The Gradual Training

Session 4

Sense Restraint

The Practice (Cont'd)

All Translations Used are Bhikkhu Bodhi's

(with gender-neutral noun tweaks)

unless otherwise noted

Sense Restraint Formula

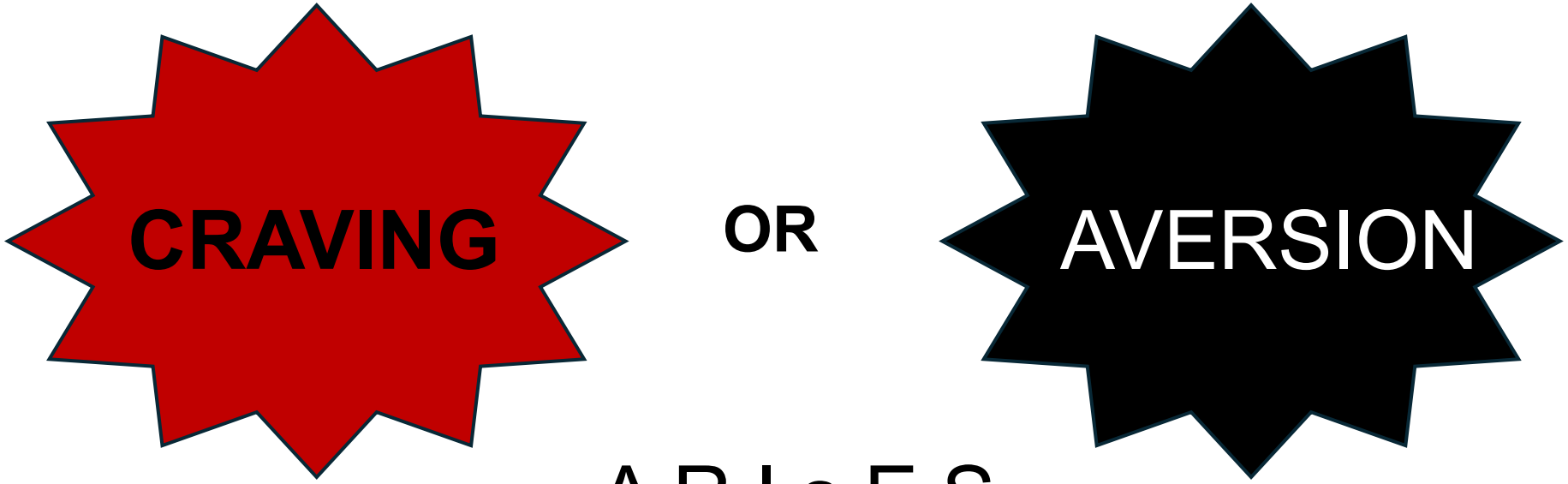
- On seeing a form with the eye, they do not **grasp at/ get caught up in/ get sucked in by [the appearance] of the form as a whole** or **its features**.
- Since, if they left the eye faculty unguarded, evil unwholesome states of **desire** and **aversion** might **invade/ afflict** them, they **practice the way of its restraint/ practices wisdom when seeing**, they guard the eye faculty, they undertake the restraint of the eye faculty.

Variant Translations:
Bodhi/Sujato/Brahm Munissara
Bodhi&Brahm **Sujato** **Bodhi/Brahm**
Bodhi/Brahm Bodhi

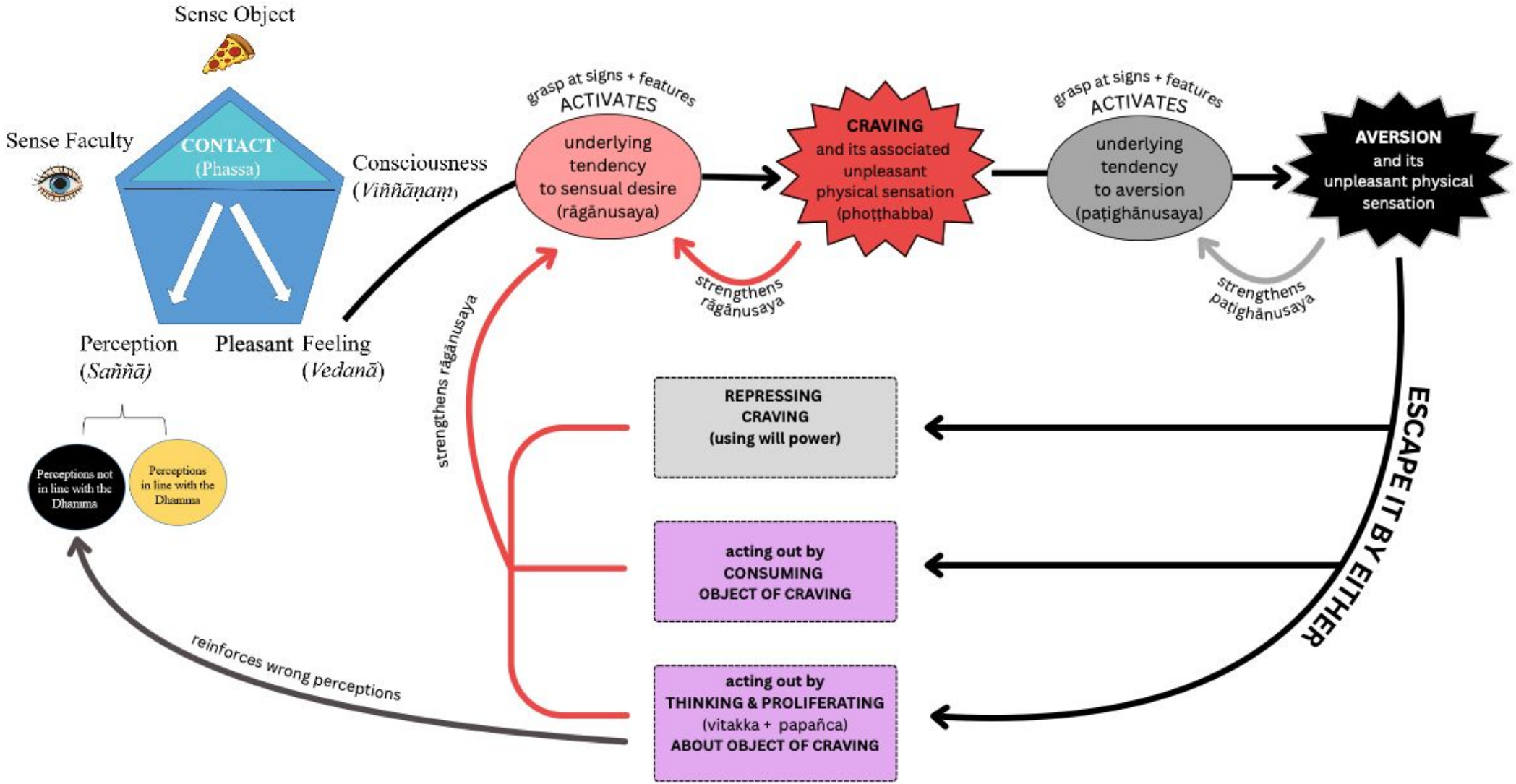
- So cakkhunā rūpaṁ disvā na **nimittaggāhī** hoti **nānubyañjanaggāhī**.

- Yatvādhikaraṇameṇaṁ cakkhun-driyaṁ asaṁvutaṁ viharantaṁ **abhijjhādomanassā** pāpakā akusalā dhammā **anvāssaveyyu ṁ**tassa **saṁvarāya paṭipajjati**, rakkhati cakkhundriyaṁ, cakkhun -driye saṁvaraṁ āpajjati.

