



Kalyāṇa-Mitta Meditation Center

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A Happy and Sane Life

A Happy and Sane Life is balanced and disciplined, incorporating The Four Noble Truths, Healthy Diet and Physical Exercise.

The Four Noble Truths (ariya catusacca) is the training of wisdom (paññā) and liberation (nibbāna) and is taught in the Dhammacakkappavattana Sutta (SN 56.11) below. The Fourth Noble Truth is the Noble Eightfold Path (ariya aṭṭhaṅgika magga) as the Middle Way (majjhimāpaṭipadā) that leads to vision, knowledge, peace, direct knowledge, enlightenment and Nibbāna. See Newsletters between February 2023 and May 2023 for a discussion of the Four Noble Truths.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
SN 56.II. SETTING IN MOTION THE WHEEL OF THE DHAMMA

11 (1) Setting in Motion the Wheel of the Dhamma

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:³⁸⁰

“Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision ... which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering;³⁸¹ union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

“Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.

“Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view ... right concentration.

“This is the noble truth of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of suffering is to be fully understood’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of suffering has been fully understood’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This is the noble truth of the origin of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of the origin of suffering is to be abandoned’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of the origin of suffering has been abandoned’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This is the noble truth of the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of the cessation of suffering is to be realized’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of the cessation of suffering has been realized’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This is the noble truth of the way leading to the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of the way leading to the cessation of suffering is to be developed’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This noble truth of the way leading to the cessation of suffering has been developed’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“So long, bhikkhus, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way,³⁸² I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. The knowledge and vision arose in me: ‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’”

This is what the Blessed One said. Elated, the bhikkhus of the group of five delighted in the Blessed One’s statement.

And while this discourse was being spoken, there arose in the Venerable Kondañña the dust-free, stainless vision of the Dhamma: “Whatever is subject to origination is all subject to cessation.” And when the Wheel of the Dhamma had been set in motion by the Blessed One,³⁸³ the earth-dwelling devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.” Having heard the cry of the earth-dwelling devas, the devas of the realm of the Four Great Kings raised a cry: “At Bārāṇasī ... this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped ... by anyone in the world.” Having heard the cry of the devas of the realm of the Four Great Kings, the Tāvātimsa devas ... the Yāma devas ... the Tusita devas ... the Nimmānaratī devas ... the Paranimmitavasavattī devas ... the devas of Brahmā’s company raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Thus at that moment, at that instant, at that second, the cry spread as far as the brahmā world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Blessed One uttered this inspired utterance: “Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!” In this way the Venerable Koṇḍañña acquired the name “Aññā Koṇḍañña—Koṇḍañña Who Has Understood.”

Notes

380 What follows is the Buddha’s first sermon, recorded in the narration of his ministry at Vin I 10-12. The sutta is analysed at MN No. 141 and Vibh 99-105, and commented upon at Vism 498-510 (Ppn 16:32-83) and Vibh-a 93-122. For a detailed explanation according to the method of the commentaries, see Rewata Dhamma, *The First Discourse of the Buddha*.

381 I follow Be and Se here. Ee includes sokaparidevadukkhadomanass’ upāyāsā, which is found elsewhere in formal definitions of the first truth but lacking in most versions of the first sermon.

382 The three phases (tiparivaṭṭa) are: (i) the knowledge of each truth (saccañāṇa), e.g., “This is the noble truth of suffering”; (ii) the knowledge of the task to be accomplished regarding each truth (kiccañāṇa), e.g., “This noble truth of suffering is to be fully understood”; and (iii) the knowledge of accomplishment regarding each truth (katañāṇa), e.g., “This noble truth of suffering has been fully understood.” The twelve modes (dvādasākāra) are obtained by applying the three phases to the four truths.

383 Spk explains dhammacakka by way of the knowledge of penetration (paṭivedhañāṇa) and the knowledge of teaching (desanāñāṇa); see II, n. 57. Until Koṇḍañña and the eighteen koṭis of brahmās were established in the fruit of stream-entry the Blessed One was still setting in motion (pavatteti nāma) the Wheel of the Dhamma; but when they were established in the fruit, then the Wheel had been set in motion (pavattitaṃ nāma).

The Four Noble Truths are a framework for understanding suffering (dukkha) and training the mind to become freer from it. Practicing them can have benefits both spiritually and psychologically. The four truths are the following.

