



Kalyāṇa-Mitta Meditation Center

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Progressive Instruction and Gradual Training

Progressive Instruction (anupubbi-katha) and Gradual Training (anupubbi-sikkha) are teachings by the Buddha to guide beings (people and deities) towards liberation from suffering (dukkha). The Instruction and Training are based on the three-fold division of morality (sīla), meditation (samadhi) and wisdom (paññā).

Progressive Instruction (anupubbi-katha)

Anupubbi-kathā or ānupubbi-kathā is translated as "gradual discourse," "gradual instruction," "progressive instruction," and "step-by-step talk"; is a method by which the Buddha taught the Dhamma to lay people. The teaching is a progression of ever more valued and sublime subjects:

- I. talk on generosity (dāna kathā),
 - II. talk on morality (sīla kathā),
 - III. talk on heavenly pleasures (sagga kathā),
 - IV. talk on the disadvantages of sensual pleasures (kāmādinava kathā), and
 - V. talk on the benefits of renouncing sensual pleasures (nekkhammānisaṃsa kathā).
- I. Generosity is giving freely without expecting anything in return which results in wholesome mental states such as loving-kindness, non-attachment and a diminishment of selfishness. These states condition the mind to be happy. Generosity purifies by softening the heart. There are three kinds of giving:
1. giving of material aid,
 2. giving of protection from fear; i.e., the giving of loving-kindness, and
 3. giving of Dhamma.
- II. The training in morality by not causing harm to others or towards oneself is accomplished by training in precepts. The training results in the development of such mental faculties as energy, mindfulness and concentration. By not causing harm to others the gift of fearlessness is offered; i.e., people will not be afraid of you, will be your friend and may even want to help you in various ways. Moral discipline is the foundation for cultivating concentration and wisdom, and culminates in enlightenment, the liberation from suffering. The basic five moral precepts are:
1. abstain from destroying living beings (pāṇātipātā veramaṇī),
 2. abstain from stealing or taking that which is not freely given (adinnādānā veramaṇī),
 3. abstain from sexual misconduct (kamesu micchacara veramaṇī),
 4. abstain from false speech (musāvāda veramaṇī),
 5. abstain from intoxicants that cause carelessness and cloud the mind (surā-meraya-majja-pamādatthāna veramaṇī).
- III. Heavenly Pleasures are experienced in one of the six planes of celestial beings (deva loka). Straightening out the mind of unwholesome states (various forms of greed and ill will) through the practice of generosity and keeping moral precepts, the mind will then be reborn in the Celestial Planes (deva and brahma realms) and enjoy heavenly pleasures. Heaven is a realm or state that is primarily pleasant and where the lifespan is very long. There are six planes of heavenly beings, in which rebirth takes place due to highly meritorious, skillful, and wholesome volitional actions performed during one's previous existence:

1. Cātumahārājika (four divine kings) heaven,
2. Tāvatiṃsa devas heaven,
3. Yāma devas heaven,
4. Tusita devas heaven,
5. Nimmānaratā (devas who delight in creation) heaven, and
6. Paranimmita Vasavatti (devas who control what is created by others) heaven.

Brahmā heavens are located above the six planes of heavenly beings and inhabitants enjoy even more refined sensual pleasures.

People who have developed to a high degree wholesome states of mind but not necessarily wise, tend to be reborn in the heaven realms. The heaven realms are inferior to the human realm because the experience in the heaven realms is very pleasurable, beings in the heaven realms have neither the opportunity nor the encouragement to develop virtue or understanding, when their lifespan comes to an end (like all states, heaven is impermanent) they will be reborn yet again.

- IV. The disadvantages (ādīnava) of craving for sensual pleasures (kāma-taṇhā) are due to the impermanence sensual objects. Sensual objects are continuously decomposing or the objects are lost or stolen. The fear associated with sensual objects becoming less or vanishing is painful; fear conditions anger, anger conditions ill will and violence. The mind driven for sensual objects have ill will towards others who threaten to take or diminish ones' belongings of sensual objects and violence is not only used to protect ones' belongings but is also used to take sensual objects from others. The unwholesome mind consumed with greed for ever more sensual objects and greater excitable feelings is maddening. The greedy mind never has enough, can not be satisfied with sensual pleasures, and ever craves for more, this is suffering. Sensual desire is the first of the five hindrances (nīvaraṇā) to enlightenment. Grasping for sensual pleasures is only a temporary distraction from suffering. The five hindrances are:

1. sensual desire (kāmacchanda),
2. ill will (vyāpāda),
3. sloth and torpor (thīna-middha),
4. restlessness and remorse (uddhaccakukkucca), and
5. doubt (vicikicchā).

