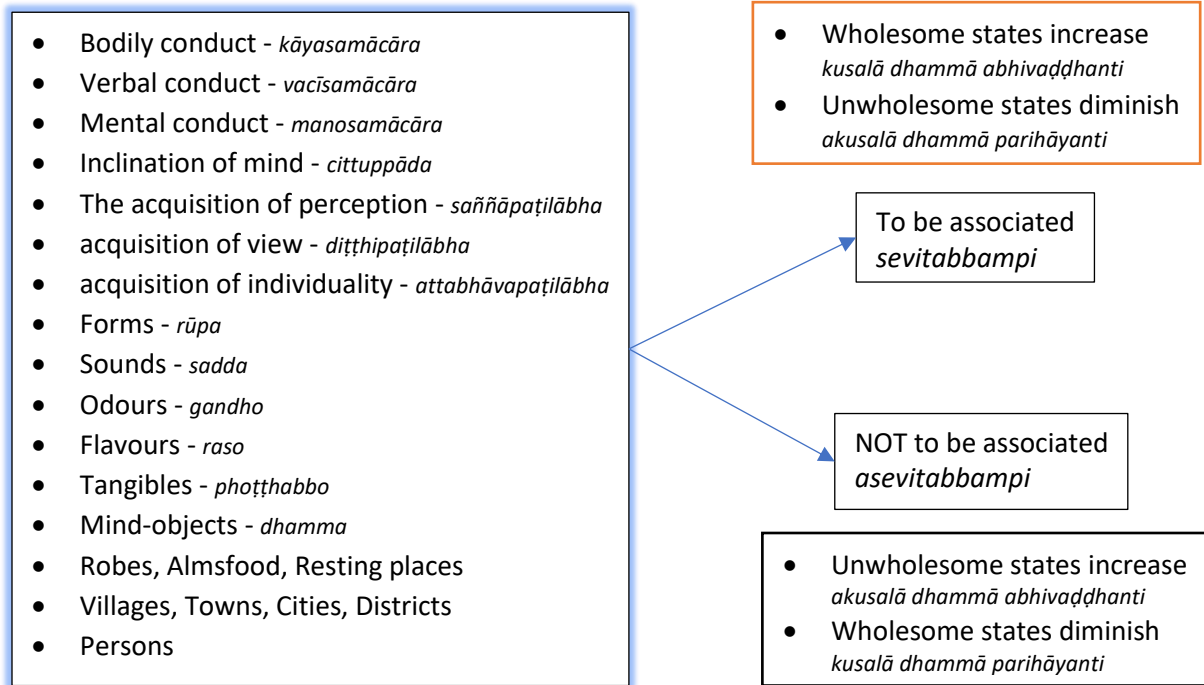
- bears cold and heat,
- bears hunger and thirst,
- bears the contact with gadflies, mosquitoes, wind, the sun, and snakes;
- endures ill-spoken, unwelcome words
- bears arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and threatening to life

5. Taints that should be abandoned by avoiding -

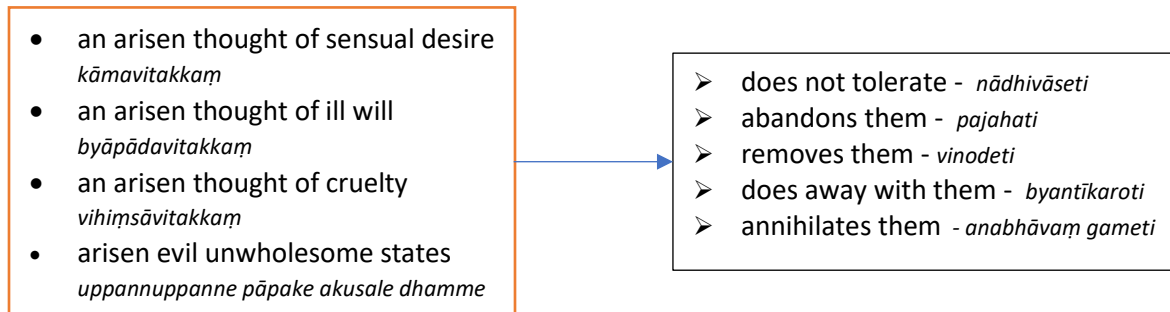
āsavā parivajjanā pahātabbā

- reflecting wisely, avoids wild animals, a stump, a bramble patch, a chasm, a cliff, a cesspit, a sewer.
- avoids sitting on unsuitable seats
- avoids wandering to unsuitable resorts
- avoids associating with bad people