1. Dukkha is the unsatisfactoriness, stress, and suffering experienced during existence, being and life.
2. The origin or causes of dukkha is craving (taṇhā), attachment (rāga), and ignorance (avijjā).
3. The cessation of dukkha is to uproot the causes of dukkha which result in nibbāna, the extinguishing or blowing out of the fires of greed (lobha), hatred (dosa) and ignorance.

4. The path to cessation of dukkha is the Noble Eightfold Path consisting of Right View (sammā-diṭṭhi), Right Intention (sammā-saṅkappa), Right Speech (sammā-vācā), Right Action (sammā-kammanta), Right Livelihood (sammā-ājīva), Right Effort (sammā-vāyāma), Right Mindfulness (sammā-sati), and Right Concentration (sammā-samādhī).

The benefits of practicing The Four Noble Truths are the following.

- Awareness (sampajañña) and mindfulness (sati) is developed by noticing suffering, cravings, fears, and attachments as they arise rather than automatically acting on them.
- Reduction of attachment is cultivated by understanding that all things are impermanent (anicca) will reduce clinging to people, possessions, experiences, and identities.
- Wise emotional regulation is developed by not immediately reacting to anger, anxiety, disappointment, or desire, and develop space to observe and respond wisely.
- Equanimity (upekkhā) is cultivated through less dependence on circumstances being exactly the way you want them to be.
- Compassion (karunā) is developed by recognizing that everyone experiences suffering (dukkha) which will resist judgment and increase loving-kindness (mettā).
- Freedom from habitual patterns is cultivated by seeing the causes of suffering that makes it possible to interrupt cycles such as craving → grasping → disappointment → renewed craving.
- A sense of purpose is developed because the Noble Truths provide a practical direction: understand suffering, identify its causes, experience the ending of the causes, and cultivate the path that eliminates the causes of suffering.
- Peace (santi) is cultivated from the ending of craving and resistance, the mind will become calmer, less conflicted, and less reactive.

A way to think about the Four Noble Truths is as a diagnosis and treatment: recognize the problem → understand its cause → realize that healing is possible → practice the treatment.

The “ending of suffering” doesn't mean to never experiencing pain, loss, sadness, or difficulty. Rather, the teaching points toward freedom from the additional suffering created by craving, resistance, and clinging.

Healthy diet and moderate eating (bhojane mattaññutā) or knowing the appropriate amount is taught in the Rathopama Sutta (SN 35.239) below. The sutta describes the following Three Sure Practices (appannaka patipada).

1. guarding or control of the sense faculties (indriya saṁvara),
2. knowing moderation in eating (bhojane mattaññutā), and
3. being devoted to wakefulness or vigilance (jāgariyanuyoga).

The purpose for eating is not indulgence or vanity, but: “for the maintenance and sustenance of this body” and “comfortable easy living.” Moderation in eating is taught as a wholesome quality.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
SN 35.239 (2) The Simile of the Chariot

“Bhikkhus, by possessing three qualities, a bhikkhu lives full of happiness and joy in this very life, and he has laid a foundation for the destruction of the taints. What are the three? He is one who guards the doors of the sense faculties, who is moderate in eating, and who is devoted to wakefulness.

“And how, bhikkhus, is a bhikkhu one who guards the doors of the sense faculties? Here, having seen a form with the eye, a bhikkhu does not grasp its signs and features. Since, if he left the eye faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its signs and its features. Since, if he left the mind faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty.

“Suppose, bhikkhus, a chariot harnessed to thoroughbreds was standing ready on even ground at a crossroads, with a goad on hand. Then a skilful trainer, a charioteer of horses to be tamed, would mount it and, taking the reins in his left hand and the goad in his right, would drive away and return by any route he wants, whenever he wants. So too, a bhikkhu trains in protecting these six sense faculties, trains in controlling them, trains in taming them, trains in pacifying them. It is in this way, bhikkhus, that a bhikkhu guards the doors of the sense faculties.

“And how, bhikkhus, is a bhikkhu moderate in eating? Here, reflecting wisely, a bhikkhu takes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: ‘Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort.’ Just as a person anoints a wound only for the purpose of enabling it to heal, or just as one greases an axle only for the sake of transporting a load, so a bhikkhu, reflecting wisely, takes food ... for assisting the holy life. It is in this way, bhikkhus, that a bhikkhu is moderate in eating.

