

## NAMO BUDDHAYA !

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !..

### Noble Eightfold Path (middle path)

- Aggregate of Wise – (01. Right View, / 02. Right Intention)
- Aggregates of Virtuous – (03. Right Speech, / 04. Right Action, / 05. Right Livelihood)
- Aggregates of Concentration – (06. Right Effort, / 07. Right Mindfulness, / 08. Right Concentration)

#### **02. Right Intentions – 2<sup>nd</sup> lesson**

##### SN 56:102 Passing away as human – Manussa Chuthi sutta

Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus:

"What do you think, bhikkhus, which is more: the little bit of soil in my fingernail or the great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, the little bit of soil that the Blessed One has taken up in his fingernail is not calculable, does not bear comparison, does not amount even to a fraction."

"So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among human beings. But those beings are more numerous who, when they pass away as human beings, are reborn in hell. For what reason? Because, bhikkhus, they have not seen the Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering."

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' An exertion should be made to understand: 'This is the origin of suffering.' An exertion should be made to understand: 'This is the cessation of suffering.' An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

##### Kumba sutta - The pot (SN) 45:27

**At Savatthi. "Bhikkhus, just as a pot without a stand is easily knocked over, while one with a stand is difficult to knock over, so the mind without a stand is easily knocked over, while the mind with a stand is difficult to knock over.**

"And what, bhikkhus, is the stand of the mind? It is this Noble Eightfold Path; that is, right view, right intentions, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the stand of the mind.

"Bhikkhus, just as a pot ... so the mind without a stand is easily knocked over, while the mind with a stand is

difficult to knock over."

## Samana Mandika sutta – MN-78

....."What are unwholesome (wrong) intentions? They are the intention of sensual desire, the intention of ill will, and the intention of cruelty. These are called unwholesome intentions.

"And what do these unwholesome (wrong) intentions originate from? Their origin is stated: they should be said to originate from perception. What perception? Though perception is multiple, varied, and of different aspects, there is perception of sensual desire, perception of ill will, and perception of cruelty. Unwholesome intentions originate from this.

"And where do these unwholesome intentions cease without remainder? Their cessation is stated: here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. It is here that unwholesome intentions cease without remainder .

"And how practising does he practise the way to the cessation of unwholesome intentions? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states...for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of unwholesome intentions.

"What are wholesome (right) intentions? They are the intention of renunciation, the intention of non-ill will, and the intention of non-cruelty. These are called wholesome intentions.

"And what do these wholesome (right) intentions originate from? Their origin is stated: they should be said to originate from perception. What perception? Though perception is multiple, varied, and of different aspects, there is perception of renunciation, perception of non-ill will, and perception of non-cruelty. Wholesome intentions originate from this.

"And where do these wholesome intentions cease without remainder? Their cessation is stated: here with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. It is here that these wholesome intentions cease without remainder.

"And how practising does he practise the way to the cessation of wholesome intentions? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states...for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of wholesome intentions.....

**Sadu !... Sadu !!... Sadu !!!....**

(Translated from the Pali by Bhikkhu Bodhi / Wisdom Publications)