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APPENDICES

APPENDIX A: Rendition of Sariputta's Sangiti Sutta from the Digha Nikaya

1. All beings are maintained by nutriment/conditions
2. Mind and body; ignorance and craving for existence; belief in continued existence and belief in non-existence; lack of moral shame and lack of moral dread; moral shame and moral dread; roughness and friendship with evil; gentleness and friendship with good; skill in knowing offenses and the procedure for rehabilitation from them; skill in entering and returning from jhana; skill in knowing the eighteen elements and in paying attention to them; skill in knowing what are causes and what are not; straight forwardness and modesty; patience and gentleness; gentle speech and politeness; non-harming and purity; lack of mindfulness and of clear awareness; mindfulness and clear awareness; unguarded sense-doors and non-restraint in eating; guarded sense doors and restraint in eating; powers of reflection and mental development; powers of mindfulness and concentration; calm and insight; the sign of calm and grasping the sign; exertion and non-distraction; attainment of morality and right view; failure of morality and view; purity of morality and view; purity of view and the effort to attain it; being moved by a sense of urgency; by what should move one, and the systematic effort of one so moved; not being content with wholesome acts and not shrinking from exertion; knowledge and liberation; knowledge of the destruction of the defilements and of their non-recurrence
3. The unwholesome roots: greed, hatred and delusion; wholesome roots: non-greed, non-hatred, non-delusion; wrong conduct: in body, speech and thought; right conduct: in body, speech and thought; unwholesome thought: of sensuality, enmity and cruelty; wholesome thought: of renunciation, non-enmity and non-cruelty; unwholesome motivation: through sensuality, enmity and cruelty; wholesome motivation: through renunciation, non-enmity and non-cruelty; unwholesome perception: of sensuality, enmity and cruelty; wholesome perception: of renunciation, non-enmity and non-cruelty; unwholesome elements: sensuality, enmity and cruelty; wholesome elements: renunciation, non-enmity and non-cruelty; elements: of sense-desires, the element of form, the formless element; more elements: element of form, the formless element and the element of cessation; more elements: the low element, the middling element and the sublime element; kinds of craving: sensual craving, craving for becoming and craving for extinction; more kinds of craving: craving for the World of Sense-Desires, for the World of Form and for the Formless World; more craving: for the World of Form, for the Formless World and for cessation; three fetters: personality belief, doubt, and attachment to rite and ritual; three corruptions: of sense-desire, of becoming, of ignorance; kinds of becoming: in the World of Sense-Desire, of Form, in the Formless World; three quests: for sense-desires, for becoming and for the holy life; forms of conceit: I am better than, I am equal to, I am worse than; times: past, future and present; ends: personality, its arising and its cessation; feelings: pleasant, painful and neither; suffering: as pain, as inherent in formations, as due to change; accumulations: evil with fixed result, good with fixed result and indeterminate; obscurations: one hesitates, vacillates, is undecided or is unsettled about the past, future or present; Tathagata has no need to guard against bodily conduct, in speech and in thought – because a Tathagata is perfectly pure, so there is no misdeed which he must conceal lest anyone should get to hear about it; three obstacles: lust, hatred and delusion; three fires: lust, hatred and delusion; more fires: of those to be revered, of the householder, of those worthy of offerings; classification of matter: visible and resisting, invisible and resisting, invisible and unresisting; kinds of kammic formations: meritorious, demeritorious, and imperturbable; three people: the learner, the non-learner, the one who is neither; three elders: by birth, in dhamma, by convention; grounds based on merit: that of giving, of morality, of meditation; grounds for reproof: based on what has been seen, heard and suspected; three kinds of rebirth in the Realm of Sense-Desire: beings who desire what presents itself to them and are in the grip of that desire, beings who desire what they have created, and beings that rejoice in the creations of others; three happy rebirths: beings who continually produce happiness now dwell in happiness, beings who are overflowing/drenched/full with happiness – immersed in it and proclaim “Oh, what bliss”, beings immersed in supreme happiness experiencing only perfect happiness; kinds of wisdom: of the learner, non-learner, and of the one who is neither; more kinds of wisdom: based on thought, on learning, on mental development; three armaments: what one has learnt, detachment and wisdom; faculties: of knowing that one will know the unknown, of highest knowledge, of one who knows; three eyes: the fleshy-eye, the divine-eye, the eye of wisdom; kinds of training: in higher morality, higher thought, higher wisdom; kinds of development: of emotions, of mind and of wisdom; unsurpassables: of vision, of practice, of liberation; kinds of concentration: with thinking and pondering, with pondering without thinking, with neither; more kinds of concentration: on emptiness, the signless, and desireless; purities: of body, speech and mind; qualities of the sage: as to the body, speech and mind; skills: in going forward, in going down, in means to progress; intoxications: with health, with youth, with life; predominant influences: oneself, the world, the Dhamma; topics of discussion: talk of the past, of the future, of the present – of how things used to be, how they will be, and how they are now; three knowledges: of one's past lives, of the decease and rebirth of beings, of the destruction of the corruptions; abidings: deva-abiding, Brahma-abiding, Ariyan-abiding; three miracles: of psychic powers, of telepathy, of instruction; recitations: for the benefit, welfare and happiness of devas and humans
4. Foundations of mindfulness, contemplating: the body as body, feelings as feelings, mind as mind, mind-objects as mind-objects – being ardent, clearly aware and mindful – putting away hankering and fretting for the world; great efforts – rousing the will, making an effort, stirring up energy, exerts the mind, and strives to