“And how, bhikkhus, is a bhikkhu devoted to wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. In the middle watch of the night he lies down on the right side in the lion’s posture with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. It is in this way, bhikkhus, that a bhikkhu is devoted to wakefulness.

“Bhikkhus, it is by possessing these three qualities that a bhikkhu lives full of happiness and joy in this very life, and he has laid the foundation for the destruction of the taints.”

Notes

183 Yoni c’ assa āraddhā hoti. Spk: Kāraṇaṇ c’ assa paripuṇṇaṃ hoti; “and the cause for it is complete.” See III, n. 54.

Cp. AN I 113–14. The simile of the charioteer is also at MN III 97,6–10.

Moderation in eating (bhojane mattaññutā) or knowing the appropriate amount of food is both a practical health practice and a training in mindfulness and restraint. It does not mean eating as little as possible; it means eating wisely, appropriately, and with awareness of the body's needs.

The Benefits of healthy, moderate eating are the following.

- Eating a balanced diet and avoiding habitual overeating helps to maintain a healthy body, steady energy and supports overall physical health.
- Not eating excessively promotes alertness, reduce sluggishness and heaviness, which is helpful for meditation and mindfulness practices.
- Paying attention to hunger, fullness, taste, and the impulse to keep eating develops awareness of bodily sensations and mental desires, and improves mindfulness.
- Learning to distinguish “I need more food” from “I simply want more because it tastes good” strengthens self-control and trains the mind in restraint.
- Food can become an object of craving. Moderation in consuming food reduces attachment to pleasurable sensations, and at the same time, provides an opportunity to enjoy food without becoming dependent on sensory gratification.
- A comfortable, neither hungry nor overly full, body will make sustained meditation easier.
- Eating what is sufficient rather than constantly seeking more cultivates contentment (santutṭhi).
- Food is contemplated not merely for pleasure, but for sustaining the body and supporting practice encourages the reflection on intention.
- Moderation in eating develops balance and demonstrates the Middle Way, avoiding both indulgence and self-mortification.

Moderation in eating is about appropriateness, not simply restriction. The “right amount” varies according to one's body, health, activity, age, circumstances, and responsibilities.

From the perspective of the Four Noble Truths, moderation in eating can also be understood as a daily training: notice craving → understand it → refrain from automatically following it → experience greater freedom and balance.

Physical exercise is performed with walking meditation and bodily activity. Walking (caṅkama) helps to maintain an active, alert body and mind. Rathopama Sutta (SN 35.239) above reveals during the day the monastic purifies the mind through walking and sitting. At night, too, walking is practiced during the first and last watches. In the Sāriputtasaddhivihārika Sutta (SN 35.120) below “Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive states.” The practice is repeated during the night.

On one occasion the Venerable Sāriputta was dwelling at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park. Then a certain bhikkhu approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta:

"Friend Sāriputta, a bhikkhu who was my co-resident has given up the training and returned to the lower life."

"So it is, friend, when one does not guard the doors of the sense faculties, is immoderate in eating, and is not devoted to wakefulness. That a bhikkhu who does not guard the doors of the sense faculties, who is immoderate in eating, and who is not devoted to wakefulness will maintain all his life the complete and pure holy life—this is impossible. But, friend, that a bhikkhu who guards the doors of the sense faculties, who is moderate in eating, and who is devoted to wakefulness will maintain all his life the complete and pure holy life—this is possible.

"And how, friend, does one guard the doors of the sense faculties? Here, having seen a form with the eye, a bhikkhu does not grasp its signs and features.¹⁰⁷ Since, if he left the eye faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its signs and features. Since, if he left the mind faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. It is in this way, friend, that one guards the doors of the sense faculties.

"And how, friend, is one moderate in eating? Here, reflecting carefully, a bhikkhu takes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: 'Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort.'¹⁰⁸ It is in this way, friend, that one is moderate in eating.

"And how, friend, is one devoted to wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. In the middle watch of the night he lies down on his right side in the lion's posture with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. It is in this way, friend, that one is devoted to wakefulness.

"Therefore, friend, you should train yourself thus: 'We will guard the doors of the sense faculties; we will be moderate in eating; we will be devoted to wakefulness.' Thus, friend, should you train yourself."

Notes

107 For a detailed analysis, see Vism 20–22 (Ppn 1:53–59).

108 See Vism 31–33 (Ppn 1:89–94).

Physical exercise has benefits for the body, mind, and spiritual practice; and can also support the cultivation of mindfulness and balanced living.

