

## Releasing into Natural Mind at Peace

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### Bhāra Sutta: The Burden

Pali Canon SN 22.22 PTS: S iii 25

Translation: K. Nizamis

At Sāvathī... There the Blessed One said this:

“I will teach you, the burden, the bearer of the burden, the taking up of the burden and the putting down of the burden. Hear this.

“And what is the burden? That of which it should be said: the five clung-to aggregates. [5] “Which five?

1. The form clung-to aggregate,
2. the feeling clung-to aggregate,
3. the perception clung-to aggregate,
4. the formative mental functions clung-to aggregate,
5. the sensory consciousness clung-to aggregate. This, monks, is called the burden.

And what is the burden-bearer? It is the individual person, who is this venerable one, of such a name, of such ancestry. This, monks, is called the burden-bearer.

“And what is the taking up of the burden? That which is this craving leading to rebirth, connected with delight and passion, finding delight here and there: namely,

- craving for sensual pleasure,
- craving for being,
- and craving for extinction.

This is called the taking up of the burden.

“And what is the putting down of the burden? That is this - release of craving,

- it is cessation by means of the absence of desire without remainder:
- the abandoning, the forsaking, the freedom, the non-attachment.

That is called the putting down of the burden.”

This said the Blessed One. Having said this, the Fortunate One, the Teacher, furthermore said this:

Ah, surely, the five aggregates are burdens,  
And the individual person is the burden-bearer;  
Taking up the burden is suffering in the world,  
Putting down the burden is bliss.

Having put down the heavy burden,  
Without taking up another burden,  
Pulling out craving along with its root,  
One is without hunger, fully extinguished.

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### Cetana Sutta An Act of Will

Pali Canon AN 11.2 PTS: A v 312

Translation: Thanissaro Bhikkhu

“For a person endowed with virtue, consummate in virtue, there is no need for an act of will, ‘May freedom from remorse arise in me.’ It is in the nature of things that freedom from remorse arises in a person endowed with virtue, consummate in virtue.

“For a person free from remorse, there is no need for an act of will, ‘May joy arise in me.’ It is in the nature of things that joy arises in a person free from remorse.

“For a joyful person, there is no need for an act of will, ‘May rapture arise in me.’ It is in the nature of things that rapture arises in a joyful person.

“For a rapturous person, there is no need for an act of will, ‘May my body be serene.’ It is in the nature of things that a rapturous person grows serene in body.

“For a person serene in body, there is no need for an act of will, ‘May I experience pleasure.’ It is in the nature of things that a person serene in body experiences pleasure.

“For a person experiencing pleasure, there is no need for an act of will, ‘May my mind grow concentrated.’ It is in the nature of things that the mind of a person experiencing pleasure grows concentrated.

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“For a person whose mind is concentrated, there is no need for an act of will, ‘May I know & see things as they actually are.’ It is in the nature of things that a person whose mind is concentrated knows & sees things as they actually are.

“For a person who knows & sees things as they actually are, there is no need for an act of will, ‘May I feel disenchantment.’ It is in the nature of things that a person who knows & sees things as they actually are feels disenchantment.

“For a person who feels disenchantment, there is no need for an act of will, ‘May I grow dispassionate.’ It is in the nature of things that a person who feels disenchantment grows dispassionate.

“For a dispassionate person, there is no need for an act of will, ‘May I realize the knowledge & vision of release.’ It is in the nature of things that a dispassionate person realizes the knowledge & vision of release.

“In this way,

- Dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward.

- Disenchantment has dispassion as its purpose, dispassion as its reward.

- Knowledge & vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward.

- Concentration has knowledge & vision of things as they actually are as its purpose, knowledge & vision of things as they actually are as its reward.

- Pleasure has concentration as its purpose, concentration as its reward.

- Serenity has pleasure as its purpose, pleasure as its reward.

- Rapture has serenity as its purpose, serenity as its reward. Joy has rapture as its purpose, rapture as its reward.

- Freedom from remorse has joy as its purpose, joy as its reward. Skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward.

“In this way, mental qualities lead on to mental qualities, mental qualities bring mental qualities to their

consummation, for the sake of going from the near to the Further Shore.”

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## **Anana Sutta: Debtless**

AN 4.62 PTS: A ii 69

translation: Thanissaro Bhikkhu

“And what is the bliss of [making use of] wealth? There is the case where the son of a good family, using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained, partakes of his wealth and makes merit. When he thinks, ‘Using the wealth earned through my efforts & enterprise, amassed through the strength of my arm, and piled up through the sweat of my brow, righteous wealth righteously gained, I partake of wealth and make merit,’ he experiences bliss, he experiences joy. This is called the bliss of [making use of] wealth.

“And what is the bliss of debtlessness? There is the case where the son of a good family owes no debt, great or small, to anyone at all. When he thinks, ‘I owe no debt, great or small, to anyone at all,’ he experiences bliss, he experiences joy. This is called the bliss of debtlessness.

“And what is the bliss of blamelessness? There is the case where a disciple of the noble ones is endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma. When he thinks, ‘I am endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma,’ he experiences bliss, he experiences joy. This is called the bliss of blamelessness.

“These are the four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder partaking of sensuality.”

Knowing the bliss of debtlessness,  
& recollecting the bliss of having,  
enjoying the bliss of wealth, the mortal  
then sees clearly with discernment.  
Seeing clearly — the wise one —

he knows both sides:  
that these are not worth one sixteenth-sixteenth  
of the bliss of blamelessness.