prevent: the arising of the unarisen evil unwholesome mental states, to overcome the evil unwholesome mental states that have arisen, to produce unarisen wholesome mental states, and to maintain wholesome mental states that have arisen – not letting them fade away, to bring them to greater growth, to the full perfection of development; roads to power, developing: concentration of intention accompanied by effort of will, concentration of energy, concentration of consciousness, and concentration of investigation accompanied by effort of will; jhanas: (a) one being detached from all sense-desires, unwholesome mental states – enters and remains in the first jhana – which is with thinking and pondering, born of detachment, filled with delight and joy (b) putting the first jhana aside and gaining inner tranquility and oneness of mind one remains in the second jhana – which is without thinking and pondering (c) with the fading away of delight and remaining imperturbable, mindful and clearly aware experiences an additional delight that of dwelling in equanimity and mindfulness as the third jhana (d) and after giving up pleasure and pain, and with the disappearance of the former gladness and sadness, the fourth jhana is attained which is beyond pleasure and pain, purified by equanimity and mindfulness; concentrative meditation, or Samadhi-bhavana, when developed and expanded leads to (a) happiness here and now being led by the four jhanas (b) gaining knowledge and vision led by the perception of light – fixing perception of day, by night as day, by day as night – in order to develop a mind that is clear and unclouded and full of brightness (c) mindfulness and clear awareness led by knowing the feelings as they arise, remain and vanish – knowing one’s thoughts as they arise, remain and vanish (d) the destruction of the corruptions led by contemplating the rise and fall of the five aggregates [this is the arising and cessation of material form, feelings, perception, mental formations, and consciousness]; boundless states – pervading the four quarters and above, below, across and everywhere – abundant, magnified, unbounded, without hatred or ill-will through: (a) loving-kindness (b) compassion (c) sympathetic joy (d) equanimity; formless jhanas: (a) passing entirely beyond bodily sensations, disappearance of all sense of resistance, and by non-attraction to the perception of diversity, seeing that space is infinite, reaches and remains in the Sphere of Infinite Space (b) by passing entirely beyond, seeing consciousness as infinite reaches and remains in the Sphere of Infinite Consciousness (c) by passing entirely beyond, and seeing that there is no thing, one reaches the Sphere of No-Thingness (d) and then by passing entirely beyond one reaches and remains in the Sphere of Neither Perception Nor Non Perception; four supports: that which is pursued, endured, avoided, and suppressed; one is true to the ancient, original Ariyan lineage if one is skillful, not lax, clearly aware with (a) remaining content with any old robe and does not try to obtain an improper or unsuitable robe (b) with any almsfood obtained (c) is content with any lodging place (d) is fond of abandoning, rejoices in developing and is therefore not conceited; four efforts: (a) of restraint – does not grasp wholes or details via the senses – so that evil, unwholesome states do not flood in one (b) abandoning – lust, hatred, and cruelty that has arisen, dispels it, destroys it, and makes it disappear (c) development – of the enlightenment factor of mindfulness, based on solitude, detachment, extinction, leading to the maturity of surrender (d) preservation – keeping firmly in the mind a favorable object of concentration which has arisen such as a skeleton or corpse in various stages of decay; four more knowledges: knowledge of suffering, its origin, its cessation, the path; factors of Stream-Attainment: association with good people, hearing the true Dhamma, thorough attention, practice of the Dhamma in its entirety; characteristics of a stream-enterer: possesses unwaivering confidence in the Buddha, the Dhamma, the Sangha, and is possessed with morality dear to the Noble Ones – unbroken, without defect, unspotted, without inconsistency, liberating, praised by the wise, uncorrupted, and conducive to concentration; fruits of the ascetic life: Stream-Entry, Once-Returner, Non-Returner, and Arahantship; four elements: earth, water, fire and air; nutriments: material food – gross or subtle, contact, mental volition and consciousness; stations of consciousness that gain footing, in relating to (a) materiality – with materiality as objects and basis, as a place of enjoyment, or in similar regards to (b) feelings (c) perceptions (d) mental formations – and there in these stations, consciousness grows, increases and flourishes; ways of going wrong: desire, hatred, delusion and fear; arousals of craving in a monk: robes, alms, lodging, being and non-being; kinds of progress: painful progress with slow comprehension, painful progress with quick comprehension, pleasant progress with slow comprehension, pleasant progress with quick comprehension; more kinds of progress: progress with impatience, patient progress, controlled progress, calm progress; ways to Dhamma: without hankering, without enmity, with right mindfulness, with right concentration; ways of undertaking Dhamma: painful in the present and brings painful future results, painful in the present and brings pleasant future results; pleasant in the present and brings painful future results, pleasant in the present and brings pleasant future results; divisions of Dhamma: morality, concentration, wisdom, liberation; powers: energy, mindfulness, concentration, wisdom; resolve to gain: in wisdom, truth, relinquishment, tranquility; kinds of kamma: black kamma with black result, bright kamma with bright result, black and bright kamma with black and bright result, kamma that is neither black nor bright with neither black nor bright result – leading to the destruction of kamma; four things to be realized by seeing: former lives by recollection, passing away and re-arising realized via the divine eye, eight deliverances realized with the mental body, the destruction of the corruptions realized by wisdom; floods: sensuality, becoming, wrong views, ignorance; yokes: sensuality, becoming, wrong views, ignorance; unyokings: from sensuality, from becoming, from wrong views, from ignorance; ties: the body-tie of hankering, ill-will, attachment to rite and ritual, dogmatic fanaticism; clingings: to sensuality, to views, to rules and rituals, to ego-belief; kinds of generation: from an egg, from a womb, from moisture, spontaneous rebirth; ways of decent into the womb: descends/stays/leaves unknowingly into the mother’s womb, enters knowing and stays/leaves unknowingly, enters and stays knowingly but leaves unknowingly, enters/stays/leaves knowingly; ways of getting a new personality: by one’s own volition – not another’s, another’s but not one’s own volition, by both, or by neither; purification of offerings: by the giver not by the recipient, by the recipient but not the giver, by

