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THE ESSENCE OF THE PATH OF PURIFICATION (VISUDDHIMAGGARASA)

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DR OTTARA NYANA

**THE ESSENCE
OF
THE PATH OF
PURIFICATION
(VISUDDHIMAGGARASA)**

Manual of Morality & Meditation

**BY
DR OTTARA NYANA**

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The Right Way to Nibbāna (Visuddhimagga in Myanmar), U Myint Swe (Dhammācariya, M.A), Text book for Buddhist Universities (Yangon & Mandalay), 2005.

LIST OF ABBREVIATIONS USED

All editions Pāli Text Society unless otherwise stated

- A. Aṅguttara Nikāya
 AA. Aṅguttara Nikāya Aṭṭhakathā (Commentary) = Manorathapūraṇī
 Cp. Cariyāpitaka
 Dh. Dhammapada
 DhA. Dhammapada Aṭṭhakathā (Commentary)
 Dhs. Dhammasaṅgaṇī
 DhsA. Dhammasaṅgaṇī Aṭṭhakathā (Commentary) = Atthasāliṇī
 DhsAA. Dhammasaṅgaṇī Ṭīkā (Sub-commentary) = Mūla Ṭīkā (pt. 1)
 Dhk. Dhātukathā
 D. Dīgha Nikāya
 DA. Dīgha Nikāya Aṭṭhakathā (Commentary) = Sumaṅgalavilāsiṇī
 EPP The Essence of the Path of Purification (Triple Gem ed.)
 Iti. Itivuttaka
 Jā. Jātaka (Fausböll's ed.)
 Kv. Kathāvatthu
 Mv. Mahāvamsa
 M. Majjhima Nikāya
 MA. Majjhima Nikāya Aṭṭhakathā (Commentary) = Papañcasūdanī
 Miln. Milinda-pañhā
 Netti. Netti-parakāṇa
 Nd 1. Mahā Niddeśa
 Nd 2. Cūḷa Niddeśa (Siamese ed.)
 Ps. Paṭisambhidāmagga
 PsA. Paṭisambhidāmagga Aṭṭhakathā (Commentary) = Saddhammappakāsiṇī
 (Sinhalese Hewavitārne ed.)
 Ptn 1. Paṭṭhāna, Ṭīka Paṭṭhāna
 Ptn 2. Paṭṭhāna, Duka Paṭṭhāna (Siamese and Burmese eds.)
 Pm. Paramattha-mañjūsā Visuddhimagga Aṭṭhakathā (Commentary) = Mahā Ṭīkā (Vis.
 Chs. I to XVII Sinhalese Vidyodaya ed.; Chs. XVIII to XXIII Burmese ed.)
 Pe. Peṭakopadesa
 Pv. Petavatthu
 PP Path of Purification (Corporate Body of the Buddha Educational Foundation ed.)
 S. Samyutta Nikāya
 SA. Samyutta Nikāya Aṭṭhakathā (Commentary) = Sarattappakāsiṇī
 Sn. Sutta-nipāta
 SnA. Sutta-nipāta Aṭṭhakathā (Commentary) = Paramatthajotikā
 Thag. Thera-gāthā
 Ud. Udāna
 Vbh. Vibhaṅga
 VbhA. Vibhaṅga Aṭṭhakathā (Commentary) = Sammohavinodanī
 VbhAA. Vibhaṅga Ṭīkā (Sub-commentary) = Mūla Ṭīkā (pt. 2)
 VV. Vimāna-vatthu
 Vin. i. Vinaya Piṭaka (3) Mahāvagga }
 Vin. ii. Vinaya Piṭaka (4) Cūḷavagga }
 Vin. iii. Vinaya Piṭaka (1) Suttavibhaṅga 1 } (Oldenburg's ed.)
 Vin. iv. Vinaya Piṭaka (2) Suttavibhaṅga 2 }
 Vin. v. Vinaya Piṭaka (5) Parivāra }
 Vis. Visuddhimagga (P.T.S. ed. And Harvard Oriental Series ed.)

Numbers in square brackets in the text thus [25] refer to the page numbers of the Pāli Text Society's ed. of the Pāli. Chapter and section headings and other numberings have been inserted for clarity.



PREFACE

The *Visuddhimagga* is the “great treatise” of Theravada Buddhism, an encyclopaedic manual of Buddhist doctrine and meditation written in the 5th century by the great commentator **Ven. Buddhaghosa**. The author’s intention in composing this book was to organize the various teachings of the Buddha, found throughout the Pāḷi Canon, into a clear and comprehensive path leading to Nibbāna, the state of complete purification.

As scholars have said ‘it is the great treatise of Theravada Buddhism, an encyclopaedic manual of doctrine and meditation’ and it is very difficult for ordinary readers, even meditators, to understand. Meditation has become popular, together with mind culture and mental training in the modern age.

I think it is time to rewrite the *Visuddhimagga* (**The Path of Purification**), based on **Bhikkhu Ñāṇamoli**’s translation, as a Manual of Morality and Meditation. I have named it *Visuddhimagga Rasa* (**The Essence of the Path of Purification**) and it is aimed at the general reader.

Acknowledgements

I should like to make my acknowledgements to all those without whose help I would never have been able to start this book, persist with it, or complete it.

First of all I would like to sincerely thank Dr. U. Sīlānandā bhivaṃsa, a former Rector of the International Theravada Buddhist Missionary University at Yangon, for his scholarly *Visuddhimagga* lectures in the U.S.A., and to Dr. U. Kumārābhivaṃsa (Chairman of the State Saṅgha Council in Myanmar) who encouraged me to write this book and gave me valuable suggestions. Also to all of my teachers who taught me the Five Nikāyas.

I am greatly indebted to several assistants who have willingly helped me in the writing of this book. Let me state my thanks to the resident saṅgha and to my Abhidhamma students, Dr Mar Mar Lwin, Pamela Hirsch and Dhamma Jotika (Ellen) who helped me in their ways. I am also grateful to computer technicians Mr Robert Black, Zaw Lin, Ko Htat and Ko Phyo.

Preface

I am grateful for assistance with the first draft from Pamela Hirsch, an Abhidhamma student, who read it through and made several useful suggestions for producing the index, glossary and tables. Also to May Nandar who helped me with its contents, cover design and computer technician skills as well. I am indebted to Mr. Nick Dwyer who agreed to edit the final version and has made a thorough job of reading it through and to Linda Tomlinson who drew their work together and prepared the book for print.

I would like to thank all of my supporters for the publication of this book, especially Daw Than Than (London), who asked me several times to finish this book, Dhamma Jotika (Birmingham), Dr Kyi Toe + Daw Cho Cho and family (Milton Keynes) and Dr Myo Thu + Dr Lin Lin Sein (daughter), Myo Myet Chel (Notts.) who donated laptop computers to me for this dhamma work.

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Dr. Ottara Ñāna
10th October 2010

INTRODUCTION

Sometimes I ask my friends in dhamma, lay lecturers and meditation teachers: ‘Have you read THE PATH OF PURIFICATION (*VISUDDHI- MAGGA*)?’ ‘Yes, Bhante’, they usually reply, ‘but it’s very difficult to understand.’ Now, why should that be? *Visuddhimagga* is the encyclopaedia of Theravada Buddhism, a compendium of the Lord Buddha’s doctrine and the mother of all commentaries. **Ven. Ñāṇamoli**, the translator of “The Path of Purification”, also stated in his introduction that:

‘The Visuddhimagga—here rendered ‘Path of Purification’—is perhaps unique in the literature of the world. It systematically summarizes and interprets the teaching of the Buddha contained in the pāḷi Tipiṭaka, which is now recognized in Europe as the oldest and most authentic record of the Buddha’s words.’ (See. PP ix)

He also adds: *‘the Visuddhimagga itself extracts from the Tipiṭaka all the central doctrines ... and explanation interspersed with the treatise on subjects of more or less relative importance, all being welded into an intricate edifice.’* (See. PP xx)

My dhamma friends have also suggested that it would be very useful if the teachings of the *Visuddhimagga* could be clarified and abbreviated. As secretary of the textbook committee during my stay at the International Theravada Buddhist Missionary University, Yangon (1999 to 2003), my responsibility was to oversee the syllabus, curriculum, textbooks and meditational teaching material for my students, especially the *Visuddhimagga* in both Pāḷi and English.

After overseeing the publication of Dr Rewata Dhamma’s last book, ‘The Process of Consciousness and Matter’ I started work on this new undertaking (with a little help from my IT friends) in August, 2008.

VISUDDHIMAGGA

The Visuddhi Magga means the path to purification or the way to purification or purity. ‘Magga’ means the path. ‘Visuddhi’ means purification or purity.

Introduction

There are three stages in Buddha's plan for spiritual development. The first is *sīla* (virtue), the second is *samādhi* (concentration) and the third is *paññā* (understanding). Virtue is the foundation on which concentration and wisdom are built. Without virtue there can be no concentration. And without concentration there can be no penetration into the nature of things. These three stages of development are to be practised one after the other. The author, the **Venerable Buddhaghosa**, followed this structure.

Virtue is described in the first two chapters and so the first chapter deals with virtue. The second chapter deals with 'ascetic practices' which are for the further purification of virtue.

From chapter three through chapter thirteen, concentration is described. In these chapters, the forty subjects of tranquillity meditation are explained in detail. The last two chapters in this part give the benefits of tranquillity or serenity meditation.

From chapter 14 through chapter 23, wisdom is described. In chapters 14-17, a theoretical knowledge of the aggregates, bases, faculties, elements and so on is explained. The description of vipassanā meditation begins with chapter 18 going through to chapter 22. The last chapter 23 explains the benefits of mental culture or vipassanā.

CONCERNING THE SUMMARY

The *Visuddhimagga* is full of information and contains various stories, quotations, references, grammatical discussions, expositions of *Abhidhamma*, authorial points of view and those of other commentaries [and other doctrines], as well as similes, analytical and critical studies etc., hence, the *Visuddhimagga* is like a tall and beautiful tree lost in the midst of a thick forest.

The author of the *Visuddhimagga* was Ven. Buddhaghosa, a great wise monk of Indian origin who took up residence in Sri Lanka in the 5th Century CE. Following in his footsteps is an awesome responsibility and the author has had to check everything carefully and respectfully, always with the Lord Buddha and Ven. Buddhaghosa in mind.

The aim has been to keep to the central doctrines, which are *sīla*, *samādhi* and *paññā* (morality, control of the mind and wisdom) so that

Introduction

this epitome is truly ‘**The Essence of the Path of Purification**’ (*Visuddhimagga Rasa*).

Some of the major changes and the reasons for them are itemised below in this new book.

1. Two introductory verses (Answer and Question) are changed to Q&A together with their commentaries. (See Ch.I p.5-7)
2. *Cutting of quotations*: some Canonical texts (quotations) are mentioned as a new system for clear understanding. (See Ch.I p.10, 20, 31, etc.)
3. *Cutting of stories*: But one or two stories are kept among the many stories, if it is necessary. (See, Ch.XII)
4. *Cutting of grammatical explanations*: But if it is necessary some grammars are kept for clear understanding and for easy practice. (See, p.100, 116-124, 246-248)
5. *Cutting of discussions from the Abhidhamma point of view*: but some points are kept here for clear understanding. (See, Ch.III, p. 61-64)
6. *Cutting of discussions from authorial points of view and those of other commentaries [and other doctrines]*: But some important points are mentioned here. (See, p.40-42, 169, 272 about *Nibbāna*)
7. *Cutting of similes*: But a simile is always kept if necessary for clear understanding. (See, Ch. IV p.79)
8. *Cutting of Relations*: Connections (*anusandhis*) are mentioned in ancient commentaries and sub-commentaries at the beginning of each new chapter and new section as that is their literary style. Most of these have been cut here.
9. Only some points are mentioned for easy understanding and practice, instead of using detailed explanations about *sīla*, *samādhi* and *paññā*, etc. in this book. (See, p.14, 54, 235)
10. Only common characteristics, functions, manifestations, and proximate causes are mentioned here, instead of particular characteristics, functions etc., of *cetasika* and *rūpas* (like, contact, joy and eye, ear etc.,)
11. But characteristics of some *paramatthas* are mentioned in this book

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for clear understanding of their true nature. (See, Ch.XIV, p.238-240, 251-253)

12. Abhidhamma and meditation are like the two sides of a coin. It is difficult to understand meditation subject especially, *vipassanā* (insight) without Abhidhamma knowledge. Therefore, Abhidhamma is kept in Ch. XIII to XXIII.

13. PART III: UNDERSTANDING (Ch. XIV: Rearranging of Aggregates).

(a) Consciousness Aggregate (*Viññāṇakkhandā*).

The aggregate of consciousness (89 Cittas) is described in *Visuddhimagga* in the order given in the original Abhidhamma Texts. This order is different from the one we are familiar with because we are used to the series given in The Manual of Abhidhamma (*Abhidhammattha saṅgaha*). The *Visuddhimagga* follows the sequence according to the original Abhidhamma texts. It is kept faithfully, but the section on the [14 Modes or Functions of Occurrence of Consciousness] is cut here because of it is not of much use for the development of meditation.

(b) The Formations Aggregate (*Sankhārakkhandā*)

The 52 cetasikas are mentioned in *Visuddhimagga* following the order given in the first book of Abhidhamma. In the *Dhammasaṅgahī*, First Consciousness is mentioned. Then Lord Buddha said that along with this consciousness, mental factors arise such as; – contact arises, volition arises and so on. Following that sequence, the description is given in *Visuddhimagga*.

[Herein, the Formation Aggregate is mentioned in accordance with the Manual of Abhidhamma for easy understanding.] (See, Ch.XIV, p.246-253)

(c) [C.Classification of the five aggregates under eleven headings] is also cut here.

14. Ch. XVII: The 24 conditions of (*Paṭṭhāna*) are mentioned as separate from the 12 links of Dependent Origination (*Paṭiccasamuppāda*) for clear understanding in this chapter.

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15. *Re-arrangement of new paragraphs together with numbers*: After cutting out plenty of points and paragraphs from the original text, The Path of Purification, as mentioned above, new paragraphs are necessary. Therefore, the present author carefully studied *Visuddhimagga* in the original Pāli as well as The Path of Purification and rearranged new paragraphs meaningfully in accordance with Ven. Buddhaghosa's original book.
16. *Putting in new topics*: For clear understanding new topics were inserted in accordance with *Visuddhimagga Pāli*. (See EPP. 15, 18, 19, 22, 23, 87, 236) etc.

If a reader wants to study the stories, quotations, grammar and Abhidhamma etc. in more detail, he can see them in The Path of Purification through the references in Notes.

17. *Changing of words and sentences*: First we should know a saying: No one is perfect (except Lord Buddha). The renowned Buddhist scholar, Ven. Ñāṇamoli, made a masterly translation of the '*Visuddhimagga*' from the original Pāli into English as The Path of Purification. But as I mentioned above, *Visuddhimagga* is full of difficulties as regards language, doctrines etc., hence, no one can translate it into other foreign languages perfectly.

Fortunately, I got hold of a series of *Visuddhimagga* lectures by Dr U Sīlānanda. During the 1980s, he gave *Visuddhimagga* Lectures to his students in Tathāgata centre, U.S.A. As a great and learned monk, his lectures are full of knowledge, with grammatical, critical, analytical studies and corrections. The present author uses Dr U Sīlānanda's corrections for both words and phrases in this book. I believe that Ven. Ñāṇamoli would have been happy if he had seen these corrections during his lifetime. Therefore, word corrections are mentioned in the body as well as in an Appendix for clear understanding. Phrase corrections are also mentioned in the notes together with references.

18. *Indeclinable words (Abyaya pada)* are very important to understand true meanings in the Pāli language especially in the commentaries and sub-commentaries. Hence, these are changed and replaced by the true meanings in this book in accordance with Dr U Sīlānanda's lectures. (See Notes)

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Two Kinds of Abyayapadas:

a. *Uapasagga* (Prefixes): *ni, para, u, du, anu, pari, adhi, upa*, etc.

b. *Nipāta* (Comprising adverbs, conjunctions and interjections):
ca, eva, pana, atha, yadi, kamañca, kiñcāpi, yāva, viya, etc.,

19. Names of persons, suttas, etc. and important words are given in bold type for clear understanding.
20. *Visuddhimagga Pali*, Six Buddhist Council Edition (2 Vols.) is used in the Notes of this book especially for quotations. Tables are also used in this book as Appendices, from Dr U Silanada's Abhidhamma table and Dr Rewata Dhamma's last book, Process of Consciousness and Matter.

Although the author tried his best in his own way with the help of his dhamma friends, he does not say that this is a complete work because this work is like painting in the air. But he will be happy if he sees the right way to Nibbāna. The author also hopes that you may read this book as your own composition with loving eyes and a peaceful mind.

‘May All of the Readers Be Well and Happy?’

Dr Ottara Ñāṇa
Birmingham Buddhist Vihara
06/03/2011 (Sunday)

THE ESSENCE OF
THE PATH
OF PURIFICATION
(Visuddhimagga Rasa)

PART I
VIRTUE
(Sīla)

*Namo tassa bhagavato arahato
sammāsambuddhassa*

CHAPTER I
DESCRIPTION OF VIRTUE
(*Sīla-niddesa*)

[1. INTRODUCTORY]

1. While the Blessed One was living at **Sāvatti**, it seems, a **certain deity** came to him in the night, and in order to do away with his doubts he asked this question:

‘The inner tangle and the outer tangle —
This generation is entangled in a tangle.
And so I ask of Gotama this question:
Who succeeds in disentangling this tangle?’(S.i,13).

Here is the meaning in brief. *Tangle* is a term for the network of craving. For that is a tangle in the sense of lacing together, like the tangle called network of branches in bamboo thickets, etc., because it goes on arising again and again up and down¹ among the objects of consciousness beginning with what is visible. But it is called *the inner tangle and the outer tangle* because it arises as craving for one’s own requisites and another’s, for one’s own person and another’s, and for the internal and external bases for consciousness. Since it arises in this way, *this generation is entangled in a tangle*. As the bamboos, etc. are entangled by the bamboo tangle, etc., so too this generation, in other words, this order of living beings, is all entangled by the tangle of craving — the meaning is that it is intertwined, interlaced by it. And because it is entangled like this, *so I ask of Gotama this question*: that is why I ask this. He addressed the Blessed One by his race name as *Gotama*. *Who succeeds in disentangling this tangle*: who may disentangle this tangle that keeps the three kinds of existence entangled in this way? — What he asks is, who is capable of disentangling it?

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2. However, when questioned thus, the **Blessed One** uttered this stanza in reply to explain the meaning:

‘When a wise man, established well in Virtue,
Develops Consciousness and Understanding,
Then as a bhikkhu ardent and sagacious
He succeeds in disentangling this tangle’.

Here is a brief commentary on the stanza. *Established well in virtue*: standing on virtue. It is only one actually fulfilling virtue who is here said to ‘stand on virtue’. So the meaning here is this: being established well in virtue by fulfilling virtue. *A man*: a living being. *Wise*: possessing the kind of understanding that is born of kamma by means of a rebirth-linking with triple root-cause. *Develops Consciousness and Understanding*: develops both concentration and insight. For it is concentration that is described here under the heading of ‘consciousness’, and insight under that of ‘understanding’². *Ardent (ātāpī)*: possessing energy. For it is energy that is called ‘ardour (ātāpa)’: in the sense of burning up and consuming (*ātāpana-paritāpana*) defilements. He has that, thus he is ardent. *Sagacious*: it is understanding that is called ‘sagacity’; and here the meaning is one who possesses this. This word shows protective understanding. For understanding is mentioned three times in the reply to the question. Herein, the first is native understanding, the second is understanding consisting of insight, while the third is the protective understanding that guides all affairs. He sees fear (*bhayaṃ ikkhati*) in the round of rebirths, thus he is a *bhikkhu*. *He succeeds in disentangling this tangle*: Just as a man standing on the ground and taking up a well-sharpened knife might disentangle a great tangle of bamboos, so too, he — this bhikkhu who possesses the six things, namely, this virtue, and this concentration described under the heading of consciousness, and this threefold understanding, and this ardour —, standing on the ground of virtue and taking up with the hand of protective-understanding exerted by the power of energy, the knife of insight-understanding well-sharpened on the stone of concentration, might disentangle, cut away and demolish all the tangle of craving that had overgrown his own life’s continuity. But it is at the moment of the Path that he is said to be disentangling

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that tangle: at the moment of fruition he has disentangled the tangle and is worthy of the highest offerings in the world with its deities.

The Meanings of Visuddhimagga

3. Herein, *purification* should be understood as *nibbāna*, which being devoid of all stains, is utterly pure. The *Path of Purification* is the path to that purification; it is the means of approach (attainment) that is called *the path*.