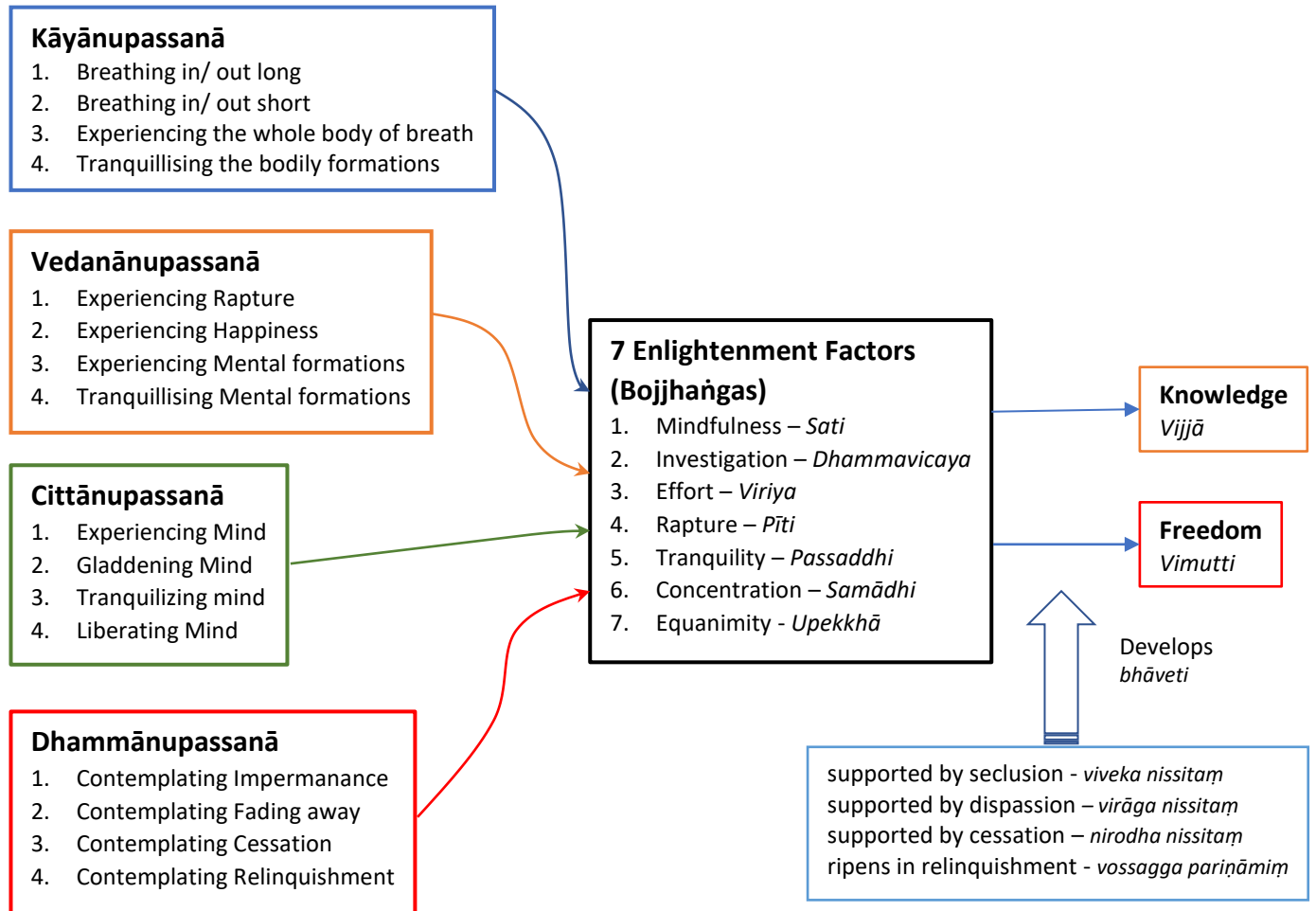
To be associated and NOT to be associated - *Sevitabbāsevitabba Sutta (MN)*