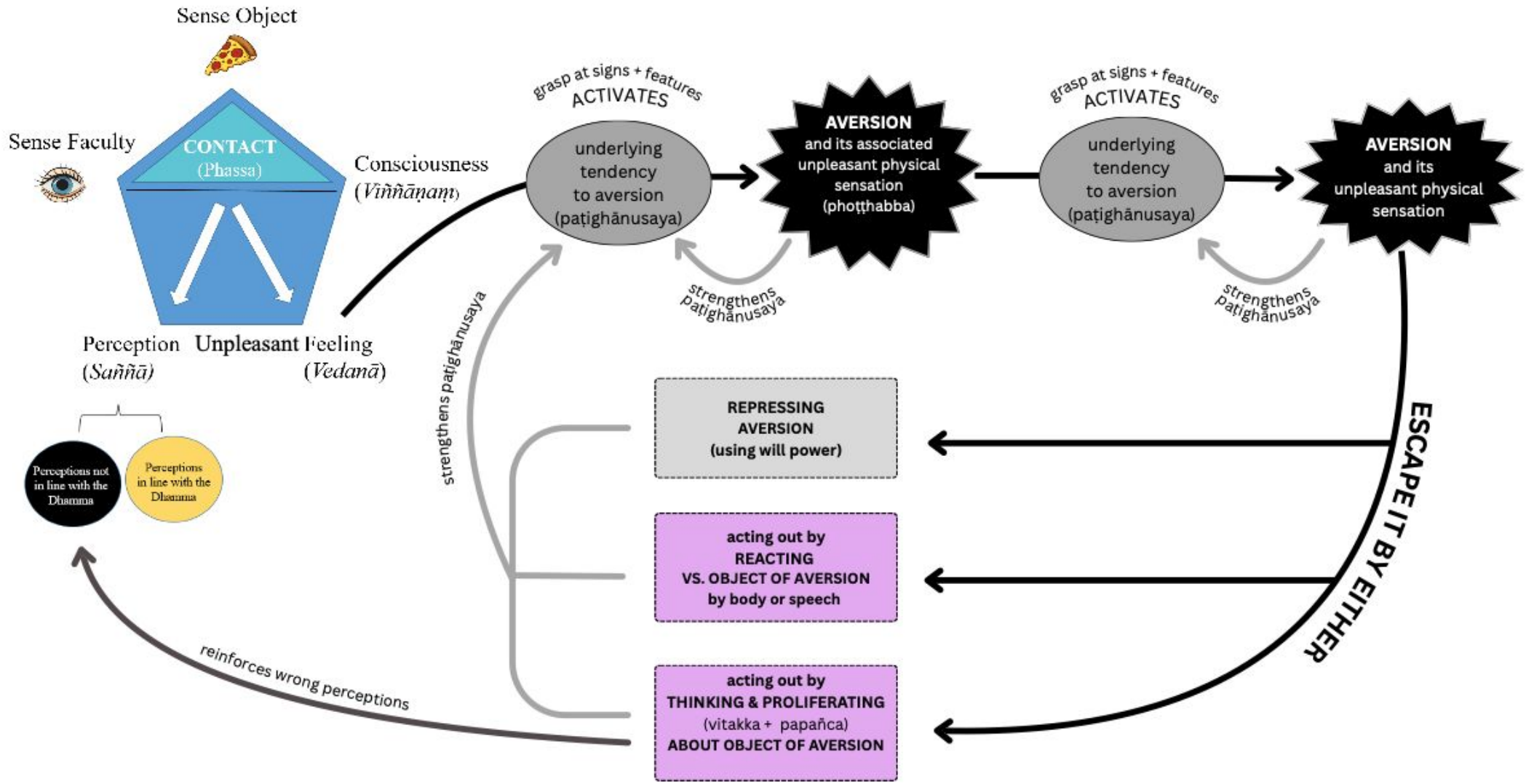
When Sense Restraint is Unsuccessful…



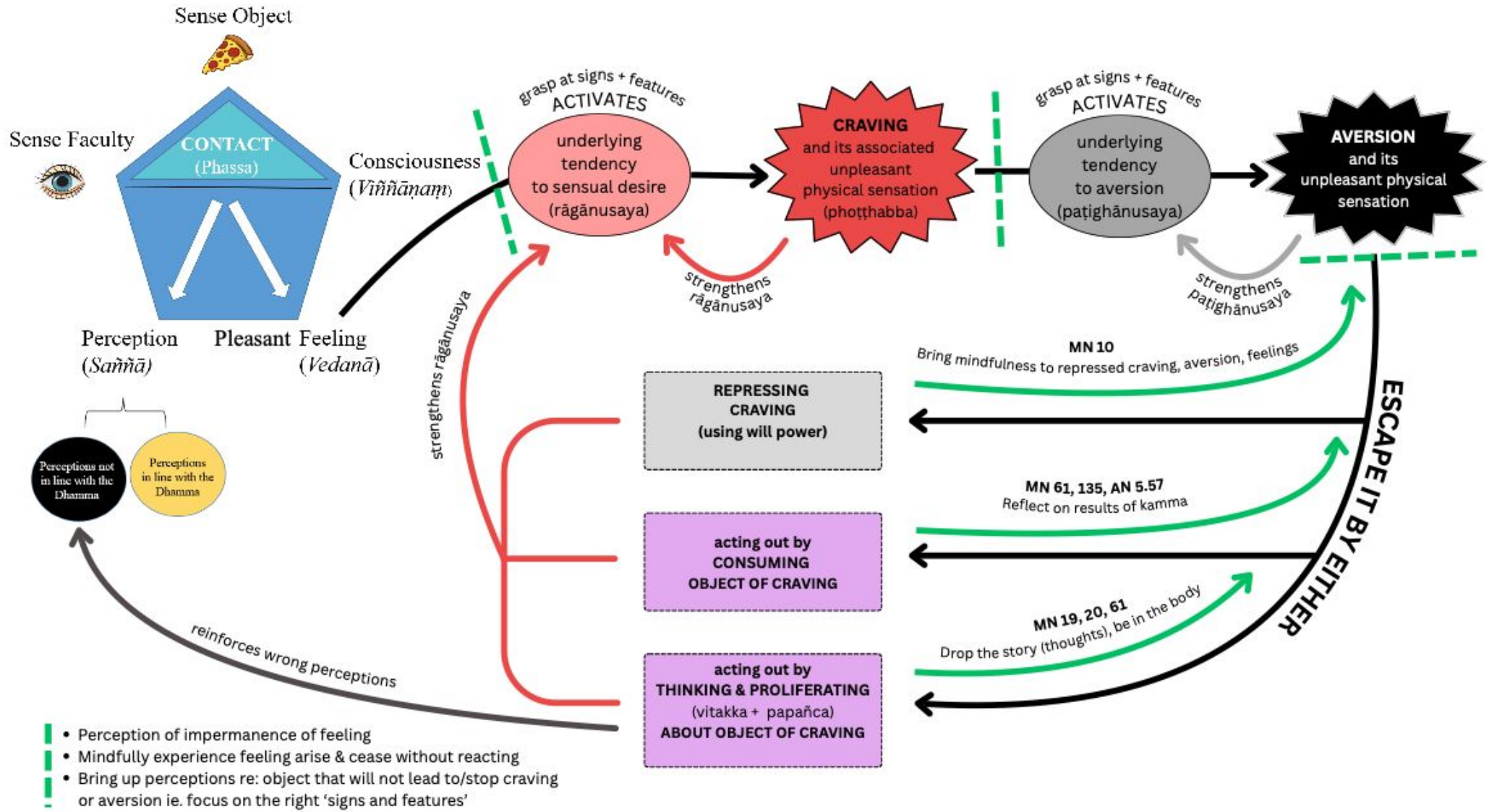
Reacting to Pleasant Feeling/Attractive Sense Object



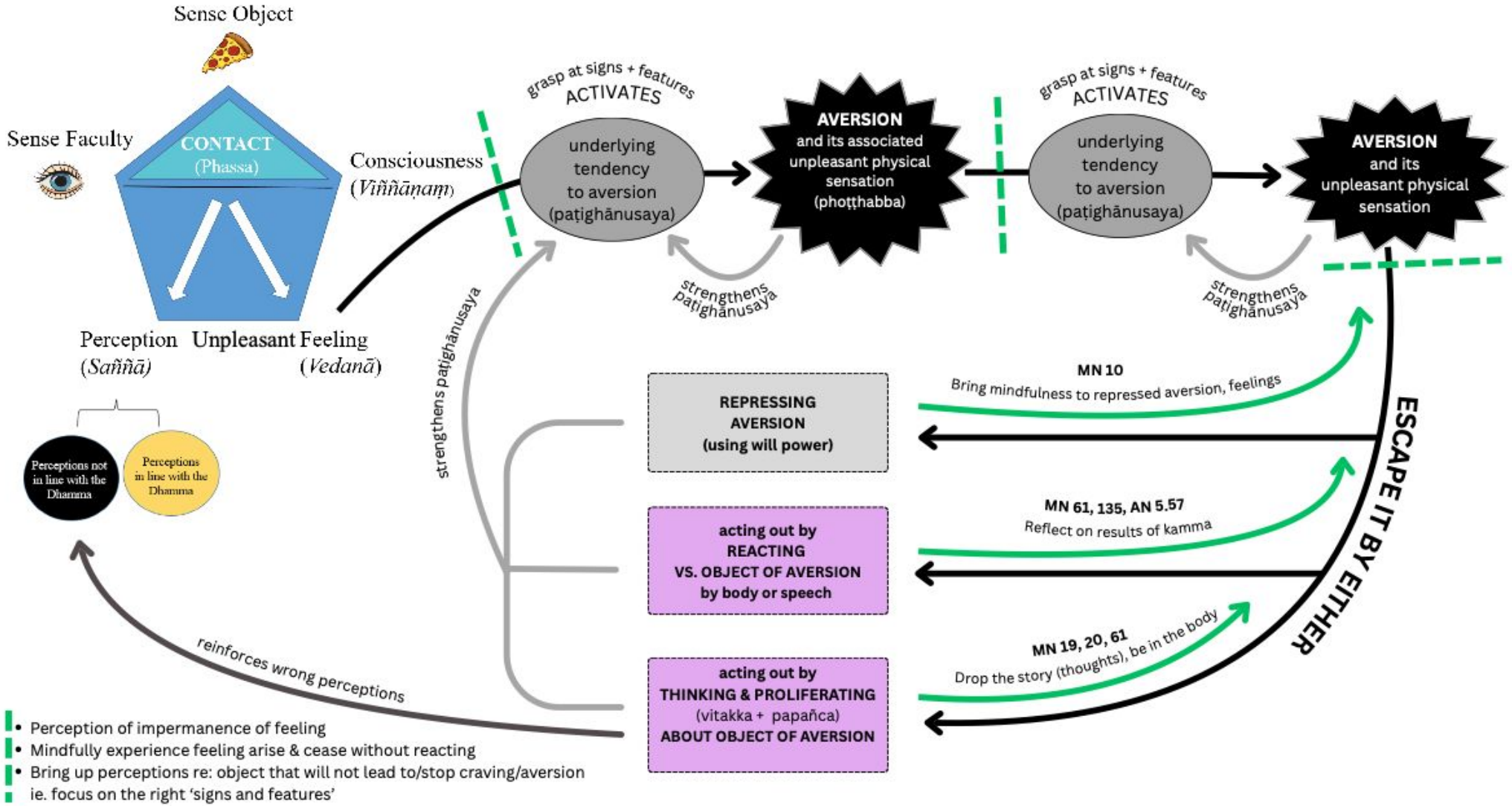
Reacting to Unpleasant Feeling/Unattractive Sense Object