In some instances this path of purification is taught by insight alone,³ as it is said:

‘Formations are all impermanent:
When he sees thus with understanding
And turns away from what is ill,
That is the path to purity’. (Dh.277)

And in some instances by *jhāna* and understanding as it is said:

‘He is near unto *nibbāna*
In whom are *jhāna* and understanding’ (Dh.372).

And in some instances by deeds (*kamma*) etc., as it is said:

‘By deeds, vision and righteousness,
By virtue, the sublimest life —
By these are mortals purified,
And not by lineage and wealth’ (M.iii,262)

And in some instances by virtue, etc., as it is said:

‘He who is possessed of constant virtue,
Has understanding, and is concentrated,
Is strenuous and diligent as well,
Will cross the flood so difficult to cross’ (S.i,53).

And in some instances by the Foundations of Mindfulness, etc., as it is said: ‘Bhikkhus, this path is the only way for the purification of beings ... for the realization of ‘*nibbāna*, that is to say, the four Foundations of Mindfulness’ (D.ii,290); and similarly in the case of the Right Efforts, and so on. But in the answer to this question it is taught by virtue and the other two.

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[2. VIRTUE]

4. (i) WHAT IS VIRTUE? It is the states beginning with volition present in one who abstains from killing living things, etc., or in one who fulfils the practice of the duties. For this is said in the Paṭisambhidā: What is virtue? There is virtue as volition, virtue as consciousness-concomitant,⁴ virtue as ‘restraint, virtue as non-transgression’ (Ps.i,44).

Herein, *Virtue as volition* is the volition present in one who abstains from killing living things, etc., or in one who fulfils the practice of the duties. *Virtue as consciousness-concomitant* is the abstinence in one who abstains from killing living things, and so on. Furthermore, *Virtue as volition* is the seven volitions that accompany the first seven of the ten courses of action (*kamma*) in one who abandons the killing of living things, and so on. *Virtue as consciousness-concomitant* is the three remaining states consisting of non-covetousness, non-ill-will, and right view, stated in the way beginning ‘Abandoning covetousness, he dwells with mind free from covetousness’ (D i,71).

5. *Virtue as restraint* should be understood here as restraint in five ways: restraint by the Rules of the Community (*Pātimokkha*), restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy. Herein, ‘*restraint by the Pātimokkha*’ is this: ‘He is furnished, fully furnished, with this Pātimokkha restraint’ (Vbh. 246). ‘*Restraint by mindfulness*’ is this: ‘He guards the eye faculty, enters upon restraint of the eye faculty’ (D.I, 70). ‘*Restraint by knowledge*’ is this:

“The currents in the world that flow, Ajita,”
said the Blessed One,
“Are stemmed by means of mindfulness;
Restraint of currents I proclaim,
By understanding they are dammed”, (Sn.1035);

and use of requisites is here combined with this. But what is called ‘*restraint by patience*’ is that given in the way beginning ‘He is one who bears cold and heat’ (M.i,10). And what is called ‘*restraint by energy*’ is that given in the way beginning ‘He does not endure a

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thought of sense-desires ‘when it arises’ (M.i,11); purification of livelihood is here combined with this. So this five-fold restraint, and the abstinence, in clansmen who dread evil, from any chance of transgression met with, should all be understood to be ‘virtue as restraint’.

Virtue as non-transgression is the non-transgression, by body or speech, of precepts of virtue that have been undertaken.

6. (ii) IN WHAT SENSE IS IT VIRTUE? It is virtue (*sīla*) in the sense of composing (*sīlana*).⁵ What is this composing? It is either a coordinating (*samādhāna*), meaning non-inconsistency of bodily action, etc. due to virtuousness; or it is an upholding (*upadhāraṇa*),⁵ meaning a state of basis (*ādhāra*) owing to its serving as foundation for profitable states.
7. (iii) NOW WHAT ARE ITS CHARACTERISTIC, FUNCTION, MANIFESTATION, AND PROXIMATE CAUSE? The coordinating of bodily action, etc. and the foundation of profitable states is the characteristic of virtue.
Virtue should be understood to have the function (nature) of stopping misconduct as its function (nature) in the sense of action, and a blameless function (nature) as its function (nature) in the sense of achievement.
This virtue is manifested as the kinds of purity stated thus: ‘Bodily purity, verbal purity, mental purity’ (A.i,271); it is manifested, comes to be apprehended, as a pure state. But conscience and shame are said; by those who know, to be its proximate cause; its near reason, is the meaning. For when conscience and shame are in existence, virtue arises and persists; and when they are not, it neither arises nor persists.
8. (iv) WHAT ARE THE BENEFITS OF VIRTUE? Its benefits are the acquisition of the several special qualities beginning with non-remorse. For this is said: ‘Ānanda, profitable habits (virtues) have non-remorse as their aim and non-remorse as their benefit.’ (Av,1) Also it is said further, ‘Householder, there are these five benefits for the virtuous in the perfecting of virtue. What five?’

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- (i) Here, householder, one who is virtuous, possessed of virtue, comes into a large fortune as a consequence of diligence.
- (ii) A fair name is spread abroad.
- (iii) Enters an assembly, whether of khattiyas (warrior nobles) or brahmans or householders or ascetics, he does so without fear or hesitation.
- (iv) Dies unconfused.
- (v) On the break up of the body, after death, reappears in a happy destiny, in the heavenly world. (D.ii,86).

9. (v) HOW MANY KINDS OF VIRTUE ARE THERE?

1. Firstly all this virtue is of one kind by reason of its own characteristic of composing.
2. It is of two kinds as keeping and avoiding.
3. Likewise as that of good behaviour and that of the beginning of the life of purity.
4. As abstinence and non-abstinence.
5. As dependent and independent.
6. As temporary and lifelong.
7. As limited and unlimited.
8. As mundane and supramundane.
9. It is of three kinds as inferior, medium, and superior.
10. Likewise as giving precedence to self, giving precedence to the world, and giving precedence to the Dhamma (Law).
11. As adhered to, not adhered to, and tranquillized.
12. As purified, unpurified, and dubious.
13. As that of the Trainer, that of the Non-trainer, and that of the neither-trainer-nor-non-trainer.
14. It is of four kinds as partaking of diminution, of stagnation, of distinction, of penetration.
15. Likewise as that of bhikkhus, of bhikkhunīs, of the not-fully-admitted, of the laity.
16. As natural, customary, necessary, due to previous causes.
17. As virtue of Pātimokkha restraint, of restraint of sense faculties, of purification of livelihood, and that concerning requisites.
18. It is of five kinds as virtue consisting of limited

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purification, etc.; for this is said in the Paṭisambhidā: ‘Five kinds of virtue: virtue consisting in limited purification, virtue consisting of unlimited purification, virtue consisting of fulfilled purification, virtue consisting of unadhered-to purification, virtue consisting of tranquillized purification’ (Ps.1,42).

19. Likewise as abandoning, refraining, volition, restraint, and non-transgression.
10.
 1. Herein, in the section dealing with that of one kind, the meaning should be understood as already stated.
 2. In the section dealing with that of two kinds: fulfilling a training precept announced by the Blessed One thus: ‘This should be done’ is *keeping*; not doing what is prohibited by him thus ‘This should not be done’ is, *avoiding*; Herein, *keeping* is accomplished by faith and energy, *avoiding*, by faith and mindfulness.
 3. In the second dyad, good behaviour is the best kind of behaviour. Good behaviour itself is *that of good behaviour*; or what is announced for the sake of good behaviour is *that of good behaviour*. This is a term for virtue other than that which has livelihood as eighth.⁶ It is the initial stage of the life of purity consisting in the path, thus it is *that of the beginning of the life of purity*. This is a term for the virtue that has livelihood as eighth. It is the initial stage of the path because it has actually to be purified in the prior stage too.
 4. In the third dyad virtue as *abstinence* is simply abstention from killing living things etc.; the other kinds consisting of volition, etc. are virtue as *non-abstinence*.
11.
 5. In the fourth dyad there are two kinds of dependence: dependence through craving and dependence through false views. Herein, that produced by one who wishes for a fortunate kind of becoming thus: ‘Through this virtuous conduct, (rite) I shall become a great deity or some minor deity’ (M.i,102) is *dependent* through craving; That produced through such false view about purification as ‘Purification is through virtuous conduct (rites)’ (Vbh.374) is *dependent* through false view. But the supramundane, and the mundane that is the pre-requisite for the aforesaid supramundane, are *independent*.

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6. In the fifth dyad *temporary* virtue is that undertaken after deciding on a time limit. *Lifelong* virtue is that practised in the same way but undertaking it for as long as life lasts.

7. In the sixth dyad the *limited* is that seen to be limited by gain, fame, relatives, limbs, or life. The opposite is *unlimited*.

8. In the seventh dyad all virtue subject to cankers is *mundane*; that not subject to cankers is *supramundane*. Herein, the *mundane* brings about improvement in future becoming and is a prerequisite for the escape from becoming. The *supramundane* brings about the escape from becoming and is the plane of Reviewing Knowledge.

12. 9. In the first of the triads the *inferior* is produced by inferior zeal, purity of consciousness, energy, or inquiry; the *medium* is produced by medium zeal, etc.; the *superior*, by superior zeal, and so on. That undertaken out of desire for fame is *inferior*; that undertaken out of desire for the fruits of merit is *medium*; that undertaken for the sake of the noble state thus ‘This has to be done’ is *superior*. Or again that defiled by self-praise and disparagement of others etc. in the following way: ‘I am possessed of virtue, but these other bhikkhus are ill-conducted and evil-natured’ (M.i,193) is *inferior*; undefiled mundane virtue is *medium*; supramundane is *superior*. Or again that motivated by craving, the purpose of which is to enjoy continued existence, is *inferior*; that practised for the purpose of one’s own deliverance is *medium*; the virtue of the perfections practised for the deliverance of all beings is *superior*. So it is of three kinds as inferior, medium, and superior.
13. 10. In the second triad, that practised out of self-regard by one who regards self and desires to abandon what is unbecoming to self is virtue *giving precedence to self*. That practised out of regard for the world and out of desire to ward off the censure of the world is virtue *giving precedence to the world*. That practised out of regard for the Dhamma (Law) and out of desire to honour the majesty of the Dhamma is virtue *giving precedence to the Dhamma*. So it is of three kinds as giving precedence to self, and so on.
14. 11. In the third triad the virtue that in the dyads was called ‘dependent’ (no.5) is *adhered-to* because it is adhered-to through

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craving and false view. That practised by the magnanimous ordinary man as the prerequisite of the path, and that associated with the path in Trainers, are *non-adhered-to*. That associated with trainers' and non-trainers' fruition is *tranquilized*. So it is of three kinds as adhered-to, and so on.

12. In the fourth triad that fulfilled by one who has committed no offence or has made amends after committing one is *pure*. So long as he has not made amends after committing an offence it is *impure*. Virtue in one who is dubious about whether a thing constitutes an offence or about what grade of offence has been committed or about whether he has committed an offence is *dubious*. Herein, the meditator should purify impure virtue. If dubious, he should avoid cases about which he is doubtful and should get his doubts cleared up. In this way his mind will be kept at rest. So it is of three kinds as pure, and so on.

13. In the fifth triad the virtue associated with the four paths and with the first three fruitions is *that of the trainer*. That associated with the fruition of Arahantship is *that of the non-trainer*. The remaining kinds are *that of the neither-trainer-nor-non-trainer*. So it is of three kinds as that of the Trainer, and so on.

15. 14. In the first of the tetrads:

The unvirtuous he cultivates,
He visits not the virtuous,
And in his ignorance he sees
No fault in a transgression here,

With wrong thoughts often in his mind
His faculties he will not guard —
Virtue in such a constitution
Comes to *partake of diminution*.

But he whose mind is satisfied
With virtue that has been achieved,
Who never thinks to stir himself
And take a meditation subject up,
Contented with mere virtuousness,

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Nor striving for a higher state —
His virtue bears the appellation
Of *that partaking of stagnation*.

But who, possessed of virtue, strives
With concentration for his aim —
That bhikkhu's virtue in its function
Is called *partaking of distinction*.

Who finds mere virtue not enough
But has dispassion for his goal —
His virtue through such aspiration
Comes to *partake of penetration*.

16. 15. In the second tetrad there are training precepts announced for bhikkhus to keep irrespective of what is announced for bhikkhunīs. This is the virtue of *bhikkhus*. There are training precepts announced for bhikkhunīs to keep irrespective of what is announced for bhikkhus. This is the virtue of *bhikkhunīs*. The ten precepts of virtue for male and female novices are the virtue of the *not fully admitted*. The five training precepts — ten when possible — as a permanent undertaking, and eight as the factors of the Uposatha Day,⁷ for male and female lay followers are the virtue of *the laity*. So it is of four kinds as the virtue of bhikkhus, and so on.

16. In the third tetrad the non-transgression on the part of Uttarakuru human beings is *natural virtue*. Each clan's or locality's or sect's own rules of conduct are *customary virtue*. The virtue of the Bodhisatta's mother described thus, 'It is the necessary rule, Ānanda, that when the **Bodhisatta** has descended into his mother's womb, no thought of men that is connected with the cords of sense desire comes to her' (D.ii,13) is *necessary virtue*. But the virtue of such pure beings as **Mahā-Kassapa**, etc., and of the Bodhisatta in his various births is virtue *due to previous causes*. So it is of four kinds as natural virtue, and so on.

17. 17. In the fourth tetrad:
(a) The virtue described by the **Blessed One** thus, 'Here a bhikkhu dwells restrained with the Pātimokkha restraint, possessed

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of the proper conduct and resort, and seeing fear in the slightest fault, he trains himself by undertaking the precepts of training' (Vbh. 244), is *virtue of Pātimokkha restraint*.

(b) *Virtue of restraint of the sense faculties* is described thus, 'On seeing a visible object with the eye, he apprehends neither the signs nor the particulars through which, if he left the eye faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the eye faculty, undertakes the restraint of the eye faculty. On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible object with the body ... On cognizing a mental object with the mind, he apprehends neither the signs nor the particulars through which, if he left the mind faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the mind faculty, undertakes the restraint of the mind faculty' (M.i,180).

(c) Abstinence from such wrong livelihood as entails transgression of the six training precepts announced with respect to livelihood and entails the evil states beginning with 'Scheming, talking, hinting, belittling, pursuing gain with gain' (M iii,75) is *virtue of livelihood purification*.

(d) Use of the four requisites that is purified by the reflection stated in the way beginning 'Reflecting wisely, he uses the robe only for protection from cold' (M.i.10) is called *virtue concerning requisites*.

The Virtue of Pātimokkha Restraint

18. A *bhikkhu*: a clansman who has gone forth out of faith and is so styled because he sees fear in the round of rebirths (*samsāre bhayaṃ ikkhanatāya*) or because he wears cloth garments that are torn and pieced together, and so on. *Restrained with the Pātimokkha restraint*; here Pātimokkha (Rule of the Community⁸) is the virtue of the training precepts; for it frees (*mokkheti*) him who protects (*pāti*) it, guards it. It sets him free (*mocayati*) from the pains of the states of loss, etc., and that is why it is called '*Pātimokkha*'. 'Restraint'

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is restraining; this is a term for bodily and verbal non-transgression. The Pātimokkha itself as restraint is ‘Pātimokkha restraint’. Restrained with the Pātimokkha restraint means restrained by means of the restraint consisting of that Pātimokkha; he has it, possesses it.

19. The meaning of possessed of proper conduct and resort etc. should be understood in the way in which it is given in the text. *Improper conduct*: Bodily transgression, verbal transgression, bodily and verbal transgression, this is called improper conduct. Also all unvirtuousness is improper conduct. Here someone makes a livelihood by gifts of bamboos, or by gifts of leaves, or by gifts of flowers, fruits, bathing powder, tooth sticks, or by flattery, or by bean souper, or by fondling, or by going on errands on foot, or by one or other of the sorts of wrong livelihood condemned by the Buddhas.

Proper conduct should be understood in the opposite way.

20. Proper resort: there is proper resort and improper resort. *Improper resort*: Here someone has prostitutes as resort, or he has widows, old maids, eunuchs, bhikkhunīs, or taverns as resort; or he dwells associated with kings, kings’ ministers, sectarians, sectarians’ disciples, in unbecoming association with laymen; or he cultivates, frequents, honours, such families as are faithless, untrusting, abusive and rude, who wish harm, wish ill, wish woe, wish no surcease of bondage, for bhikkhus and bhikkhunīs, for male and female devotees.

Proper resort should be understood in the opposite way.

21. Furthermore proper conduct and resort should also be two-fold as bodily and verbal.

Bodily improper conduct: ‘Here someone acts disrespectfully before the Community, and he stands jostling elder bhikkhus, sits jostling them, stands in front of them, sits in front of them, sits on high seat, sits with his head covered, talks standing up, talks waving his arms, ... walks with sandals while elder bhikkhus walk without sandals, walks on a high walk while they walk on a low walk, walks on a walk while they walk on the ground, ... stands pushing elder

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bhikkhus, sits pushing them, prevents new bhikkhus from getting a seat, ... and in the bath house ... without asking elder bhikkhus he puts wood on the stove, ... bolts the door, ... and at the bathing place he enters the water jostling elder bhikkhus, enters it in front of them, bathes jostling them, bathes in front of them, comes out jostling them, comes out in front of them, ... and entering inside a house he goes jostling elder bhikkhus, goes in front of them, pushing forward he goes in front of them, ... and where families have inner private screened rooms in which the women of the family, ... the girls of the family sit, there he enters abruptly, and he strokes a child's head' (Nd.1.228-9).

22. *Verbal improper conduct*: 'Here someone acts disrespectfully before the Community. Without asking elder bhikkhus he talks on the Dhamma, answers questions, recites the Pātimokkha, talks standing up, talks waving his arms, ... having entered inside a house, he speaks to a woman or a girl thus, "You, so-and-so of such-and-such a clan, what is there? Is there rice gruel? Is, there cooked rice? Is there any hard food to eat? What shall we drink? What hard food shall we eat? What soft food shall we eat? Or what will you give me?" — he chatters like this' (Nd.1.230).

Verbal proper conduct should be understood in the opposite way.

23. Furthermore, a bhikkhu is respectful, deferential, possessed of conscience and shame, wears his inner robe properly, wears his upper robe properly, his manner inspires confidence whether in moving forwards or backwards, looking ahead or aside, bending or stretching, his eyes are downcast, he has a good deportment, he guards the doors of his sense faculties, knows the right measure in eating, is devoted to wakefulness, possesses mindfulness and full-awareness, wants little, is contented, is strenuous, is a careful observer of good behaviour, and treats the teachers with great respect. This is called *proper conduct*.
24. Proper resort is of three kinds: proper resort as support, proper resort as guarding, and proper resort as anchoring. Herein, what is proper resort as support? A good friend who exhibits the ten

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instances of talk,⁹ in whose presence one hears what has not been heard, corrects what has been heard, gets rid of doubt, rectifies one's view, and gains confidence: or by training under whom one grows in faith, virtue, learning, generosity and understanding — this is called *proper resort as support*.

What is proper resort as guarding? Here 'A bhikkhu, having entered inside a house, having gone into a street, goes with down-cast eyes, seeing the length of a plough yoke, restrained, not looking at an elephant, not looking at a horse, a carriage, a pedestrian, a woman, a man, not looking up, not looking down, not staring this way and that' (Nd 1.474). This is called *proper resort as guarding*.

What is proper resort as anchoring? It is the four foundations of mindfulness on which the mind is anchored; for this is said by the Blessed One: 'Bhikkhus, what is a bhikkhu's resort, his own native place? It is these four foundations of mindfulness' (S.v,148). This is called *proper resort as anchoring*.

The Virtue of Restraint of Faculties

25. *On seeing a visible object with the eye*: on seeing a visible object with the eye-consciousness that is capable of seeing visible objects and has borrowed the name 'eye' from its instrument.

Apprehends neither the signs: he does not apprehend the sign of woman or man, or any sign that is a basis for defilement such as the sign of beauty, etc.: he stops at what is merely seen. *Nor the particulars*: he does not apprehend any aspect classed as hand, foot, smile, laughter, talk, looking ahead, looking aside, etc., which has acquired the name 'particular (*anubyañjana*)' because of its particularizing (*anu anu byañjanato*) defilements, because of its making them manifest themselves. He only apprehends what is really there. Like the **Elder Mahā Tissa** who dwelt at **Cetiyapabbata**.

26. It seems that as the Elder was on his way from Cetiyapabbata to Anurādhapura for alms, a certain daughter-in-law of a clan, who had quarrelled with her husband and had set out early from Anurādhapura all dressed up and set out like a celestial nymph to go to her relatives' home, saw him on the road, and being low-minded, she

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laughed a loud laugh. Wondering ‘What is that?’ the Elder looked up, and finding in the bones of her teeth the perception of foulness (ugliness), he reached Arahantship.¹⁰ Hence it was said:

‘He saw the bones that were her teeth,
And kept in mind his first perception;
And standing on that very spot
The Elder became an Arahant’.