- neither, or by both; bases of sympathy: generosity, pleasing speech, beneficial conduct and impartiality; un-Ariyan modes of speech: lying, slander, abuse, and idle gossip; modes of Ariyan speech: refraining from lying, slander, abuse and idle gossip; more modes of un-Ariyan speech: claiming to have seen, heard, sensed or known what one has not seen, heard, sensed or known; more modes of Ariyan speech: stating that one has not seen, heard, sensed or known what one has seen, heard, sensed, or known; additional un-Ariyan modes of speech: claiming not to have seen, heard, sensed or known when one has so seen, heard, sensed or known; additional modes of Ariyan speech: stating that one has seen, heard, sensed, or known what one has seen, heard, sensed or known; four persons: one who torments himself – giving to self-tormenting, torments others, torments himself and others, torments neither himself nor others – thereby dwelling in this life without craving, released, cool, enjoying bliss, becoming as Brahma; more persons – one’s life: benefits himself but not others, benefits others but not himself, neither, or both; additional persons: the unshakable ascetic [stream-winner], the blue-lotus ascetic [once-returned], the white-lotus ascetic [non-returned], the subtly-perfect ascetic [arahant]
5. aggregates: body, feeling, perceptions, mental formations, consciousness; aggregates of grasping [same as before]; strands of sense-desires: sight seen by the eye, a sound heard by the ear, a smell smelt by the nose, a flavor tasted by the tongue, a tangible object felt by the body as being desirable, attractive, nice, charming, associated with lust and arousing passion; post-mortem destinies: hell, animal rebirth, realm of hungry ghosts, humankind, the deva world; kinds of begrudging: as to a dwelling place, families, gains, beauty, Dhamma; hindrances: sensuality, ill-will, sloth and torpor, worry-and-flurry, skeptical doubt; lower fetters: personality-belief, doubt, attachment to rite and ritual, sensuality, and ill-will; higher fetters: craving for the world of form, craving for the formless world, conceit, restlessness, ignorance; rules of training: refrain from taking life, taking what is not given, sexual misconduct, lying speech, strong drink and sloth-producing drugs; impossible things – an arahant is incapable of: deliberately taking the life of a living being, taking what is not given so as to constitute theft, sexual intercourse, telling a deliberate lie, storing up goods for sensual indulgence as he did formerly in the household life; kinds of loss: loss of relatives, wealth, health, morality, right view – no beings pass into hell by losing relatives, wealth and health, only pass into hell from losing morality and right view; kinds of gain: gain of relatives, wealth, health morality and right view – no beings arise in a happy state after death because of relatives, wealth and health, only reborn into such a state from gains in morality and right view; dangers to the immoral through lapsing from morality: suffers great loss of property from neglecting one’s affairs, bad reputation for immorality and misconduct, what ever assembly one approaches one does diffidently and shyly, dies confused, after death at the breaking up of the body one arises in an evil state or bad fate – suffering in hell; benefits through preserving morality: being careful in attention to one’s affairs gains wealth, good reputation for morality and good conduct, when approaching assemblies one does so with confidence and assurance, dies unconfused, after death at the breaking up of the body one arises in a good place or heavenly world; points to be borne in the mind of a monk wishing to rebuke another: I will speak at the proper time not at the wrong time, I will state the truth not what is false, I will speak gently not roughly, I will speak for his good not for his harm, I will speak with love in my heart not with enmity; factors of endeavor for a monk: (a) has faith and trusts in the enlightenment of the Buddha, (b) is in good health and suffers little distress or sickness, having good digestion that is neither too cool nor too hot, but suitable for exertion (c) is not fraudulent or deceitful, showing himself as he really is to his teacher or to the wise among his companions in the holy life (d) keeps his energy constantly stirred up for abandoning unwholesome states and arousing wholesome states, and is steadfast, firm in advancing and persisting in wholesome states (e) is a man of wisdom, endowed with wisdom concerning rising and cessation, with Ariyan penetration that leads to the complete destruction of suffering; Pure Abodes: Aviha, Unworried, Clearly visible, clear-sighted, Peerless; kinds of non-returners: the less than half-timer, the more than half-timer, the gainer without exertion, the gainer with exertion, one who goes upstream to the highest; metal blockages for a monk: doubts and hesitations concerning the teacher and is dissatisfied and cannot settle one’s mind and is additionally not inclined towards ardor, devotion, persistence and effort, likewise for the Dhamma, Sangha, the training, and is angry and displeased with his fellows in the holy life – feeling depressed and negative towards them; mental bondages – a monk has not gotten rid of the passion, desire, love, thirst, fever, craving for: (a) sense-desires – thus his mind is not inclined towards ardor, devotion, persistence and effort (b) for the body... (c) for physical objects (d) having eaten as much as one’s belly will hold, one abandons oneself to the pleasure of lying down, of contact, of sloth (e) one practices the holy life for the sake of becoming a member of some body of devas, thinking ‘by means of these rites or discipline, austerities, or this holy life, I shall become one with the devas, great or small’ – one’s mind is not inclined towards ardor, devotion, persistence and effort; five faculties: the eye, ear, nose, tongue, and body; more faculties: pleasant feeling, pain, gladness, sadness, indifferent feelings; five more faculties: faith, energy, mindfulness, concentration, wisdom; elements for making deliverance – considering: sense-desires, ill-will, cruelty, forms, personality; bases for deliverance: receiving the dhamma experiences joy and is calmed, has not heard but in the course of teaching learns it by heart, while chanting the Dhamma..., while applying the mind to the dhamma concentrates..., while grasping at a concentration-sign considers it with wisdom – joy arises when the senses are calm and happiness arises when one’s mind becomes established in the method; perceptions making for maturity of liberation: perception of impermanence, of suffering in impermanence, of impersonality in suffering, of abandoning, of dispassion
6. Internal sense-spheres: eye, ear, nose, tongue, body, and mind sense-spheres; external sense-spheres: sight-object, sound, smell, taste, tangible object and mind objects; groups of consciousness: eye-consciousness, ear, nose, tongue, body, and mind-consciousness; groups of contact: eye, ear, nose, tongue, body, and mind