**6. Taints that should be abandoned by removing -
*āsavā vinodanā pahātabbā***

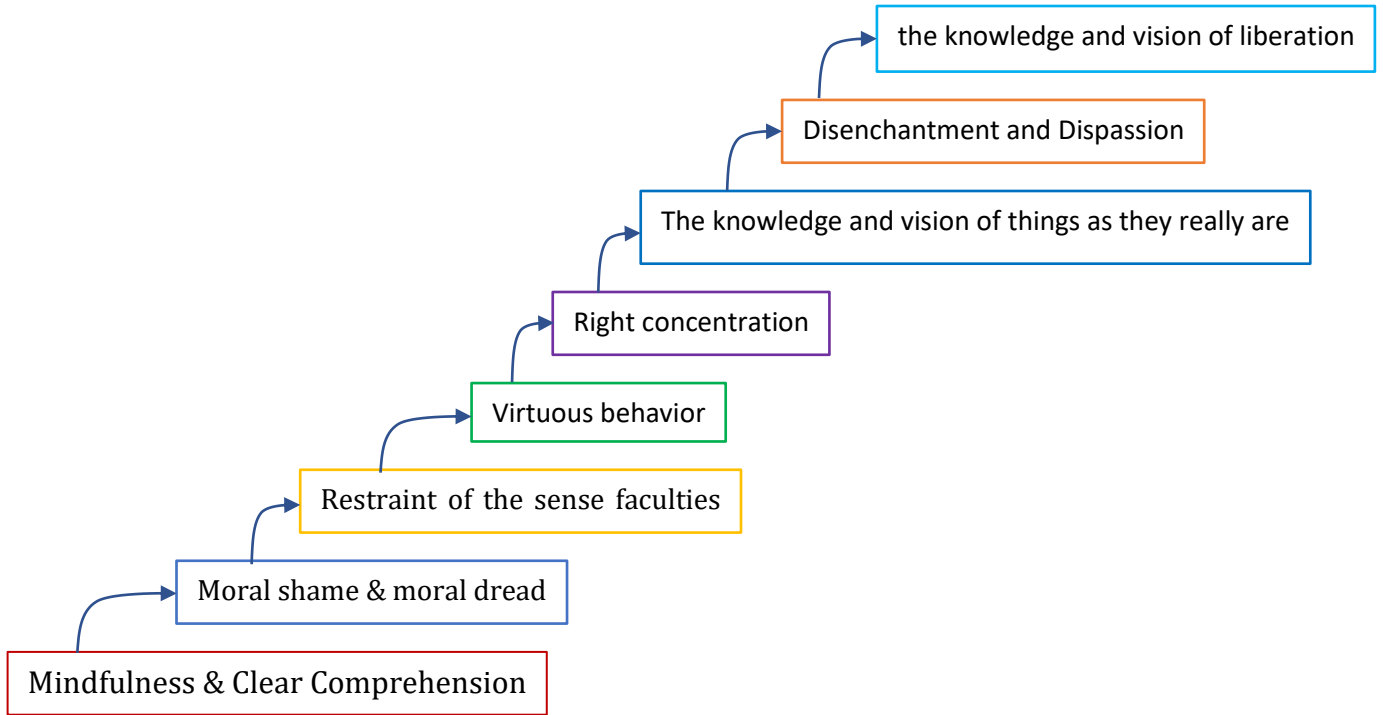


7. Taints that should be abandoned by developing - *āsava bhāvanā pahātabbā*



SatiSampajañña Sutta

Anguttara Nikāya – 8th



1. *Satisampajaññe, bhikkhave, sati satisampajañña sampannassa upanisasampannaṃ hoti hirottappaṃ*

When there is mindfulness and clear comprehension, for one possessing mindfulness and clear comprehension, the sense of moral shame and moral dread possess their proximate cause.

2. *hirottappe sati hirottappa sampannassa upanisasampanno hoti indriyaṣaṃvaro.*

When there is a sense of moral shame and moral dread, for one possessing a sense of moral shame and moral dread, restraint of the sense faculties possesses its proximate cause.

3. *indriyaṣaṃvare sati indriyaṣaṃvara sampannassa upanīsaṣaṃpannaṃ hoti sīlaṃ.*

When there is restraint of the sense faculties, for one who exercises restraint over the sense faculties, virtuous behavior possesses its proximate cause.

4. *sīle sati sīlasampannassa upanīsaṣaṃpanno hoti sammāsamādhi*

When there is virtuous behavior, for one whose behavior is virtuous, right concentration possesses its proximate cause.