How to Interrupt the Process



How to Interrupt the Process



- Perception of impermanence of feeling
- Mindfully experience feeling arise & cease without reacting
- Bring up perceptions re: object that will not lead to/stop craving/aversion
  ie. focus on the right 'signs and features'

How to stop unwholesome thoughts

MN 19: Dvedhāvitakka Sutta – Two Kinds of Thought

Unwholesome Thoughts of…	Wholesome Thoughts of…
• Sensual Desire (kāmavitakko) • Ill-will (byāpādavitakko) • Non-caring (vihiṁsāvitakko)	• Renunciation (nekkhamavitakko) • Non-illwill (abyāpādavitakko) • Non-harming (avihiṁsāvitakko)

How to stop unwholesome thoughts

MN 19: Dvedhāvitakka Sutta – Two Kinds of Thought

*Consider/Understand**:

1) Leads to my own affliction
2) Leads to other's affliction
3) Leads to affliction of both
4) Obstructs wisdom
5) Causes difficulties
6) Leads away from Nibbana

So can abandon/remove/do away with unwholesome thought

and not create bad mental habits

**Need to understand via reflection on experience at some level before can consider thus in the heat of the moment*

*Consider/Understand**:

1) Doesn't lead to my own affliction
2) Doesn't lead to other's affliction
3) Doesn't lead to affliction of both
4) Aids wisdom
5) Doesn't cause difficulties
6) Leads to Nibbana

If frequently think and ponder upon this, will create good mental habits

But don't overdo it! Excessive thinking (even wholesome kind) tires body and mind so hard to develop stillness.

**Need to understand via reflection on experience at some level before can consider thus in the heat of the moment*

How to stop unwholesome thoughts

MN 20: Vitakkasanthāna Sutta – The Removal of Distracting Thoughts

1) **Give attention to some other sign** connected with what is wholesome

   *Remove attention from that object or stay with object **but change your perception (ie. focus on different feature of object)**

2) **Examine** the **danger** in those thoughts

   * They're unwholesome, reprehensible, result in suffering; also see MN 19

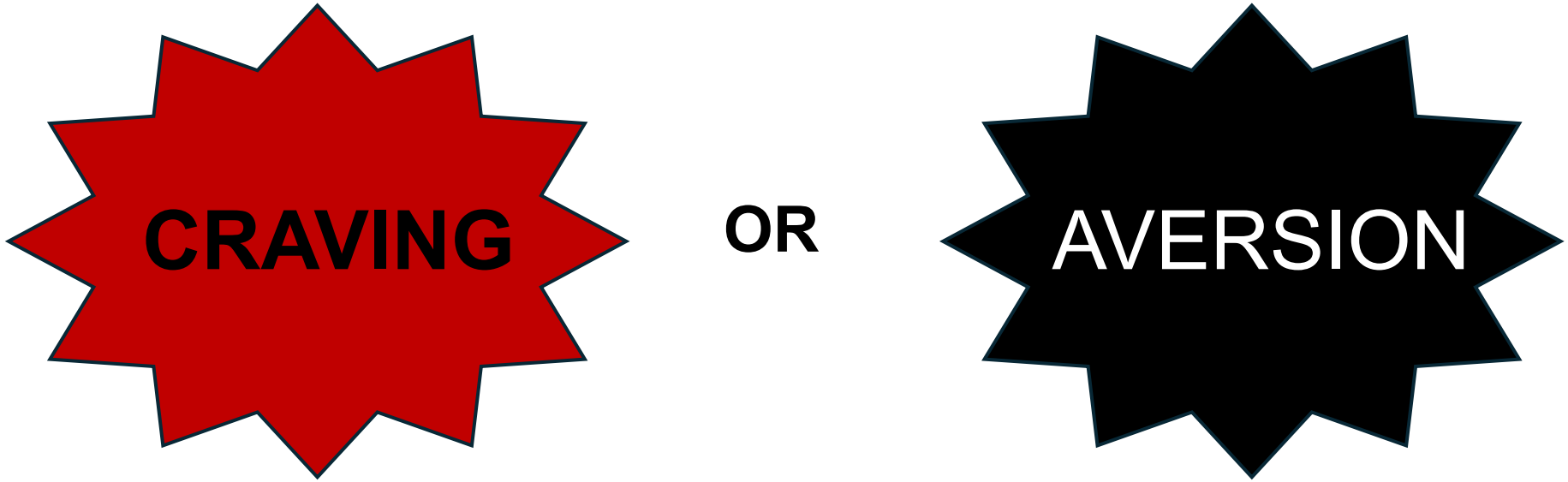
3) **Forget** those thoughts and **not give attention** to them

   * Includes "dropping story and going back to the body (physical sensations)"

4) Give attention to **still**ing the **cause of the thought**

5) **Beat down** the thought (only as a last resort method)

BUT WHY DOES



A R I s E

IN THE FIRST PLACE?

IGNORANCE (AVIJJĀ)!!!

And the Inverted Perceptions These Give Rise To…

Four Inversions of Perceptions/Mind/View (Vipallāsā)

Take what is…

1 **Impermanent** to be **permanent**

2 **Suffering** to be **pleasurable**

3 **Non-self** to be **self**

4 **Unattractive** to be **attractive**

(AN 4.49)

Perceiving permanence in the impermanent ,
perceiving pleasure in what is suffering,
perceiving a self in what is non-self,
and perceiving attractiveness in what is unattractive,
beings resort to wrong views, their minds deranged, their perception twisted.

Anicce niccasaññino,
dukkhe ca sukhasaññino;
Anattani ca attāti,
asubhe subhasaññino;
Micchādiṭṭhihatā sattā,
khittacittā visaññino

(AN 4.49)

Perception of Impermanence or Unreliability or Uncertainty (Anicca)

Perception of Impermanence

SN 22.102 : Aniccasaññāsutta - The Perception of Impermanence

- The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all. In the same way, when the perception of impermanence is developed and cultivated it **eliminates all desire for sensual pleasures (*kāmarāga)***, for rebirth in the realm of luminous form (*rūparāga)*, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit 'I am'.
- And how is the perception of impermanence developed and cultivated so that … it eradicates all conceit 'I am'? 'Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices *(sankhārā)* … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

(B. Sujato trans.)

Perception of Impermanence of Feeling (Vedana)

SN36.9: Anicca Sutta - Impermanent

Monastics, these three feelings (pleasant/unpleasant/ neither-painful-nor-pleasant) are

impermanent,

conditioned,

dependently arisen,

subject to destruction,

subject to vanishing,

subject to fading away,

subject to cessation.

Can Also Apply Perception of Impermanence to…

- Our perceptions of things/people
- The attractive qualities of things/people
- The unattractive qualities of things/people
- Our thoughts/views
- Gratification from sensual pleasures
- Our physical condition (e.g. health/illness)
- External physical conditions

FEAR ME
I'm CUTE

Dangers in Sensual Pleasure

MN 54: Potaliya Sutta – To Potaliya

Sensual pleasures have been compared to a

_____

by the Blessed One;

they **provide much suffering and much despair,**

while the danger in them is great.