The Dhammapada: The Buddha's Path of Wisdom translated by Acharya Buddharakkhita

186-187. There is no satisfying sensual desires even with a rain of gold coins, for some sensual pleasures give little satisfaction and entail much pain. Having understood this, the wise man finds no delight even in heavenly pleasures.

The disciple of the Supreme Buddha delights in the destruction of craving.

- V. The benefits of renouncing (nekkhamma) sensual pleasures is to be free from unwholesome mind states of fear, greed, and ill will; experience sanity; attain subtle mind states of meditation; and realize various stages of the Noble Ones (ariya). The Noble Ones are:

1. Streamwinner (sotāpanna),
2. Once returner (sakadāgāmi),
3. Non-returner (anāgāmi), and
4. Perfected One (arahant).

The Dhammapada: The Buddha's Path of Wisdom translated by Acharya Buddharakkhita

290. If by renouncing a lesser happiness one may realize a greater happiness, let the wise man renounce the lesser, having regard for the greater happiness.

After the Buddha taught the above five subjects and perceived that the listener's mind was ready, he would then teach the Four Noble Truths (cattāri ariyasaccāni):

1. The First Noble Truth - Suffering (dukkha),
2. The Second Noble Truth - The Cause of Suffering (dukkha samudaya),
3. The Third Noble Truth - The Cessation of Suffering (dukkha nirodha), and
4. The Fourth Noble Truth - The Path to the Cessation of Suffering (dukkha nirodhagāminī paṭipadā).

The following sutta describe the Progressive Instruction.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi
Sutta 56 Upāli Sutta: To Upāli

18. Then the Blessed One gave the householder Upāli progressive instruction, that is, talk on giving, talk on virtue, talk on the heavens; he explained the danger, degradation, and defilement in sensual pleasures and the blessing of renunciation. When he knew that the householder Upāli's mind was ready, receptive, free from hindrances, elated, and confident, he expounded to him the teaching special to the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth with all marks removed would take dye evenly, so too, while the householder Upāli sat there, the spotless immaculate vision of the Dhamma arose in him: "All that is subject to arising is subject to cessation."⁵⁸⁸ Then the householder Upāli saw the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma; he crossed beyond doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher's Dispensation.⁵⁸⁹

Note 588: Commentary "Majjhima Nikāya Aṭṭhakathā": Vision of the Dhamma (dhammacakkhu) is the path of stream-entry. The phrase "All that is subject to arising is subject to cessation" shows the mode in which the path arises. The path takes cessation (Nibbāna) as its object, but its function is to penetrate all conditioned states as subject to arising and cessation.

Note 589 The "Dhamma" referred to here is the Four Noble Truths. Having seen these truths for himself, he has cut off the fetter of doubt and now possesses the "view that is noble and emancipating and (which) leads the one who practises in accordance with it to the complete destruction of suffering".

Gradual Training (anupubbi-sikkha)

The Gradual Training was taught by the Buddha to monastics. A male monastic is called a bhikkhu and a female monastic a bhikkhuni. Typically, a bhikkhu and bhikkhuni are those who left the householders' way of life and became homeless. Dhammapada-aṭṭhakathā by Buddhaghoṣa is a commentary in which a bhikkhu & bhikkhuni is defined as "the person who sees danger (in saṃsāra or cycle of rebirth)".

The Dhammapada: The Buddha's Path of Wisdom translated by Acharya Buddhārakkhita

266. He is not a monk just because he lives on others' alms. Not by adopting outward form does one become a true monk.

267. One here who lives the holy life and walks with understanding in this world, transcending both merit and demerit — he is truly called a monk.

Therefore, a bhikkhu & bhikkhuni is anyone who are intent on purifying their minds in order to realize nibbāna.

The preliminary condition for the teaching of the Gradual Training is that a Buddha appears in the world and teaches. The following are the details of the training.

