

Purification, Ethics and Karma in Early Buddhist Discourse

by Bhikkhu Anālayo

lecture 6

review MĀ 9

- 1) having few wishes and being contented,
- 2) living in seclusion,
- 3) being energetic,
- 4) having right mindfulness,
- 5) having mental one-pointedness,
- 6) having wisdom,
- 7) having destroyed the taints,
- 8) exhorting, inspiring, and fully delighting [others].

basic pattern:

- 1st being established oneself in some quality
- 2nd establishing others in the same quality

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"Teaching"

simile of sinking in the mud:

"that one who is himself sinking in the mud should pull out another who is sinking in the mud is impossible; that one who is not himself sinking ... should pull out another ... is possible.

That one who is himself untamed, undisciplined, [with defilements] unextinguished, should tame another, discipline him, and help extinguish [his defilements] is impossible; that one who is himself tamed ... should tame another... is possible. "

(MN I 46 *Sallekha-sutta*, trsl. Bhikkhu Bodhi p. 130)

the Buddha's own practice of seclusion:

"It is because I see two benefits that I still resort to remote jungle-thicket resting places in the forest: I see a pleasant abiding for myself here and now, and I have compassion for future generations"
 (MN I 23 *Bhayabherava-sutta*, trsl. Bhikkhu Bodhi p. 107)

five spheres of liberation (*vimuttāyatana*)

- 1) when hearing the Dharma
- 2) when teaching the Dharma to others
- 3) when reciting the Dharma
- 4) when reflecting about the Dharma
- 5) during meditation

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review MĀ 9

- 1) purification of virtue
- 2) purification of mind
- 3) purification of view
- 4) purification [from] the hindrance of doubt
- 5) purification by knowledge and vision of [what is] the path and [what is] not the path
- 6) purification by knowledge and vision of the way
- 7) purification by knowledge of the way to abandoning

3) purification of view, *ditthivisuddhi*,

just mentioned in DN III 214 and AN I 95

AN II 195: *ditthipārisuddhipadhāniyaṅga* = insight into 4 noble truths

4) purification by overcoming doubt, *kaṅkhāvitaraṇavisuddhi*,

Ud 60: monk Kañkhārevata reviews his own purification by overcoming doubt

5) purification by knowledge and vision of [what is] the path and [what is] not the path, *maggāmaggañāñadassanavisuddhi*,

AN V 47: Buddha's *maggāmaggañāñadassana*: his insight into the nature of *kasiṇa* meditation

6) purification by knowledge and vision of the way, *paṭipadāñāñadassanavisuddhi*

7) purification by knowledge and vision, *ñāñadassanavisuddhi*

MN I 196 and MN I 202: knowledge and vision lead to realization

last two of the nine stages of purification:

8) purification by wisdom, *paññāvisuddhi*,

9) purification by liberation, *vimuttivisuddhi*.

AN II 195: *vimuttipārisuddhipadhāniyaṅga* = right liberation

Visuddhimagga interpretation:

Vism 672: "purification by knowledge and vision consists in knowledge of these four paths: the path of stream-entry, the path of once-return, the path of non-return and the path of arahant-ship", *sotāpattimaggo sakadāgāmimaggo anāgāmimaggo arahattamaggo ti imesu pana catusu maggesu ñāñam ñāñadassanavisuddhi nāma.*

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"ethics"

1) "why am I afraid of a happiness that is separate from sensual pleasures and unwholesome states? I am not afraid of a happiness that is separate from sensual pleasures and unwholesome states "

(MN I 247 *Mahāsaccaka-sutta*, trsl. Bhikkhu Bodhi p. 340)

2) "Because it is known by me, seen, found, realized, contacted by wisdom thus: 'Here, when someone feels a certain kind of pleasant feeling, unwholesome states increase in him and wholesome states diminish,' therefore I say: 'Abandon such a kind of pleasant feeling ...

because it is known by me, seen, found, realized, contacted by wisdom thus: 'Here, when someone feels another kind of pleasant feeling, unwholesome states diminish in him and wholesome states increase,' therefore I say: 'Enter upon and abide in such a kind of pleasant feeling"

(same for painful and neutral feelings)

(MN I 475 *Kīṭāgiri-sutta*, trsl. Bhikkhu Bodhi p. 579)

3) " an arahant with taints destroyed ... who is completely liberated through final knowledge, is incapable of transgression in five cases ... he (or she) is incapable of:

- deliberately depriving a living being of life
- of taking what is not given, that is, of stealing
- of indulging in sexual intercourse
- of knowingly speaking falsehood
- of enjoying sensual pleasures by storing them up as he (or she) did formerly in lay life

(MN I 523, *Sandaka-sutta*, trsl. Bhikkhu Bodhi p. 627)

4) purpose of the Buddha's proclamation of a Vinaya rule is: "for restraining present *āsavas* and for countering future *āsavas*".

Vin III 21

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MA 10 – Discourse on the Cessation of the Taints

(Parallel to the *Sabbāsava-sutta*, MN 2 / MN I 6)

Through knowing and seeing, one attains the cessation of the taints, not without knowing and seeing

There is right attention and there is wrong attention. If one engages in wrong attention, then the not yet arisen

- taint of sensual desire
- taint of existence
- taint of ignorance

will arise and the arisen [taints] will increase.

There are seven [ways] of abandoning the taints:

- 1) seeing,
- 2) guarding,
- 3) avoiding,
- 4) using,
- 5) enduring,
- 6) removing,
- 7) attending

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MN 2:

- a) seeing (*dassana*) = 1 (in MA)
- b) restraining (*saṃvara*) = 2 (in MA)
- c) using (*paṭisevana*) = 4 (in MA)
- d) enduring (*adhivāsana*) = 5 (in MA)
- e) avoiding (*parivajjana*) = 3 (in MA)
- f) removing (*vinodana*) = 6 (in MA)
- g) developing (*bhāvanā*) = 7 (in MA)

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three *āsavas*: sensual desire, existence, ignorance

fourth *āsava*: views

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main points:

- 1) see noble truths instead of empty speculation
- 2) guard the sense-doors
- 3) avoid what is dangerous and unsuitable
- 4) use things properly
- 5) endure various vicissitudes
- 6) remove what is unwholesome
- 7) attend to awakening factors

all for overcoming the *āsavas*