Dangers in Sensual Pleasure

MN 54: Potaliya Sutta – To Potaliya

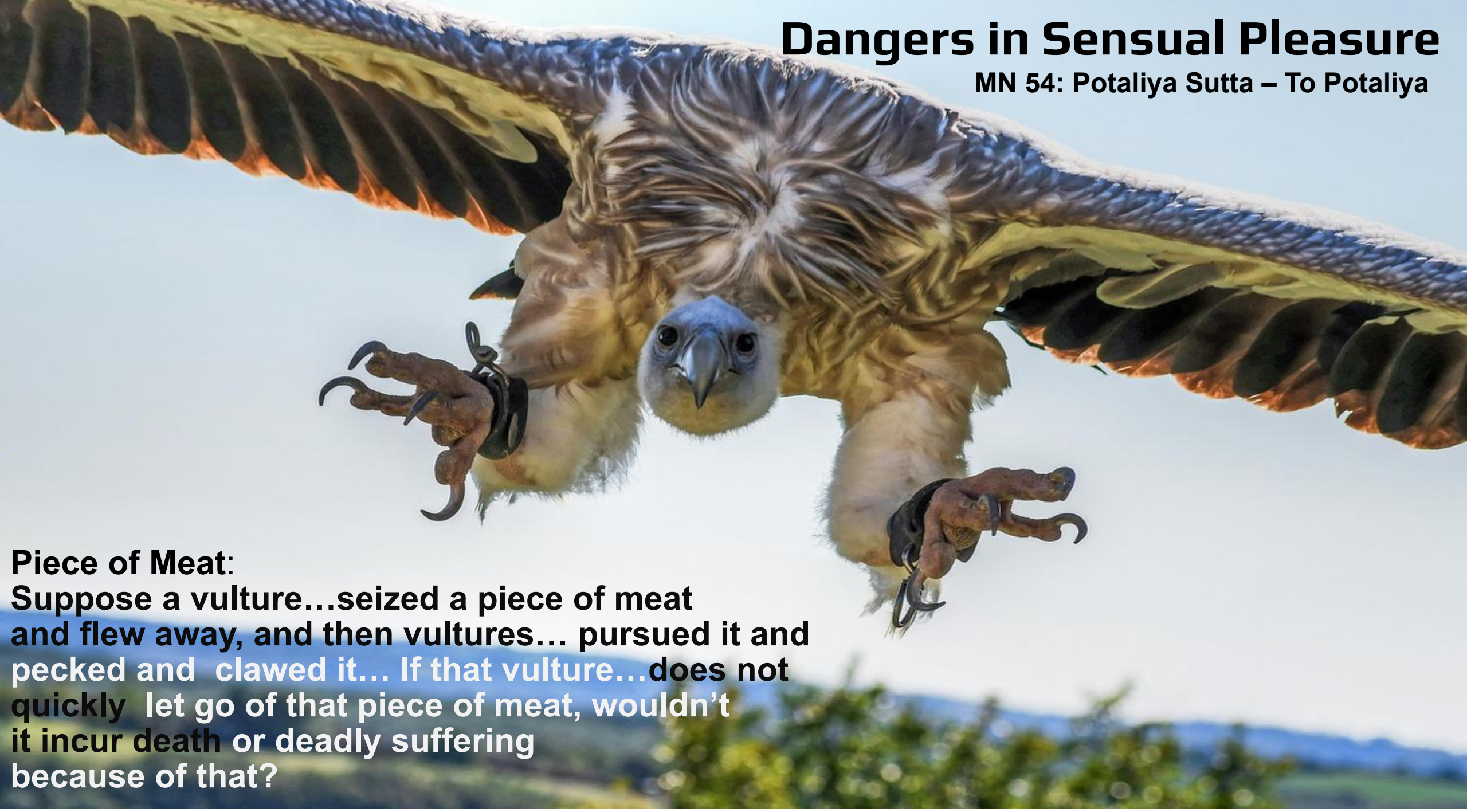
Skeleton: suppose a dog, overcome

by hunger and weakness, was waiting

by a butcher's shop. Then a skilled butcher or his apprentice would toss the dog a well hacked, clean hacked skeleton of meatless bones smeared with blood. Would that dog get rid of his hunger and weakness by gnawing [that]?

Dangers in Sensual Pleasure

MN 54: Potaliya Sutta – To Potaliya



Piece of Meat:
Suppose a vulture…seized a piece of meat and flew away, and then vultures… pursued it and pecked and clawed it… If that vulture…does not quickly let go of that piece of meat, wouldn't it incur death or deadly suffering because of that?

Dangers in Sensual Pleasure

MN 54: Potaliya Sutta – To Potaliya

Grass Torch: suppose a man took a blazing grass torch and went against the wind…

If that man does not quickly let go of that blazing grass torch, wouldn’t that blazing grass torch burn his hand or his arm or some other part of his body, so that he might incur death or deadly suffering because of that?"

Dangers in Sensual Pleasure

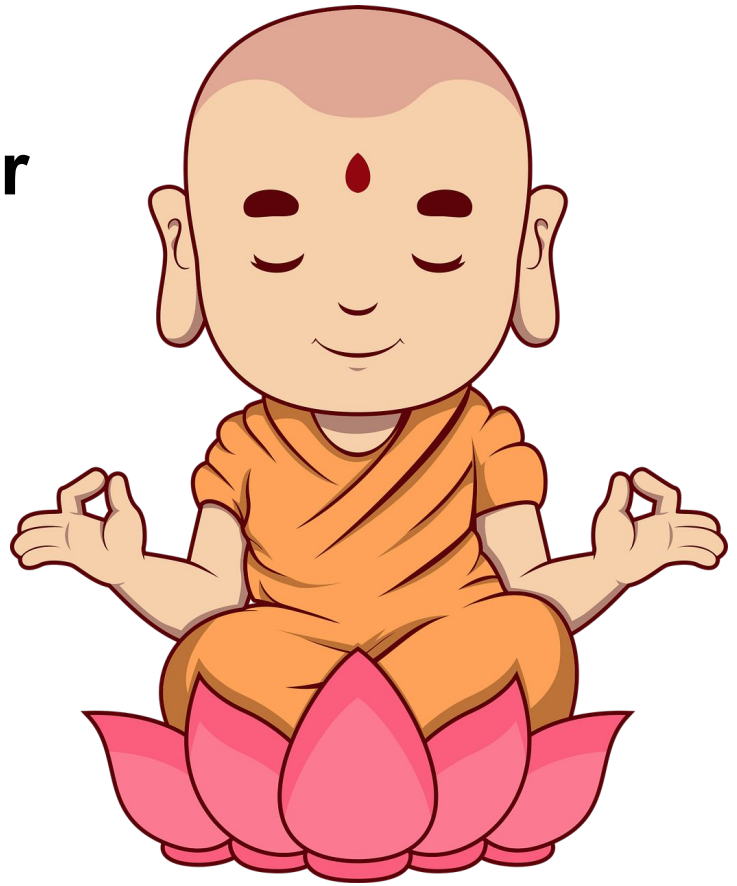
MN 54: Potaliya Sutta – To Potaliya

- Charcoal pit deeper than a man's height full of glowing coals one could be thrown into
- Dream of lovely scenery, gone upon waking
- Borrowed goods reclaimed by owners
- Fruits on a tree that tempt one to climb tree and possibly get seriously injured/killed

Dangers in Sensual Pleasure

MN 54: Potaliya Sutta – To Potaliya

Having **seen this thus as it actually is with proper wisdom**, they avoid the equanimity that is diversified, based on diversity, and **develops the equanimity that is unified**, based on unity (fourth jhana), where **clinging to the material things of the world utterly ceases** without remainder.



Dangers in Sensual Pleasure

MN 75: Māgaṇḍiyasutta – To Magandiya

- Leper who gets some relief from cauterizing wounds over charcoal pit sees it as pleasant because his faculties were impaired, but once healed sees it as painful
- “But these **beings** who are not free from lust for sensuality, who are devoured by craving for sensuality, who **burn with fever for sensuality, have broken faculties**; thus, though **sensuality is actually painful** to touch, they gained a **distorted perception of it as pleasant**.”

Dangers in Sensual Pleasure

MN 75: Māgaṇḍiyasutta – To Magandiya

- Suppose, Māgandiya, there was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit; the more he scratches the scabs and cauterises his body, the fouler, more evil-smelling and more infected the openings of his wounds would become, yet he would find a certain measure of satisfaction and enjoyment in scratching the openings of his wounds.