- I. Householder hears the Dhamma from the Buddha, acquires faith and ordains in the Buddha's monastic community.
- II. Monastics are restrained by the pātimokkha (training precepts, rules of discipline).
 - A. trainings in basic moral principals:
 1. abstain from destroying living beings (pāṇātipātā veramaṇī),
 2. abstain from stealing or taking that which is not freely given (adinnādānā veramaṇī),
 3. abstain from sexual activity (abrahmacariya veramaṇī),
 4. abstain from false speech (musāvāda veramaṇī),
 5. abstain from malicious speech (pisuṇāya vācāya veramaṇī),
 6. abstain from harsh speech (pharusāya vācāya veramaṇī),
 7. abstain from gossip speech (samphappalāpā veramaṇī),
 8. abstain from intoxicants that cause carelessness and cloud the mind (surā-meraya-majja-pamādatthāna veramaṇī).
 - B. trainings that purify livelihood:
 1. abstain from injuring seeds and plants,
 2. abstain from eating outside the proper time,
 3. abstain from dancing, singing, music, and theatrical shows,
 4. abstain from wearing garlands, smartening her/himself with scent, and embellishing her/himself with unguents,
 5. abstain from high and large couches,
 6. abstain from accepting gold and silver,
 7. abstain from accepting raw grain and raw meat,
 8. abstain from accepting women and girls,

9. abstain from accepting men and women slaves,
10. abstain from accepting goats, sheep, fowl, pigs, elephants, cattle, horses, and mares,
11. abstain from accepting fields and land,
12. abstain from going on errands and running messages,
13. abstain from buying and selling,
14. abstain from false weights, false metals, and false measures,
15. abstain from accepting bribes, deceiving, defrauding, and trickery,
16. abstain from wounding, murdering, binding, brigandage, plunder, and violence.

C. training of proper resort (gocara).

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi note 76

Resort" (gocara) implies a proper resort for alms, though it may also signify the proper deportment of a monk, his serene and self-possessed bearing.

D. training to be content with the four requisites (parikkhāra):

1. robes (cīvara),
2. alms-bowl (piṇḍapāta),
3. lodging (senāsana),
4. medicine (bhesajja).

They also train to be content with whatever almsfood (pindapata) that is received.

III. Bhikkhu & bhikkhuni train to purify their conduct (caraṇa). Blameless conduct are cultivated by the following fifteen practices.

1. restraint with regard to moral discipline (sīla-saṃvara),
2. restraint of the senses (indriya-saṃvara),

The restraint of the sense faculties are practiced in order to avoid grasping at the signs and features of sense objects. Clinging to sense objects result in unwholesome states of greed and ill will.

3. moderation in eating (bhojane mattaññutā),
4. watchfulness - wakefulness (jāgariyanuyoga),
5. faith (saddhā),

Seeing fear in the slightest fault include the following two practices:

6. moral shame (hiri),
7. moral dread, fear of wrongdoing (ottappa),
8. knowledge based on learning (suta-mayā paññā),
9. effort (viriya),
10. mindfulness (sati),
11. wisdom (paññā),
12. first jhāna,
13. second jhāna,
14. third jhāna, and
15. fourth jhāna

IV. Bhikkhu & bhikkhuni possess mindfulness and clear comprehension (sati-sampajañña).

Full awareness is practiced:

1. going forward and returning,
2. looking ahead and looking away,
3. flexing and extending her/his limbs,
4. wearing her/his robes and carrying her/his outer robe and bowl,
5. eating, drinking, consuming food, and tasting,
6. defecating and urinating,
7. walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

V. Bhikkhu & bhikkhuni resort to a secluded resting place, establish mindfulness in meditation and abandon the five hindrances (nīvaraṇā):

1. sensual desire (kāmacchanda),

2. ill will (vyāpāda),
3. sloth and torpor (thīna-middha),
4. restlessness and remorse (uddhaccakukkucca), and
5. doubt (vicikicchā).