But her husband who was going after her saw the Elder and asked ‘Venerable sir, did you by any chance see a woman?’ The Elder told him:

‘Whether it was a man or woman
That went by I noticed not;
But only that on this high road
There goes a group of bones’.

27. As to the words *through which*, etc., the meaning is: by reason of which, because of which non-restraint of the eye faculty, *if he*, if that person, *left the eye faculty unguarded*, remained with the eye door unclosed by the door-panel of mindfulness, these *states of covetousness*, etc., *might invade*, might pursue, might threaten, *him*. *He enters upon the way of its restraint*: he enters upon the way of closing that eye faculty by the door-panel of mindfulness. It is the same one of whom it is said *he guards the eye faculty, undertakes the restraint of the eye faculty*.

So also as regards the phrases *on hearing a sound with the ear* and so on. So it is this virtue, which in brief has the characteristic of avoiding apprehension of signs entailing defilement with respect to visible objects, etc. that should be understood as *virtue of restraint of faculties*.

The Virtue of Livelihood Purification

28. *The six precepts announced on account of livelihood.*
(i) ‘With livelihood as cause, with livelihood as reason, one of evil wishes, a prey to wishes, lays claim to a higher than human state that is non-existent, not a fact’, the contravention is Defeat.

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(ii) With livelihood as cause, with livelihood as reason, he acts as go-between', the contravention of which is an offence entailing a Meeting of the Order.

(iii) With livelihood as cause, with livelihood as reason, he says: "A bhikkhu who lives in your monastery is an Arahant", the contravention of which is a Serious Offence in one who is aware of it.

(iv) With livelihood as cause, with livelihood as reason, a bhikkhu who is not sick eats superior food that he has ordered for his own use', the contravention of which is an Offence Requiring Expiation.

(v) With livelihood as cause, with livelihood as reason, a bhikkhunī who is not sick eats superior food that she has ordered for her own use', the contravention of which is an Offence Requiring Confession.

(vi) With livelihood as cause, with livelihood as reason, one who is not sick eats curry or boiled rice that he has ordered for his own use', the contravention of which is an Offence of Wrongdoing (Vin.v,146).

29. As regards *scheming*, etc., this is the text: 'Herein, what is scheming? It is the grimacing, grimacery, scheming, schemery, schemedness,¹¹ by what is called rejection of requisites or by indirect talk, or it is the disposing, posing, composing, of the deportment on the part of one bent on gain, honour and renown, of one of evil wishes, a prey to wishes — this is called scheming.'
30. 'Herein, what is *talking*? Talking at others, talking, talking round, talking up, continual talking up, persuading, continual persuading, suggesting, continual suggesting, ingratiating chatter, flattery, bean-soupery, fondling, on the part of one bent on gain, honour and renown, of one of evil wishes, a prey to wishes — this is called talking.'
31. 'Herein, what is *hinting*? A sign to others, giving a sign, indication, giving indication, indirect talk, roundabout talk, on the part of one bent on gain, honour and renown, of one of evil wishes, a prey to wishes — this is called *hinting*.'

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32. ‘Herein, what is belittling? Abusing of others, disparaging, reproaching, snubbing, continual snubbing, ridicule, continual ridicule, denigration, continual denigration, tale bearing, backbiting, on the part of one bent on gain, honour and renown, of one of evil wishes, a prey to wishes. This is called *belittling*.’
33. ‘Herein, what is pursuing gain with gain? Seeking, seeking for, seeking out, going in search of, searching for, searching out, material goods by means of material goods, such as carrying there goods that have been got from here, or carrying here goods that have been got from there, by one bent on gain, honour and renown, by one of evil wishes, a prey to wishes — this is called *pursuing gain with gain*’ (Vbh. 352-3¹²).’
34. *Indirect talk* is talk that keeps near to the subject. And here there should be told the story of the bhikkhu supported by a family. A bhikkhu, it seems, who was supported by a family, went into the house wanting to eat and sat down. The mistress of the house was unwilling to give. On seeing him she said, ‘There is no rice’, and she went to a neighbour’s house as though to get rice. The bhikkhu went into the storeroom. Looking round, he saw sugarcane in the corner behind the door, sugar in a bowl, a string of salt fish in a basket, rice in a jar, and ghee in a pot. He came out and sat down. When the housewife came back, she said ‘I did not get any rice’. The bhikkhu said ‘Lay follower, I saw a sign just now that alms will not be easy to get today.’ — ‘What, venerable sir?’ — ‘I saw a snake that was like sugarcane put in the corner behind the door; looking for something to hit it with, I saw a stone like a lump of sugar in a bowl. When the snake had been hit with the clod, it spread out a hood like a string of salt fish in a basket, and its teeth as it tried to bite the clod were like rice grains in a jar. Then the saliva mixed with poison that came out of its mouth in its fury was like ghee put in a pot.’ She thought ‘There is no hoodwinking the shaveling’, so she gave him the sugarcane and she cooked the rice and gave it all to him with the ghee, the sugar and the fish.
35. Now as regards the words *The evil states beginning with*: here the words *beginning with* should be understood to include the many

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evil states given in the **Brahmajāla Sutta** in the way beginning ‘Or just as some worthy ascetics, while eating the food given by the faithful, make a living by wrong livelihood by such low arts as these, that is to say, by palmistry, by fortune-telling, by divining omens, by interpreting dreams, marks on the body, holes gnawed by mice; by fire sacrifice, by spoon oblation, ...’ (D.i,9).

So this wrong livelihood entails the transgression of these six training precepts announced on account of livelihood, and it entails the evil states beginning with ‘Scheming, talking, hinting, belittling, pursuing gain with gain’. And so it is the abstinence from all sorts of wrong livelihood that is *virtue of livelihood purification*.

Virtue Concerning Requisites

36. (d) Here is the text:

(i) ‘Reflecting wisely, he uses the Robe only for protection from cold, for protection from heat, for protection from contact with gadflies, flies, wind, burning and creeping things, and only for the purpose of concealing the private parts.

(ii) Reflecting wisely, he uses Alms food neither for amusement nor for intoxication nor for smartening nor for embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for assisting the life of purity: “Thus I shall put a stop to old feelings and shall not arouse new feelings, and I shall be healthy and blameless and live in comfort.”

(iii) Reflecting wisely, he uses the Resting place only for the purpose of protection from cold, for protection from heat, for protection from contact with gadflies, flies, wind, burning and creeping things, and only for the purpose of warding off the perils of climate and enjoying retreat.

(iv) Reflecting wisely, he uses the Requisite of medicine as cure for the sick only for protection from arisen hurtful feelings and for complete immunity from affliction (M.i,10). Herein *reflecting wisely* is reflecting as the means and as the way; by knowing, by reviewing, is the meaning. And here it is the reviewing stated in the way beginning ‘For protection from cold’ that should be understood as ‘reflecting wisely’.¹³

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The Way to Undertake the Fourfold Virtue

37. (a) So, in this fourfold virtue, *Pātimokkha restraint* has to be undertaken by means of *faith*. For that is accomplished by faith, since the announcing of training precepts is outside the disciples' province; and the evidence here is the refusal of the request to allow disciples to announce training precepts (See Vin.iii, 9-10). Having therefore undertaken through faith the training precepts without exception as announced, one should completely perfect them without regard for life. For this is said:

‘As a pheasant¹⁴ guards her eggs,
Or as a yak her tail,
Or like a darling child,
Or like an only eye —

So you who are engaged,
Your virtue to protect,
Be prudent at all times
And ever scrupulous’.

Also it is said further, ‘So too, Sire, when a training precept for disciples is announced by me, my disciples do not transgress it even for the sake of life (A.iv, 201).

38. The story of the Elders bound by robbers in the forest should be understood in this sense.

It seems that robbers in the **Mahāvattāni** Forest bound an Elder with black creepers and made him lie down. While he lay there for seven days he augmented his insight, and after reaching the fruition of Non-return, he died there and was reborn in the Brahmā World.

Also they bound another Elder in **Tambapaṇṇi** Island (Ceylon) with string creepers and made him lie down. When a forest fire came and the creepers were not cut, he established insight and attained nibbāna simultaneously with his death. When the **Elder Abhaya**, a preacher of the **Dīgha Nikāya**, passed by with five hundred bhikkhus, he saw what had happened and he had the Elder's body cremated and a shrine built. Therefore let other clansmen also

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Maintain the Rules of Conduct pure,
Renouncing life if there be need,
Rather than break virtue's restraint
By the World's Saviour decreed.

39. (b) *Restraint of the sense faculties* should be undertaken with *mindfulness*. For that is accomplished by mindfulness, because when the sense faculties' functions are founded on mindfulness, there is no liability to invasion by covetousness and the rest. So, recollecting the Fire Discourse, which begins thus, 'Better, bhikkhus, the extirpation of the eye faculty by a red-hot burning blazing glowing iron spike than, the apprehension of signs in the particulars of visible objects, cognizable by the eye' (S.iv,168), this restraint should be properly undertaken by preventing with unremitting mindfulness any apprehension in the objective fields consisting of visible data, etc. of any signs, etc. likely to encourage covetousness, etc. to invade consciousness occurring in connection with the eye door, and so on.

When not undertaken thus, virtue of Pātimokkha restraint also¹⁵ is unenduring: it does not last, like a crop not fenced in with branches. And it is raided by the robber defilements as a village with open gates is by thieves. And lust leaks into his mind as rain does into a badly roofed house.

40. This mind is called 'quickly transformed' (A.1,10), so restraint of the faculties should be undertaken by removing arisen lust with the contemplation of foulness.

A bhikkhu who is fulfilling restraint of the faculties should be like the **Elder Cittagutta** resident in the Great Cave at **Kuraṇḍaka**. In the Great Cave of Kuraṇḍaka, it seems, there was a lovely painting of the Renunciation of the Seven Buddhas. A number of Bhikkhus wandering about among the dwellings saw the painting and said 'What a lovely painting, venerable sir!' The Elder said 'For more than sixty years, friends, I have lived in the cave, and I did not know whether there was any painting there or not. Now, today, I know it through those who have eyes'. The Elder, it seems, though he had lived there for so long, had never raised his eyes and looked

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up at the cave. And at the door of his cave there was a great iron-wood tree. And the Elder had never looked up at that either. He knew it was in flower when he saw its petals on the ground each year.

41. (c) *Livelihood purification* is to be undertaken by means of *energy*. For that is accomplished by energy, because the abandoning of wrong livelihood is accomplished in one who has rightly applied energy. Abandoning, therefore, unbefitting wrong search, this should be undertaken with energy by means of the right kind of search consisting of going on alms round, etc., avoiding what is of impure origin as though it were a poisonous snake, and using only requisites of pure origin.

Herein, for one who has not taken up the Ascetic Practices any requisites obtained from the Community, from a group of bhikkhus, or from laymen who have confidence in his special qualities of teaching the Dhamma, etc. are called ‘of pure origin’. But those obtained on alms round, etc. are of extremely pure origin. For one who has taken up the Ascetic Practices those obtained on alms round, etc. and — as long as this is in accordance with the rules of the ascetic practices — from people who have confidence in his special qualities of ascetism, are called ‘of pure origin’. And if he has got putrid urine with mixed gall nuts and ‘four sweets’¹⁶ for the purpose of curing a certain affliction, and he eats only the broken gall nuts, thinking ‘Other companions in the life of purity will eat the “four-sweets”’, his undertaking of the ascetic practices is befitting, for he is then called a bhikkhu who is supreme in the Noble Ones’ Heritages (See A.ii,28).

As to the robe and the other requisites, no hint, indication, roundabout talk, or intimation, about robes and alms food is allowable for a bhikkhu who is purifying his livelihood. But a hint, indication, or roundabout talk, about a resting place is allowable for one who has not taken up the ascetic practices.

Herein, a ‘hint’ is when one who is getting the preparing of the ground, etc. done for the purpose of making a resting place is asked, ‘What is being done, venerable sir? Who is having it done?’ and he replies ‘No one’; or any other such giving of hints. An ‘indication’

is saying, ‘Lay follower, where do you live?’ — ‘In a mansion, venerable sir,’ — ‘But, lay follower, a mansion is not allowed for bhikkhus.’ or any other such giving of indication. ‘Roundabout talk’ is saying, ‘The resting place for the Community of Bhikkhus is crowded’; or any other such oblique talk.

All, however, is allowed in the case of medicine. But when the disease is cured, is it or is it not allowed to use the medicine obtained in this way? Herein, the **Vinaya specialists** say that the opening has been given by the Blessed One, therefore it is allowable. But the **Suttanta specialists** say that though there is no offence, the livelihood is sullied, therefore it is not allowable.

42. But one who does not use hints, indications, roundabout talk, or intimation, though these are permitted by the Blessed One, and who depends only on the special qualities of fewness of wishes, etc. and makes use only of requisites obtained otherwise than by indication, etc., even when he thus risks his life, is called ‘supreme in living in effacement’¹⁷ like the **Venerable Sāriputta**.

It seems that the venerable one was cultivating seclusion at one time, living in a certain forest with the **Elder Mahā-Moggallāna**, one day an affliction of colic arose in him, causing him great pain. In the evening the Elder Mahā-Moggallāna went to attend upon him. Seeing him lying down, he asked what the reason was. And then he asked ‘What used to make you better formerly, friend?’ The Elder said ‘When I was a layman, friend, my mother used to mix ghee, honey, sugar and so on, and give me rice gruel with pure milk. That used to make me better’. Then the other said, ‘So be it, friend. If either you or I have merit, perhaps tomorrow we shall get some’. Now a deity who dwelt in a tree at the end of the walk overheard their conversation. Thinking, ‘I will find rice gruel for the lord tomorrow’, he went meanwhile to the family who was supporting the Elder and entered into the body of the eldest son, causing him discomfort.

Then he told the assembled relatives the price of the cure: ‘If you prepare rice gruel of such a kind tomorrow for the Elder, I will set this one free’. They said, ‘Even without being told by you we regularly supply the Elder’s needs’, and on the following day they

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prepared rice gruel of the kind needed. The Elder Mahā-Moggallāna came in the morning and said, ‘Stay here, friend, till I come back from the alms round’. Then he went into the village. Those people met him. They took his bowl, filled it with the stipulated kind of rice gruel, and gave it back to him. The Elder made as though to go, but they said, ‘Eat, venerable sir, we shall give you more’. When the Elder had eaten, they gave him another bowlful. The Elder left. Bringing the alms food to the venerable Sāriputta, he said, ‘Here, friend Sāriputta, eat’. When the Elder saw it, he thought ‘The gruel is very nice. How was it got?’ and seeing how it had been obtained, he said, ‘Friend, the alms food cannot be used’.

Instead of thinking ‘He does not eat alms food brought by the likes of me’, the other at once took the bowl by the rim and turned it over on one side. As the rice gruel fell on the ground the Elder’s affliction vanished. From then on it did not appear again during forty-five years.

Then he said to the venerable Mahā-Moggallāna, ‘Friend, even if one’s bowels come out and trail on the ground, it is not fitting to eat gruel got by verbal intimation’.

43. (d) *Virtue dependent on requisites* is to be undertaken by means of *understanding*. For that is accomplished by understanding, because one who possesses understanding is able to see the advantages and the dangers in requisites. So one should abandon greed for requisites and undertake that virtue by using requisites obtained lawfully and properly, after reviewing them with understanding in the way aforesaid.

Herein, reviewing is of two kinds: at the time of receiving requisites and at the time of using them. For use is blameless in one who at the time of receiving robes, etc. reviews them either as mere elements or as repulsive,¹⁸ and puts them aside for later use, and in one who reviews them thus at the time of using them.

44. Here is an explanation to settle the matter. There are four kinds of use: use as theft,¹⁹ use as debt, use as an inheritance, use as a master. Herein, use by one who is unvirtuous and makes use of requisites, even sitting in the midst of the community, is called ‘use as theft’. Use without reviewing by one who is virtuous is ‘use as a

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debt'; therefore the robe should be reviewed every time it is used, and the alms food lump by lump. One who cannot do this should review it before the meal, after the meal, in the first watch, in the middle watch, and in the last watch. If dawn breaks on him without his having reviewed it, he finds himself in the position of one who has used it as a debt. Also the resting place should be reviewed each time it is used.

Recourse to mindfulness both in the accepting and the use of medicine is proper; but while this is so, though there is an offence for one who uses it without mindfulness after mindful acceptance, there is no offence for one who is mindful in using after accepting without mindfulness.

45. *Purification is of four kinds*: purification by the (confession²⁰), purification by restraint, purification by search, and purification by reviewing. Herein, *virtue of the Pātimokkha restraint* is called 'purification by the confession'; for that is so called because it purifies by means of confession. *Virtue of restraint of faculties* is called 'purification by restraint'; for that is so called because it purifies by means of the restraint in the mental resolution: 'I shall not do so again'. *Virtue of livelihood purification* is called 'purification by search'; for that is so called because search is purified in one who abandons wrong search and gets requisites lawfully and properly. *Virtue dependent on requisites* is called 'purification by reviewing'; for that is so called because it purifies by the reviewing of the kind already described. Hence it was said above 'There is no offence for one who is mindful in using after accepting without mindfulness'.
46. Use of the requisites by the seven kinds of Trainers is called 'use as an inheritance'; for they are the Buddha's sons, therefore they make use of the requisites as the heirs of requisites belonging to their father. But how then, is it the Blessed One's requisites or the laity's requisites that are used? Although given by the laity, they actually belong to the Blessed One, because it is by the Blessed One that they are permitted. That is why it should be understood that the Blessed One's requisites are used. The confirmation here is in the Dhammāyāda Sutta (M.Sutta 3).

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Use by those whose cankers are destroyed is called ‘use as a master’; for they make use of them as masters because they have escaped the slavery of craving.

As regards these kinds of use, use as a master and use as an inheritance are allowable for all. Use as a debt is not allowable, to say nothing of use as theft. But this use of what is reviewed by one who is virtuous is use freed from debt because it is the opposite of use as a debt or is included in use as an inheritance too. For one possessed of virtue is called a Trainer too because of possessing this training.

As regards these three kinds of use, since use as a master is best, when a bhikkhu undertakes *virtue dependent on requisites*, he should aspire to that and use them after reviewing them in the way described. (For who so acts is one who does what is to be done²¹).

47. 18. The first pentad in the fivefold section.
- (a) The virtue of those not fully admitted to the Order should be understood as *virtue consisting of limited purification*, because it is limited by the number of training precepts, that is, 5 or 8 or 10.
- (b) That of those fully admitted to the Order is describable thus:

Nine thousand millions, and a hundred
And eighty millions then as well,
And fifty plus a hundred thousand,
And thirty-six again to swell

The total restraint disciplines:
These rules the Enlightened One explains
Told under heads for filling out,
Which the Discipline restraint contains.²²

So, although limited in number, it should yet be understood as *virtue consisting of unlimited purification*, since it is undertaken without reserve and has no obvious limit such as gain, fame, relatives, limbs or life.

48. (c) The Magnanimous Ordinary Man’s virtue, which from the time of admission to the Order is devoid even of the stain of a wrong thought because of its extreme purity, like a gem of purest water,

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like well-refined gold, becomes the proximate cause for Arahantship itself, which is why it is called *consisting of fulfilled purification*; like that of the Elders Saṅgharakkhita the Great and Saṅgharakkhita the Nephew.

The **Elder Saṅgharakkhita the Great** (*Mahā-Saṅgha-rakkhita*), aged over sixty, was lying, it seems, on his deathbed. The Order of Bhikkhus questioned him about attainment of the supramundane state. The Elder said, ‘I have no supramundane state’. Then the young bhikkhu who was attending on him said, ‘Venerable sir, people have come as much as twelve leagues, thinking that you have reached nibbāna. It will be a disappointment for many if you die as an ordinary man’ — ‘Friend, thinking to see the Blessed One Metteyya, I did not try for insight. So help me to sit up and give me the chance.’ He helped the Elder to sit up and went out. As he went out the Elder reached Arahantship and he gave a sign by snapping his fingers. The Order assembled and said to him, ‘Venerable sir, you have done a difficult thing in achieving the supramundane state in the hour of death.’ — ‘That was not difficult, friends. But rather I will tell you what is difficult. Friends, I see no action done by me without mindfulness and unknowingly since the time I went forth.’ His nephew also reached Arahantship in the same way at the age of fifty years.

49. (d) What should be understood as *virtue consisting of purification not adhered to* is Trainers’ virtue, because it is not adhered to by false views, and ordinary men’s virtue when not adhered to by greed. Like the virtue of the **Elder Tissa**, the Landowner’s Son (*Kuṭumbiyaputta-Tissa-thera*).

Wanting to become established in Arahantship in dependence on such virtue, this venerable one told his enemies:

‘I broke the bones of both my legs
To give the pledge you asked from me.
I am revolted and ashamed
At death accompanied by greed.
And after I had thought on this,
And wisely then applied insight,

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When the sun rose and shone on me,
I had become an Arahant' (see MA.i, 233).

