

Patience, obedience, seeing the Samanas (holy men), and (taking part in) religious discussions at proper times—this is the Highest Blessing.

Self-control, Holy Life, perception of the Noble Truths, and the realisation of Nibbana—this is the Highest Blessing.

If a man's mind is sorrowless, stainless, and secure, and does not shake when touched by worldly vicissitudes—this is the Highest Blessing.

Those who thus acting are everywhere unconquered, attain happiness everywhere—to them these are the Highest Blessings.

(Suttanipata, II. 4)

GETTING RID OF ALL CARES AND TROUBLES

(Sabbasava-sutta)

Thus have I heard. The Blessed One was once living at the monastery of Anathapindika in Jeta's grove near Savatthi. There he addressed the bhikkhus saying: 'Bhikkhus', and they replied to him: 'Venerable Sir.' The Blessed One spoke as follows:

'Bhikkhus, I will expound to you the method of restraining all cares and troubles.' Listen and reflect well; I shall speak to you'. 'Yes, Venerable Sir,' they said in response to the Blessed One.

He then spoke as follows:

'Bhikkhus, I say that the destruction (getting rid) of cares and troubles is (possible) for one who knows and who sees, not for one who does not know and does not see. What must a person know and see in order that the destruction (getting rid) of cares and troubles should be possible? (These are) wise reflection and unwise reflection. For a person who reflects unwisely there arise cares and troubles which have not yet arisen, and (in addition), those which have already arisen increase. But for him who

'The term *asava* in this *Sutta* has wider senses than its usual psychological and ethical meanings such as 'influx', 'outflow', 'defilement', 'impurity'. It is here used figuratively and embraces both psychological cares and physical troubles and difficulties as can be seen in the sequel.

reflects wisely, cares and troubles which have not yet arisen do not arise, and (in addition), those already arisen disappear.

'Bhikkhus, (1) there are cares and troubles which are to be got rid of by insight; (2) there are cares and troubles which are to be got rid of by restraint; (3) there are cares and troubles which are to be got rid of by use; (4) there are cares and troubles which are to be got rid of by endurance; (5) there are cares and troubles which are to be got rid of by avoidance; (6) there are cares and troubles which are to be got rid of by dispersal; (7) there are cares and troubles which are to be got rid of by culture.

(1) 'Bhikkhus, what are the cares and troubles which are to be got rid of by insight? Bhikkhus, the uninstructed ordinary man, who does not see the Noble Ones, who is unversed in the Teachings of the Noble Ones, who is untrained in the Teachings of the Noble Ones, who does not see good men, who is unversed in the Teachings of good men, who is untrained in the Teachings of good men, does not understand what things should be reflected on and what things should not be reflected on. Not knowing what things should be reflected on and what things should not be reflected on, he reflects on things that should not be reflected on, and does not reflect on things that should be reflected on.

'Now, Bhikkhus, what are the things that should not be reflected on but on which he reflects? If, in a person, reflecting on certain things, there arises the defilement of sense-pleasure which has not yet arisen, and (in addition), the defilement of sense-pleasure which has already arisen in him increases, the defilement of (the desire for) existence and for becoming . . . the defilement of ignorance which has not yet arisen arises and (in addition), the defilement of ignorance which has already arisen in him increases, then these are the things that should not be reflected on, but on which he reflects.

Bhikkhus, what are the things that should be reflected on, but on which he does not reflect? If, in a person, reflecting on certain things, the defilement of sense-pleasure which has not yet arisen does not arise, and (in addition), the defilement of sense-pleasure which has already arisen in him disappears, the defilement of (the desire for) existence and for becoming . . . the defilement of ignorance which has not yet arisen does not arise, and (in addition), the defilement of ignorance which has already

arisen in him disappears, these are the things that should be reflected on, but on which he does not reflect.

'By reflecting on things that should not be reflected on, and by not reflecting on things that should be reflected on, defilements that have not yet arisen arise, and defilements that have already arisen in him increase. Then he reflects unwisely (unnecessarily) in this way:

1. Did I exist in the past?
2. Did I not exist in the past?
- j. What was I in the past?
4. How was I in the past?
5. Having been what, did I become what in the past?
6. Shall I exist in future?
7. Shall I not exist in future?
8. What shall I be in future?
9. How shall I be in future?
10. Having been what, shall I become what in future?