- contact; groups of feeling: feeling based on eye-contact, ear, nose, tongue, body, and mind-contact; groups of perception: perception of sights, of sounds, of smells, of tastes, of touches, of mind-objects; groups of volition: volition based on sights, sounds, smells, tastes, touches, mind objects; groups of craving: craving for sights, sounds, smells, tastes, touches, mind objects; kinds of disrespect: towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality; kinds of respect: to the Teacher, the Dhamma, the Sangha, the training, in respect of earnestness, and hospitality; pleasurable investigations: when seeing a sight-object with the eye, on hearing with the ear, smelling with the nose, tasting with the tongue, touching with the body, knowing a mind-object with the mind – one investigates a corresponding object productive of pleasure; unpleasurable investigations – similar to pleasurable but productive of displeasure; indifferent investigations: similar to the preceding but productive of indifference; things conducive to communal living: (a) as long as monks in public or private show loving-kindness to their fellows in acts of body, speech and thought, (b) share with their virtuous fellows whatever they receive as a rightful gift – including the contents of their alms-bowls which they do not keep to themselves, (c) keep constantly unbroken and unaltered those rules of conduct that are spotless leading to liberation, praised by the wise, unstained and conducive to concentration and (d) persist therein with their fellows in both public and private (e) continue in that noble view that leads to liberation, to the utter destruction of suffering (f) remaining in such awareness with their fellows in both public and private; roots of contention: (a) a monk is angry and bears ill-will, he is disrespectful and discourteous to the Teacher, the Dhamma, the Sangha and does not finish his training – he stirs up contention within the Sangha, which brings woe and sorrow to many, with evil consequences, misfortune and sorrow for devas and humans – if one discovers such a root of contention among yourselves or others, you should strive to get rid of just that root of contention – if you find no root of contention then you should work to prevent its overcoming you in the future, (b) if a monk is deceitful and malicious... (c) if a monk is envious and mean... (d) if a monk is cunning and deceitful... (e) if a monk is full of evil desires and wrong views... (f) if a monk is opinionated, obstinate and tenacious... then you should work to prevent its overcoming you in the future; six elements: the earth, water, fire, air, space-element, and the conscious-element; six elements for making for deliverance: emancipation through loving-kindness is the cure for ill-will, emancipation of the heart through compassion is the cure for cruelty, emancipation of the heart through sympathetic joy is the cure for aversion, emancipation of the heart through equanimity is the cure for lust, the signless emancipation of the heart is the cure for hankering after signs, or the idea of ‘I am’ is a repellant and pays no idea to ‘I am this’ that is the cure for doubt, uncertainty and problems that still may grip the heart; six unsurpassed things: certain sights, things heard, gains, trainings, form of service, objects of recollection; subjects of recollection: the Buddha, the Dhamma, the Sangha, morality, renunciation, the devas; stable states: on seeing, hearing, smelling, tasting, touching a tangible object, or cognizing a mental object with the mind – one is neither pleased nor displeased but remains equable, mindful and clearly aware; six species: one born in dark conditions lives a dark life, one born in dark conditions lives a bright life, one born in dark conditions attains Nibbana which is neither dark nor bright, one born in bright conditions lives a dark life, one born in bright conditions lives a bright life, one born in bright conditions attains Nibbana which is neither dark nor bright; perceptions conducive to penetration: perception of impermanence, of impersonality in suffering, of abandoning, of dispassion, and the perception of cessation
7. Seven Ariyan treasures: faith, morality, moral shame, moral dread, learning, renunciation and wisdom; factors of enlightenment: mindfulness, investigation of phenomena, energy, delight, tranquility, concentration, equanimity; requisites of concentration: right view, thought, speech, action, livelihood, effort, mindfulness; wrong practices: one lacking faith, lacks moral shame, lacks moral dread, has little learning, is slack, is unmindful, lacks wisdom; right practices: has faith, moral shame, moral dread, much learning, aroused vigor, established mindfulness, and possesses wisdom; qualities of a true man: knows the Dhamma, the meanings, the self, moderation, the right time, groups, people; grounds for commendation, anxious to: undertake the training and wants to persist in this, make a close study of the Dhamma, to get rid of desires, to find solitude, to arouse energy, to develop mindfulness and discrimination, to develop penetrative insight; perceptions: perception of impermanence, of not-self, of foulness, of danger, of abandonment, of dispassion, of cessation; powers: of faith, energy, moral shame, moral dread, mindfulness, concentration, wisdom; stations of consciousness: beings different in body and different in perception, different in body and alike in perception, alike in body and different in perception, alike in body and alike in perception, who have attained to the Sphere of Infinite Space, of Infinite Consciousness, of No-Thingness; seven persons worthy of offerings: the both-ways liberated, the wisdom-liberated, the body-witness, the vision-attainer, the faith-liberated, the Dhamma-devotee, and faith-devotee; latent proclivities: sensuous greed, resentment, views, doubt, conceit, craving for becoming, ignorance; seven fetters: complaisance, resentment, views, doubt, conceit, craving for becoming, ignorance; rules for the pacification and settlement of disputed questions that have been raised: proceedings face-to-face, recollection, mental derangement, confession, majority verdict, habitual bad character, covering over with grass
 8. eight wrong factors: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration; right factors: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration; persons worthy of offerings: the stream-winner and the one who has practiced to gain the fruit of stream-entry, the once-returner and the one who has practiced to gain the fruit of once-returning, the non-returner and the one who has practiced to gain the fruit of non-returning, the Arahant and the one who has worked to gain the fruit of Arahantship; occasions of indolence, thinking: I’ve got a job to do but it will make me tired, I’ve done this work but now I am tired, I have to go on a journey but it will make me tired, I have just came back from a journey and now am tired, I

