

Canki Sutta

“When [a student] has investigated [a teacher] and has seen that they are purified from states based on [greed, hatred, and] delusion, then he places faith in them; filled with faith they visit them and pay respect to them; having paid respect to them, they give ear; when they give ear, they hear the Dhamma; having heard the Dhamma, they memorize it and examine the meaning of the teachings memorized; when they examine their meaning, they gain a reflective acceptance of those teachings; when they have gained a reflective acceptance of those teachings, zeal springs up; when zeal has sprung up, they apply their will; having applied their will, they scrutinize; having scrutinized, they strive; resolutely striving, they realize with the body the supreme truth and see it by penetrating it with wisdom. In this way, Bhāradvāja, there is the discovery of truth; in this way one discovers truth; in this way we describe the discovery of truth. But as yet there is no final arrival at truth.”

... “The final arrival at truth, Bhāradvāja, lies in the repetition, development, and cultivation of those same things. In this way, Bhāradvāja, there is the final arrival at truth; in this way one finally arrives at truth; in this way we describe the final arrival at truth.”

- 1. Develop urgency in seeking the truth
- 2. Seek out where the truth is taught
- 3. Examine a teacher, grow close, develop confidence and respect
- 4. Give ear to the teaching [inclination]
- 5. Hear the teaching [attentiveness]
- 6. Remember the teaching [retention]
- 7. Contemplate the meaning of the teaching
- 8. Clear knowing—cutting through superimposition [revealing]
- 9. Enthusiasm arises
- 10. Diligence arises
- 11. Analyze meditatively
- 12. Engage the process
- 13. Experience the truth
- 14. Prajna arises
- 15. Repeat and refine again and again

Teachings and Teacher

Develop urgency in seeking the truth

DUKKHA, our own and others, leads us to seek something beyond

Seek out where the truth is taught

DHARMA means truth among other things

KALYANAMITRA Spiritual friend

- Examine a teacher their personality and application of Dharma
- Grow close = foster connection, request student relationship, develop confidence and respect by repetition over time,
- Honor the relationship, following instructions, seeing the connection as a mirror to aid in growth offering practice

Listening

Boils down to RECEPTIVITY

Three qualities

- Give ear to the teaching [inclination]
 - Vessel turned upside down => right side up

- Hear the teaching [attentiveness]
 - Vessel contaminated with gunk => clean and clear

- Remember the teaching [retention]
 - Vessel with holes => intact

RECEPTIVITY

Inclining towards Dharma

How to move from not being inclined to hear to leaning in?

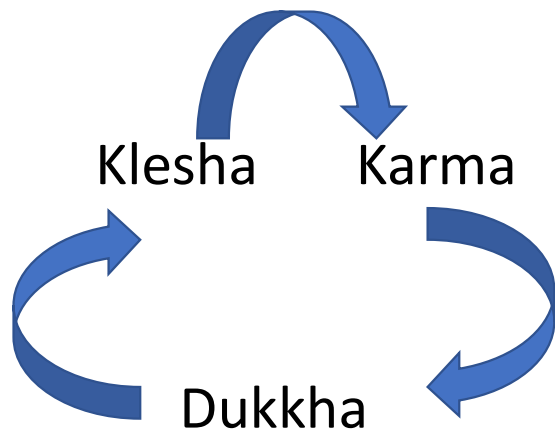
Intelligence
Lack of bias
Urgency

REFUGE
IMPERMANENCE
VALUE OF DHARMA

RECEPTIVITY

Attentiveness to Dharma

How to clean and clear our lines of input?



DUKKHA
VALUE OF DHARMA
PRICELESS OPPORTUNITY

RECEPTIVITY

Retaining the Dharma

How to prevent loss of what we have heard?

Remember = Recollection = Mind-full-ness

First of three faculties active in Shamatha

Vigilance

Conscientiousness

SHAMATHA

Sutta on the Simile of the Snake

“Here, bhikkhus, some clansmen learn the Dhamma—discourses, stanzas, expositions, verses, exclamations, sayings, birth stories, marvels, and answers to questions—and having learned the Dhamma, they examine the meaning of those teachings with wisdom. Examining the meaning of those teachings with wisdom, they gain a reflective acceptance of them. They do not learn the Dhamma for the sake of criticising others and for winning in debates, and they experience the good for the sake of which they learned the Dhamma. Those teachings, being rightly grasped by them, conduce to their welfare and happiness for a long time. Why is that? Because of the right grasp of those teachings.

...

“Therefore, bhikkhus, when you understand the meaning of my statements, remember it accordingly; and when you do not understand the meaning of my statements, then ask either me about it or those bhikkhus who are wise.

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