Or, now at the present time he is doubtful about himself:

11. Am I?
12. Am I not?
13. What am I?
14. How am I?

16. Whither will he go ?

When he reflects unwisely in this -way, one of the six false views arises in him:

1. I have a Self: this view arises in him as true and real.
2. I have no Self: this view arises in him as true and real.
3. By Self I perceive Self: this view arises in him as true and real.
4. By Self I perceive non-self: this view arises in him as true and real.
5. By non-self I perceive Self: this view arises in him as true and real.
6. Or a wrong view arises in him as follows: This my Self, which speaks and feels, which experiences the fruits of good and bad actions now here and now there, this Self is permanent, stable, everlasting, unchanging, remaining the same for ever and ever.

15.

'This, Bhikkhus, is what is called becoming enmeshed in views; a jungle of views, a wilderness of views; scuffling in views, the agitation (struggle) of views, the fetter of views. Bhikkhus, the uninstructed ordinary man fettered by the fetters of views, does not liberate himself from birth, aging and death, from sorrows, lamentations, pains, griefs, despairs; I say that he does not liberate himself from suffering (*dukkha*).

'And, Bhikkhus, the instructed noble disciple, who sees the Noble Ones, who is versed in the Teachings of the Noble Ones, who is well trained in the Teachings of the Noble Ones, who sees good men, who is versed in the Teachings of the good men, who is well trained in the teachings of the good men, knows what things should be reflected on and what should not be reflected on. Knowing what things should be reflected on and what should not be reflected on, he does not reflect on things that should not be reflected on and he reflects on things that should be reflected on.

'Now, Bhikkhus, what are the things that should not be reflected on which he does not reflect? If, in a person, reflecting on certain things, there arises the defilement of sense-pleasure which has not yet arisen, and (in addition), the defilement of sense-pleasure which has already arisen in him increases, the defilement of (the desire for) existence and for becoming . . . the defilement of ignorance which has not yet arisen arises, and the defilement of ignorance which has already arisen in him increases, these are the things that should not be reflected on, and on which he does not reflect.

'Bhikkhus, what are the things that should be reflected on, and on which he reflects? If, in a person, reflecting on certain things, the defilement of sense-pleasure which has not yet arisen does not arise, and (in addition), the defilement of sense-pleasure which has already arisen in him disappears, the defilement of (the desire for) existence and for becoming . . . the defilement of ignorance which has not yet arisen does not arise, and (in addition), the defilement of ignorance which has already arisen in him disappears, these are the things that should be reflected on, and on which he reflects.

By not reflecting on things that should not be reflected on, and by reflecting on things that should be reflected on, the

defilements that have not yet arisen do not arise, and (in addition), the defilements that have already arisen in him disappear. Then he reflects wisely: This is *Dukkha* (suffering). He reflects wisely: This is the arising (cause) of *Dukkha*. He reflects wisely: This is the Cessation of *Dukkha*. He reflects wisely: This is the Path leading to the Cessation of *Dukkha*. When he reflects wisely in this manner, the three Fetters—the false idea of self, sceptical doubt, attachment to observances and rites—fall away from him. Bhikkhus, these are called the troubles (defilements, fetters) that should be got rid of by insight.

(2) 'Bhikkhus, what are the cares and troubles to be got rid of by restraint?

'Bhikkhus, a bhikkhu, considering wisely, lives with his eyes restrained. Now, if there are any troubles, distresses and vexations for him when he lives without restraining his eyes, those troubles, distresses and vexations are not for him when he lives restraining his eyes in this manner.

'Considering wisely, he lives with his ears restrained . . . with his nose restrained . . . with his tongue . . . with his body . . . with his mind restrained. Now, if there are any troubles, distresses and vexations for him when he lives without restraining his mind, those troubles, distresses and vexations are not for him when he lives restraining his mind in this manner. Bhikkhus, these are called the cares and troubles to be got rid of by restraint.

(3) 'Bhikkhus, what are the cares and troubles to be got rid of by use? Bhikkhus, a bhikkhu, considering wisely, makes use of his robes—only to keep off cold, to keep off heat, to keep off gadflies, mosquitoes, winds and the sun, and creeping creatures, and to cover himself decently. Considering wisely, he makes use of food—neither for pleasures nor for excess (intoxication), neither for beauty nor for adornment, but only to support and sustain this body, to keep it from hurt (fatigue) and to foster the holy life, thinking: In this way I put out the feeling (of suffering, hunger) which is already there, and will not produce a new feeling, and my life will be maintained in blamelessness (harmlessness) and convenience. Considering wisely, he makes use of lodging—only to keep off cold, to keep off heat, to keep off gadflies, mosquitoes, winds and the sun, and creeping creatures, to dispel the risks of the seasons and to enjoy seclusion. Consider-

ing wisely, he makes use of medicaments and medical requirements—only to get rid of pains and illnesses which he may have and to maintain his health. Bhikkhus, if there are any troubles, distresses and vexations for him who does not use any (of these things), these troubles, distresses and vexations are not for him when he uses (them) in this manner. Bhikkhus, these are called the cares and troubles which are to be got rid of by use.