- have gone for almsfood but it is not enough, I have gone for almsfood and ate too much, through the development of a slight indisposition thinks “I’d better have a rest”, is recuperating from an illness and thinks [for all the preceding occasions of indolence] – my body is useless and will take a rest – and then lays down and does not stir up enough energy to complete the uncompleted, the unaccomplished, the unrealized; the eight occasions for making an effort [similar to the preceding] but one stirs up the energy instead of sleeping – thus can complete the uncompleted, the unaccomplished, and can realize the unrealized; bases for giving: as occasion offers, from fear, ‘he gave me something’ in the past, [thinking] ‘he will give me something’, ‘it is good to give’, ‘I am cooking something and they are not – it would not be right to give something to one who is not cooking, ‘if I make this gift I shall acquire a good reputation, in order to adorn and prepare one’s heart; eight kinds of rebirth due to generosity: to be reborn rich, as a deva in the realm of the Four Great Kings, the realm of the Thirty-Three Gods, the Yama devas, the Tusita devasa, Nimmanarati devas, the Paranimmita-vasavatti devas, or the realm of Brahma – the mental aspiration of a moral person is effective through its purity and liberation from passion, of a moral person not an immoral person – one freed from passion not still swayed by passion; assemblies: Khattuyas, Brahmins, householders, ascetics, devas of the realm of the Four Great Kings, of the Thirty-Three Gods, of maras, of Brahmas; worldly conditions: gain and loss, fame and shame, blame and praise, happiness and misery; stages of mastery: perceiving [and not perceiving] forms internally – one sees external forms - limited [and unlimited] and beautiful and ugly, not perceiving, not perceiving forms internally - one perceives forms that are blue, yellow, red and white – one is aware that one knows and sees them; liberations: possessing form one sees forms, not perceiving material forms in oneself one sees them outside, thinking it is beautiful one becomes intent on it and enters the Sphere of Infinite Space, Sphere of Infinite-Consciousness, Sphere of No-Thingness, Sphere of Neither-Perception-Nor-Non-Perception, the Cessation of Perception and Feeling
9. causes of malice: he has done me an injury, he is doing me an injury, he will do me an injury, he has done, is doing, will do an injury to someone dear and pleasant to me, he has done, is doing, will do a favor to someone who is hateful and unpleasant to me; ways of overcoming malice: malice is overcome with the thought ‘he has done...’ [similar to above] but thinking: What good will it do to harbor malice?; abodes of beings: beings different in body and different in perception, different in body and alike in perception, alike in body and different in perception, alike in body and alike in perception, Realm of Unconscious Beings, Realm of Neither-Perception-Nor-Non-Perception, beings who have attained to the Sphere of Infinite Space, beings who have attained to the Sphere of Infinite-Consciousness, beings who have attained to the Sphere of No-Thingness; nine unfortunate, inopportune times for leading the holy life: When a Tathagata has arisen... one is born in a hell-state, among animals, among petas, among the asuras, in a long-lived group of devas, or he is born in the border regions among foolish barbarians where there is no access for monks and nuns and laity, or was born in the Middle Country and holds wrong views, and lacks wisdom and is stupid, or is deaf and dumb and cannot tell whether something has been well said or ill-said, or else no Tathagata has arisen and this person is born in the Middle Country – intelligent, not stupid, not deaf, not dumb and is well able to determine if something has been well-said or ill-said; nine successive abidings: the four jhanas, and the Sphere of Infinite Space, Sphere of Infinite-Consciousness, Sphere of No-Thingness, Sphere of Neither-Perception-Nor-Non-Perception, the Cessation of Perception and Feeling; successive cessations: (a) by the attainment of the first jhana – perceptions of sensuality cease (b) by the attainment of the second jhana – thinking and pondering cease (c) by the attainment of the third jhana – delight ceases (d) by the attainment of the fourth jhana – in and out breathing ceases [becomes so subtle as to be imperceptible] (e) by the attainment of the Sphere of Infinite Space – the perception of materiality ceases, by the attainment of the Sphere of Infinite-Consciousness – the perception of the Sphere of Infinite Space ceases, by the attainment of Sphere of No-Thingness – the perception of the Sphere of Infinite Consciousness ceases, by the attainment of the Sphere of Neither-Perception-Nor-Non-Perception – the perception of the Sphere of No-Thingness ceases, by the attainment of the Cessation of Perception and Feeling – perception and feelings cease
10. ten things that give protection: (a) seeing danger in the slightest fault one keeps to the rules of training, (b) is learned much and retains what has been taught, remembers what has been learned and recites, recites them, reflects on them and penetrates them with wisdom (c) is a friend, associate and intimate of good people (d) affable, endowed with gentleness and patience as well as being quick to grasp instruction (e) in duties one is skillful not lax, uses foresight in carrying them out, and is a good planner (f) loves the Dhamma and delights in hearing it, as well as the Abhidhamma and Abhivinaya (g) content with the requisites (h) strives to arise energy, gets rid of unwholesome states, established wholesome states, untiringly and energetically strives to keep such good states and never shakes off the burden (i) is mindful, with a great capacity for clearly recalling things done and said long ago (j) is wise, with wise perception of arising and passing away, that Ariyan perception leads to the complete destruction of suffering; objects for the attainment of absorption – perceiving: the Earth Kasina, Water Kasina, Fire Kasina, Wind Kasina, Blue Kasina, Yellow Kasina, Red Kasina, White Kasina, Space Kasina, and Consciousness Kasina – above, below, on all sides undivided and unbounded; unwholesome courses of action: taking life, taking what is not given, sexual misconduct, lying speech, slander, rude speech, idle chatter, greed, malevolence, wrong view; wholesome courses of action: [avoidance of the previous unwholesome courses of action]; Ariyan dispositions: (a) has gotten rid of five factors of sensuality, ill-will, sloth and torpor, worry and flurry, and doubt, (b) possesses six factors of being neither pleased nor displeased and is mindful and clearly aware of seeing with the eye, hearing, smelling, tasting, touching a tangible object and cognizing a mental object respectfully, (c) established in one guard – of mindfulness, (d) observes the four supports of one that is to be pursued, one thing endured, one avoided, and one thing suppressed, (e) has gotten rid of individual beliefs held by the majority... (f) has quite