The meditator enters upon the four jhānas:

1. First jhāna has five factors: applied thought (vitakka), sustained thought (vicāra), joy (pīti), pleasure (sukha), and one-pointedness of mind (ekaggata). There is seclusion from sensuality and unwholesome states of mind.
2. Second jhāna is detached from applied and sustained thoughts. There are three factors: joy, pleasure, and one-pointedness of mind.
3. Third jhāna is without applied and sustained thoughts, and joy. There are two factors: pleasure and one-pointedness of mind.
4. Fourth jhāna is without applied and sustained thoughts, joy and pleasure. There are two factors: equanimity (upekkhā) and one-pointedness of mind.

The mental concentration of the fourth jhāna may produce five of the six kinds of higher knowledges (chalabhiññā):

1. supernormal powers - such as walking on water and through walls (iddhi-vidhā),
2. divine ear - clairaudience (dibba-sota),
3. ability to read the minds of others - telepathy (ceto-pariya-ñāṇa),
4. recollection of one's own past lives (pubbe-nivāsanussati),
5. divine eye - knowing others' kammic destinations (dibba-cakkhu), and
6. knowledge of the destruction of the taints (āsavakkhaya) - upon which arahantship follows.

The higher knowledges one through five are mundane and may be produced by the fourth jhāna. The sixth higher knowledge is supramundane and cannot be produced by the fourth jhāna. The jhānas suppress the defilements but cannot eradicate them.

The attainment of jhānas is not required for the next stage in developing insight (vipassanā) and the resulting enlightenment.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi
Introduction

"... in the Theravāda tradition the jhānas are not regarded as indispensable to the attainment of enlightenment ..."

VI. Bhikkhu & bhikkhuni develops insight (vipassanā) by contemplating all things as they actually are. The experience of insight into the nature of existence results in enlightenment, the liberation from the defilements. To see all things as they actually are is to contemplate existence in terms of the three characteristics (ti-lakkhaṇa):

1. anicca: impermanence. Instability and inconstancy; the condition of arising, deteriorating and disintegrating.
2. dukkha: state of suffering or being oppressed. The condition of oppression by birth and decay; the tension, stress and conflict within an object due to alteration of its determinant factors, preventing it from remaining as it is; the internal imperfection of things, which prevents true satisfaction for someone whose desires are influenced by craving (taṇhā), and causes suffering for a person who clings (upādāna).

An example of "determinant factors" are the Four Great Elements (mahābhūta). The four great elements are symbolic representations for the primary qualities and behavioral patterns of matter.

- i. paṭhavi dhātu - earth (solid) element: hardness, extension;
- ii. āpo dhātu – water element: cohesion, fluidity;
- iii. tejo dhātu – fire (heat) element: heating, radiation; and
- iv. vāyo dhātu – air (wind, motion) element: distention, strengthening, supporting.

3. anatta: not-self. The condition of things being empty of a permanent self.

VII. Bhikkhu & bhikkhuni acquire the knowledge that the taints (āsava) have been destroyed. The taints or defilements are:

1. kāma: sense-desire, craving for sensual pleasures, attachment to the sense sphere; arises by grasping to the sensual pleasures of the five sense objects.
2. bhava: desiring eternal existence, craving for being, becoming, and existence; attachment to the realms of form and the formless.
3. avijjā: ignorance; arises by attending to any mundane things through the four perversions (vipallāsa). The four perversions are:
 1. perceiving the impermanent as permanent,
 2. perceiving the painful as pleasurable,
 3. perceiving what is not self as self, and
 4. perceiving what is foul or impure as beautiful or pure.

The Four Noble Truths have been realized.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi
Sutta 51 Kandarakā Sutta: To Kandarakā

26. ... He understands as it actually is: 'This is suffering'; he understands as it actually is: 'This is the origin of suffering'; he understands as it actually is: 'This is the cessation of suffering'; he understands as it actually is: 'This is the way leading to the cessation of suffering.' He understands as it actually is: 'These are the taints'; he understands as it actually is: 'This is the origin of the taints'; he understands as it actually is: 'This is the cessation of the taints'; he understands as it actually is: 'This is the way leading to the cessation of the taints.'

27. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

This is the end of the training, arahantship has been attained.

The following two suttas describe the Progressive Training. Sutta 107 contains two additional steps, moderation in eating and devotion to wakefulness, not found in sutta 27.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi
Sutta 27 Cūlahatthipadopama Sutta: The Shorter Discourse on the Simile of the Elephant's Footprint

11. "So too, brahmin, here a Tathāgata 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. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

12. "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 Tathāgata. 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.