(e) It is the virtue of the Arahants, etc. that should be understood as tranquilized purification, because of tranquilization of all disturbance and because of purifiedness. So it is five kinds of as 'consisting of limited purification', and so on.

50. (vi) WHAT IS THE DEFILING OF IT?

Now that tornness, etc. is comprised under the breach that has gain, fame, etc. as its cause, and under the seven bonds of sexuality. When a man has broken the training course at the beginning or at the end in any instance of the seven classes of offences,²³ his virtue is called *torn*, like a cloth that is cut at the edge. But when he has broken it in the middle, it is called *rent*, like a cloth that is rent in the middle. When he has broken it twice or thrice in succession, it is called *blotched*, like a cow whose body is some such colour as black or red with a discrepant colour appearing on the back or the belly. When he has broken it all over at intervals, it is called *mottled*, like a cow speckled all over with discrepant-coloured spots at intervals. This in the first place is how there comes to be tornness with the breach that has gain, etc. as its cause.

51. And likewise with the Seven Bonds of Sexuality; for this is said by the Blessed One:

(i) 'Here, brahman, some ascetic or brahman claims to lead the life of purity rightly; for he does not enter into actual sexual intercourse with women. Yet he agrees to massage, manipulation, bathing and rubbing down by women. He enjoys it, desires it and takes satisfaction in it. This is what is torn, rent, blotched and mottled in one who leads the life of purity. This man is said to lead a life of purity that is unclean. As one who is bound by the bond of sexuality, he will not be released from birth, ageing and death, ... he will not be released from suffering.

(ii) Furthermore, brahman, while he does not agree to these things, yet he jokes, plays and amuses himself with women ...

(iii) Furthermore, brahman, ... while he does not agree to these

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things, yet he gazes and stares at women eye to eye ...

(iv) Furthermore, brahman, ... while he does not agree to these things, yet he listens to the sound of women, through a wall or through a fence as they laugh or talk or sing or weep ...

(v) Furthermore, brahman, ... while he does not agree to these things, yet he recalls laughs and talks about games that he formerly had with women ...

(vi) Furthermore, brahman, ... while he does not agree to these things, yet he sees a householder or a householder's son possessed of, endowed with, and indulging, the five cords of sense desire ...

(vii) Furthermore, brahman, while he does not agree to these things, yet he leads the life of purity aspiring to some order of deities, thinking "Through this rite (virtue) or this ritual (vow) or this asceticism I shall become a great deity or some lesser deity". He enjoys it, desires it, and takes satisfaction in it. This, brahman, is what is torn, rent, blotched and mottled in one who leads the life of purity. This man ... will not be released from suffering, I say. (A.iv,54-6)

(vii) WHAT IS THE CLEANSING OF IT?

52. Untornness, however, is accomplished by the complete non-breaking of the training precepts, by making amends for those broken for which amends should be made, by the absence of the seven bounds of sexuality, and as well, by the non-arising of such evil things as anger, enmity, contempt, domineering, envy, avarice, deceit, fraud, obduracy, presumption, pride (conceit), haughtiness, conceit (vanity), and negligence (see M. Sutta 7), and by the arising of such qualities as fewness of wishes, contentment, and effacement (see M. Sutta 24).

Virtues not broken for the purpose of gain, etc. and rectified by making amends after being broken by the faults of negligence, etc. and not damaged by the bounds of sexuality and by such evil things as anger and enmity, are called entirely untorn, unrent, unblotched, and unmottled. And those same virtues are *liberating* since they bring about the state of freedom, and *praised by the wise* since it is by the wise that they are praised, and *un-adhered-to* since they are not adhered to by means of craving and views, and *conducive to*

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concentration since they conduce to access concentration or to absorption concentration. That is why their untornness, etc. should be understood as ‘cleansing’.

53. This cleansing comes about in two ways: through seeing the danger of failure in virtue, and through seeing the benefit of perfected virtue. Herein, the danger of failure in virtue can be seen in accordance with such suttas as that beginning ‘Bhikkhus, there are these five dangers for the unvirtuous in the failure of virtue’ (A.iii, 252).

Furthermore, on account of his unvirtuousness an unvirtuous person is displeasing to deities and human beings, is uninstructable by his fellows in the life of purity, suffers when unvirtuousness is censured, and is remorseful when the virtuous are praised. Owing to that unvirtuousness he is as ugly as hemp cloth. Contact with him is painful because those imitating his conduct²⁴ are brought to long-lasting suffering in the states of loss.

He is worthless because he causes no great fruit to accrue to those who give him gifts. He is as hard to purify as a cesspit many years old. He is like a log from a pyre (see Iti. 99); for he is outside both recluseship and the lay state. Though claiming the bhikkhu state he is no bhikkhu, so he is like a donkey following a herd of cattle. He is always nervous, like a man who is everyone's enemy. He is as unfit to live with as a dead carcase.

Though he may have the qualities of learning, etc., he is as unfit for the homage of his fellows in the life of purity as a charnel-ground fire is for that of Brahmans. He is as incapable of reaching the distinction of attainment as a blind man is of seeing a visible object. He is as careless of the Good Law as a guttersnipe is of a kingdom. Though he fancies he is happy, yet he suffers because he reaps suffering as told in the Discourse on the Mass of Fire (A.iv, 128-34).

54. Seeing danger in the failure of virtue should be understood as reviewing in such ways as these. And seeing benefits in perfected virtue should be understood in the opposite sense.

Furthermore,

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His virtue is immaculate.
His wearing of the bowl and robes
Gives pleasure and inspires trust,
His Going Forth will bear its fruit.

A bhikkhu in his virtue pure
Has never fear that self-reproach
Will enter in his heart: indeed
There is no darkness in the sun.

A bhikkhu in his virtue bright
Shines forth in the Ascetics' wood²⁵
As by the brightness of his beams
The moon lights up the firmament.

Now if the bodily perfume
Of virtuous bhikkhus can succeed
In pleasing even deities,
What of the perfume of his virtue?

It is more perfect far than all
The other perfumes in the world,
Because the perfume virtue gives
Is borne unchecked in all directions.

The deeds done for a virtuous man,
Though they be few, will bear much fruit,
And so the virtuous man becomes
A vessel of honour and renown.

There are no dangers²⁶ here and now
To plague the virtuous man at all;
The virtuous man digs out the root
Of suffering in lives to come.

Perfection among human kind
And even among deities,
If wished for, is not hard to gain
For him whose virtue is perfected;
But once his virtue is perfected,

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His mind then seeks no other kind
Than the perfection of nibbāna,
The state where utter peace prevails.

Such is the blessed fruit of virtue,
Showing full many a varied form,
So let a wise man know it well
This root of all perfection's branches.

The mind of one who understands thus, shudders at failure in virtue and reaches out towards the perfecting of virtue. So virtue should be cleansed with all care, seeing this danger of failure in virtue and this benefit of the perfection of virtue in the way stated.

The Description of Virtue
composed in the Path of Purification.

CHAPTER II
DESCRIPTION OF
THE ASCETIC PRACTICES
(Dhutāṅga-niddesa)

1. Now while a meditator is engaged in the pursuit of virtue, he should set about undertaking the ascetic practices in order to perfect those special qualities of fewness of wishes, contentment, etc., by which the virtue of the kind already described is cleansed. For when his virtue is thus washed clean of stains by the waters of such special qualities as fewness of wishes, contentment, effacement, seclusion, dispersal, energy, and modest needs, it will become quite purified; and his vows will succeed as well. And so, when his whole behaviour has been purified by the special quality of blameless virtue and vows and he has become established in the [first] three of the ancient Noble One's Heritages, he may become worthy to attain to the fourth called 'delight in development' (A.ii,27).

[THE 13 KINDS OF ASCETIC PRACTICES]

2. Thirteen kinds of ascetic practices have been allowed by the Blessed One to clansmen who have given up the things of the flesh and, regardless of body and life, are desirous of undertaking a practice in conformity [with their aim].

During the Blessed One's lifetime all ascetic practices should be undertaken in the Blessed One's presence. After his attainment of nibbāna this should be done in the presence of a principal disciple. When he is not available it should be done in the presence of one whose cankers are destroyed, of a Non-returner, of a Once-returner, of a Stream-enterer, of one who knows the three Piṭakas, of one who knows two of the Piṭakas, of one who knows one of the Piṭakas, of one who knows one Collection,¹ or of a teacher of the Commentaries. When he is not available it should be done in the presence of an observer of an ascetic practice. When he is not available, then after one has swept out the shrine terrace they can be undertaken seated in a reverential posture as though pronouncing them in the

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Fully Enlightened One's presence. Also it is permitted to undertake them by oneself.

3. Now we shall proceed to comment on the undertaking, directions, grade, breach, and benefits, of each one [separately]. They are:

1. The Refuse-rag-wearer's practice

First, the *refuse-rag-wearer's practice* is undertaken with one of these two statements:

'I refuse robes given by householders' or 'I undertake the refuse-rag-wearer's practice'.

One who has done this should get a robe of one of the following kinds: one from a charnel ground, one from a shop, a cloth from a street, a cloth from a refuse heap, one from a childbed, an ablution cloth, a cloth from a washing place, one worn going to and returning from [the charnel ground], one scorched by fire, one gnawed by cattle, one gnawed by ants, one gnawed by rats, one cut at the end, one cut at the edge, one carried as a flag, a robe from a shrine, an ascetic's robe, one from a consecration, one produced by supernatural power, one from a highway, one borne by the wind, one presented by deities, one from the sea. Taking one of these robe cloths, he should tear off and throw away the weak parts, and then wash the sound parts and make up a robe. He can use it after getting rid of his old robe given by householders.

4. There are three *grades* of refuse-rag wearers: the strict, the medium, and the mild. Herein, one who takes it only from a charnel ground is strict. One who takes one left [by someone, thinking] 'one gone forth will take it' is medium. One who takes one given by being placed at his feet by a bhikkhu is mild.

The moment any one of these of his own choice or inclination agrees to accept a robe given by a householder, his ascetic practice is broken.

These are the *benefits* of this practice: A refuse-rag wearer actually practises in conformity with the Dependence, because of the words: 'The Going Forth by depending on the refuse-rag robe' (Vin.i,58,96); he is established in the first of the Noble One's

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Heritages (see A.ii,27); there is no suffering due to protecting; he exists independent of others; there is no fear of robbers; there is no craving connected with the use of robes; it is a requisite suitable for an ascetic; it is a requisite recommended by the Blessed One thus ‘valueless, easy to get, and blameless’ (A.ii,26); it inspires confidence; it produces the fruits of fewness of wishes, etc.; the right way is cultivated; a good example is set² to later generations.

2. The Triple-robe-wearer’s practice

5. Next there is the *triple-robe-wearer’s practice*: This is undertaken with one of the following statements: ‘I refuse a fourth robe’ or ‘I undertake the triple-robe-wearer’s practice’.

When a triple-robe wearer has got cloth for a robe, he can put it by for as long as he is unable to make it up, owing to ill-health, or for as long as he does not find a helper, or lacks needle, etc., and there is no fault in his putting it by. But he is not allowed to put it by once it has been dyed. That is called cheating the ascetic practice.

This too has three *grades*.³ The moment any one of these three agrees to accept a fourth robe, his ascetic practice is broken. This is the *breach* in this instance.

These are the *benefits*: The bhikkhu who is a triple-robe wearer is content with the robe as a protection for the body. Hence he goes taking it with him as a bird does its wings (see M.i,180); and such special qualities as having few undertakings, avoidance of storage of cloth, a frugal existence, the abandoning of greed for many robes, living in effacement by observing moderation even in what is permitted, production of the fruits of fewness of wishes, etc., are perfected.

3. The Alms-food-eater’s practice

6. The *alms-food-eater’s practice* is undertaken with one of the following statements: ‘I refuse a supplementary food supply’ or ‘I undertake the alms-food-eater’s practice’.

Now this alms-food eater should not accept the following fourteen kinds of meal: a meal offered to the Order, a meal offered to specified bhikkhus, an invitation, a meal given by a ticket, one each

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half-moon day, one each Uposatha day, one each first of the half-moon, a meal given for visitors, a meal for travellers, a meal for the sick, a meal for sick-nurses, a meal supplied to a particular residence, a meal given in a principal house,⁴ a meal given in turn.

If, instead of saying ‘Take a meal given to the Order’, meals are given saying ‘The Order is taking alms in our house; you may take alms too’, it is allowable to consent. Tickets from the Order that are not for actual food,⁵ and also a meal cooked in a monastery, are allowable as well. These are the *directions* for it.

This too has three *grades*.⁶ The moment any one of these three agrees to the extra gain consisting of a meal given to the Order, etc., his ascetic practice is broken.

The *benefits* for the alms-food-eater are that he actually practises in conformity with the Dependence because of the words, ‘The Going Forth by depending on the eating of lumps of alms food’ (Vin. i,58,96); he is established in the second of the Noble Ones’ Heritages; his existence is independent of others; it is a requisite recommended by the Blessed One thus ‘Valueless, easy to get, blameless’ (A.ii,26); idleness is eliminated; livelihood is purified; the practice of the minor Training Rules of the Pātimokkha is fulfilled; he is not maintained by another; he helps others; pride is abandoned; craving for tastes is checked; the training precepts about eating as a group, substituting one meal invitation for another (See Vin.Pācittiyā 33 and Comy.), and good behaviour, are not contravened; his life conforms to the principles of fewness of wishes; he cultivates the right way; he has compassion for later generations.

4. The House-to-house-seeker’s practice

7. The *house-to-house-seeker’s practice* is undertaken with one of the following statements ‘I refuse a greedy alms round’ or ‘I undertake the house-to-house-seeker’s practice’.

Now the house-to-house seeker should stop at the village gate and make sure that there is no danger. If there is danger in any street or village, it is allowable to leave it out and wander for alms elsewhere. When there is a house door or a street or a village where he regularly gets nothing at all, he can go past it not counting it as the village. But wherever he gets anything at all it is not allowed

subsequently to go past there and leave it out. This bhikkhu should enter the village early so that he will be able to leave out any inconvenient place and go elsewhere. But if people who are giving a gift of a meal in a monastery or who are coming along the road to take his bowl and give alms food, it is allowable. And as this bhikkhu is going along the road, he should, when it is the right time, wander for alms in any village he comes to and not pass it by. If he gets nothing there or only a little, he should wander for alms in the next village in order.

This too has three *grades*.⁷ The ascetic practice is broken as soon as the greedy alms round starts by going only to the houses where good alms food is given.

The *benefits* for the house-to-house-seeker are that he is always a stranger among families and is like the moon (see S.ii,197); he abandons avarice about families; he is compassionate impartially; he avoids the dangers in being supported by a family; he does not delight in invitations; he does not hope for [meals] to be brought; his life conforms to [the principles of] fewness of wishes, and so on.

5. The One-sessioner's practice

8. The *one-sessioner's practice* is *undertaken* with one of the following statements: 'I refuse eating in several sessions' or 'I undertake the one-sessioner's practice'.

When the one-sessioner sits down in the sitting hall, instead of sitting on an elder's seat, he should notice which seat is likely to fall to him and sit down on that. If his teacher or preceptor arrives while the meal is still unfinished, it is allowable for him to get up and do the duties. But the **Elder Tipiṭaka Cūḷa-Abhaya** said, 'He should either keep his seat and finish his meal or, if he gets up, he should leave the rest of his meal in order not to break the ascetic practice. And this is one whose meal is still unfinished; therefore let him do the duties, but in that case let him not eat the rest of the meal'.

This too has three *grades*.⁸ The ascetic practice is broken at the moment when food has been eaten at more than one session.

The *benefits* for the one-sessioner are that he has little affliction and little sickness; he has lightness, strength, and a happy life; there

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is no contravening of rules about food that is not what is left over from a meal; craving for tastes is eliminated; his life conforms to the principles of fewness of wishes, and so on.

6. The Bowl-food-eater's practice

9. The *bowl-food-eater's practice* is undertaken with one of the following statements: 'I refuse a second vessel' or 'I undertake the bowl-food-eater's practice'.

When at the time of drinking rice gruel, the bowl-food eater gets curry that is put in a dish, he can first either eat the curry or drink the rice gruel. If he puts it in the rice gruel, the rice gruel becomes repulsive when a curry made with cured fish, etc., is put into it. So it is allowable to do this only in order to use it without making it repulsive. But what is unrepulsive, such as honey, sugar⁹ etc., should be put into it. And in taking it he should take the right amount. It is allowable to take green vegetables with the hand and eat them. But unless he does that, they should be put into the bowl. Because a second vessel has been refused it is not allowable to use anything else, not even the leaf of a tree.

This too has three *grades*.¹⁰ The moment any one of these three agrees to a second vessel his ascetic practice is broken. The *benefits* for the bowl-food-eater are: craving for variety of tastes is eliminated; excessiveness of wishes is abandoned; he sees the purpose and the right amount in nutriment; he is not bothered with carrying saucers, etc., about; his life conforms to the principles of fewness of wishes and so on.

7. The Later-food-refuser's practice

10. The *later-food-refuser's practice* is undertaken with one of the following statements: 'I refuse additional food' or 'I undertake the later-food-refuser's practice'.

Now, when that later-food-refuser has shown that he is satisfied, he should not again have the food made allowable by having it put into his hands, according to the rule for bhikkhus, and eat it.

This too has three *grades*.¹¹ The moment he has eaten what has

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been made allowable again after he has shown that he has had enough, his ascetic practice is broken.

The *benefits* are as follows: one is far from committing an offence concerned with extra food; there is no overloading of the stomach; there is no keeping food back; there is no renewed search for food; he lives in conformity with the principles of fewness of wishes, and so on.

8. The Forest-dweller's practice

1. *The forest-dweller's practice* is undertaken with one of the following statements: 'I refuse an abode in a village' or 'I undertake the forest-dweller's practice'.

Now that forest dweller must leave an abode in a village in order to meet the dawn in the forest. Herein, a village abode is the village itself with its precincts. A 'village' may consist of one cottage or several cottages, it may be enclosed by a wall or not, have human inhabitants or not, and it can also be a caravan that is inhabited for more than four months. The 'village precincts' cover the range of a stone thrown by a man of medium stature standing between the gateposts of a walled village, if there are two gateposts, as at Anurādhapura (Cf. Vin.iii,46). **The Vinaya experts** say that this stone's throw is characterized as up to the place where a thrown stone falls, as, for instance, when young men exercise their arms and throw stones in order to show off their strength. But **the Suttanta experts** say that it is up to where one thrown to scare crows normally falls. In the case of an unwalled village, the house precinct is where the water falls when a woman standing in the door of the outermost house of all throws water from a basin. Within a stone's throw of the kind already described from that point is the village. Within a second stone's throw is the village precinct.

12. 'Forest', according to **the Vinaya method** firstly, is described thus: 'Except the village and its precincts, all is forest' (Vin.iii,46), According to **the Abhidhamma method** it is described thus: 'Having gone out beyond the boundary post, all that is forest' (Vbh. 251; Ps.i,176). But according to **the Suttanta method** its characteristic

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is this: ‘A forest abode is, five hundred bow-lengths distant’ (Vin. iv,183).

But if the monastery is not walled, it is said in **the Vinaya commentaries**, it should be measured by making the first dwelling of all the limit, or else the refectory or regular meeting place or Bodhi Tree or shrine, even if that is far from a dwelling belonging to the monastery. But in the **Majjhima Commentary** it is said that, omitting the precincts of the monastery and the village, the distance to be measured is that between where the two stones fall. This is the measure here.

13. This too has three *grades*. Herein, one who is strict must always meet the dawn in the forest. The medium one is allowed to live in a village for the four months of the Rains. And the mild one, for the winter months too.

If in the period defined anyone of these three goes from the forest and hears the Dhamma in a village abode, his ascetic practice is not broken if he meets the dawn there nor is it broken if he meets it as he is on his way back after hearing the Dhamma. But if, when the preacher has got up, he thinks ‘We shall go after lying down awhile’ and he meets the dawn while asleep or if, of his own choice, he meets the dawn while in a village abode, then his ascetic practice is broken.

The *benefits* for the forest-dwelling bhikkhu who has given attention to the perception of forest (see M.sutta 121) are that he can obtain hitherto unobtained concentration, or preserve that already obtained. And the Master is pleased with him, according as it is said ‘So, Nāgita, I am pleased with that bhikkhu’s dwelling in the forest’ (A.iii,343). And when he lives in a remote abode his mind is not distracted by unsuitable visible objects, and so on. He is free from anxiety; he abandons attachment to life; he enjoys the taste of the bliss of seclusion, and the state of the refuse-rag wearer, etc. becomes him.