Dangers in Sensual Pleasure

MN 75: Māgaṇḍiyasutta – To Magandiya

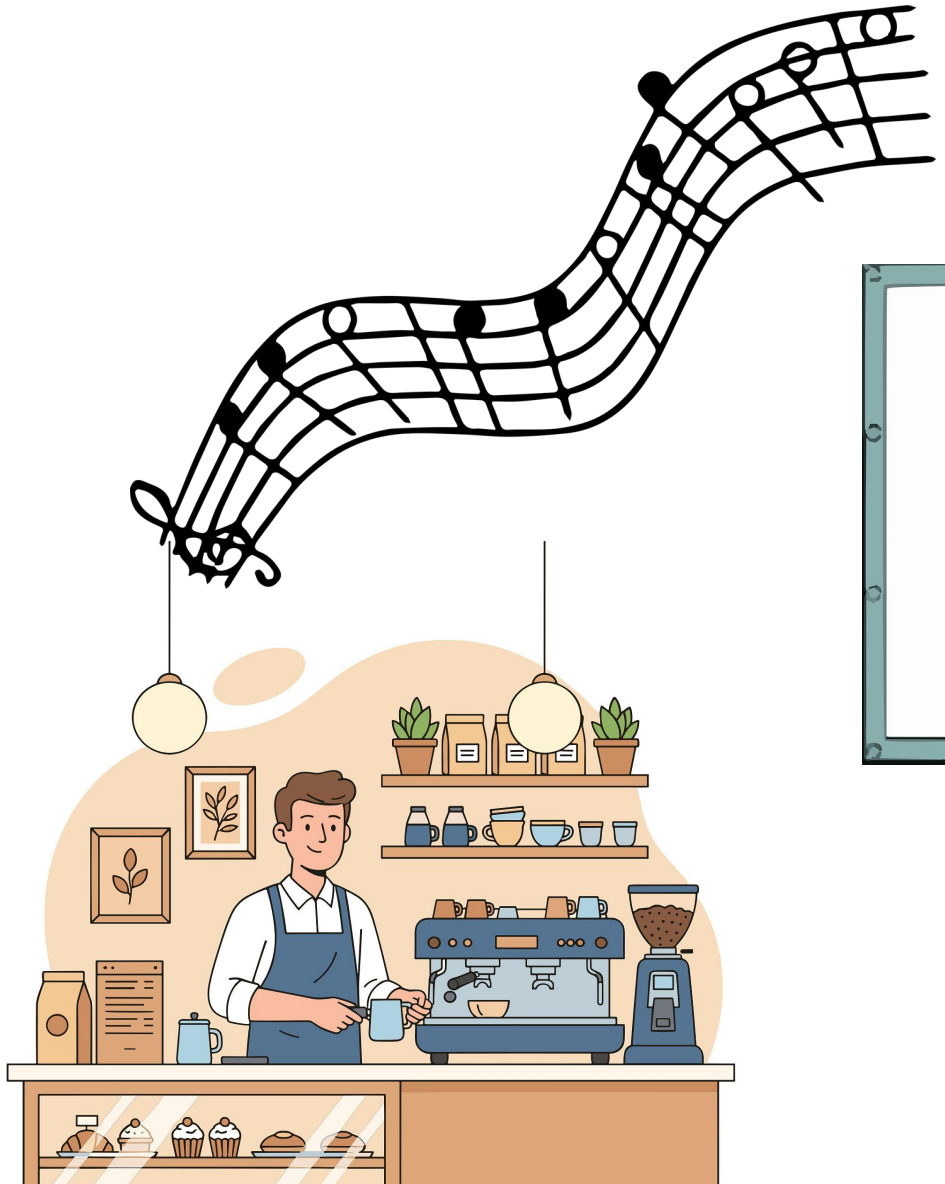
- So too, Māgandiya, beings who are not free from lust for sensual pleasures, who are devoured by craving for sensual pleasures, who burn with fever for sensual pleasures, still indulge in sensual pleasures; **the more such beings indulge in sensual pleasures, the more their craving for sensual pleasures increases and the more they are burned by their fever for sensual pleasures,** yet they find **a certain measure of satisfaction and enjoyment in dependence on the five cords of sensual pleasure.**

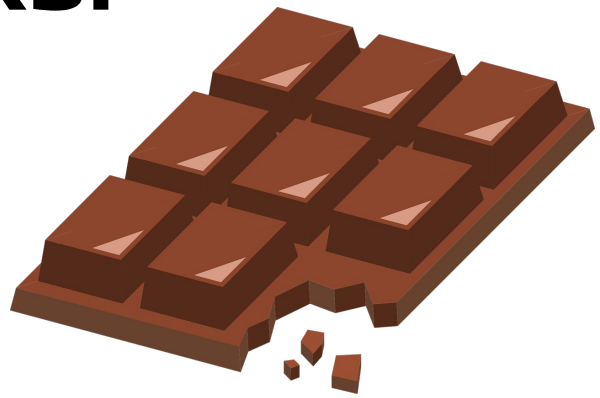
Dangers in Sensual Pleasure

MN 75: Māgaṇḍiyasutta – To Magandiya

- The Buddha: having **understood** as they actually are the **gratification, the danger, and the escape in** the case of **sensual pleasures**, I **abandoned craving for sensual pleasures**, I removed fever for sensual pleasures, and I abide without thirst, with **a mind inwardly at peace.**
- I see other beings who are not free from lust for sensual pleasures… and I do not envy them nor do I delight therein. Why is that?
- Because there is, Māgandiya, **a delight apart from sensual pleasures**, apart from unwholesome states, which **surpasses even divine bliss**. Since I take delight in that, I **do not envy what is inferior**, **nor do I delight therein**.

Dangers in Sensual Pleasure: BARS!





Counteracting Aversion to People

AN 5.16: Paṭhamaāghātapaṭivinayasutta –Removing Resentment

1) Develop **loving-kindness** to person one resents
2) Develop **compassion…**
3) Develop **equanimity…**
4) Disregard the person one resents and **pay no attention** to them
5) Reflect: ‘This venerable one is the owner of their **kamma**, the heir of their kamma; they have kamma as their origin, kamma as their relative, kamma as their resort; they will be the heir of any kamma they do, good or bad.

Counteracting Aversion to People

AN 5.162: Dutiyaāghātapaṭivinayasutta –Removing Resentment

- Person with some mix of impure behavior by body/speech and occasionally does/does not gain placidity of mind

- Or even person with pure body and speech and occasionally gains placidity (who you could still resent from time to time!)

 Focus attention (manasi kātabbā) on their good qualities, not their bad qualities! No matter what the ratio of good to bad is ("on that occasion"…)

Counteracting Aversion to People

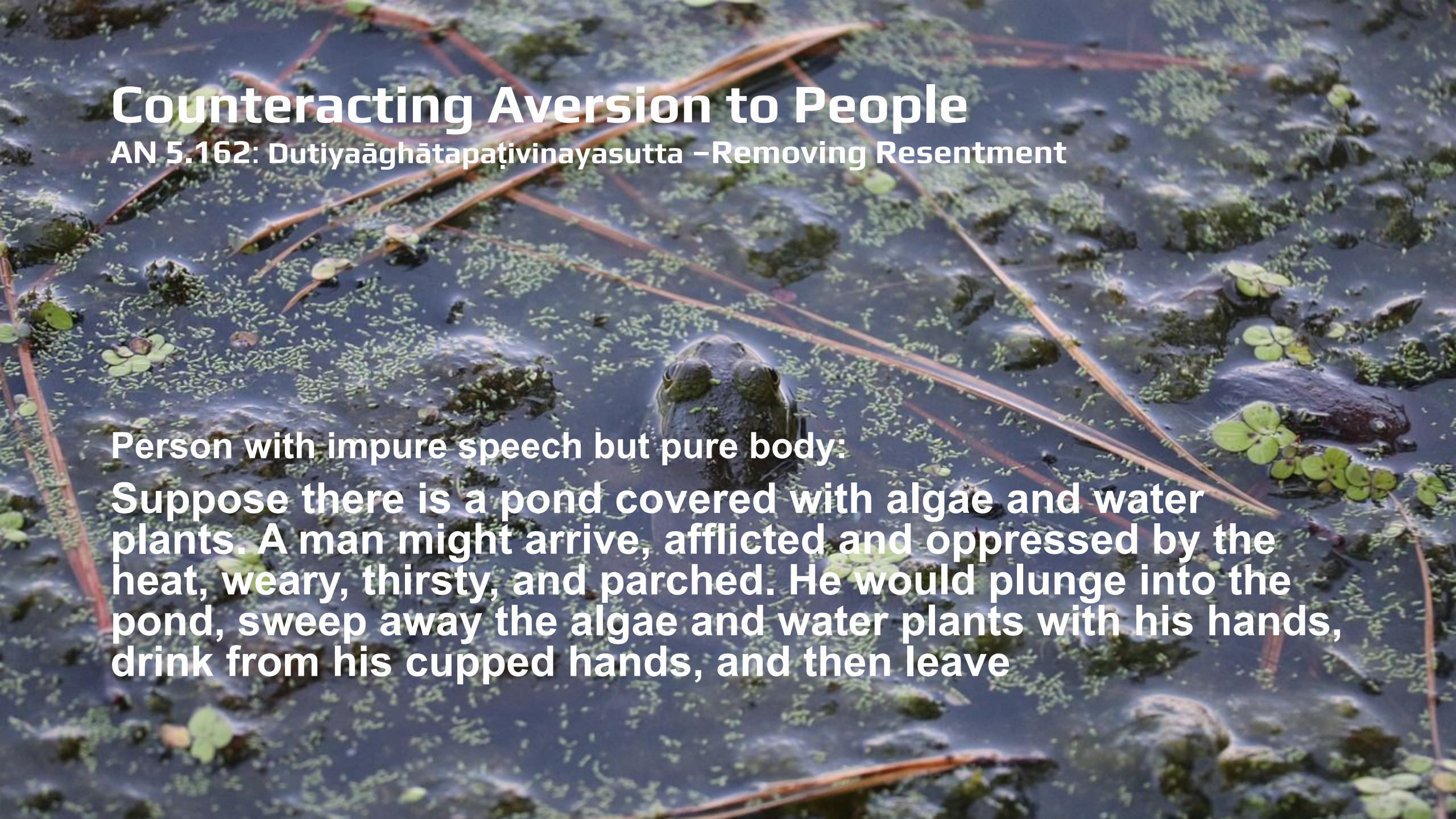
AN 5.162: Dutiyaāghātapaṭivinayasutta –Removing Resentment