(4) 'Bhikkhus, what are the cares and troubles to be got rid of by endurance? Bhikkhus, a bhikkhu, considering wisely, puts up with cold and heat, hunger and thirst, with gadflies, mosquitoes, winds, the sun and creeping creatures, abusive and hurtful language, he becomes inured to endurance of bodily feelings which are painful, acute, sharp, severe, unpleasant, disagreeable, deadly. Bhikkhus, if there are any troubles, distresses and vexations for a person who does not endure any (of these), those troubles, distresses and vexations are not for him who endures them in this manner. Bhikkhus, these are called the cares and troubles which are to be got rid of by endurance.

(5) 'Bhikkhus, what are the cares and troubles to be got rid of by avoidance? Bhikkhus, a bhikkhu, considering wisely, avoids a savage elephant, a savage horse, a savage bull, a savage dog, avoids a snake, the stump (of a tree), a thorny hedge, a pit (hole), a precipice, a refuse-pool or a dirty pool. Considering wisely, he also avoids sitting in such unseemly places, and frequenting such unseemly resorts, and cultivating such bad friends as would lead the discreet among his fellows in the holy life to conclude that he has gone astray. Bhikkhus, if there are any troubles, distresses and vexations for him when he does not avoid any things (such as these), those troubles, distresses and vexations would not be for him when he avoids them in this manner. These are called the cares and troubles which are to be got rid of by avoidance.

(6) 'What are the cares and troubles to be got rid of by dispersal? Bhikkhus, a bhikkhu, considering wisely, does not tolerate, rejects, discards, destroys, extinguishes thoughts of sense-pleasure which have arisen in him; he does not tolerate . . . thoughts of ill-will . . . he does not tolerate . . . thoughts of violence . . . he does not tolerate, rejects, discards, destroys, extinguishes whatever evil and unwholesome thoughts which

have arisen in him. Bhikkhus, if there are any troubles, distresses, and vexations for him when he does not disperse any (of these), those troubles, distresses and vexations would not be for him when he disperses them in this manner. Bhikkhus, these are called the cares and troubles which are to be got rid of by dispersal.

(7) 'Bhikkhus, what are the cares and troubles to be got rid of by culture (*bhavana*)? Bhikkhus, a bhikkhu, considering wisely, cultivates mindfulness, a Factor of Enlightenment associated with detachment, with passionlessness, with cessation, maturing into renunciation; considering wisely, he cultivates the Investigation of the Dhamma, a Factor of Enlightenment . . . Energy, a Factor of Enlightenment . . . Joy, a Factor of Enlightenment . . . Calmness (Relaxation), a Factor of Enlightenment. . . Concentration, a Factor of Enlightenment. . . Equanimity, a Factor of Enlightenment associated with detachment, with passionlessness, with cessation, maturing into renunciation. Bhikkhus, if there are any troubles, distresses and vexations for him when he does not cultivate any (of these), those troubles, distresses and vexations would not be for him when he cultivates them in this manner. Bhikkhus, these are called the cares and troubles which are to be got rid of by culture.

'Bhikkhus, a bhikkhu in whom the cares and troubles which are to be got rid of by insight have been got rid of by insight; the cares and troubles which are to be got rid of by restraint have been got rid of by restraint; the cares and troubles which are to be got rid of by use have been got rid of by use; the cares and troubles which are to be got rid of by endurance have been got rid of by endurance; the cares and troubles which are to be got rid of by avoidance have been got rid of by avoidance; the cares and troubles which are to be got rid of by dispersal have been got rid of by dispersal; the cares and troubles which are to be got rid of by culture have been got rid of by culture—Bhikkhus, it is this bhikkhu who is said to have restrained all cares and troubles; he has cut off craving, struck off his fetters, and by fathoming false pride, has put an end to suffering.'

Thus spoke the Blessed One. Glad at heart, those bhikkhus rejoiced at the words of the Blessed One.

(*Majjhima-nikaya*, No. 2)