9. The Tree-root-dweller’s practice

14. The *tree-root-dweller’s practice* is undertaken with one of the following statements: ‘I refuse a roof’ or ‘I undertake the tree-root-

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dweller's practice'. The tree-root-dweller should avoid such trees as a tree near a frontier, a shrine tree, a gum tree, a fruit tree, a bats' tree, a hollow tree, or a tree standing in the middle of a monastery. He can choose a tree standing on the outskirts of a monastery.

This has three *grades* too. Herein, one who is strict is not allowed to have a tree that he has chosen tidied up. He can move the fallen leaves with his foot while dwelling there. The medium one is allowed to get it tidied up by those who happen to come along. The mild one can take up residence there after summoning monastery attendants and novices and getting them to clear it up, level it, strew sand and make a fence round with a gate fixed in it. On a special day a tree-root-dweller should sit in some concealed place elsewhere rather than there.

The moment any one of these three makes his abode under a roof, his ascetic practice is broken. The Reciters of the **Aṅguttara** say that it is broken as soon as he knowingly meets the dawn under a roof.

The *benefits* are that the tree-root-dweller practises in conformity with the Dependence, because of the words, 'The Going Forth by depending on the root of a tree as an abode' (Vin.i.58,96); it is a requisite recommended by the Blessed One thus, 'Valueless, easy to get, and blameless' (A.ii,26); perception of impermanence is aroused through seeing the continual alteration of young leaves; avarice about abodes and love of building work are absent; he dwells in the company of deities; he lives in conformity with the principles of fewness of wishes, and so on.

10. The Open-air-dweller's practice

15. The *open-air-dweller's practice* is undertaken with one of the following statements: 'I refuse a roof and a tree root' or 'I undertake the open-air-dweller's practice'.

An open-air-dweller is allowed to enter the Uposatha-house for the purpose of hearing the Dhamma or for the purpose of the Uposatha. If it rains while he is inside, he can go out when the rain is over instead of going out while it is still raining. He is allowed to enter the eating hall or the fire room in order to do his duties, or to

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go under a roof in order to ask elder bhikkhus in the eating hall about a meal, or when teaching and taking lessons, or to take beds, chairs, etc., inside that have been wrongly left outside. If he is going along a road with a requisite belonging to a senior and it rains, he is allowed to go into a wayside rest house. If he has nothing with him, he is not allowed to hurry in order to get to a rest house; but he can go at his normal pace and enter it and stay there as long as it rains. These are the *directions* for it. The same rules apply to the tree-root-dweller too.

- 16 This too has three *grades*. Herein, one who is strict is not allowed to live near a tree or rock or a house. He should make a robe-tent right out in the open and live in that. The medium one is allowed to live near the tree or rock or house so long as he is not covered by them. The mild one is allowed these: a rock overhang without a drip-ledge cut in it, a hut of branches, cloth stiffened with paste, and a tent treated as a fixture, that has been left by field watchers, and so on.

The moment any one of these three goes under a roof or to a tree root to dwell there, his ascetic practice is broken. The Reciters of the *Anguttara* say that it is broken as soon as he knowingly meets the dawn there.

The *benefits* for the open-air-dweller are that the impediment of dwellings is severed; stiffness and torpor are expelled; his conduct deserves the praise ‘Like deer the bhikkhu lives unattached and homeless’; (S.i,199) he is detached; he is free to go in any direction; he lives in conformity with the principles of fewness of wishes, and so on.

11. The Charnel-ground-dweller’s practice

17. The *charnel-ground-dweller’s practice* is undertaken with one of the following statements: ‘I refuse what is not a charnel ground’ or ‘I undertake the charnel-ground-dweller’s practice’.

Now the charnel-ground-dweller should not live in some place just because the people who built the village have called it ‘the charnel ground’ for it is not a charnel ground unless a dead body has been burnt on it. But as soon as one has been burnt on it, it becomes

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a charnel ground. And even if it has been neglected for a dozen years, it is so still.

One who dwells there, should not be the sort of person who gets walks, pavilions, etc., built, has beds and chairs set out and drinking and washing water kept ready, and preaches Dhamma; for this ascetic practice is a momentous thing. Whoever goes to live there should be diligent. And he should first inform the senior elder of the Order or the king's local representative in order to prevent trouble. When he walks up and down, he should do so looking at the pyre with half an eye. On his way to the charnel ground he should avoid the main roads and take a by-path. He should define all the objects there while it is day, so that they will not assume frightening shapes for him at night. Even if non-human beings wander about screeching, he must not hit them with anything. It is not allowed to miss going to the charnel ground even for a single day. The Reciters of the Aṅguttara say that after spending the middle watch in the charnel ground he is allowed to leave in the last watch. He should not take such foods as sesamum flour, pease pudding, fish, meat, milk, oil, sugar, etc., which are liked by non-human beings. He should not enter the homes of families.¹²

18. This has three *grades* too. Herein, one who is strict should live where there are always burnings and corpses and mourning. The medium one is allowed to live where there is one of these three. The mild one is allowed to live in a place that possesses the bare characteristics of a charnel ground already stated.

When he makes his abode in some place not a charnel ground, his ascetic practice is broken. It is on the day on which he does not go to the charnel ground, the Aṅguttara Reciters say. This is the *breach* in this case.

The *benefits* for the charnel-ground-dweller are that he acquires mindfulness of death; he lives diligently; the sign of foulness is available (see Ch.VI); greed for sense desires is removed; he constantly sees the body's true nature; he has a great sense of urgency; he abandons vanity of health, etc.; he vanquishes fear and dread (see M.Sutta 4); non-human beings respect and honour him; he lives in conformity with the principles of fewness of wishes, and so on.

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12. The any-bed-user's practice

19. The *any-bed-user's practice* is undertaken with one of the following statements: 'I refuse greed for resting places' or 'I undertake the any-bed-user's practice'.

The any-bed-user should be content with whatever resting place he gets thus: 'This falls to your lot'. He must not make anyone else shift from his bed. These are the *directions*.

This has three *grades* too.¹³ As soon as greed for resting places arises, his ascetic practice is broken.

These are the *benefits*: the advice, 'He should be content with what he gets' (Jā.i,476; Vin.iv,259) is carried out; he regards the welfare of his fellows in the life of purity; he gives up caring about inferiority and superiority; approval and disapproval are abandoned; the door is closed against excessive wishes; he lives in conformity with the principles of fewness of wishes, and so on.

13. The Sitter's practice

20. The *sitter's practice* is undertaken with one of the following statements: 'I refuse to lie down' or 'I undertake the sitter's practice'.

These are the *directions*: The sitter can get up in any one of three watches of the night and walk up and down; for lying down is the only posture not allowed.

This has three *grades* too,¹⁴ As soon as he lies down, his ascetic practice is broken.

These are the *benefits*: the mental shackle described thus, 'He dwells indulging in the pleasure of lying prone, the pleasure of lolling, the pleasure of torpor' (M.i,102), is severed; his state is suitable for devotion to any meditation subject; his deportment inspires confidence; his state favours the application of energy; he develops the right practice.

[GENERAL]

21. All these, however, are the practices (*aṅga*) of a bhikkhu who is ascetic (*dhuta*) because he has shaken off defilement by undertaking one or other of them. Or the knowledge that has got the name

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‘ascetic (*dhuta*)’ because it shakes off (*dhunana*) defilement is a practice (*aṅga*) belonging to these, thus they are ‘ascetic practices (*dhut-aṅga*)’.

For whom the cultivation of ascetic practices is suitable: they are suitable for one of greedy temperament and for one of deluded temperament. Why? Because the cultivation of ascetic practices is both a difficult progress¹⁵ and an abiding in effacement; and greed subsides with the difficult progress, while delusion is got rid of in those diligent by effacement. Or the cultivation of the forest-dweller’s practice and the tree-root-dweller’s practice here are suitable for one of hating temperament; for hate too subsides in one who dwells there without coming into conflict.

They come to four, that is to say, two connected with robes, five connected with alms food, five connected with the resting place, and one connected with energy. Herein, it is the sitter’s practice that is connected with energy; the rest are obvious.

22. *Singly:* with thirteen for bhikkhus, eight for bhikkhunīs, twelve for novices, seven for female probationers and female novices, and two for male and female lay followers, there are thus forty-two.

If there is a charnel ground in the open that complies with the forest-dweller’s practice, one bhikkhu is able to put all the ascetic practices into effect simultaneously. But the two, namely, the forest-dweller’s practice and the later-food-refuser’s practice are forbidden to bhikkhunīs by training precept. And it is hard for them to observe the three, namely, the open-air-dweller’s practice, the tree-root-dweller’s practice, and the charnel-ground-dweller’s practice, because a bhikkhunī is not allowed to live without a companion, and it is hard to find a female companion with like desire for such a place, and even if available, she would not escape having to live in company. This being so, the purpose of cultivating the ascetic practice would scarcely be served. It is because they are reduced by five owing to this inability to make use of some of them that they are to be understood as eight only for bhikkhunīs.

Except for the triple-robe-wearer’s practice all the other twelve as stated should be understood to be for novices, and all the other seven for female probationers and female novices.

The Ascetic Practices

The two, namely, the one-sessioner's practice and the bowl-food-eater's practice, are proper for male and female lay followers to employ. In this way there are two ascetic practices.

The second chapter called
'the Description of the Ascetic Practices'

PART II
CONCENTRATION
(Samadhi)

CHAPTER III.

DESCRIPTION OF CONCENTRATION — TAKING A MEDITATION SUBJECT

(Kammaṭṭhāna-gahaṇa-niddesa)

Now concentration is described under the heading of ‘consciousness’ in the phrase ‘develops consciousness and understanding’. It should be developed by one who has taken his stand on virtue that has been purified by means of the special qualities of fewness of wishes, etc., and perfected by observance of the ascetic practices.

1. (i) WHAT IS CONCENTRATION?

Profitable unification of mind¹ is concentration.

2. (ii) IN WHAT SENSE IS IT CONCENTRATION?

It is concentration (*samādhi*) in the sense of concentrating (*samādhāna*). It is the centering (*ādhāna*) of consciousness and consciousness-concomitants evenly (*samaṃ*) and rightly (*sammā*) on a single object; placing, is what is meant. So it is the state, in virtue of which consciousness and its concomitants remain evenly and rightly on a single object undistracted and unscattered, that should be understood as concentrating. It is concentration (*samādhi*) in the sense of concentrating.

3. (iii) WHAT ARE ITS CHARACTERISTIC, FUNCTION
MANIFESTATION, AND PROXIMATE CAUSE?

Concentration has non-distraction as its characteristic.² Its function is to eliminate distraction. It is manifested as non-wavering. Because of the words ‘Being blissful, his mind becomes concentrated’ (D.i,73) its proximate cause is bliss.

4. (iv) HOW MANY KINDS OF CONCENTRATION ARE THERE?

First of all it is of one kind with the characteristic of non-distraction.

In the section dealing with that of two kinds, *access* concentration is the unification of mind obtained by the following, that is to

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say, the six Recollections, Mindfulness of death, the Recollection of Peace, the Perception of Repulsiveness in Nutriment, and the Defining of the Four Elements, and it is the unification that precedes absorption concentration.

Absorption concentration is the unification that follows immediately upon the preliminary-work because of the words ‘The first-jhāna preliminary-work is a condition, as proximity condition, for the first jhāna’ Ptn2, 350, Siamese ed.). So it is of two kinds as access and absorption.

In the second dyad *mundane* concentration is profitable unification of mind in the three planes. *Supramundane* concentration is the unification associated with the noble paths. So it is of two kinds as mundane and supramundane.

In the first of the triads what has only just been acquired is *inferior*. What is not very well developed is *medium*. What is well developed and has reached mastery is *superior*. So it is of three kinds as inferior, medium, and superior.

In the first of the tetrads there is concentration of *difficult progress and sluggish direct-knowledge*. There is that of *difficult progress and swift direct-knowledge*. There is that of *easy progress and sluggish direct-knowledge*. And there is that of *easy progress and swift direct-knowledge*.

Herein, the development of concentration that occurs from the time of the first conscious reaction up to the arising of the access of a given jhāna is called the *progress*. And the understanding that occurs from the time of access until absorption is called *direct-knowledge*.

That progress is difficult for some, being troublesome owing to the tenacious resistance of the inimical states beginning with the hindrances. The meaning is that it is cultivated without ease. It is easy for others because of the absence of those difficulties. Also the direct-knowledge is sluggish in some and occurs slowly, not quickly. In others it is swift and occurs rapidly, not slowly.³

5. (v) WHAT IS ITS DEFILEMENT (vi) WHAT IS ITS CLEANSING?

Here the answer is given in the **Vibhaṅga**: ‘defilement is the

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state partaking of diminution, cleansing is the state partaking of distinction’ (Vbh.343). Herein, the state partaking of diminution should be understood in this way: ‘When a man has attained the first jhāna and he is accessible to perception and attention accompanied by sense desire, then his understanding partakes of diminution’ (Vbh.330). And the state partaking of distinction should be understood in this way: ‘When he is accessible to perception and attention unaccompanied by applied thought, then his understanding partakes of distinction’ (Vbh.330).

6. (vii) HOW SHOULD IT BE DEVELOPED?

[A. Development in Brief]

The method of developing the kind of concentration associated with the noble paths mentioned under that ‘of two kinds as mundane and supramundane’, etc., is included in the method of developing understanding (Ch.XXII); for in developing [path] understanding that is developed too.

Mundane concentration should be developed by one who has taken his stand on virtue that is quite purified in the way already stated. He should sever any of the ten impediments that he may have. He should then approach the Good Friend, the giver of a meditation subject, and he should apprehend from among the forty meditation subjects one that suits his own temperament. After that he should avoid a monastery unfavourable to the development of concentration and go to live in one that is favourable. Then he should sever the lesser impediments and not overlook any of the directions for development. This is in brief.

[B. Development in Detail]

The detail is this:

[The Ten Impediments]

Firstly it was said above, *he should sever any of the ten impediments that he may have*. Now the ‘ten impediments’ are:

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‘A dwelling, family, and gain,
A class, and building too as fifth,
And travel, kin, affliction, books,
And supernormal powers: ten.’

7. 1. Herein, a single inner room or a single hut or a whole monastery for the Community is called a *dwelling*. This is not an impediment for everyone. It is an impediment only for anyone whose mind is exercised about the building, etc., what goes on there, or who has many belongings stored there, or whose mind is caught up by some business connected with it. For any other it is not an impediment.⁴
8. 2. *Family* means a family consisting of relatives or of supporters. For even a family consisting of supporters is an impediment for someone who lives in close association with them in such a way that ‘He is pleased when they are pleased’ (S.iii,11), and who does not even go to a neighbouring monastery to hear the Dhamma without members of the family.⁵
9. 3. *Gain* is the four requisites. How are they an impediment? Wherever a meritorious bhikkhu goes, people give him a large supply of requisites. With giving blessings to them and teaching them the Dhamma he gets no chance to do the ascetic’s duties. He should leave his group and wander by himself where he is not known. This is the way his impediment is severed.
10. 4. *Class* is a class (group) of students of Suttas or students of Abhidhamma. If with the group’s instruction and questioning he gets no opportunity for the ascetic’s duties, then that group is an impediment for him. He should sever that impediment in this way: if those bhikkhus in the class have already acquired the main part of the instruction and little still remains, he should finish that off and then go to the forest.
If they have only acquired little and much still remains, he should, without travelling more than a league, approach another instructor of a class within the radius of a league and say ‘Help those venerable ones with instruction, etc.’ If he does not find anyone in

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this way, he should take leave of the class, saying ‘I have a task to see to, friends; go where it suits you’, and he should do his own work.

11. 5. *Building (kamma)* is new building work (*nava-kamma*). Since one engaged in this must know about, what material has and has not been got by carpenters, etc., and must see about what has and has not been done, it is always an impediment. It should be severed in this way. If little remains, it should be completed. If much, remains, it should be handed over to the Community or to bhikkhus who are entrusted with the Community’s affairs, if it is a new building for the Community, or if it is for himself, it should be handed over to those whom he entrusts with his own affairs, but if these are not available, he should relinquish it to the Community and depart.
12. 6. *Travel* is going on a journey. If someone is expected to give the Going Forth somewhere else, or if some requisite is obtainable there and he cannot rest content without getting it, then that will be an impediment; for even if he goes into the forest to do the ascetic’s duties, he will find it hard to get rid of thoughts about the journey. So one in this position should apply himself to the ascetic’s duties after he has done the journey and transacted the business.
13. 7. *Kin* in the case of the monastery means Teacher, Preceptor, co-resident, pupil, those with the same Preceptor as oneself, and those with the same Teacher as oneself; and in the case of the house it means mother, father, brother, and so on. When they are sick they are an impediment for him. Therefore that impediment should be severed by curing them with nursing.
14. 8. *Affliction* is any kind of illness. It is an impediment when it is actually afflicting; therefore it should be severed by treatment with medicine. But if it is not cured after taking medicine for a few days, then the ascetic’s duties should be done after apostrophizing one’s person in this way ‘I am not your slave, or your hireling. I have come to suffering through maintaining you through the beginningless round of rebirths’.

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9. *Books* mean responsibility for the scriptures. That is an impediment only for one who is constantly busy with recitations, etc., but not for others.⁶

15. 10. *Supernormal powers* are the supernormal powers of the ordinary man. They are hard to maintain, like a prone infant or like a baby hare, and the slightest thing breaks them. But they are an impediment for insight, not for concentration, since they are obtainable through concentration. So the supernormal powers are an impediment that should be severed by one who seeks insight: the others are impediments to be severed by one who seeks concentration.

This in the first place is the detailed explanation of the impediments.

16. *Approach the Good Friend, the giver of a meditation subject:* meditation subjects are of two kinds, that is, generally useful meditation subjects and special meditation subjects.

Herein, loving-kindness towards the Community of Bhikkhus etc., and also mindfulness of death are what are called generally useful meditation subjects. Some say perception of foulness, too.

When a bhikkhu takes up a meditation subject, he should first develop loving-kindness towards the Community of Bhikkhus within the boundary,⁷ limiting it at first to ‘all bhikkhus in this monastery’, in this way: ‘May they be happy and free from affliction’. Then he should develop it towards all deities within the boundary; then towards all the principal people in the village that is his alms resort; then to all human beings there and to all living beings dependent on the human beings.

With loving-kindness towards the Community of Bhikkhus he produces kindness in his co-residents; then they are easy for him to live with. With loving-kindness towards the deities within the boundary he is protected by kindly deities with lawful protection. With loving-kindness towards the principal people in the village that is his alms resort, his requisites are protected by well-disposed principal people with lawful protection. With loving-kindness to all human beings there he goes about without incurring their dislike

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since they trust him. With loving-kindness to all living beings he can wander unhindered everywhere.

With mindfulness of death, thinking ‘I have got to die’, he gives up improper search (see S.ii,194;MA.i,115), and with a growing sense of urgency he comes to live without attachment. When his mind is familiar with the perception of foulness, then even divine objects do not tempt his mind to greed.

17. So these are called generally useful and they are called meditation subjects since they are needed^s generally and desirable owing to their great helpfulness and since they are subjects for the meditation work intended.

What is called a ‘special meditation subject’ is that one from among the forty meditation subjects that is suitable to a man’s own temperament. It is ‘special (*pārihāriya*)’ because he must carry it (*pārihāritabbattā*) constantly about with him, and because it is the proximate cause for each higher stage of development.

So it is the one who gives this twofold meditation subject that is called *the giver of meditation subject*.

The Good Friend is one who possesses such special qualities as these:

‘He is revered and dearly loved,
And one who speaks and suffers speech;
The speech he utters is profound,
He does not urge without a reason’ (A.iv,32), and so on.

He is wholly solicitous of welfare and partial to progress.

18. It is only the Fully Enlightened One, who possesses all the aspects of the Good Friend. Since that is so, while he is available only a meditation subject taken in the Blessed One’s presence is well taken.

But after his final attainment of nibbāna, it is proper to take it from any one of the eighty great disciples still living. When they are no more available, one who wants to take a particular meditation subject should take it from someone with cankers destroyed, who has, by means of that particular meditation subject, produced the fourfold and fivefold jhāna, and has reached the destruction of

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cankers by augmenting insight that had that jhāna as its proximate cause.

But how, then, does someone with cankers destroyed declare himself thus: ‘I am one whose cankers are destroyed’? Why not? He declares himself when he knows that his instructions will be carried out. Did not the Elder Assagutta spread out his leather mat in the air and sitting cross-legged on it explain a meditation subject to a bhikkhu who was starting his meditation subject, because he knew that that bhikkhu was one who would carry out his instructions for the meditation subject?

19. So if someone with cankers destroyed is available, that is good. If not, then one should take it from a Non-returner, a Once-returner, a Stream Enterer, an ordinary man who has obtained jhāna, one who knows three Piṭakas, one who knows two Piṭakas, one who knows one Piṭaka, in descending order, according to who is available. If not even one who knows one Piṭaka is available, then it should be taken from one who is familiar with one Collection together with its commentary, and one who is himself conscientious. For a teacher such as this who knows the texts, guards the heritage, and protects the tradition, will follow the teachers’ opinion rather than his own. Hence the Ancient Elders said three times ‘One who is conscientious will guard it’.