The Benefits of physical exercise are the following.

- Regular activity strengthens the heart, muscles, bones, and cardiovascular system, and improves overall physical health:
- Exercise improves physical endurance, increases energy and stamina, and can make everyday activities easier.
- Combined with appropriate nutrition, physical exercise helps maintain a healthy body weight.
- Regular physical activity can help with sleep quality and a more consistent sleep pattern.
- Exercise supports mental well-being, can reduce stress and promote a more stable and positive mood.
- Physical activity can support attention and concentration, mental clarity, and cognitive functioning.
- Movement can reduce physical tension, relieve stiffness and help the body feel more comfortable.
- Maintaining an exercise routine develops discipline, perseverance, and consistency.
- A healthy, fit body supports meditation, can make it easier to sit comfortably and remain attentive.
- Exercise can become a mindfulness practice when you carefully observe breathing, bodily sensations, movement, effort, and fatigue.
- Taking care of the body without becoming attached to appearance or physical performance reflects a balanced approach to well-being.

The body is an important support for practice. Exercise is not performed merely to pursue physical perfection; but to care for the body so that it remains sufficiently healthy and energetic to support the training in ethical conduct, mindfulness, meditation, and wisdom. Exercise, moderate

eating, and mindfulness complements one another: exercise supports the body, moderation supports balance, and mindfulness helps to understand and care for both.

Sekha Sutta (MN 53) below describes the developing noble disciple (ariyasāvaka) as:

1. accomplished in ethical conduct (sīlasampanno),
2. guarding the sense faculties (indriyesu guttadvāro),
3. knowing moderation in food (bhojane mattaññū),
4. devoted to wakefulness (jāgariyaṃ anuyutto),

and eventually developing the four jhānas. The sutta concludes that such a person is “capable of awakening” and “capable of attaining the unsurpassed security from bondage.” The sutta summarizes the dietary practice as part of the practice of mindful conduct (caraṇa). Thus moderation in food isn't presented as an isolated health rule but belongs to the conduct of a person progressing toward awakening.

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

MN 53 Sekha Sutta: The Disciple in Higher Training

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.
2. Now on that occasion a new assembly hall had recently been built for the Sakyans of Kapilavatthu and it had not yet been inhabited by any recluse or brahmin or human being at all. Then the Sakyans of Kapilavatthu went to the Blessed One. After paying homage to him, they sat down at one side and said to him:
“Venerable sir, a new assembly hall has recently been built here for the Sakyans of Kapilavatthu and it has not yet been inhabited by any recluse or brahmin or human being at all. Venerable sir, let the Blessed One be the first to use it. When the Blessed One has used it first, then the Sakyans of Kapilavatthu will use it afterwards. That will lead to their welfare and happiness for a long time.”⁵⁵⁷
3. The Blessed One consented in silence. Then, when they saw that he had consented, they got up from their seats, and after paying homage to him, keeping him on their right, they went to the assembly hall. They covered it completely with coverings and prepared seats, and they put out a large water jug and hung up an oil-lamp. Then they went to the Blessed One, and after paying homage to him, they stood at one side and said:
“Venerable sir, the assembly hall has been covered completely with coverings and seats have been prepared, a large water jug has been put out and an oil-lamp hung up. Let the Blessed One come at his own convenience.”
4. Then the Blessed One dressed, and taking his bowl and outer robe, he went with the Sangha of bhikkhus to the assembly hall. When he arrived, he washed his feet and then entered the hall and sat down by the central pillar facing the east. And the bhikkhus washed their feet and then entered the hall and sat down by the western wall facing the east, with the Blessed One before them. And the Sakyans of Kapilavatthu washed their feet and entered the hall and sat down by the eastern wall facing the west, with the Blessed One before them.
5. Then, when the Blessed One had instructed, urged, roused, and gladdened the Sakyans of Kapilavatthu with talk on the Dhamma for much of the night, he said to the venerable Ānanda:
“Ānanda, speak to the Sakyans of Kapilavatthu about the disciple in higher training who has entered upon the way.”⁵⁵⁸ My back is uncomfortable. I will rest it.”
“Yes, venerable sir,” the venerable Ānanda replied.
Then the Blessed One prepared his patchwork cloak folded in four and lay down on his right side in the lion's pose, with one foot overlapping the other, mindful and fully aware, after noting in his mind the time for rising.
6. Then the venerable Ānanda addressed Mahānāma the Sakyan thus:
“Mahānāma, here a noble disciple is possessed of virtue, guards the doors of his sense faculties, is moderate in eating, and devoted to wakefulness; he possesses seven good qualities; and he is one who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.
7. “And how is a noble disciple possessed of virtue? Here a noble disciple is virtuous, he dwells restrained with the restraint of the Pātimokkha, he is perfect in conduct and resort, and seeing fear in the slightest fault, he trains by undertaking the training precepts. This is how a noble disciple is possessed of virtue.
8. “And how does a noble disciple guard the doors of his sense faculties? On seeing a form with the eye, a noble disciple 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, a noble disciple 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. That is how a noble disciple guards the doors of his sense faculties.
9. “And how is a noble disciple moderate in eating? Here, reflecting wisely, a noble disciple takes 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.’ That is how a noble disciple is moderate in eating.