13. "Having thus gone forth and possessing the bhikkhu's training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid aside, conscientious, merciful, 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 those people what he has heard elsewhere in order to divide [these people] from those; thus he is 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, 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 practises 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. He 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 accepting bribes, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

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

15. "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 practises 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 odour with the nose... On tasting a flavour 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 practises 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.

16. "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.

17. "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.

18. "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, percipient of light, 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 from doubt.

19. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple does not yet come to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.'

20. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This too, brahmin, is called a footprint of the Tathāgata... but a noble disciple does not yet come to the conclusion: 'The Blessed One is fully enlightened...'

21. "Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' This too, brahmin, is called a footprint of the Tathāgata... but a noble disciple does not yet come to the conclusion: 'The Blessed One is fully enlightened...'

22. "Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This too, brahmin, is called a footprint of the Tathāgata... but a noble disciple does not yet come to the conclusion: 'The Blessed One is fully enlightened...'

23. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ... Thus with their aspects and particulars he recollects his manifold past lives. This too, brahmin, is called a footprint of the Tathāgata... but a noble disciple does not yet come to the conclusion: 'The Blessed One is fully enlightened...'

24. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus:... Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on

according to their actions. This too, brahmin, is called a footprint of the Tathāgata... but a noble disciple does not yet come to the conclusion: 'The Blessed One is fully enlightened...'

25. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: 'This is suffering';... 'This is the origin of suffering';... 'This is the cessation of suffering';... 'This is the way leading to the cessation of suffering';... 'These are the taints';... 'This is the origin of the taints';... 'This is the cessation of the taints';... 'This is the way leading to the cessation of the taints.'

"This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata, but a noble disciple still has not yet come to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.' Rather, he is in the process of coming to this conclusion.

26. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

"This too, brahmin, is called a footprint of the Tathāgata, something scraped by the Tathāgata, something marked by the Tathāgata. It is at this point that a noble disciple has come to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.' And it is at this point, brahmin, that the simile of the elephant's footprint has been completed in detail."

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi
Sutta 107 Gaṇakamoggallāna Sutta: To Gaṇaka Moggallāna

3. "It is possible, brahmin, to describe gradual training, gradual practice, and gradual progress in this Dhamma and Discipline. Just as, brahmin, when a clever horse-trainer obtains a fine thoroughbred colt, he first makes him get used to wearing the bit, and afterwards trains him further, so when the Tathāgata obtains a person to be tamed he first disciplines him thus: 'Come, bhikkhu, be virtuous, restrained with the restraint of the Pātimokkha, be perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.'

4. "When, brahmin, the bhikkhu is virtuous... and seeing fear in the slightest fault, trains by undertaking the training precepts, then the Tathāgata disciplines him further: 'Come, bhikkhu, guard the doors of your sense faculties. On seeing a form with the eye, do not grasp at its signs and features. Since, if you were to leave the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade you, practise the way of its restraint, guard the eye faculty, undertake the restraint of the eye faculty. On hearing a sound with the ear... On smelling an odour with the nose... On tasting a flavour with the tongue... On touching a tangible with the body... On cognizing a mind-object with the mind, do not grasp at its signs and features. Since, if you were to leave the mind faculty unguarded, evil unwholesome states might invade you, practise the way of its restraint, guard the mind faculty, undertake the restraint of the mind faculty.'

5. "When, brahmin, the bhikkhu guards the doors of his sense faculties, then the Tathāgata disciplines him further: 'Come, bhikkhu, be moderate in eating. Reflecting wisely, you should take food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: "Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort."'

6. "When, brahmin, the bhikkhu is moderate in eating, then the Tathāgata disciplines him further: 'Come, bhikkhu, be devoted to wakefulness. During the day, while walking back and forth and sitting, purify your mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, purify your mind of obstructive states. In the middle watch of the night you should lie down on the right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting in your mind the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, purify your mind of obstructive states.'

7. "When, brahmin, the bhikkhu is devoted to wakefulness, then the Tathāgata disciplines him further: 'Come, bhikkhu, be possessed of mindfulness and full awareness. Act in full awareness when going forward and returning; act in full awareness when looking ahead and looking away; act in full awareness when flexing and extending your limbs; act in full awareness when wearing your robes and carrying your outer robe and bowl; act in full awareness when eating, drinking, consuming food, and tasting; act in full awareness when defecating and urinating; act in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.'