5. *Sammā samādhimhi sati sammā samādhi sampannassa upanīsaṣaṃpannaṃ hoti yathābhūta ñāṇadassanaṃ.*

When there is right concentration, for one possessing right concentration, the knowledge and vision of things as they really are possesses its proximate cause

6. *yathābhūtañāṇadassane sati yathābhūtañāṇadassana sampannassa upanīsaṣaṃpanno hoti nibbidāvirāgo.*

When there is the knowledge and vision of things as they really are, for one possessing the knowledge and vision of things as they really are, disenchantment and dispassion possess their proximate cause.

7. *nibbidāvirāge sati nibbidāvirāga sampannassa upanīsaṣaṃpannaṃ hoti vimuttiñāṇadassanaṃ.*

When there is disenchantment and dispassion, for one possessing disenchantment and dispassion, the knowledge and vision of liberation possesses its proximate cause.

A Lump of Foam –

Phēṇa Piṇḍūpama Sutta – Khandha Saṃyutta

translated from the Pali by

Thanissaro Bhikkhu

On one occasion the Blessed One was staying among the Ayojjhans on the banks of the Ganges River. There he addressed the monks: "Monks, suppose that a large glob of foam were floating down this Ganges River, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a glob of foam? In the same way, a monk sees, observes, & appropriately examines any form that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in **form?**

"Now suppose that in the autumn — when it's raining in fat, heavy drops — a water bubble were to appear & disappear on the water, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a water bubble? In the same way, a monk sees, observes, & appropriately examines any feeling that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in **feeling?**

"Now suppose that in the last month of the hot season a mirage were shimmering, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a mirage? In the same way, a monk sees, observes, & appropriately examines any perception that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in perception?



"Now suppose that a man desiring heartwood, in quest of heartwood, seeking heartwood, were to go into a forest carrying a sharp ax. There he would see a large banana tree: straight, young, of enormous height. He would cut it at the root and, having cut it at the root, would chop off the top. Having chopped off the top, he would peel away the outer skin. Peeling away the outer skin, he wouldn't even find sapwood, to say nothing of heartwood. Then a man with good eyesight would see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a banana tree? In the same way, a monk sees, observes, & appropriately examines any fabrications that are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing them,

observing them, & appropriately examining them — they would appear empty, void, without substance: for what substance would there be in fabrications?

"Now suppose that a magician or magician's apprentice were to display a magic trick at a major intersection, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a magic trick? In the same way, a monk sees, observes, & appropriately examines any consciousness that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in consciousness?

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he grows dispassionate. Through dispassion, he's released. With release there's the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

Form is like a glob of foam;
feeling, a bubble;
perception, a mirage;
fabrications, a banana tree;
consciousness, a magic trick —
 this has been taught
 by the Kinsman of the Sun.

However you observe them,
appropriately examine them,
they're empty, void
 to whoever sees them
 appropriately.

Beginning with the body
as taught by the One
with profound discernment:
when abandoned by three things

— life, warmth, & consciousness —

form is rejected, cast aside.

When bereft of these

it lies thrown away,

senseless,

a meal for others.

That's the way it goes:

it's a magic trick,

an idiot's babbling.

It's said to be

a murderer.[1]

No substance here

is found.

Thus a monk, persistence aroused,

should view the aggregates

by day & by night,

mindful,

alert;

should discard all fetters;

should make himself

his own refuge;

should live as if

his head were on fire —

in hopes of the state

with no falling away.

Anattalakkhaṇa suttaṃ (SN 22.59)

(Saṃyutta Nikāya, khandha saṃyuttaṃ, upayavaggo)

The Characteristic of Nonself

Story: *isipatane migadāye, pañcavaggiye bhikkhu āmantesi*

Rūpa - FORM

“rūpaṃ, bhikkhave, anattā. rūpaṇca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvattēyya, labbhettha ca rūpe — ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe — ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’”ti.

“Bhikkhus, form is non-self. For if, bhikkhus, form were self, this form would not lead to affliction, and it would be possible to have it of form: ‘Let my form be thus; let my form not be thus.’

But because form is non-self, form leads to affliction, and it is not possible to have it of form: ‘Let my form be thus; let my form not be thus.’

“taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti? “aniccaṃ, bhante”. “yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “dukkhaṃ, bhante”. “yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — ‘etaṃ mama, esohamasmi, eso me attā’”ti? “no he taṃ, bhante”.