Now those beginning with one whose cankers are destroyed mentioned above would describe only the path they have themselves reached. But with a learned man, his instructions and his answers to questions are purified by his having approached such and such teachers, and so he will explain a meditation subject showing a broad track, like a big elephant going through a stretch of jungle, and he will select suttas and reasons from here and there, adding explanations of what is suitable and unsuitable. So a meditation subject should be taken by approaching the Good Friend such as this, the giver of a meditation subject, and by doing all the duties to him⁹.

The Temperaments

20. Now as to the words, *one that suits his temperament*: there are six kinds of temperament, that is, greedy temperament, hating

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temperament, deluded temperament, faithful temperament, intelligent temperament, and speculative temperament. Some would have fourteen, taking these six single ones together with the four made up of the three double combinations and one triple combination with the greed triad and likewise with the faith triad. But if this classification is admitted, there are many more kinds of temperament possible by combining greed, etc., with faith etc.; therefore the kinds of temperament should be understood briefly as only six. As far as meaning is concerned, the temperaments are one, that is to say, personal nature, idiosyncrasy. According to these, there are only six types of persons, that is, one of greedy temperament, one of hating temperament, one of deluded temperament, one of faithful temperament, one of intelligent temperament, and one of speculative temperament.

21. Herein, one of faithful temperament is parallel to one of greedy temperament because faith is strong when profitable kamma occurs in one of greedy temperament, owing to its special qualities being near to those of greed. For, in an unprofitable way, greed is affectionate and not over-austere, and so, in a profitable way, is faith. Greed seeks out sense desires as objects, while faith seeks out the special qualities of virtue and so on. And greed does not give up what is harmful, while faith does not give up what is beneficial.
22. One of intelligent temperament is parallel to one of hating temperament because understanding is strong when profitable kamma occurs in one of hating temperament, owing to its special qualities being near to those of hate. For, in an unprofitable way, hate is disaffected and does not hold onto its object, and so, in a profitable way, is understanding. Hate seeks out only unreal faults, while understanding seeks out only real faults. Also, hate occurs in the mode of condemning living beings, while understanding occurs in the mode of condemning formations.
23. One of speculative temperament is parallel to one of deluded temperament because obstructive applied thoughts arise often in one of deluded temperament who is striving to arouse unarisen profitable

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states, owing to their special qualities being near to those of delusion. For just as delusion is restless owing to perplexity, so are applied thoughts that are due to thinking over various aspects. And just as delusion vacillates owing to superficiality, so do applied thoughts that are due to facile conjecturing.

Others say that there are three more kinds of temperament with craving, pride, and views. Herein craving is simply greed; and pride¹⁰ is associated with that. So neither of them exceeds greed. And since views have their source in delusion, the temperament of views falls within the deluded temperament.

24. What is the source of these temperaments? And how is it to be known that such a person is of greedy temperament, or that such a person is of hating temperament? What suits one with each kind of temperament?

Herein, as some say,¹¹ the first three kinds of temperament to begin with have their source in previous habit; and they have their source in the elements and humours. Apparently one of greedy temperament has formerly had plenty of desirable tasks and gratifying work to do, or has reappeared here after dying in a heaven. And one of hating temperament has formerly had plenty of stabbing and torturing and brutal work to do or has reappeared here after dying in one of in the hells or *nāga* (serpent) existences. And one of deluded temperament has formerly drunk a lot of intoxicants and neglected learning and questioning, or has reappeared here after dying in the animal existence. It is in this way that they have their source in previous habit, they say.

Then a person is of deluded temperament because two elements are prominent, that is to say, the earth element and fire element. He is of hating temperament because the other elements are prominent. But he is of greedy temperament because all four are equal.

And as regards the humours, one of greedy temperament has phlegm in excess and one of deluded temperament has wind in excess. Or one of deluded temperament has phlegm in excess and one of greedy temperament has wind in excess.

So they have their source in the elements and the humours, they say.¹²

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Forty Meditation Subjects

25. *The ten kasiṇas are these:* earth kasiṇa, water kasiṇa, fire kasiṇa, air kasiṇa, blue kasiṇa, yellow kasiṇa, red kasiṇa, white kasiṇa, light kasiṇa, and limited-space kasiṇa.¹³

The ten kinds of foulness are these: the bloated, the livid, the festering, the cut-up, the gnawed, the scattered, the hacked and scattered, the bleeding, the worm-infested, and a skeleton.¹⁴

The ten kinds of recollection are these: recollection of the Buddha (the Enlightened One), recollection of the Dhamma (the Law), recollection of the Saṅgha (the Community), recollection of virtue, recollection of generosity, recollection of deities, recollection (or mindfulness) of death, mindfulness occupied with the body, mindfulness of breathing, and recollection of peace.

The four divine abidings are these: loving-kindness, compassion, sympathetic joy, and equanimity.

The four immaterial states are these: the base consisting of boundless space, the base consisting of boundless consciousness, the base consisting of nothingness, and the base consisting of neither perception nor non-perception.

The one perception is the perception of repulsiveness in nutriment.

The one defining is the defining of the four elements.

26. *As to which bring access only and which absorption:* the eight recollections — excepting mindfulness occupied with the body and mindfulness of breathing — the perception of repulsiveness in nutriment, and the defining of the four elements, are ten meditation subjects that bring access only. The others bring absorption.

27. *As to the kind of Jhāna:*¹⁵ among those that bring absorption, the ten kasiṇas together with mindfulness of breathing bring all four jhānas. The ten kinds of foulness together with mindfulness occupied with the body bring the first jhāna. The first three divine abidings bring three jhānas. The fourth divine abiding and the four immaterial states bring the fourth jhāna.

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28. *As to suitability to temperament:* here the exposition should be understood according to what is suitable to the temperaments. That is to say: firstly the ten kinds of foulness and mindfulness occupied with the body are eleven meditation subjects suitable for one of greedy temperament. The four divine abidings and four colour kasiṇas are eight suitable for one of hating temperament. Mindfulness of breathing is the one meditation subject suitable for one of deluded temperament and for one of speculative temperament. The first six recollections are suitable for one of faithful temperament. Mindfulness of death, the recollection of peace, the defining of the four elements, and the perception of repulsiveness in nutriment, are the four suitable for one of intelligent temperament. The remaining kasiṇas and the immaterial states are suitable for all kinds of temperament. And any one of the kasiṇas should be limited for one of speculative temperament and measureless for one of deluded temperament.

This is how the exposition should be understood here ‘as to suitability to temperament’.

Self-dedication

29. After approaching the Good Friend of the kind described in the explanation of the words *then approach the Good Friend, the giver of a meditation subject*, the meditator should dedicate himself to the Blessed One, the Enlightened One, or to a teacher, and he should ask for the meditation subject with a sincere inclination of the heart and sincere resolution.

Herein, he should dedicate himself to the Blessed One, the Enlightened One, in this way: ‘*Blessed One, I relinquish this my person to you*’, For without having thus dedicated himself when living in a remote abode he might be unable to stand fast if a frightening object made its appearance, and he might return to a village abode, become associated with laymen, take up improper search and come to ruin. But when he has dedicated himself in this way, no fear arises in him if a frightening object makes its appearance; in fact only joy arises in him as he reflects ‘Have you not wisely already dedicated yourself to the Enlightened One?’

Suppose a man had a fine piece of Kāsi cloth. He would feel grief

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if it were eaten by rats or moths; but if he gave it to a bhikkhu needing robes, he would feel only joy if he saw the bhikkhu tearing it up to make his patched cloak. And so it is with this.

30. When he dedicates himself to a teacher, he should say '*I relinquish this my person to you, venerable sir*'. For one who has not dedicated his person thus becomes unresponsive to correction, hard to speak to, and unamenable to advice, or he goes where he likes without asking the teacher. Consequently the teacher does not help him with either material things or the Dhamma, and he does not train him in the cryptic books¹⁶. Failing to get these two kinds of help he finds no footing in the Dispensation, and he soon comes down to misconducting himself or to the lay state. But if he has dedicated his person, he is not unresponsive to correction, does not go about as he likes, is easy to speak to, and lives only in dependence on the teacher. He gets the twofold help from the teacher and attains growth, increase and fulfilment in the Dispensation.

31. *With a sincere inclination of the heart and sincere resolution*: the meditator's inclination should be sincere in the six modes beginning with non-greed. For it is one of such sincere inclination who arrives at one of the three kinds of enlightenment, as it is said that 'Six kinds of inclination lead to the maturing of the enlightenment of the Bodhisattas. With the inclination to non-greed Bodhisattas see the fault in greed. With the inclination to non-hate Bodhisattas see the fault in hate. With the inclination to non-delusion Bodhisattas see the fault in delusion. With the inclination to renunciation Bodhisattas see the fault in house life. With the inclination to seclusion Bodhisattas see the fault in society. With the inclination to relinquishment Bodhisattas see the fault in all kinds of becoming and destiny'. For Stream Enterers, Once-returners, Non-returners, those with Cankers Destroyed, Pacceka Buddhas, and Fully Enlightened Ones, whether past, future or present, all arrive at the distinction peculiar to each by means of these same six modes. That is why he should have sincerity of inclination in these six modes.

He should be whole-heartedly resolved on that. The meaning is that he should be resolved upon concentration, respect concen-

tration, incline to concentration, be resolved upon nibbāna, respect nibbāna, incline to nibbāna.

Ways of Expounding

32. When with sincerity of inclination and whole-hearted resolution in this way he asks for a meditation subject, then a teacher who has acquired the penetration of minds can know his temperament by surveying his mental conduct; and a teacher who has not can know it by putting such questions to him as ‘What is your temperament?’ or ‘What states are usually present in you?’ or ‘What do you like bringing to mind?’ or ‘What meditation subject does your mind favour?’ When he knows, he can expound a meditation subject suitable to that temperament. And in doing so, he can expound it in three ways: it can be given to one who has already learnt the meditation subject by having him recite it at one or two sessions; it can be expounded to one who lives in the same place each time he comes; and to one who wants to learn it and then go elsewhere it can be expounded in such a manner that it is neither too brief nor too long.
33. Herein, when firstly he is explaining the earth kasiṇa, there are nine aspects that he should explain. They are the four faults of the kasiṇa, the making of a kasiṇa, the method of development for one who has made it, the two kinds of sign, the two kinds of concentration, the seven kinds of suitable and unsuitable, the ten kinds of skill in absorption, evenness of energy, and the directions for absorption. In the case of the other meditation subjects, each should be expounded in the way appropriate to it. All this will be made clear in the directions for development. But when the meditation subject is being expounded in this way, the meditator must apprehend the sign as he listens.
34. *Apprehend the sign* means that he must connect each aspect thus, ‘This is the preceding clause, this is the subsequent clause, this is its meaning, this is its intention, this is the simile’. When he listens attentively, apprehending the sign in this way, his meditation subject is well apprehended. Then, and because of that, he successfully attains distinction, but not otherwise.

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At this point the clauses *approach the Good Friend, the giver of a meditation subject, and he should apprehend from among the forty meditation subjects one that suits his own temperament* have been expounded in detail in all their aspects.

The third chapter called ‘The Description of taking a Meditation Subject’

CHAPTER IV:
DESCRIPTION OF CONCENTRATION
THE EARTH KASIṆA
(*pathavī-kasiṇa-niddesa*)

1. In the first place one who finds it convenient to live with the teacher in the same monastery can live there while he is working with the meditation subject. If it is inconvenient there, he can live in another monastery — a suitable one — a quarter or a half or even a whole league away. In that case, when he finds he is in doubt about, or has forgotten, some passage in the meditation subject, then he should do the duties in the monastery in good time and set out afterwards, going for alms on the way and arriving at the teacher's dwelling place after his meal.

He should work with the meditation subject that day in the teacher's presence. Next day, after paying homage to the teacher, he should go for alms on his way back and so he can return to his own dwelling place without fatigue. But one who finds no convenient place within even a league should clarify all difficulties about the meditation subject and make quite sure it has been properly attended to. Then he can even go far away and, avoiding a monastery unfavourable to development of concentration, live in one that is favourable.

[THE 18 FAULTS OF A MONASTERY]

2. Herein, one that is unfavourable has any one of eighteen faults. These are largeness, newness, dilapidatedness, a nearby road, a pond, edible leaves, flowers, fruits, famousness, a nearby city, nearby timber trees, nearby arable fields, presence of incompatible persons, a nearby port of entry, nearness to the border countries, nearness to the frontier of a kingdom, unsuitability, lack of good friends. One with any of these faults is not favourable. He should not live there.¹

[THE 5 FACTORS OF THE RESTING PLACE]

3. One that has the five factors beginning with 'not too far from and not too near to' the alms resort is called favourable. For this is

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said by the Blessed One ‘And how has a lodging five factors, bhikkhus? Here, bhikkhus, (1) a lodging is not too far, not too near, and has a path for going and coming. (2) It is little frequented by day with little sound, and few voices by night. (3) There is little contact with gadflies, flies, wind, burning sun and creeping things. (4) One who lives in that lodging easily obtains robes, alms, food, lodging, and the requisite of medicine as cure for the sick. (5) In that lodging there are elder bhikkhus living who are learned, versed in the scriptures, observers of the Dhamma, observers of the Vinaya, observers of the Codes, and when from time to time one asks them questions “How is this, venerable sir? What is the meaning of this?” then those venerable ones reveal the unrevealed, explain the unexplained, and remove doubt about the many things that raise doubts. This, bhikkhus, is how a lodging has five factors’ (A.v,15).

[THE LESSER IMPEDIMENTS]

4. *Then he should sever the lesser impediments:* one living in such a favourable monastery should sever any minor impediments that he may still have, that is to say, long head hair, nails, and body hair, should be cut, mending and patching of old robes should be done or those that are soiled should be dyed. If there is a stain on the bowl, the bowl should be baked. The bed, chair, etc., should be cleaned up. These are the details for the clause ‘Then he should sever the lesser impediments’.

* * *

[DETAILED INSTRUCTIONS FOR DEVELOPMENT]

[THE EARTH KASIṆA]

5. When a bhikkhu has thus severed the lesser impediments, then, on his return from his alms round after his meal and after he has got rid of drowsiness due to the meal, he should sit down comfortably in a secluded place and apprehend the sign in earth that is either made up or not made up.

For this is said:² ‘One who is learning the earth kasiṇa apprehends the sign in earth that is either made up or not made up, that is bounded not unbounded, limited not unlimited, with a periphery not without a periphery, circumscribed not uncircumscribed, either the

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size of a bushel (*suppa*) or the size of saucer (*sarāva*). He sees to it that the sign is well apprehended, well attended to, well defined. Having done that, and seeing its advantages and perceiving it as a treasure, building up respect for it, making it dear to him, he anchors his mind to that object, thinking “Surely in this way I shall be freed from ageing and death”. Secluded from sense desires, ...he enters upon and dwells in the first jhāna...

Herein, when in a previous becoming a man has gone forth into homelessness in the Dispensation or outside it with the Rishis’ Going Forth and has already produced the jhāna tetrad or pentad on the earth kasiṇa, and so has such merit and the support of past practice of jhāna as well, then the sign arises in him on earth that is not made up, that is to say, on a ploughed area or on a threshing floor, as in the **Elder Mallaka’s** case.

It seems that while that venerable one was looking at a ploughed area the sign arose in him the size of that area. He extended it and attained the jhāna pentad. Then by establishing insight with the jhāna as the basis for it, he reached Arahantship.

[MAKING AN EARTH KASIṆA]

6. But when a man has had no such previous practice, he should make a kasiṇa, guarding against the four faults of a kasiṇa and not overlooking any of the directions for the meditation subject learnt from the teacher.

Now the four faults of the earth kasiṇa are due to the intrusion of blue, yellow, red or white. So instead of using clay of such colours he should make the kasiṇa of clay like that in the stream of the Gangā,³ which is the colour of the dawn. And he should make it not in the middle of the monastery in a place where novices, etc., are about but on the confines of the monastery in a screened place, either under an overhanging rock or in a leaf hut. He can make it either portable or as a fixture.

Of these, a portable one should be made by tying rags or leather or matting onto four sticks and smearing thereon a disk of the size already mentioned, using clay picked clean of grass, roots, gravel, and sand, and well kneaded. At the time of the preliminary work it should be laid on the ground and looked at.

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A fixture should be made by knocking stakes into the ground in the form of a lotus calyx, lacing them over with creepers. If the clay is insufficient, then other clay should be put underneath and a disk a span and four fingers across made on top of that with the quite pure dawn-coloured clay.

So, having thus made it delimited and of the size prescribed, he should scrape it down with a stone trowel — a wooden trowel turns it a bad colour, so that should not be employed — and make it as even as the surface of a drum. Then he should sweep the place out and have a bath. On his return he should seat himself on a well-placed⁴ chair with legs a span and four fingers high, prepared in a place that is two and a half cubits, (that is, two and a half times elbow to finger-tip) from the kasiṇa disk. For the kasiṇa does not appear plainly to him if he sits further off than that; and if he sits nearer than that, faults in the kasiṇa appear. If he sits higher up, he has to look at it with his neck bent; and if he sits lower down, his knees ache.

[STARTING CONTEMPLATION]

7. So after seating himself in the way stated, he should review the dangers in sense desires in the way beginning ‘Sense desires give little enjoyment’ (M.i,91) and arouse longing for the escape from sense desires, for the renunciation that is the means to the surmounting of all suffering.

He should next arouse joy of happiness by recollecting the special qualities of the Buddha, the Dhamma, and the Saṅgha; then become filled with awe by thinking ‘Now this is the way of renunciation entered upon by all Buddhas, Pacceka Buddhas and Noble Disciples’; and then with eagerness by thinking ‘In this way I shall surely come to know the taste of the bliss of seclusion’. After that he should open his eyes moderately, apprehend the sign⁵ and so proceed to develop it.

If he opens his eyes too wide, they get fatigued and the disk becomes too obvious, which prevents the sign becoming apparent to him. If he opens them too little, the disk is not obvious enough; his mind becomes drowsy, which also prevents the sign becoming apparent to him. So he should develop it by apprehending the sign

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(*nimitta*), keeping his eyes open moderately, as if he were seeing his reflection (*mukha-nimitta*) on the surface of a looking-glass.⁶

8. The colour should not be reviewed. The characteristic should not be given attention.⁷ But rather, while not ignoring the colour, attention should be given by setting the mind on the name (or concept) as the most outstanding mental datum, relegating the colour to the position of a property of its physical support.

That conceptual state can be given any of the names for earth (*Pathavī*), such as ‘earth (*paṭhavī*)’, ‘the Great One (*mahī*)’, ‘the Friendly One (*medinī*)’, ‘ground (*Bhūmi*)’, ‘The Provider of Wealth (*vasudhā*)’, ‘the Bearer of Wealth (*vasudharā*)’, etc., whichever suits his manner of perception. Still ‘earth’ is also a name that is obvious, so it can be developed with the obvious one by saying ‘Earth, earth’. It should be adverted to now with eyes open, now with eyes shut. And he should go on developing it in this way a hundred times, a thousand times, and even more than that, until the learning sign arises.

When, while he is developing it in this way, it comes into focus⁸ as he adverts with his eyes shut exactly as it does with his eyes open, then the learning sign is said to have been produced. After its production he should no longer sit in that place;⁹ he should return to his own quarters and go on developing it sitting there. But in order to avoid the delay of foot washing, a pair of single-soled sandals and a walking stick are desirable. Then if the new concentration vanishes through some unsuitable encounter, he can put his sandals on, take his walking stick and go back to the place to reaprehend the sign there. When he returns he should seat himself comfortably and develop it by reiterated reaction to it and by striking at it with thought and applied thought.

[THE COUNTERPART SIGN]

9. As he does so, the hindrances eventually become suppressed, the defilements subside, the mind becomes concentrated with access concentration, and the counterpart sign arises.

The difference between the earlier learning sign and the counterpart sign is this. In the learning sign any fault in the *kasiṇa* is apparent. But the counterpart sign appears as if breaking out from

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the learning sign, and a hundred times, a thousand times, more purified, like a looking-glass disk drawn from its case, like a mother-of-pearl dish well washed, like the moon's disk coming out from behind a cloud, like cranes against a thunder cloud. But it has neither colour nor shape; for if it had, it would be cognizable by the eye, gross, susceptible of comprehension by insight — and stamped with the three characteristics.¹⁰ But it is not like that. For it is born only of perception in one who has obtained concentration, being a mere mode of appearance.¹¹

But as soon as it arises the hindrances are quite suppressed, the defilements subside, and the mind becomes concentrated in access concentration.