abandoned quest for sense-desires, for rebirth and for the holy life (g) is of pure motive – one has abandoned thoughts of sensuality, ill-will and cruelty (h) has tranquillized one's emotions – because one has given up pleasure and pain with the disappearance of former gladness and sadness and enters into a state beyond pleasure and pain which is purified by equanimity, this being the fourth jhana, (i) is emancipated and well liberated from the thoughts of greed, hatred and delusion in the heart (j) is emancipated and well liberated by wisdom because one understands 'for me, greed, hatred, delusion are abandoned, cut off at the root, like a palm tree stump, destroyed and incapable of growing again; qualities of the non-learner [asekha]: the non-learner's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right liberation

These are the 'sets' of things which have been perfectly set forth by the Lord who knows and sees, the fully enlightened Buddha. So we should all recite them together without disagreement, so that this holy life may be long lasting and established for a long time to come, thus to be for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, welfare and happiness of devas and humans.

And when the Lord had stood up, He said to the Venerable Sariputta: "Good, good, Sariputta! Well indeed have you proclaimed the way of chanting together for the monks.

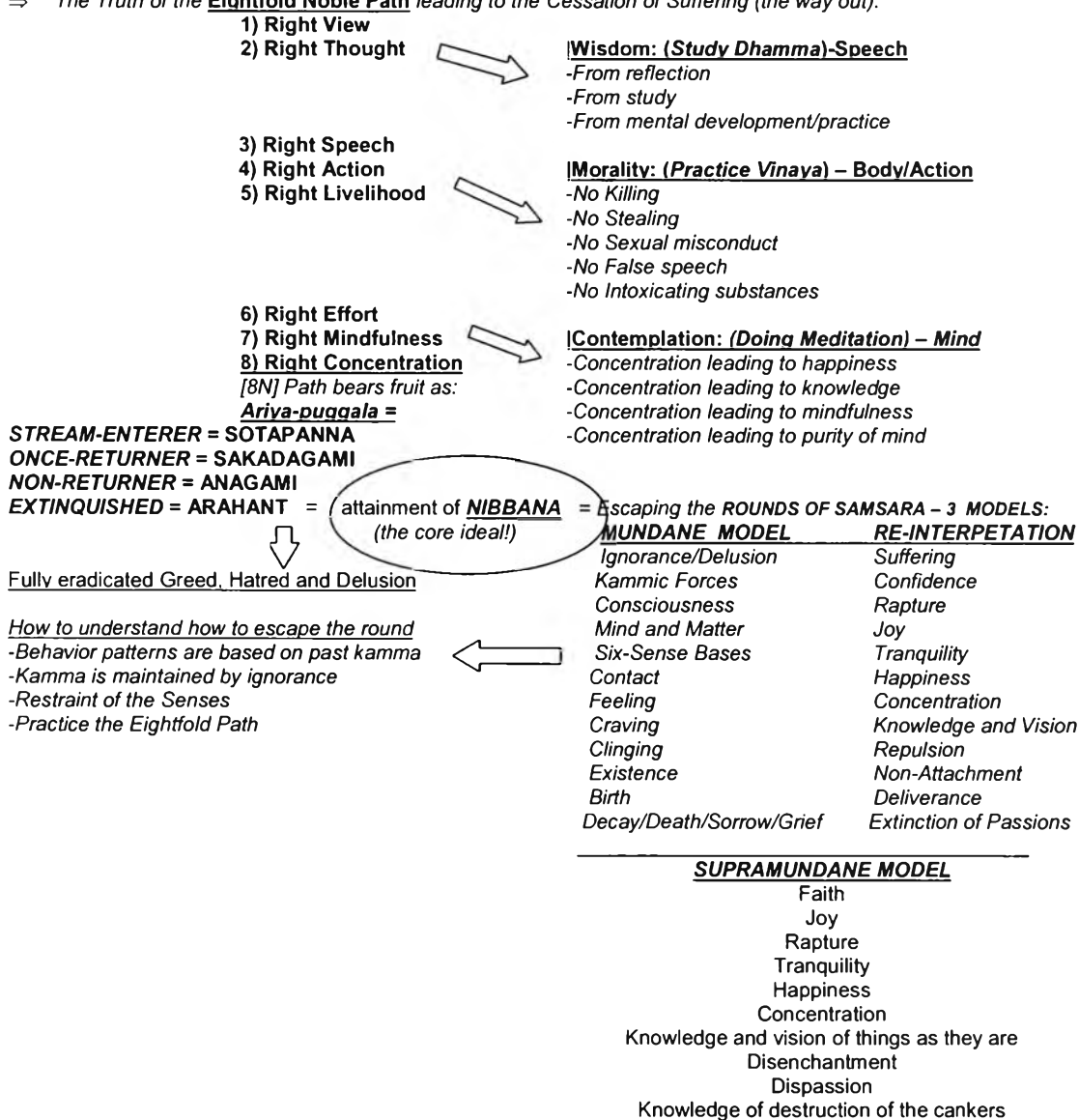
These things were said by the Venerable Sariputta, and the Teacher confirmed them. The monks were delighted and rejoiced at the Venerable Sariputta's words.¹



¹ Maurice Walshe, *The Long Discourses of the Buddha – A Translation of the Digha Nikaya*, (Boston: Wisdom Publications 1995) pp. 479-510

APPENDIX B: A Visual Representation* of Buddhist Thought through Gradual Training**

- ⇒ The Truth of Suffering (that it exists)
 ⇒ The Truth of the Cause of Suffering (that suffering originates from somewhere)
 ⇒ The Truth of the Cessation of Suffering (suffering can cease)
 ⇒ The Truth of the **Eightfold Noble Path** leading to the Cessation of Suffering (the way out):



☆Other Types of Noble People, as per the Kitagiri Sutta [DN28/DN33/MN70]:

Ubhatobhagavimutta: Liberated two ways - from physical body by immaterial attainments and mental body by path of arahantship

Pannavimutta: Those who attain arahantship via dry-insight meditation or after emerging from one or another of the four jhanas

Kayasakkhin: those who previously attained stream-entry and contact the immaterial jhanas & subsequently realize Nibbana

Ditthipatta: same as a *kayasakkhin*, except not having attained immaterial attainments