“What do you think, bhikkhus, is form permanent or impermanent?”

“Impermanent, venerable sir.”

“Is what is impermanent suffering or happiness?”

“Suffering, venerable sir.”

“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?”

“No, venerable sir.”

tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgata paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ — ‘netamā mama, nesohamasmi, na meso attā’ ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“Therefore, bhikkhus, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is

with correct wisdom thus: ‘This is not mine, this I am not, this is not myself.’

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃpi nibbindati,

“Seeing thus, bhikkhus, the instructed noble disciple experiences disenchantment towards form.

Vedanā - Feelings

vedanā anattā. vedanā ca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya — ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ ti.

yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya — ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ ti.

“Bhikkhus, feelings are non-self. For if, bhikkhus, feelings were self, these feelings would not lead to affliction, and it would be possible to have it of feelings: ‘Let my feelings be thus; let my feelings not be thus.’

But because feelings are non-self, feelings lead to affliction, and it is not possible to have it of feelings: ‘Let my feelings be thus; let my feelings not be thus.’

“taṃ kiṃ maññatha, bhikkhave, vedanā niccaṃ vā aniccaṃ vā” ti? “aniccaṃ, bhante”. “yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā” ti? “dukkhaṃ, bhante”. “yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — ‘etaṃ mama, esohamasmi, eso me attā’ ti? “no he taṃ, bhante”.

“What do you think, bhikkhus, are feelings permanent or impermanent?”

“Impermanent, venerable sir.”

“Is what is impermanent suffering or happiness?”

“Suffering, venerable sir.”

“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?”

“No, venerable sir.”

tasmātiha, bhikkhave, yā kāci vedanā atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbhaṃ vedanā — ‘netam mama, nesohamasmi, na meso attā’ ti evame taṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“Therefore, bhikkhus, any kind of feeling whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all feelings should be seen as it really is

with correct wisdom thus: ‘This is not mine, this I am not, this is not myself.’

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako vedanāyapi nibbindati,

“Seeing thus, bhikkhus, the instructed noble disciple experiences disenchantment towards feelings.

nibbindaṃ virajjati; virāgā vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Experiencing disenchantment, he becomes dispassionate. Through dispassion his mind is freed from grasping. When it is freed there comes the knowledge: ‘It’s freed.’

Saññā - Perceptions

Saññā anattā. saññā ca idaṃ, bhikkhave, attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya — ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti.

yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya — ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’”ti.

“Bhikkhus, Perceptions are non-self. For if, bhikkhus, perceptions were self, these perceptions would not lead to affliction, and it would be possible to have it of perceptions: ‘Let my perceptions be thus; let my perceptions not be thus.’

But because perceptions are non-self, perceptions lead to affliction, and it is not possible to have it of perceptions: ‘Let my perceptions be thus; let my perceptions not be thus.’

“taṃ kiṃ maññatha, bhikkhave, saññā niccaṃ vā aniccaṃ vā”ti? “aniccaṃ, bhante”. “yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “dukkhaṃ, bhante”. “yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — ‘etaṃ mama, esohamasmi, eso me attā’”ti? “no hetaṃ, bhante”.

“What do you think, bhikkhus, are perceptions permanent or impermanent?”

“Impermanent, venerable sir.”

“Is what is impermanent suffering or happiness?”

“Suffering, venerable sir.”

“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?”

“No, venerable sir.”

tasmātiha, bhikkhave, yā kāci saññā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbā saññā — ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako saññāyapi nibbindati,

“Seeing thus, bhikkhus, the instructed noble disciple experiences disenchantment towards perceptions.

nibbindaṃ virajjati; virāgā vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Experiencing disenchantment, he becomes dispassionate. Through dispassion his mind is freed from grasping. When it is freed there comes the knowledge: ‘It’s freed.’

Kalahavivāda suttaṃ (KN 5.49)

“na saññasaññī na visaññasaññī, nopi asaññī na vibhūtasaññī.

evaṃsametassa vibhoti rūpaṃ, saññānidānā hi papañcasāṅkhā”.

Not percipient through perception,
not percipient through disturbed perception,
not altogether without perception,
not percipient of what has vanished:
form vanishes for one who has so attained,
for concepts due to proliferation are based on perception.