Person with impure bodily acts but pure speech

Suppose a rag-robed bhikkhu sees a rag by the roadside. He would press it down with his left foot, spread it out with his right foot, tear off an intact section, and take it away with him

Counteracting Aversion to People

AN 5.162: Dutiyaāghātapaṭivinayasutta –Removing Resentment



Person with impure speech but pure body:

Suppose there is a pond covered with algae and water plants. A man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would plunge into the pond, sweep away the algae and water plants with his hands, drink from his cupped hands, and then leave

Counteracting Aversion to People

AN 5.162: Dutiyaāghātapaṭivinayasutta –Removing Resentment

Person with bad body/speech but sometimes mental placidity:

Suppose there is a little water in a puddle. Then a person might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would think: ‘This little bit of water is in the puddle. If I try to drink it with my cupped hands or a vessel, I will stir it up, disturb it, and make it undrinkable. Let me get down on all fours, suck it up like a cow, and depart.’

Counteracting Aversion to People

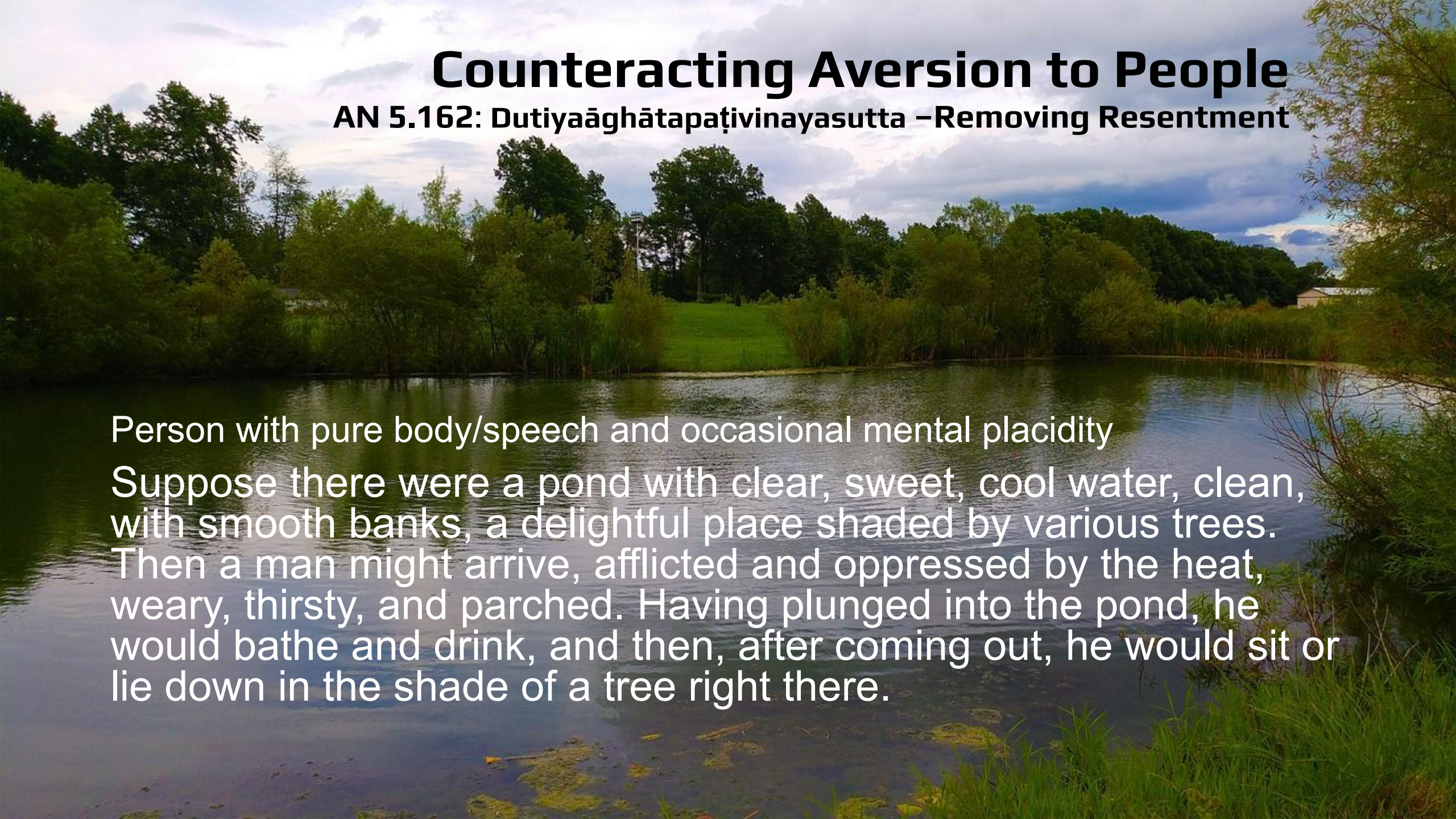
AN 5.162: Dutiyaāghātapaṭivinayasutta –Removing Resentment

Person with impure body/speech and no mental placidity

Suppose a sick, afflicted, gravely ill person was traveling along a highway, and the last village behind him and the next village ahead of him were both far away. He would not obtain suitable food and medicine or a qualified attendant; he would not get to meet the leader of the village district. Another man traveling along the highway might see him and arouse sheer compassion, sympathy, and tender concern for him, thinking: ‘Oh, may this man obtain suitable food, suitable medicine, and a qualified attendant! May he get to meet the leader of the village district! For what reason? So that this man does not encounter calamity and disaster right here.’

Counteracting Aversion to People

AN 5.162: Dutiyaāghātapaṭivinayasutta –Removing Resentment



Person with pure body/speech and occasional mental placidity

Suppose there were a pond with clear, sweet, cool water, clean, with smooth banks, a delightful place shaded by various trees. Then a man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. Having plunged into the pond, he would bathe and drink, and then, after coming out, he would sit or lie down in the shade of a tree right there.

Metta Makes Everything Betta!

Metta to Oneself
May I not burn with sensual desire or aversion!

ETC!
Ain't nothing metta can't be applied to

Metta to Others
May they be happy! May they be free of my aversion!

Metta to One's Desire/Aversion
Welcome! It's ok I feel this way

Metta to Pain/ Illness
You can stay as long as you like!

Other Perceptions to Develop

AN 10.60: Girimānandasutta - Girimananda

(1) Impermanence
(2) Non-self
(3) Unattractiveness (in body)
(4) Danger (in body)
(5) Abandoning (bad unwholesome states)
(6) Dispassion
(7) Cessation
(8) Non-delight in the entire world
(9) Impermanence in all conditioned phenomena
(10) Mindfulness of breathing.

Sati-Sampajañña
Mindfulness-Situational Awareness

(Sujato Trans.)

Sampajañña Passage in Gradual Training

They act with situational awareness when
- going out (forward) and coming back;
- looking ahead and aside;
- bending and extending the limbs;
- bearing (wearing) the robes and bearing (carrying) outer robe and bowl;
- eating, drinking, chewing, and tasting;
- urinating and defecating;
- walking, standing, sitting,
- sleeping, waking,
- speaking, and keeping silent

- Sujato trans. (with alternative trans. of some words by Bodhi)

What is Sampajaññña? Is it Different from Sati (Mindfulness)?

SN 47.2: Satisutta - Mindful

Sati and **Sampajaññña** are described separately, as two distinct things

Sati = 4 Satipaṭṭhāna: And how, monastics, is a monastic mindful? Here, monastics, a monastic dwells contemplating the body in the body, ardent, **clearly comprehending, mindful**, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings … mind in mind … phenomena in phenomena etc…

Sampajaññña = same as stock passage in Gradual Training:

And how, monastics, does a monastic exercise clear comprehension?