10. “And how is a noble disciple devoted to wakefulness? Here, during the day, while walking back and forth and sitting, a noble disciple purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. In the middle watch of the night he lies down on the right side in the lion’s pose with one foot overlapping the other, mindful and fully aware, after noting in his mind the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. That is how a noble disciple is devoted to wakefulness.
11. “And how does a noble disciple possess seven good qualities? Here a noble disciple has faith; he places his faith in the Tathāgata’s enlightenment thus: ‘The Blessed One is 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.’
12. “He has shame; he is ashamed of misconduct in body, speech, and mind, ashamed of engaging in evil unwholesome deeds.
13. “He has fear of wrongdoing; he is afraid of misconduct in body, speech, and mind, afraid of engaging in evil unwholesome deeds.⁵⁵⁹
14. “He has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and affirm a holy life that is utterly perfect and pure — such teachings as these he has learned much of, remembered, recited verbally, investigated with the mind and penetrated well by view.
15. “He is energetic in abandoning unwholesome states and in undertaking wholesome states; he is steadfast, firm in striving, not remiss in developing wholesome states.
16. “He has mindfulness; he possesses the highest mindfulness and skill; he recalls and recollects what was done long ago and spoken long ago.⁵⁶⁰
17. “He is wise; he possesses wisdom regarding rise and disappearance that is noble and penetrative and leads to the complete destruction of suffering.⁵⁶¹ That is how a noble disciple possesses seven good qualities.
18. “And how is a noble disciple one who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now? Here, quite secluded from sensual pleasures, secluded from unwholesome states, a noble disciple enters upon and abides in the first jhāna... With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna... With the fading away as well of rapture... he enters upon and abides in the third jhāna... With the abandoning of pleasure and pain... he enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. That is how a noble disciple is one who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.
19. “When a noble disciple has thus become one who is possessed of virtue, who guards the doors of his sense faculties, who is moderate in eating, who is devoted to wakefulness, who possesses seven good qualities, who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now, he is called one in higher training who has entered upon the way. His eggs are unspoiled; he is capable of breaking out, capable of enlightenment, capable of attaining the supreme security from bondage.
“Suppose there were a hen with eight or ten or twelve eggs, which she had covered, incubated, and nurtured properly.⁵⁶² Even though she did not wish: ‘Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch out safely!’ yet the chicks are capable of piercing their shells with the points of their claws and beaks and hatching out safely. So too, when a noble disciple has thus become one who is possessed of virtue... he is called one in higher training who has entered upon the way. His eggs are unspoiled; he is capable of breaking out, capable of enlightenment, capable of attaining the supreme security from bondage.
20. “Based upon that same supreme mindfulness whose purity is due to equanimity,⁵⁶³ this noble disciple recollects his manifold past lives... (as Sutta 51, §24)... Thus with their aspects and particulars he recollects his manifold past lives. This is his first breaking out like that of the hen’s chicks from their shells.
21. “Based upon that same supreme mindfulness whose purity is due to equanimity, with the divine eye, which is purified and surpasses the human, this noble disciple sees beings passing away and reappearing... (as Sutta 51, §25)... he understands how beings pass on according to their actions. This is his second breaking out like that of the hen’s chicks from their shells.
22. “Based upon that same supreme mindfulness whose purity is due to equanimity, by realising for himself with direct knowledge, this noble disciple 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. This is his third breaking out like that of the hen’s chicks from their shells.⁵⁶⁴
23. “When a noble disciple is possessed of virtue, that pertains to his conduct. When he guards the doors of his sense faculties, that pertains to his conduct. When he is moderate in eating, that pertains to his conduct. When he is devoted to wakefulness, that pertains to his conduct. When he possesses seven good qualities, that pertains to his conduct. When he is one who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now, that pertains to his conduct.⁵⁶⁵
24. “When he recollects his manifold past lives... with their aspects and particulars, that pertains to his true knowledge. When, with the divine eye... he sees beings passing away and reappearing and understands how beings pass on according to their actions, that pertains to his true knowledge. When, by realising for himself with direct knowledge,

he 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, that pertains to his true knowledge.