[GUARDING THE SIGN]

10. The arousing of the counterpart sign, which arises together with access concentration, is very difficult. Therefore if he is able to arrive at absorption in that same session by extending the sign, it is good. If not, then he must guard the sign diligently as if it were the embryo of a Wheel-turning Monarch (World-ruler).

Herein, the way of guarding it is this:

(1) Abode, (2) resort, (3) and speech, (4) and person,
(5) the food, (6) the climate, (7) and the posture—

Eschew these seven different kinds
Whenever found unsuitable.
But cultivate the suitable;
For one perchance so doing finds
He need not wait too long until
Absorption shall his wish fulfil.

11. 1. Herein, an abode is unsuitable if, while he lives in it, the unarisen sign does not arise in him or is lost when it arises, and where unestablished mindfulness fails to become established and the unconcentrated mind concentrated.

An abode is suitable if the sign arises and becomes confirmed, if mindfulness becomes established and the mind concentrated, as in the Elder Padhāniya-Tissa, resident at Nāgapabbata. So if a

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monastery has many abodes he can try them one by one, living in each for three days, and stay on where his mind becomes unified. For it was due to suitability of abode that five hundred bhikkhus reached Arahantship while still dwelling in the Lesser Nāga Cave (*Cūla-nāga-Ḥeṇa*) in Tambapaṇṇi Island (Ceylon) after apprehending their meditation subject there. But there is no counting the Stream Enterers who have reached Arahantship there after reaching the noble plane elsewhere. So too, in the monastery of Cittalāpabāta, and others.

2. An alms-resort village lying to the north or south of the lodging, not too far, within one *kosa* and a half and where alms food is easily obtained, is suitable. The opposite kind is unsuitable.¹²

3. *Speech* included in the thirty-two kinds of aimless talk is unsuitable; for it leads to the disappearance of the sign. But talk based on the ten examples of talk is suitable; though even that should be discussed with moderation¹³.

4. *Person*: one not given to aimless talk, who has the special qualities of virtue, etc., by acquaintanceship with whom the unconcentrated mind becomes concentrated, or the concentrated mind more so, is suitable.

One who is more concerned with his body,¹⁴ who is addicted to aimless talk, is unsuitable; for he only creates disturbances, like muddy water added to clear water. It was for this reason that the attainments of the young bhikkhu who lived at Koṭapabbata vanished, not to mention the sign.

5. *Food*: Sweet food suits one, sour food another.

6. *Climate*: a cool climate suits one, a warm one another. So when he finds that by using certain food or by living in a certain climate he is comfortable, or his unconcentrated mind becomes concentrated, or his concentrated mind more so, then that food or that climate is suitable. Any other food or climate is unsuitable.

7. *Postures*: walking suits one; standing or sitting or lying down another. So he should try them, like the abode, for three days each, and that posture is suitable in which his unconcentrated mind becomes concentrated or his concentrated mind more so. Any other should be understood as unsuitable.

So he should avoid the seven unsuitable kinds and cultivate the

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suitable. For when he practises in this way, assiduously cultivating the sign, then 'he need not wait too long until absorption shall his wish fulfil'.

[THE TEN KINDS OF SKILL IN ABSORPTION]

12. However, if this does not happen while he is practising in this way, then he should have recourse to the ten kinds of skill in absorption. Here is the method.

Skill in absorption needs to be dealt with in ten aspects: (1) making the basis clean, (2) maintaining balanced faculties, (3) skill in the sign, (4) he exerts the mind on an occasion when it should be exerted, (5) he restrains the mind on an occasion when it should be restrained, (6) he encourages the mind on an occasion when it should be encouraged, (7) he looks on at the mind with equanimity when it should be looked on at with equanimity, (8) avoidance of unconcentrated persons, (9) cultivation of concentrated persons, (10) resoluteness upon that concentration.

13. 1. Herein, *making the basis clean* is cleansing the internal and the external basis. For when his head hair, nails and body hair are long, or when the body is soaked with sweat, then the internal basis is unclean and unpurified. But when an old dirty smelly robe is worn or when the lodging is dirty, then the external basis is unclean and unpurified. When the internal and external bases are unclean, then the knowledge in the consciousness and consciousness-concomitants that arise is unpurified, like the light of a lamp's flame that arises with an unpurified lamp-bowl, wick and oil as its support; formations do not become evident to one who tries to comprehend them with unpurified knowledge, and when he devotes himself to his meditation subject, it does not come to growth, increase and fulfilment. But when the internal and external bases are clean, then the knowledge in the consciousness and consciousness-concomitants that arise is clean and purified, like the light of a lamp's flame that arises with a purified lamp bowl, wick and oil as its support; formations become evident to one who tries to comprehend them with purified knowledge and, as he devotes himself to his meditation subject it comes to growth, increase and fulfilment.

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14. 2. *Maintaining balanced faculties* is equalizing the five faculties of faith, energy, mindfulness, concentration and understanding. For if his faith faculty is strong and the others weak, then the energy faculty cannot perform its function of exerting, the mindfulness faculty its function of establishing, the concentration faculty its function of not distracting, and the understanding faculty its function of seeing.

So in that case the faith faculty should be modified either by reviewing the individual essences of the states concerned, that is, the objects of attention, or by not giving them attention in the way in which the faith faculty became too strong. This is illustrated by the story of the **Elder Vakkali** (S.iii,119). If the energy faculty is too strong, the faith faculty cannot perform its function of resolving, nor can the rest of the faculties perform their several functions. So in that case the energy faculty should be modified by developing tranquillity, and so on. This is illustrated by the story of the Elder Soṇa (Vin.i,179-85;A iii,374-6). So too with the rest; for it should be understood that when any one of them is too strong the others cannot perform their several functions.

15. However, what is particularly recommended is balancing faith with understanding, and concentration with energy. For one strong in faith and weak in understanding has confidence uncritically and groundlessly. One strong in understanding and weak in faith errs on the side of cunning and is as hard to cure as one sick of a disease caused by medicine. With the balancing of the two a man has confidence only when there are grounds for it.

Then idleness overpowers one strong in concentration and weak in energy since concentration favours idleness. Agitation overpowers one strong in energy and weak in concentration since energy favours agitation. But concentration coupled with energy cannot lapse into idleness, and energy coupled with concentration cannot lapse into agitation. So these two should be balanced; for absorption comes with the balancing of the two.

16. 3. *Skill in the sign* is skill in producing the as yet unproduced sign of unification of mind through the earth kasīṇa, etc.; and it is skill in developing the sign when produced, and skill in protecting

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the sign when obtained by development. The last is what is intended here.

4. How does he *exert the mind on an occasion when it should be exerted*? When his mind is slack with over-laxness of energy, etc., then, instead of developing the three enlightenment factors beginning with tranquillity, he should develop those beginning with investigation-of-states.¹⁵

Seven things that lead to the arising of *the investigation of states* enlightenment factor: (i) asking questions, (ii) making the basis clean, (iii) balancing the faculties, (iv) avoidance of persons without understanding, (v) cultivation of persons with understanding, (vi) reviewing the field for the exercise of profound knowledge, (vii) resoluteness upon that investigation of states.

17. Eleven things lead to the arising of *the energy* enlightenment factor: (i) reviewing the fearfulness of the States of Loss, etc., (ii) seeing benefit in obtaining the mundane and supramundane distinctions dependent on energy, (iii) reviewing the course of the journey to be travelled thus ‘The path taken by the Buddhas, Pacceka Buddhas, and the Great Disciples has to be taken by me, and it cannot be taken by an idler, (iv) being a credit to the alms food by producing great fruit for the givers, (v) reviewing the greatness of the Master thus ‘My Master praises the energetic, and this unsurpassable Dispensation that is so helpful to us is honoured in the practice, not otherwise,’ (vi) reviewing the greatness of the heritage thus ‘It is the great heritage called the Good Dhamma that is to be acquired by me, and it cannot be acquired by an idler’, (vii) removing stiffness and torpor by attention to perception of light, change of postures, frequenting the open air, etc., (viii) avoidance of idle persons, (ix) cultivation of energetic persons, (x) reviewing the Right Endeavours, (xi) resoluteness upon that energy.

18. Eleven things lead to the arising of *the happiness* enlightenment factor: the recollections (i) of the Buddha, (ii) of the Dhamma (iii) of the Saṅgha, (iv) of virtue, (v) of generosity, and (vi) of deities, (vii) the Recollection of Peace, (viii) avoidance of rough persons, (ix) cultivation of refined persons (x) reviewing encouraging

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discourses, (xi) resoluteness upon that happiness.

So by arousing these things in these ways he develops the investigation-of-states enlightenment factor, and the others. This is how he exerts the mind on an occasion when it should be exerted.

5. How does he *restrain the mind on an occasion when it should be restrained*? When his mind is agitated through over energeticness, etc., then, instead of developing the three enlightenment factors beginning with investigation-of-states, he should develop those beginning with tranquillity.¹⁶

Seven things that lead to the arising of *the tranquillity* enlightenment factor: (i) using superior food, (ii) living in a good climate, (iii) maintaining a pleasant posture, (iv) keeping to the middle, (v) avoidance of violent persons, (vi) cultivation of persons tranquil in body, (vii) resoluteness upon that tranquillity.

19. Eleven things lead to the arising of *the concentration* enlightenment factor: (i) making the basis clean, (ii) skill in the sign, (iii) balancing the faculties, (iv) restraining the mind on occasion, (v) exerting the mind on occasion, (vi) encouraging the listless mind by means of faith and a sense of urgency, (vii) looking on with equanimity at what is occurring rightly, (viii) avoidance of unconcentrated persons, (ix) cultivation of concentrated persons, (x) reviewing of the jhānas and liberations, (xi) resoluteness upon that concentration.

Five things lead to the arising of *the equanimity* enlightenment factor: (i) maintenance of neutrality towards living beings, (ii) maintenance of neutrality towards formations (inanimate things), (iii) avoidance of persons who show favouritism towards beings and formations, (iv) cultivation of persons who maintain neutrality towards beings and formations, (v) resoluteness upon that equanimity.

So by arousing these things in these ways he develops the tranquillity enlightenment factor, as well as the others. This is how he restrains the mind on an occasion when it should be restrained.

20. 6. How does he *encourage the mind on an occasion when it should be encouraged*? When his mind is listless owing to sluggishness in the exercise of understanding or to failure to attain the bliss

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of peace, then he should stimulate it by reviewing the eight grounds for a sense of urgency.

These are the *four*; namely, birth, ageing, sickness, and death, with the suffering of the States of Loss as the fifth, and also the suffering in the past rooted in the round of rebirths, the suffering in the future rooted in the round of rebirths, and the suffering in the present rooted in the search for nutriment. And he creates confidence by recollecting the special qualities of the Buddha, the Dhamma, and the Saṅgha. This is how he encourages the mind on an occasion when it should be encouraged.

21. 7. How does he *look on at the mind with equanimity on an occasion when it should be looked on at with equanimity*? When he is practising in this way and his mind follows the road of serenity, occurs evenly on the *object*, and is not idle, agitated nor listless, then he is not interested to exert or restrain or encourage it; he is like a charioteer when the horses are progressing evenly. This is how he looks *on* at the mind with equanimity on an occasion when it should be looked on at with equanimity.

8. *Avoidance of unconcentrated persons* is keeping far away from persons who have never trodden the way of renunciation, *who* are busy with many affairs, and whose hearts are distracted.

9. *Cultivation of concentrated persons* is approaching periodically persons who have trodden the way of renunciation and obtained concentration.

10. *Resoluteness upon that* is the state of being resolute upon concentration; the meaning is, giving concentration importance, tending, leaning and inclining to concentration.

This is how the tenfold skill in concentration should be undertaken.

[THE SIMILES]

22. When a bee that is too clever¹⁷ learns that a flower on a tree is blooming, it sets out hurriedly, overshoots the mark, turns back, and arrives when the pollen is finished; and another bee, that is not clever enough, who sets out with too slow a speed arrives when the pollen is finished too; but a clever bee sets out with balanced speed, arrives

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with ease at the cluster of flowers, takes as much pollen as it pleases and enjoys the honey-dew.¹⁸

Similarly, when the sign arises, one bhikkhu forces his energy, thinking 'I shall soon reach absorption'. Then his mind lapses into agitation because of his mind's over-exerted energy and he is prevented from reaching absorption.

Another who sees the defect in over-exertion slacks off his energy, thinking 'What is absorption to me now?' Then his mind lapses into idleness because of his mind's too lax energy and he too is prevented from reaching absorption. Yet another who frees his mind from idleness even when it is only slightly idle and from agitation when only slightly agitated, confronting the sign with balanced effort, reaches absorption. One should be like this last bhikkhu.

[THE FIRST JHĀNA]

23. So, while he is guiding his mind in this way, confronting the sign, when absorption is about to arise¹⁹ there arises in him mind-door adverting with that same earth kasiṇa as its object, interrupting the occurrence of consciousness as life-continuum, and evoked by the constant repeating of 'earth, earth'.

After that, either four or five impulsions impel on that same object. The last one of which is an impulsion of the fine-material sphere. The rest are of the sense sphere, but they have stronger applied thought, sustained thought, happiness, bliss, and unification of mind, than the normal ones. They are called 'preliminary work' consciousnesses because they are the preliminary work for absorption and they are also called 'access' consciousnesses because of their nearness to absorption or because they happen in its neighbourhood, just as the words 'village access' and 'city access' are used for a place near to a village, etc., and they are also called 'conformity' consciousnesses because they conform to those that precede the 'preliminary work' consciousnesses and to the absorption that follows. And the last of these is also called 'change-of-lineage' because it transcends the limited sense-sphere lineage and brings into being the exalted fine-material-sphere lineage.²⁰

But omitting repetitions,²¹ then either the first is the 'preliminary-

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work', the second 'access', the third 'conformity', and the fourth 'change-of-lineage', or else the first is 'access', the second 'conformity', and the third 'change-of-lineage'. Then either the fourth (in the latter case) or the fifth (in the former case) is the absorption consciousness. For it is only either the fourth or the fifth that fixes in absorption. And that is according as there is swift or sluggish direct-knowledge. Beyond that, impulsion lapses and the life-continuum²² takes over.

24. At this point, '*Quite secluded from sense desires, quite²³ secluded from unprofitable things he enters upon and dwells in the first jhāna, which is accompanied by applied and sustained thought with happiness and bliss born of seclusion*' (Vbh.245), and so he has attained the first jhāna, which abandons five factors, possesses five factors, is good in three ways, possesses ten characteristics, and is of the earth kasiṇa.²⁴

And although there may be other unprofitable states as well, only the hindrances are mentioned subsequently in the Vibhaṅga thus, 'Herein, what states are unprofitable? Lust ...' (Vbh.256), etc., in order to show their opposition to, and incompatibility with, the jhāna factors.

For the hindrances are the contrary opposites of the jhāna factors: what is meant is that the jhāna factors are incompatible with them, and that one should eliminate them, abolish them. And it is said accordingly in the Peṭaka 'Concentration is incompatible with lust, happiness with ill will, applied thought with stiffness and torpor, bliss with agitation and worry, and sustained thought with uncertainty' (not in Peṭakopadesa).

FIVE KINDS OF HAPPINESS

25. Happiness (*pīti*) is of five kinds as minor happiness, momentary happiness, showering happiness, uplifting happiness, and pervading (rapturous) happiness.

Herein, *minor happiness* is only able to raise the hairs on the body. *Momentary happiness* is like flashes of lightning at different moments. *Showering happiness* breaks over the body again and again like waves on the sea shore.

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26. *Uplifting happiness* can be powerful enough to levitate the body and make it spring up into the air. For this was what happened to the **Elder Mahā-Tissa**, resident at Puṇṇavallika. He went to the shrine terrace on the evening of the full-moon day. Seeing the moonlight, he faced in the direction of the Great Shrine [at Anurādhapura], thinking ‘At this very hour the four assemblies²⁵ are worshipping at the Great Shrine!’ By means of objects formerly seen there he aroused uplifting happiness with the Enlightened One as object, and he rose into the air like a painted ball bounced off a plastered floor and alighted on the terrace of the Great Shrine.

27. And this was what happened to the daughter of a clan in the village of **Vattakālaka** near the Girikaṇḍaka Monastery when she sprang up into the air owing to strong uplifting happiness with the Enlightened One as object. As her parents were about to go to the monastery in the evening, it seems, in order to hear the Dhamma, they told her ‘My dear, you are expecting a child; you cannot go out at an unsuitable time. We shall hear the Dhamma and gain merit for you’. So they went out. And though she wanted to go too, she could not object to what they said.

She stepped out of the house onto a balcony and stood looking at the **Ākāśacetiya Shrine** at **Girikaṇḍaka** lit by the moon. She saw the offering of lamps at the shrine, and the four communities as they circumambulated it to the right after making their offerings of flowers and perfumes; and she heard the sound of the massed recital by the Community of Bhikkhus. Then she thought ‘How lucky they are to be able to go to the monastery and wander round such a shrine terrace and listen to such sweet preaching of Dhamma!’ Seeing the shrine as a mound of pearls and arousing uplifting happiness, she sprang up into the air, and before her parents arrived she came down from the air into the shrine terrace, where she paid homage and stood listening to the Dhamma.

When her parents arrived, they asked her ‘What road did you come by?’ She said ‘I came through the air, not by the road’ and when they told her ‘My dear, those whose cankers are destroyed come through the air. But how did you come?’, she replied ‘As I was standing looking at the shrine in the moonlight a strong sense

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of happiness arose in me with the Enlightened One as its object. Then I knew no more whether I was standing or sitting, but only that I was springing up into the air with the sign that I had grasped, and I came to rest on this shrine terrace’.

So uplifting happiness can be powerful enough to levitate the body and make it spring up into the air.

28. But when *pervading (rapturous) happiness* arises, the whole body is completely pervaded, like a filled bladder, like a rock cavern invaded by a huge inundation.

Now this fivefold happiness, when conceived and matured, perfects the twofold tranquillity, that is, bodily and mental tranquillity. When tranquillity is conceived and matured, it perfects the twofold bliss, that is, bodily and mental bliss. When bliss is conceived and matured, it perfects the threefold concentration, that is, momentary concentration, access concentration, and absorption concentration. Of these, what is intended in this context by happiness is pervading happiness, which is the root of the absorption and comes by growth into association with the absorption.

29. Now it was also said above: *Which abandons five factors, possesses five factors*. Herein, the abandoning of the five factors should be understood as the abandoning of these five hindrances, namely, lust, ill will stiffness and torpor, agitation and worry, and uncertainty; for no *jhāna* arises until these have been abandoned, and so they are called the factors of abandoning. For, although other unprofitable things too are abandoned at the moment of *jhāna*, still only these are specifically obstructive to *jhāna*.

The mind affected through lust by greed for varied objective fields does not become concentrated on an object consisting in unity, or being overwhelmed by lust, it does not enter on the way to abandoning the sense-desire element. When pestered by ill-will towards an object, it does not occur uninterruptedly. When overcome by stiffness and torpor, it is unwieldy. When seized by agitation and worry, it is unquiet and buzzes about. When stricken by uncertainty, it fails to mount the way to accomplish the attainment of *jhāna*. So it is these only that are called factors of abandoning because they are specifically obstructive to *jhāna*.

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But applied thought directs the mind onto the object; sustained thought keeps it anchored there. Happiness produced by the success of the effort refreshes the mind whose effort has succeeded through not being distracted by those hindrances; and bliss intensifies it for the same reason. Then unification aided by this directing onto, this anchoring, this refreshing and this intensifying, evenly and rightly centres the mind with its remaining associated states on the object consisting in unity. Consequently possession of the five factors should be understood as the arising of these five, namely, applied thought, sustained thought, happiness, bliss and unification of mind.

For it is when these are arisen that *jhāna* is said to be arisen, which is why they are called the five factors of possession. Therefore it should not be assumed that the *jhāna* is something other than that which possesses them. Rather, *jhāna* is just like ‘The army ‘with the four factors’ (Vin.iv,104).

Good in Three Ways

30. (*Jhāna*) is good in three ways, possesses ten characteristics (§24); the goodness in three ways is in the beginning, middle, and end. The possession of the ten characteristics should be understood as the characteristics of the beginning, middle, and end, too. Here is the text.²⁶

The meditator must discern such modes as that of suitable food, etc., thus: ‘I attained this after eating this food, attending on such a person, in such a lodging, in this posture at this time’. In this way, when that absorption is lost, he will be able to recapture those modes and renew the absorption, or while familiarizing himself with it he will be able to repeat that absorption again and again²⁷.

When a bhikkhu enters upon a *jhāna* without first completely suppressing lust by reviewing the dangers in sense desires, etc., and without first completely tranquillizing bodily irritability²⁸ by tranquillizing the body, and without first completely removing stiffness and torpor by bringing to mind the elements of initiative, etc. and without first completely abolishing agitation and worry by bringing to mind the sign of serenity, etc., and without first completely purifying his mind of other states that obstruct concen-

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tration, then that bhikkhu soon comes out of that jhāna again, like a bee that has gone into an unpurified hive, like a king who has gone into an unclean park.