Here, monastics, a monastic is one who acts with clear comprehension when going forward etc…

What is Sampajañña?

Sampajañña not actually defined in the Suttas

So let's look at Pali Etymology:

saṃ + pa + √ñā + nā + ya

with knowledge (ñāṇa)

or wisdom (paññā)

What is Sampajañña?

Variously Translated as:

Clear Comprehension
Clear Knowing
Full Knowledge
Full Awareness
Situational Awareness

What is Sampajañña? How is it Different from Sati?

Sati

Not Forgetting

(What's Happening in Present Moment)

Sampajañña

Not Getting Lost

(in Delusion)

What is Sampajañña? How is it Different from Sati?

Sati

The "WHAT"

Sampajañña

The "WHY" & "HOW"

What is Sampajañña?

Sampajañña is not defined in Suttas, but in Commentaries
(e.g. Sāratthappakāsinī, Saṃyutta Nikāya-aṭṭhakathā)

Four Kinds of Sampajañña :

(1) **Purpose** *(satthaka-sampajañña)*, discerning a worthy purpose in one's intended action

(2) **Suitability** *(sappaya-sampajañña)*, discerning a suitable means of achieving one's aim

(3) **Resort** *(gocara-sampajañña)*, maintaining awareness of one's meditation subject when engaged in various activities

(4) **Reality/Non-delusion** *(asammoha-sampajañña)*, discerning one's actions as conditioned processes devoid of a substantial self.

(B. Bodhi footnote to SN 47.2)

1) Purpose (Why)

- Know what one's purpose, aims or ideals are in doing anything
  - Narrow practical purpose
  - Higher spiritual purpose – growth in the Dhamma and ultimately, liberation

- Keep purpose in mind so don't get side-tracked by actions not in line with it

2) Suitability (How)

- Know **how** to do actions in way that is appropriate to:
  - Time
  - Place
  - Individual Character
- So purpose is actually achieved
- ‘Skillfulness in the choice of the right means’ (upāya-kosalla)

3) Domain (Meditation Subject)

- Keep in mind the ‘subject of meditation’ during one’s daily routine
  - *blend it with the activity at hand, or*
  - *activity at hand should be placed in the framework of the meditation, as an illustration of its subject*
  - *(e.g. contemplate four elements as you eat.)*
- If no link can be established between one’s present activity and a particular meditation, then deliberately ‘put down’ the subject of meditation
- Or, if ‘subject of meditation’ is mindfulness in all activities, then trying to remain mindful = staying in ‘domain’ [of 4 Satipaṭṭhāna /Foundations of Mindfulness]

4) Non-Delusion (re: Non-Self)

- Not theoretical understanding of Non-Self (Anattā) doctrine
- But repeated and constant application of it to particular instances of thought and action.
- Viewing actions of body, speech, mind and five composites of personhood (khandas) as impersonal processes
- This is not penetration of Non-Self at a profound level, but development of preliminary Perception of Non-Self (anatta sanna) which is a condition for the former to arise

How Do We Cultivate Sampajaññña?

- Need to reflect both before, during, and after doing an action as to 4 kinds of Sampajanna

- Grow the wisdom until it becomes automatic

Sampajañña and Sense Restraint

- When **Sati** sees unwholesome desire/aversion is about to happen (or already has)

- **Sampajanna** says: “Gotta shift my focus/perceptions!”

  because understands:

  If PURPOSE is peace/pure mind/ “unsullied bliss”/freedom from suffering

  It is NOT SUITABLE to focus on signs and features that feed desire/aversion

Sampajañña and Sense Restraint

MN 2: Sabbāsavasutta – All the Taints

Taints to be abandoned by RESTRAINING

Here a monastic, **reflecting wisely (paṭisaṅkhā yoniso)**, abides with the eye faculty restrained.

While taints, vexation, and fever might arise in one who abides with the eye faculty unrestrained, there are no taints, vexation, or fever in one who abides with the eye faculty restrained.

Sampajañña and Use of Requisites of Life

MN 2: Sabbāsavasutta – All the Taints

Taints to be abandoned by USING

Here a monastic, **reflecting wisely**, uses the **robe [clothing]** only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of concealing the private parts.

Sampajañña and Use of Requisites of Life

MN 2: Sabbāsavasutta – All the Taints

Taints to be abandoned by USING

Reflecting wisely, they use alms**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.’

Reflecting on Food

Wisely reflecting on this food,
I use it not for amusement,
Not for the sake of indulgence,
Not to make my body impressive,
Nor to make it beautiful,
But simply to sustain and nourish it,
To maintain my health,
And to help my spiritual practice.
With this attitude in mind,
I will allay my hunger
without overeating,
So that I may continue to live
blamelessly and at ease.

Translation by Ajahn Brahmali

Sampajañña and Use of Requisites of Life

MN 2: Sabbāsavasutta – All the Taints

Taints to be abandoned by USING

Reflecting wisely, they use the **resting place [lodgings]** only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of warding off the perils of climate and for enjoying retreat.

Sampajañña and Use of Requisites of Life

MN 2: Sabbāsavasutta – All the Taints

Taints to be abandoned by USING

Reflecting wisely, they use the **medicinal requisites** only for protection from arisen afflicting feelings and for the benefit of good health.

“While taints, vexation, and fever might arise in one who does not use the requisites thus, there are no taints, vexation, or fever in one who uses them thus. These are called the taints that should be abandoned by using.

Sampajañña and Painful Experiences

MN 2: Sabbāsavasutta – All the Taints

Taints to be Abandoned by ENDURING

Here a monastic, **reflecting wisely**, bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.

Sampajañña and Things to Avoid

MN 2: Sabbāsavasutta – All the Taints

Taints to be Abandoned by Avoiding

Here a monastic, **reflecting wisely**, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspit, a sewer…**sitting on unsuitable seats… wandering to unsuitable resorts, and associating with bad friends**, since if he were to do so wise companions in the holy life might suspect him of evil conduct.

What is the Purview of Sampajañña?

[Sampajañña] should gradually become the regulative force of all our activities, bodily, verbal and mental. Its task is to make them purposeful and efficient, accordant with actuality, with our ideals and with the highest level of our understanding..

(Nyanaponika , Heart of Buddhist Mediation, p 41)

Sati-Sampajañña throughout Gradual Training

Although “Sampajañña” only appears explicitly midway through the Gradual Training sequence, and only in terms of daily life activities

Actually Sati-Sampajañña is needed throughout all the stages of the Gradual Training,

from listening to the Dhamma…

to virtue...

to sense restraint…

to deeper meditation practice…

until **liberation**

yoniso manasikāra

proper attention

“These four factors are required for stream entry:

1. associating with good people,
2. hearing the good Teaching,
3. proper attention (*yoniso manasikāra*),
4. practicing in line with the Teaching.”

SN 55.50

“I attained supreme liberation by attending properly (*yoniso manasikāra*) and by rightly applying myself properly (*yoniso sammappadhāna*). …

You too should attain supreme liberation by attending properly and by rightly applying yourself properly.”

SN 4.4

manasikāra?

 literally “make/put in the mind”

 synonym of ‘focus the mind on’ (*cittaṁ upasaṁharati*)

Compare AN 3.130, 9.36, 11.8

- paying attention to the breathing — MN 118
- paying attention / attending to a talk — AN 3.30
- attending to someone’s bad behavior — AN 5.162
- attending to sensual pleasures — DN 33

yoniso?

- lit. “from/to/by means of the origin”

In translating ambiguous terms "the best meaning is the least meaning.”

— Joos, ‘Semantic Axiom Number One’

yoniso?

- applying yourself “*yoniso*” SN 4.4
- asking a question “*yoniso*” AN 3.5
- reflecting “*yoniso*” to avoid dangers MN 2
- using robes “*yoniso*” Kd 21
- living the spiritual life “*yoniso*” MN 126

***yoniso*:** properly, prudently [i.e. wisely], thoroughly, …

— Digital Pali Dictionary

yoniso manasikāra?

- yoniso manasikāra — SN 12.10
- sādhukaṃ manasikāra — Ud 1.1
- yoniso sādhukaṃ manasikāra — SN 12.62

(yoniso manasikāra ≈ sādhukaṃ manasikāra)

"Yoniso manasikāra is attention purposely directed, in a manner that is wise, thorough, and appropriate."