Saddhvimutta: those who have not reviewed and examined the teachings with wisdom to the same extent as a *ditthipatta*

Dhammanusarin: a stream-enterer who has predominance in wisdom

Saddhanusarin: a stream-enterer who has predominance in faith

For a faithful disciple who is intent Two 'Fruits' may be expected: Final Knowledge here and now; Or if a trace of clinging is left: Non-returner

*Compiled from various texts in the Theravada Buddhist scriptures [Tipitika] – solely designed by me - see Bibliography... **Naturally, this representation cannot include the vastness of Buddha's 45 years of teaching Dhamma – just certain key topics

APPENDIX C: Mangala Sutta

A re-interpretation of the Mangala Sutta, due to discrepancies found in two separate translated publications²:

Many devas/gods and men have tried to find good omens which they hope will bring them safety – tell them, the highest/supreme blessing/omen.

- *Not to consort with fools, consort with the wise, and honor the honorable; this is a supreme good omen/highest blessing.*
- *Living in befitting places, having made merit in the past, and guiding oneself rightly; this is the highest blessing.*
- *Ample learning and handicraft, being well trained in discipline and having speech which is well spoken; this is the highest blessing.*
- *Support of mother and father, cherishing/supporting wife and children, ways of work without conflict; this is the highest blessing.*
- *Giving and conduct according to the Dhamma and helping out relatives, with unobstructive kamma; this is the highest blessing.*
- *Shrinking, abstinence from evil, refraining from intoxicants, diligence/heedfulness in True Ideas/Dhamma; this is the highest blessing.*
- *Respectfulness and humility, contentment and gratitude, hearing timely Dhamma; this is the highest blessing.*
- *Patience and meekness when corrected, and the sight of samanas/monks, timely discussion of Dhamma; this is the highest blessing.*
- *Ardent effort, the divine life leading, insight into the Noble Truths, and the realization of Nibbana, this is the highest blessing.*
- *Through in contact with worldly dhammas, his mind never waivers in cognizance, griefless, dustless, secure; this is the highest blessing.*
- *Since by doing such things as these, people go everywhere unvanquished and go everywhere in safety; this is the highest blessing.*

As one can see, by living and incorporating the above ‘concepts’ into one’s life, strife can possibly be avoided which consequently enriches the practitioner’s life. One is then ‘blessed’ as the sutta demonstrates!