25. “This noble disciple is thus said to be perfect in true knowledge, perfect in conduct, perfect in true knowledge and conduct. And this stanza was uttered by the Brahmā Sanankumāra:

‘The noble clan is held to be
The best of people as to lineage;
But best of gods and humans is one
Perfect in true knowledge and conduct.’

“Now that stanza was well sung by the Brahmā Sanankumāra, not ill sung; it was well spoken, not ill spoken; it has a meaning, and is not meaningless; and it was approved by the Blessed One.”⁵⁶⁶

26. Then the Blessed One rose and addressed the venerable Ānanda thus: “Good, good, Ānanda! It is good that you have spoken to the Sakyans of Kapilavatthu about the disciple in higher training who has entered upon the way.”

That is what the venerable Ānanda said. The Teacher approved. The Sakyans of Kapilavatthu were satisfied and delighted in the venerable Ānanda’s words.

Notes

557 It was believed to be a source of merit for those who construct a new dwelling to invite an eminent religious personage to dwell in it even for a single night before they inhabit it themselves. This belief still continues in Buddhist lands today, and people who have built a new house for themselves will often invite bhikkhus to hold an all-night recitation of paritta (protective) suttas in their new home before they move in.

558 Sekho pāṭipado. On the sekha, see n.21.

559 On the distinction between shame (hiri) and fear of wrongdoing (ottappa), see n.416.

560 Here the text explains sati, mindfulness, by reference to its original meaning of memory. The relationship between the two senses of sati memory and attentiveness may be formulated thus: keen attentiveness to the present forms the basis for an accurate memory of the past. MA takes the mention of sati here to imply all seven factors of enlightenment, among which it is the first.

561 MA: This is the wisdom of insight and of the path, capable of penetrating the rise and fall of the five aggregates. Path wisdom is called “penetrative” (nibbedhikā) because it pierces through and eradicates the mass of greed, hate, and delusion; insight wisdom is called penetrative because it pierces through them temporarily and because it leads to penetration by the path.

562 As at MN 16.26.

563 This refers to the fourth jhāna, which is the foundation for the three knowledges to follow.

564 At this point he ceases to be a sekha and becomes an arahant.

565 These constitute the traditional list of fifteen factors making up conduct (caraṇa), which are often conjoined with the three following types of knowledge in the complete course of training. The two together enter into the common epithet of the Buddha and the arahants, vijjācaraṇasampanna, “perfect in true knowledge and conduct.” See Vsm VII, 30–31.

566 The verse was approved by the Buddha at DN 3.1.28/i.99. The Brahmā Sanankumāra, “Forever Young,” according to MA was a youth who attained jhāna, passed away, and was reborn in the Brahma-world, retaining the same handsome form he possessed in his existence in the human world. See DN 18.17–29/ii.210–218.

The suttas support an integrated approach to a happy and sane life: wisdom through understanding and practicing the Four Noble Truths, moderation and mindfulness in eating, and regular bodily activity.

Announcements

- Please help advertise Kalyāṇa-Mitta Meditation Center by providing a review at www.google.com/maps.

Activities of the Meditation Center

- Group sitting meditation practice for one hour is held Monday through Friday at 6:30 a.m. and every day at 5:30 p.m. After meditation, Ajahn Kumāro is available to answer questions and discuss the Dhamma. Please sign up on Meet-Up or send an email to mittameditation@gmail.com on the days and time you would like to participate.
- Group sitting meditation practice for two hours is held every Saturday and Sunday at 6:30 a.m.
- The days of the full moon, new moon, and the two half moons are called in Pali: 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 5:30 p.m. 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 11:00 a.m. and 1:00 p.m. 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 to 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 4:30 p.m. and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email to mittameditation@gmail.com if you are planning to participate.
- Every Saturday at 4:15 p.m. 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 5:00 p.m. 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 9:00 a.m. 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. Kalyāṇa-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.