— Anālayo, 'yoniso manasikāra', *Encyclopeadia of Buddhism (abbr.)*

yoniso manasikāra in general

"Attend in this way; don't attend in that way." DN 11

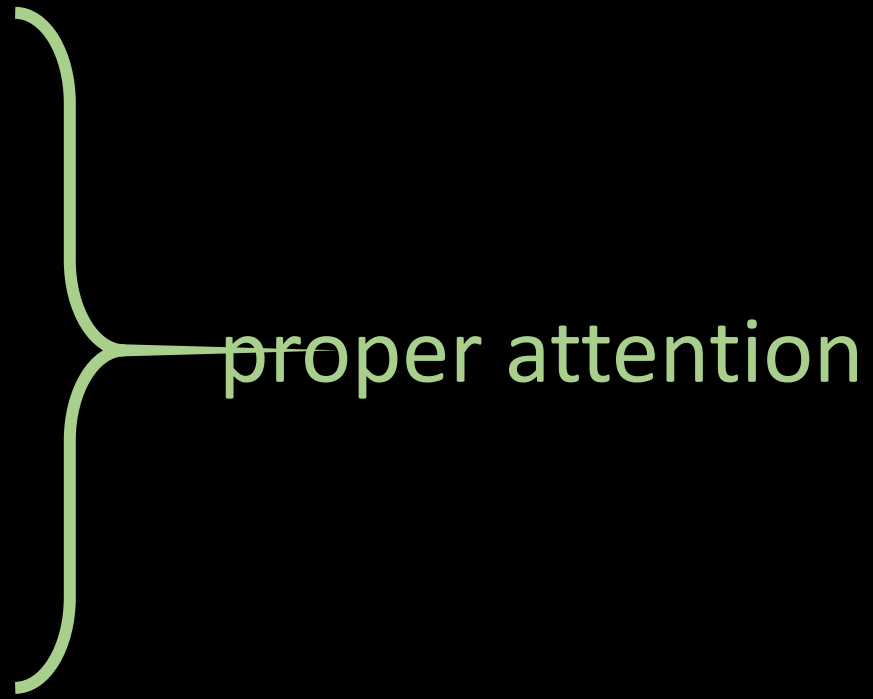
"When you attend improperly, absent defilements arise and present defilements increase."

When you attend properly, absent defilements don't arise and present defilements get abandoned." MN 2

Right effort: "You … apply the mind to avoid and abandon unwholesome qualities, and to generate and develop wholesome ones." ≈ SN 45.8

yoniso manasikāra in the gradual training

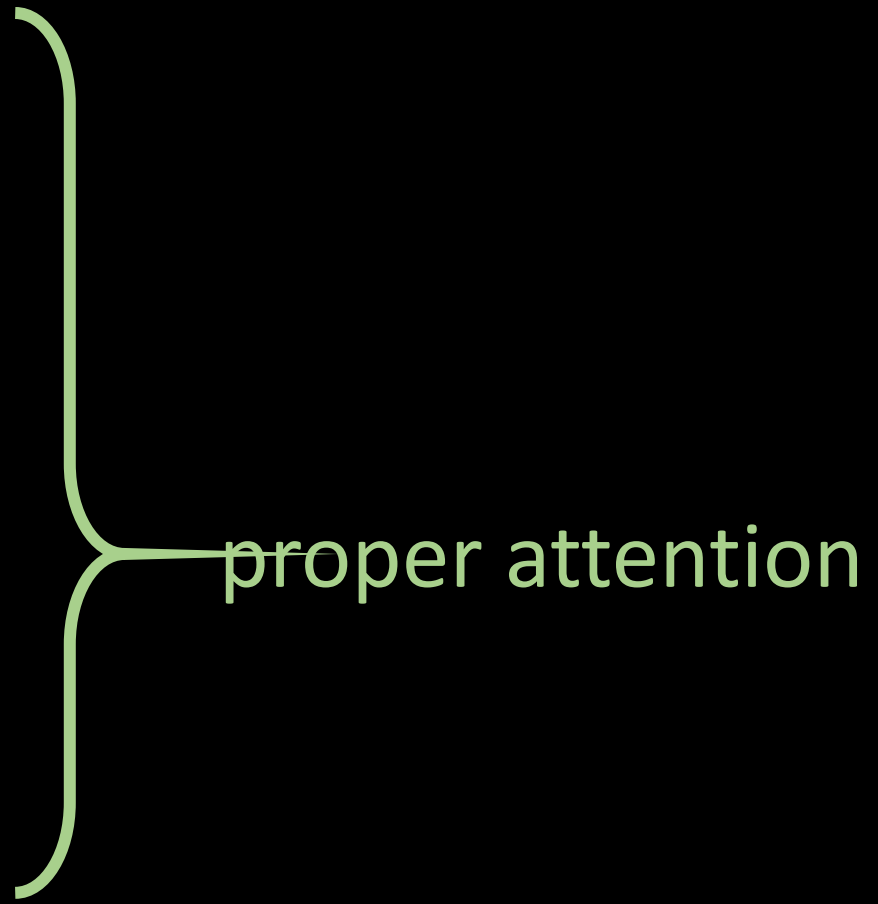
- hearing the Dhamma
- faith
- proper attention
- preliminary mindfulness
- sense restraint
- good conduct
- four ways of mindful meditation
- awakening factors
- liberation



AN 10.61

yoniso manasikāra in the gradual training

- hearing the Dhamma
- faith
- proper attention
- preliminary mindfulness
- sense restraint
- good conduct
- four ways of mindful meditation
- awakening factors
- liberation



AN 10.61

yoniso manasikāra in developing *samādhi*

"If you are attending to some subject that arouses bad, unwholesome thoughts … then you should attend to some other subject than that, one connected with what's wholesome." MN 20

"When you attend improperly, the five hindrances increase and the seven awakening factors do not arise.

When you attend properly, the five hindrances get abandoned and the seven awakening factors get fulfilled."

≈ SN 46.24

ayoniso manasikāra in developing *samādhi*?

“There is the beautiful appearance of things.

If you frequently improperly attend to it, you fuel the arising of sense desire …

There is the irritating appearance of things.

If you frequently improperly attending to it, you fuel the arising of ill will.

SN 46.2

yoniso manasikāra in developing *samādhi* ?

"There are bases for nondiversity and stillness (*samatha*).

If you frequently properly attend to them, you fuel the arising of the awakening factor of unification (*samādhi*)."

"There are bases for joy (*pīti*).

If you frequently properly attend to them, you fuel the arising of the awakening factor of joy."

SN 46.2

yoniso manasikāra in contemplation

"You attend properly, reflecting: ?

1. 'this is suffering,'
2. 'this is the origin of suffering,'
3. 'this is the cessation of suffering,'
4. 'this is the practice leading to its cessation.'"

MN 2

yoniso manasikāra in contemplation (1st truth)

"Virtuous mendicants should attend properly to the five taken up aspects of existence (*upādāna-khandhas*) as impermanent, as suffering, as a disease, as a tumor, as an arrow, as misery, as an affliction, as alien, as falling apart, as empty, and as without a self.

[Then] it is possible they will attain the fruit of stream entry."

SN 22.122

ayoniso manasikāra in contemplation

"This is how you attend improperly: 'In the past, did *I* exist? Did I not exist? What was I? In what way was I? What was I after I was what? In the future, will *I* exist? Will I not exist? What will I be? In what way will I be? What will I be after I am what?' Or you are perplexed about the present, thinking: 'Do *I* exist? Do I not exist? What am I? In what way am I? This *being*, where has it come from? Where will it go?'"

MN 2

"If you attend improperly like this, one of six views will arise and appear true:

1. 'my self will survive [after death]',
2. 'my self won't survive',
3. 'I perceive a self with a self',
4. 'I perceive what is not a self with a self',
5. 'I perceive a self with what is not a self',
6. 'this self of mine is the one who speaks and feels, who in various realms experiences the results of good and bad deeds; it is permanent, constant, eternal, unchanging, lasting forever'."

MN 2

yoniso manasikāra in contemplation (2nd truth)

“You thoroughly and properly attend to the dependent arising of things, reflecting:

‘… Dependent on ignorance, there are willful actions. Dependent on willful actions, consciousness … [etc.] … birth. And dependent on birth, old age and death, and sorrow, grief, pain, sadness, and distress come to be.’”

SN 12.62

yoniso manasikāra in contemplation (3rd truth)

“You attend properly, reflecting: ‘This is peaceful, this is sublime—namely, the stilling of all willful actions, the giving up of all acquisition, the ending of craving, desirelessness, cessation, extinguishment (*nibbāna*).’”

AN 11.8

yoniso manasikāra on the noble one's path

"Mendicants who are stream enterers should *also* attend properly to the five taken up aspects of existence as impermanent, as suffering, … as without a self. [Then] it is possible they will attain the fruit of once-returning.

… once-returning … non-returning … enlightenment (*arahant*).

Mendicants who are enlightened should *ALSO* attend properly to the five taken up aspects of existence as impermanent, as suffering, … as without a self. … These things, when developed and cultivated, lead to blissful abidings in this life."

SN 22.122

Summary

manasikāra as synonym for focusing

"You attend properly to: 'This is peaceful, this is sublime—namely, the stilling of all willful actions, the giving up of all acquisition, the ending of craving, desirelessness, cessation, extinguishment (*nibbāna*).'"

AN 11.8

"You focus the mind on the freedom from death: 'This is peaceful, this is sublime—namely, …, extinguishment.'"

AN 9.36