² *Pali Chanting – With Translations* (Budthamonthon: Mahamakuta Rajavidyalaya 2001) pp. 12-13 and *The Minor Readings – Khuddakapatha* [trans. Bhikkhu Nanamoli] (London: Pali Text Society 1960) pp. 2-4

Appendix D: Doctrinal Summary Verse

Doctrinal Summary Verse*

The luxurious heavenly life of Prince Siddhattha Gotama
Provoked the renouncement
Leading to extreme hellish-austerities.

After a long six-year period of striving,
In this world: He developed the middle way via jhana-meditation levels,
Which, lead to the Four Noble Truths and Eightfold Noble Path.

By eliminating unwholesome roots of consciousness:
Greed, hatred, and delusion, & gaining abhinna
The Noble Ones pronounces their exit from samsara.

Knowing all is impermanent, suffering and non-self
Through exemplifying sila, samadhi and panna –
Many disciples witnessed, practiced and attained Nibbana by themselves

Taking this advice, we too can do this here and now
As they who we revere have already accomplished
Otherwise, knowing the consequences - This is an attempt to make merit

* I created this poem, around 4:00pm, on 11 June 2005 - while analyzing this thesis. It contains all the aspects the Buddha suggests for chanting.

Biography

Dion Oliver Peoples was born on 2 August 1973 in Lebanon, Oregon. His father and step-mother were enlisted in the United States Air Force, and traveled widely with the new family to different states and countries. At Bitburg Elementary School in Bitburg, Germany, Dion played t-ball [a form of baseball], soccer and football for a few years. At Parkview Elementary School in Victorville, California, he played trombone in the school band and school district band, and continued to play soccer in the 'High Desert' recreational league. Dion played trombone in the Hook Junior High School marching band, and continued to play soccer in the area soccer league. At Victor Valley High School, in Victorville, he played soccer for the school and youth league, as well as football. He graduated from high school with a 3.1 GPA, in June 1991.

He entered into the United States Air Force in January 1992, as a 209X1/1N6X1 – Defensive Information Operations Analyst [analyzing telephone calls and e-mails]. His military travels [and some personal side-trips] took him to Texas, California, Florida, Louisiana, Nebraska, Nevada, Virginia, Canada, Germany, England, Belgium, France, Turkey, Mexico, Luxembourg and Scotland – all in a decade of service, finishing as a 1N671/Senior Intelligence Analyst and the rank of Staff Sergeant. He pursued athletics with intramural squadron sports [weight-lifting, soccer, flag-football, softball], punk-rock and hardcore-metal music interests, and necessary leadership and supervisory/job-upgrade training. In Germany, he played soccer for his village team, Nanzdietschweiler.

He would take the occasional college course if the topic was interesting. Towards the end of his military career, he began to take academics seriously, and dropped his extra-curricular activities or hobbies. He considers 'no place' home, because of the lack of social stability in his life [the Air Force making him move from one place to the next] and has a hard time claiming a certain nationality because of the imperialistic impressions being an American brings to the international 'arena' – from living in Germany for twelve years and Thailand for almost four years. He chooses to identify himself as a Theravada Buddhist.

Dion has attended Thammasat University in Bangkok, Thailand, earning the one year Thai Studies Certificate. During this time, he renounced all to fulfill his goal, becoming a Theravada Buddhist monk in the Dhammayuttika-Nikaya for the rest of his life, but was persuaded by his 'master', Phra Ajahn Dr. Sangium, to complete his studies at Thammasat, thereby reluctantly returning to the laity after only three months in the robes. He completed his undergraduate work at the University of Oregon in Eugene with a Bachelor of Arts in International Studies along with a minor in Religious Studies focusing on Theravada Buddhism and Islam [to gain a better understanding of Thailand]. His entire term of undergraduate work along with college-credited job experience lasted from 1992-2004 [GPA: 3.5+]. His graduate studies at Chulalongkorn University pursued the Master of Arts in Thai Studies degree [GPA: 3.75], again choosing to deal largely with Theravada Buddhism, with a continued interest in Islam, because he wishes to lecture in Buddhism or comparative religions or Thai history at the university level.

Dion aspires to earn a Ph.D. in Buddhist Studies from Mahachulalongkorn Rajavidyalaya University. However, insufficient employment possibilities, immigration policies, and a declining supply of money and other variables may inhibit opportunities to stay in Thailand. He would accept a benefactor or contributions! He married in March of 2005, and celebrated the birth of first child/son in December of 2005. He has recently accepted to teach M5 Social Studies at Yothinburana School. Finally, he is grateful to the Veterans Administration for the G.I. Bill, otherwise, he couldn't have gotten this far.