Saṅkhārā – Volitional formations

saṅkhārā anattā. saṅkhārā ca hidam, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu — ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu — ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

“Bhikkhus, volitional formations are non-self. For if, bhikkhus, volitional formations were self, these volitional formations would not lead to affliction, and it would be possible to have it of volitional formations: ‘Let my volitional formations be thus; let my volitional formations not be thus.’

But because volitional formations are non-self, volitional formations lead to affliction, and it is not possible to have it of volitional formations: ‘Let my volitional formations be thus; let my volitional formations not be thus.’

“taṃ kiṃ maññatha, bhikkhave, saṅkhārā niccaṃ vā aniccaṃ vā”ti? “aniccaṃ, bhante”. “yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “dukkhaṃ, bhante”. “yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — ‘etaṃ mama, esohamasmi, eso me attā’”ti? “no hetam, bhante”.

“What do you think, bhikkhus, are volitional formations permanent or impermanent?”

“Impermanent, venerable sir.”

“Is what is impermanent suffering or happiness?”

“Suffering, venerable sir.”

“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?”

“No, venerable sir.”

tasmātiha, bhikkhave, ye keci saṅkhārā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbe saṅkhārā — ‘netam mama, nesohamasmi, na meso attā’ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako saṅkhāresupi nibbindati,

“Seeing thus, bhikkhus, the instructed noble disciple experiences disenchantment towards volitional formations.

nibbindaṃ virajjati; virāgā vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Experiencing disenchantment, he becomes dispassionate. Through dispassion his mind is freed from grasping. When it is freed there comes the knowledge: ‘It’s freed.’

Viññāṇa – Consciousness

viññāṇaṃ anattā. viññāṇaṃca idaṃ, bhikkhave, attā abhaviṣṣa, na idaṃ viññāṇaṃ ābādhāya saṃvattēyya, labbhettha ca viññāṇe — ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ ti.

yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe — ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ ti.

“Bhikkhus, Consciousness is non-self. For if, bhikkhus, consciousness were self, this consciousness would not lead to affliction, and it would be possible to have it of consciousness: ‘Let my consciousness be thus; let my consciousness not be thus.’

But because consciousness is non-self, consciousness lead to affliction, and it is not possible to have it of consciousness: ‘Let my consciousness be thus; let my consciousness not be thus.’

“taṃ kiṃ maññatha, bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vā” ti? “aniccaṃ, bhante”. “yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā” ti? “dukkhaṃ, bhante”. “yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — ‘etaṃ mama, esohamasmi, eso me attā’ ti? “no hetuṃ, bhante”.

“What do you think, bhikkhus, is consciousness permanent or impermanent?”

“Impermanent, venerable sir.”

“Is what is impermanent suffering or happiness?”

“Suffering, venerable sir.”

“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?”

“No, venerable sir.”

tasmātiha, bhikkhave, yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ — ‘netam mama, nesohamasmi, na meso attā’ ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako viññāṇasmimpi nibbindati,

“Seeing thus, bhikkhus, the instructed noble disciple experiences disenchantment towards consciousness.

nibbindaṃ virajjati; virāgā vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Experiencing disenchantment, he becomes dispassionate. Through dispassion his mind is freed from grasping. When it is freed there comes the knowledge: ‘It’s freed.’

Kevaḍḍa suttaṃ (DN 11.6)

kattha āpo ca pathavī, tejo vāyo na gādhati.

kattha dīghañca rassañca, aṇuṃ thūlaṃ subhāsubhaṃ.

kattha nāmañca rūpañca, asesam uparujjhatī’ti.

"Where do earth and water, Fire and wind no footing find,
Where is it that long and short, Fine and coarse, pleasant, unpleasant,
As well as name-and-form, Are held in check in a way complete?"

‘viññāṇaṃ anidassanaṃ, anantaṃ sabbatopabhaṃ.

ettha āpo ca pathavī, tejo vāyo na gādhati.

ettha dīghañca rassañca, aṇuṃ thūlaṃ subhāsubhaṃ.

ettha nāmañca rūpañca, asesam uparujjhatī.

viññāṇassa nirodhena, etthaṃ uparujjhatī’ti.

"Consciousness, which is non-manifestative, Endless, lustrous on all sides,
Here it is that earth and water, Fire and air no footing find,
Here it is that long and short, Fine and coarse, pleasant, unpleasant,
And name-and-form, Are cut off without exception,
When that specifically prepared consciousness has ceased, These are held in check herein."