8. "When, brahmin, the bhikkhu possesses mindfulness and full awareness, then the Tathāgata disciplines him further: 'Come, bhikkhu, resort 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.'

9. "He resorts to a secluded resting place: the forest... a heap of straw. 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, percipient of light, 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 from doubt.

10. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. With the fading away as well of rapture, he abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

11. "This is my instruction, brahmin, to those bhikkhus who are in the higher training, whose minds have not yet attained the goal, who abide aspiring to the supreme security from bondage. But these things conduce both to a pleasant abiding here and now and to mindfulness and full awareness for those bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, and are completely liberated through final knowledge."¹⁰²⁷

Note 1027 While the preceding steps of practice are necessary measures for bhikkhus in training to attain arahantship, they are also beneficial to arahants in that they conduce to "a pleasant abiding here and now." Commentary "Majjhima Nikāya Aṭṭhakathā" identifies this "abiding" with the attainment of the fruit of arahantship, and explains that some arahants can enter fruition easily at any time while others must apply themselves diligently to the steps of practice to enter fruition.

Announcements

- Kalyāṇa-Mitta Meditation Center has a presence on Meet-Up social media and we ask that you please sign-up for every event that you are planning to attend at www.MeetUp.com. Some people are intimidated by a small number of attendees and a larger number will be encouraging.
- Please help advertise Kalyāṇa-Mitta Meditation Center by providing a review at www.google.com/maps.

Activities of the Meditation Center

- Sitting meditation is held everyday at 6:30AM and 5:30PM. After meditation, Ajahn Kumāro is available to answer questions and discuss the Dhamma. Please sign up on Meet-Up or send an email mittameditation@gmail.com on the days and time you would like to participate.
- The days of the full moon, new moon and the two half moons are called in Pāli: The Uposatha, and is a Buddhist day of observance. A lunar calendar is available at <https://cal.forestsangha.org>. Ajahn Kumāro will perform the ceremony of giving the five precepts on the full and new moon days after the 5:30PM meditation. You may elect to keep the precepts as long as you see fit (one night, a week, a lifetime, etc).
- Meditation Workshop is held on the first Sunday of each month between 11:00AM and 1:00PM. The workshop will provide instruction and practice for sitting and walking meditation. There will also be an opportunity to ask questions and discuss the Dhamma. Please sign up on Meet-Up or send an email mittameditation@gmail.com if you are planning to participate.
- A recording of a Dhamma Talk from an experienced Thai Forest Teacher will be played on the third Sunday of each month. Sitting meditation starts at 4:30PM and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email mittameditation@gmail.com if you are planning to participate.
- Every Saturday at 4:15PM the Meditation Center will be cleaned. Please join us in maintaining a clean space for practicing and discussing the Dhamma.
- There is a Library at the Meditation Center. You may browse for books to borrow at 5:00PM and check out the books for three weeks.
- Everyday at 8:40AM Ajahn Kumāro leaves for alms-round in order to give residents of Asheville the opportunity to earn merit by practicing generosity of giving food and placing it into the alms bowl. Ajahn does not accept or handle money. Ajahn usually arrives at the Whole Foods Market, 70 Merrimon Ave. just before 9:00AM and stands in front of the store for alms.

- Ajahn is available at other times during the day to meet with individuals or groups when requested.
- For more additional information please send an email to mittameditation@gmail.com. We also have a presence on Facebook and Meet-Up social media.

Request for Support

The Meditation Center is in need of support in order to accomplish its' mission and vision. The support may take various forms. You will support the Meditation Center by:

- Being present at the Meditation Center for group meditation.
- Giving alms during alms-round.
- Bringing to the Meditation Center items that are listed on the support page of the website www.mittameditation.com.
- Volunteering your skills, energy and time at the Meditation Center.
- Informing your family and friends about the Meditation Center and encouraging them to participate in the activities.
- Donating financial contributions for the Meditation Center's expenses. Kalyana-Mitta Meditation Center is recognized as a tax-exempt organization by the IRS under section 501(c)(3). Donations are deductible in accordance with IRS regulations. Financial contributions may be made on the support page of the website www.mittameditation.com and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.