But when he enters upon a jhāna after first completely purifying his mind of states that obstruct concentration, then he remains in the attainment even for a whole day, like a bee that has gone into a completely purified hive, like a king who has gone into a perfectly clean park.

[EXTENSION OF THE SIGN] see, PP. 158-160

Mastery in the Five Ways

31. 1. When he emerges from the first jhāna and first of all adverts to the applied thought, then, next to the adverting that arose interrupting the life-continuum, either four or five impulses impel with that applied thought as their object. Then there are two life-continuum consciousnesses. Then there is adverting with the sustained thought as its object and followed by impulses in the way just stated. When he is able to prolong his conscious process uninterruptedly in this way with the five jhāna factors, then his mastery of adverting is successful. But this mastery is found at its acme of perfection in the Blessed One's Twin Marvel (Ps.1,125), or for others on the aforesaid occasions. There is no quicker mastery in adverting than that.

2. The **Venerable Mahā-Moggallāna's** ability to enter upon jhāna quickly, as in the taming of the **Royal Nāga-Serpent Nandopananda**, is called mastery in attaining.

3. Ability to remain in jhāna for a moment consisting in exactly a finger-snap or exactly ten finger-snaps is called mastery in resolving (steadying the duration).

4. Ability to emerge quickly in the same way is called mastery in emerging.

The story of the **Elder Buddharakkhita** may be told in order to illustrate the last two abilities. Eight years after his admission to the Community that Elder was sitting in the midst of thirty thousand bhikkhus possessed of supernormal powers who had gathered to attend upon the sickness of the **Elder Mahā-Rohanogutta** at Therambathala. He saw a Royal Supaṇṇa (demon) swooping down

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from the sky intending to seize an attendant Royal Nāga-serpent as he was getting rice gruel accepted for the Elder. The Elder Buddha-rakkhita created a rock meanwhile, and seizing the Royal Nāga by the arm, he pushed him inside it. The Royal Supaṇṇa gave the rock a blow and made off. The Senior Elder remarked: ‘Friends, if Rakkhita had not been there, we should all have been put to shame’²⁹.

5. Mastery in reviewing is described in the same way as mastery in adverting; for the reviewing impulsions are in fact those next to the adverting mentioned there.

[THE SECOND JHĀNA]

32. When he has once acquired mastery in these five ways, then on emerging from the now familiar first jhāna he can regard the flaws in it in this way: This attainment is threatened by the nearness of the hindrances, and its factors are weakened by the grossness of the applied and sustained thought. He can bring the second jhāna to mind as quieter and so end his attachment to the first jhāna and set about doing what is needed for attaining the second.

When he has emerged from the first jhāna, applied and sustained thought appear gross to him as he reviews the jhāna factors with mindfulness and full awareness, while happiness and bliss and unification of mind appear peaceful. Then, as he brings that same sign to mind as ‘earth, earth’ again and again with the purpose of abandoning the gross factors and obtaining the peaceful factors, ‘when the second jhāna is about to arise³⁰’ there arises in him mind-door adverting with that same earth kasiṇa as its object, interrupting the life-continuum.

After that, either four or five impulsions impel on that same object, the last one of which is an impulsion of the fine-material sphere belonging to the second jhāna. The rest are of the sense sphere of the kinds already stated.

And at that point, ‘*With the stilling of applied and sustained thought he enters upon and dwells in the second jhāna, which has internal confidence and singleness of mind without applied thought, without sustained thought*’, with happiness and bliss born of concentration, (Vbh.245), and so he has attained the second

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jhāna, which abandons two factors, possesses three factors, is good in three ways, possesses ten characteristics and is of the earth kasina.

[THE THIRD JHĀNA]

33. Once this has been obtained in this way, and he has mastery in the five ways already described, then on emerging from the now familiar second *jhāna* he can regard the flaws in it thus: This attainment is threatened by the nearness of applied and sustained thought; ‘Whatever there is in it of happiness, of mental excitement, proclaims its grossness’ (D.i,37), and its factors are weakened by the grossness of the happiness so expressed. He can bring the third *jhāna* to mind as quieter and so end his attachment to the second *jhāna* and set about doing what is needed for attaining the third.

When he has emerged from the second *jhāna* happiness appears gross to him as he reviews the *jhāna* factors with mindfulness and full awareness, while bliss and unification appear peaceful. Then as he brings that same sign to mind as ‘earth, earth’ again and again with the purpose of abandoning the gross factor and obtaining the peaceful factors, when the third *jhāna* is about to arise³¹ there arises in him mind-door adverting with that same earth kasina as its object, interrupting the life-continuum. After that, either four or five impulses impel on that same object, the last one of which is an impulse of the fine-material sphere belonging to the third *jhāna*. The rest are of the kinds already stated.

And at this point, *‘With the fading away of happiness as well he dwells in equanimity, and mindful and fully aware he feels bliss with his body, he enters upon and dwells in the third jhāna, on account of which the Noble Ones announce: He dwells in bliss who has equanimity and is mindful’* (Vbh.245), and so he has attained the third *jhāna*, which abandons one factor, possesses two factors, is good in three ways, possesses ten characteristics, and is of the earth kasina.³²

Ten kinds of Equanimity

34. There are ten kinds of equanimity: six-factored equanimity, equanimity as a divine abiding, equanimity as an enlighten-

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ment factor, equanimity of energy, equanimity about formations, equanimity as a feeling, equanimity about insight, equanimity as specific neutrality, equanimity of jhāna, and equanimity of purification.

1. Herein, *six-factored equanimity* is a name for the equanimity in one whose cankers are destroyed. It is the mode of non-abandonment of the natural state of purity when desirable or undesirable objects of the six kinds come into focus in the six doors described thus: ‘Here a bhikkhu whose cankers are destroyed is neither glad nor sad on seeing a visible object with the eye: he dwells in equanimity, mindful and fully aware’ (A. iii, 279).

2. *Equanimity as a divine abiding* is a name for equanimity consisting in the mode of neutrality towards beings described thus: ‘He dwells intent upon one quarter with his heart endued with equanimity’ (D.i,251).

3. *Equanimity as an enlightenment factor* is a name for equanimity consisting in the mode of neutrality in conascent states described thus: ‘He develops the equanimity enlightenment factor depending on relinquishment’ (M.i,II).

4. *Equanimity of energy* is a name for the equanimity otherwise known as neither over-strenuous nor over-lax energy described thus: ‘From time to time he brings to mind the sign of equanimity’ (A.i, 257).

5. *Equanimity about formations* is a name for equanimity consisting in neutrality about apprehending reflexion and composure regarding the hindrances, etc., described thus: ‘How many kinds of equanimity about formations arise through concentration? How many kinds of equanimity about formations arise through insight? Eight kinds of equanimity about formations arise through concentration. Ten kinds of equanimity about formations arise through insight’, (Ps.i,64)³³

6. *Equanimity as a feeling* is a name for the equanimity known as neither-pain-nor-pleasure described thus: ‘On the occasion on which a sense-sphere profitable consciousness has arisen accompanied by equanimity’ (Dhs.156).

7. *Equanimity about insight* is a name for equanimity consisting in neutrality about investigation described thus: ‘What exists,

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what has become, that he abandons, and he obtains equanimity.’

8. *Equanimity as specific neutrality* is a name for equanimity consisting in the equal efficiency of conascent states: it is contained among the ‘or-whatever states’ beginning with zeal.

9. *Equanimity of Jhāna* is a name for equanimity producing impartiality towards even the highest bliss described thus: ‘He dwells in equanimity’ (Vbh.245).

10. *Purifying equanimity* is a name for equanimity purified of all opposition, and so consisting in uninterestedness in stilling opposition described thus: ‘The fourth jhāna, which has mindfulness purified by equanimity’ (Vbh.245).

35. Herein, six-factored equanimity, equanimity as a divine abiding, equanimity as an enlightenment factor, equanimity as specific neutrality, equanimity of jhāna and purifying equanimity are one in meaning, that is, equanimity as specific neutrality. Their difference, however, is one of position,³⁴ like the difference in a single being as a boy, a youth, an adult, a general, a king and so on.

When a man has begun insight, and he sees with insight knowledge the three characteristics, then there is neutrality in him about further investigating the impermanence, etc., of formations, and that neutrality is called *equanimity about insight*.

When a man, through seeking the three characteristics, sees the three kinds of becoming as if burning, then there is neutrality in him about catching hold of formations: and that neutrality is called *equanimity about formations*. So when equanimity about insight is established, equanimity about formations is established too.

[THE FOURTH JHĀNA]

36. Once this has been obtained in this way, and once he has mastery in the five ways already described, then on emerging from the now familiar third jhāna, he can regard the flaws in it thus: This attainment is threatened by the nearness of happiness; ‘Whatever there is in it of mental concern about bliss proclaims its grossness’ (D.i,37;), and its factors are weakened by the grossness of the bliss so expressed. He can bring the fourth jhāna to mind as quieter and so end his attachment to the third jhāna and set about doing what is needed for attaining the fourth. When he has emerged from the third

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jhāna, the bliss, in other words, the mental joy appears gross to him as he reviews the jhāna factors with mindfulness and full awareness, while the equanimity as feeling and the unification of mind appear peaceful.

Then as he brings that same sign to mind as ‘earth, earth’ again and again with the purpose of abandoning the gross factor and obtaining the peaceful factors, when the fourth jhāna is about to arise³⁵ there arises in him mind-door adverting with that same earth kasiṇa as its object, interrupting the life-continuum. After that either four or five impulses impel on that same object, the last one of which is an impulsion of the fine-material sphere belonging to the fourth jhāna.

The rest are of the kinds already stated.

37. But there is this difference: blissful (pleasant) feeling is not a condition, as repetition condition, for neither-painful-nor-pleasant feeling, and the preliminary-work must be aroused in the case of the fourth jhāna with neither-painful-nor-pleasant feeling, consequently these consciousnesses of the preliminary-work are associated with neither-painful-nor-pleasant feeling, and here happiness vanishes simply owing to their association with equanimity.

And at this point, *‘With the abandoning of pleasure and pain and with the previous disappearance of joy and grief he enters upon and dwells in the fourth jhāna, which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity (Vbh.245), and so he has attained the fourth jhāna, which abandons one factor, possesses two factors, is good in three ways, possesses ten characteristics, and is of the earth kasiṇa.*

[THE FIVEFOLD RECKONING OF JHĀNA]

38. When, however he is developing fivefold jhāna, then, on emerging from the now familiar first jhāna, he can regard the flaws in it in this way: This attainment is threatened by the nearness of the hindrances, and its factors are weakened by the grossness of applied thought. He can bring the second jhāna to mind as quieter and so end his attachment to the first jhāna and set about doing what is needed for attaining the second.

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Now he emerges from the first jhāna mindful and fully aware; and only applied thought appears gross to him as he reviews the jhāna factors, while the sustained thought, etc., appear peaceful. Then as he brings that same sign to mind as ‘earth, earth’ with the purpose of abandoning the gross factor and obtaining the peaceful factors the second jhāna arises in him in the way already described. Its factor of abandoning is applied thought only. The four beginning with sustained thought are the factors that it possesses. The rest is as already stated.

So that which is the second in the fourfold reckoning becomes the second and third in the fivefold reckoning by being divided into two. And those which are the third and fourth in the former reckoning, become the fourth and fifth in this reckoning. The first remains the first in each case.

The fourth chapter called
“The Description of the Earth Kasina”

CHAPTER V:
DESCRIPTION OF CONCENTRATION –
THE REMAINING KASIṆAS
(*Sesa-kasiṇa-niddesa*)

[THE WATER KASIṆA]

1. One who wants to develop the water kasiṇa should, as in the case of the earth kasiṇa, seat himself comfortably and apprehend the sign in water that ‘is either made up or not made up’ etc.; and so all the rest should be repeated in detail. And as in this case, so with all those that follow in this chapter.

Here too, when someone has had practice in previous lives, the sign arises for him in water that is not made up, such as a pool, a lake, a lagoon, or the ocean as in the case of the **Elder Cūḷa Sīva**.

The venerable one, it seems, thought to abandon gain and honour and live a secluded life. He boarded a ship at **Mahātittha** (Mannar) and sailed to Jambudīpa (India). As he gazed at the ocean meanwhile the kasiṇa sign, the counterpart of that ocean, arose in him.

2. Someone with no such previous practice should guard against the four faults of a kasiṇa and not apprehend the water as one of the colours, blue, yellow, red or white. He should fill a bowl or a four-footed water pot¹ to the brim with water uncontaminated by soil, taken in the open through a clean cloth or strainer, or with any other clear water that is not turbid. He should put it in a screened place on the outskirts of the monastery as already described and seat himself comfortably. He should neither review its colour nor bring its characteristic to mind. Apprehending the colour as belonging to its physical support he should set his mind on the name (or concept) as the most outstanding mental datum, and using any of the various names for water (*āpo*) such as ‘rain (*ambu*)’, ‘liquid (*udaka*)’, ‘dew (*vāri*)’, ‘fluid (*salila*)²’ he should develop the kasiṇa, preferably by using the obvious ‘Water, water’.

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As he develops it in this way, the two signs eventually arise in him in the way already described. Here, however, the learning sign has the appearance of moving. If the water has bubbles of froth mixed with it, the learning sign has the same appearance, and it is evident as a fault in the kasiṇa. But the counterpart sign appears inactive, like a crystal fan set in space, like the disk of a looking glass made of crystal. With the appearance of that sign he reaches access jhāna and the jhāna tetrad and pentad in the way already described.

[THE FIRE KASIṆA]

3. Anyone who wants to develop the fire kasiṇa should apprehend the sign in fire.

Herein, when someone with merit, having had previous practice, is apprehending the sign, it arises in him in any sort of fire, not made up, as he looks at the fiery combustion in a lamp's flame or in a furnace or in a place for baking bowls or in a forest conflagration, as in the **Elder Cittagutta**'s case.

The sign arose in that Elder as he was looking at a lamp's flame while he was in the Uposatha house on the day of preaching the Dhamma.

Anyone else should make one up. Here are the directions for making it. He should split up some damp heartwood, dry it, and break it up into short lengths. He should go to a suitable tree root or to a shed and there make a pile in the way done for baking bowls, and have it lit. He should make a hole a span and four fingers wide in a rush mat or a piece of leather or a cloth, and after hanging it in front of the fire, he should sit down in the way already described. Instead of giving attention to the grass and sticks below or the smoke above, he should apprehend the sign in the dense combustion in the middle.

4. He should not review the colour as blue or yellow, etc., or give attention to its characteristic as heat, etc., but taking the colour as belonging to its physical support, and setting his mind on the name (or concept) as the most outstanding mental datum, and using any of the names for fire (*tejo*) such as 'the Bright One (*pāvaka*)', 'the Leaver of the Black Trail (*kaṇhavattānī*)', 'the

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Knower of Creatures (*jātaveda*), ‘the Altar of Sacrifice (*hutāsana*)’, etc., he should develop the kasiṇa, preferably by using the obvious ‘Fire, fire’.

As he develops it in this way the two signs eventually arise in him as already described. Herein, the learning sign appears like the fire to keep sinking down as the flame keeps detaching itself. But when someone apprehends it in a kasiṇa that is not made up, any fault in the kasiṇa is evident in the learning sign, and any firebrand, or pile of embers or ashes, or smoke appears in it. The counterpart sign appears motionless like a piece of red cloth set in space, like a gold fan, like a gold column. With its appearance he reaches access jhāna and the jhāna tetrad and pentad in the way already described.

[THE AIR KASIṆA]

5. Anyone who wants to develop the air kasiṇa should apprehend the sign in air. And that is done either by sight or by touch.

When he sees sugarcanes with dense foliage standing with tops level or bamboos or trees, or else hair four fingers long on a man’s head, being struck by the wind, he should establish mindfulness in this way: ‘This wind is striking on this place’. Or he can establish mindfulness where the wind strikes a part of his body after entering by a window opening or by a crack in a wall, and using any among the names for wind (*vāta*) beginning with ‘wind (*vāta*)’, ‘breeze (*māluta*)’, ‘blowing (*anila*)’, he should develop the kasiṇa, preferably by using the obvious ‘Air, air’.

Here the learning sign appears to move like the swirl of hot steam on rice gruel just withdrawn from an oven. The counterpart sign is quiet and motionless. The rest should be understood in the way already described.

[THE BLUE KASIṆA]

6. Next it is said in the commentaries: ‘One who is learning the blue kasiṇa apprehends the sign in blue, whether in a flower or in a cloth or in a colour element³’. Firstly, when someone has merit, having had previous practice, the sign arises in him when he sees a bush with blue flowers, or such flowers spread out on a place of offering, or any blue cloth or gem.

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But anyone else should take flowers such as blue lotuses, *girikañnikā* (morning glory) flowers, etc., and spread them out to fill a tray or a flat basket completely so that no stamen or stalk shows, or with only their petals. Or he can fill it with blue cloth bunched up together; or he can fasten the cloth over the rim of the tray or basket like the covering of a drum. Or he can make a kasiṇa disk, either portable as described under the earth kasiṇa or on a wall, with one of the colour elements such as bronze-green, leaf-green, anjana-ointment black, surrounding it with a different colour. After that, he should bring it to mind as 'Blue, blue' in the way already described under the earth kasiṇa.

And here too any fault in the kasiṇa is evident in the learning sign; the stamens and stalks and the gaps between the petals, etc., are apparent. The counterpart sign appears like a crystal fan in space, free from the kasiṇa disk. The rest should be understood as already described.

[THE YELLOW KASIṆA]

7. Likewise with the yellow kasiṇa: for this is said: 'One who is learning the yellow kasiṇa apprehends the sign in yellow, either in a flower or in a cloth or in a colour element'. Therefore here too, when someone has merit, having had previous practice, the sign arises in him when he sees a flowering bush or flowers spread out, or yellow cloth or colour element, as in the case of the Elder Cittaḡutta.

That venerable one, it seems, saw an offering being made on the flower altar, with *pattaṅga*⁴ flowers at **Cittalapabbata**, and as soon as he saw it the sign arose in him the size of the flower altar.

Anyone else should make a kasiṇa, in the way described for the blue kasiṇa, with *kaṇikār* (*yellow*) flowers, etc., or with yellow cloth or with a colour element. He should bring it to mind as 'Yellow, yellow'. The rest is as before.

[THE RED KASIṆA]

8. Likewise with the red kasiṇa: for this is said: 'One who is learning the red kasiṇa apprehends the sign in red, either in a flower or in a cloth or in a colour element'. Therefore here too, when someone

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has merit, having had previous practice, the sign arises in him when he sees a *bandhujīvaka* (*hibiscus*) bush, etc., in flower, or such flowers spread out, or a red cloth or gem or colour element. But anyone else should make a *kasiṇa*, in the way already described for the blue *kasiṇa*, with *jayasumana* flowers or *bandhujīvaka* (*hibiscus*) or red *korandaka* flowers, etc., or with red cloth or with a colour element. He should bring it to mind as ‘Red, red’. The rest is as before.

[THE WHITE KASIṆA]

9. Of the white *kasiṇa* it is said ‘One who is learning the white *kasiṇa* apprehends the sign in white, either in a flower or in a cloth or in a colour element’. So firstly, when someone has merit, having had previous practice, the sign arises in him when he sees a flowering bush of such a kind or *vassika sumana* (jasmine) flowers, etc.; spread out, or a heap of white lotuses or lilies, white cloth or colour element; and it also arises in a tin disk, a silver disk, and the moon’s disk.

Anyone else should make a *kasiṇa*, in the way already described for the blue *kasiṇa*, with the white flowers already mentioned, or with cloth or colour element. He should bring it to mind as ‘White, white’. The rest is as before.

[THE LIGHT KASIṆA]

10. Of the light *kasiṇa* it is said ‘One who is learning the light *kasiṇa* apprehends the sign in light in a hole in a wall, or in a keyhole, or in a window opening’. So firstly, when someone has merit, having had previous practice, the sign arises in him when he sees the circle thrown on a wall or a floor by sunlight or moonlight entering through a hole in a wall, etc., or when he sees a circle thrown on the ground by sunlight or moonlight coming through a gap in the branches of a dense-leaved tree or through a gap in a hut made of closely packed branches. Anyone else should use that same kind of circle of luminosity just described, developing it as ‘Luminosity, luminosity’ or ‘Light, light’. If he cannot do so, he can light a lamp inside a pot, close the pot’s mouth, make a hole in it and place it with the hole facing a wall. The lamplight coming out of the hole throws a circle on the wall. He should develop that as ‘Light, light’.

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This lasts longer than the other kinds. Here the learning sign is like the circle thrown on the wall or the ground. The counterpart sign is like a compact bright cluster of lights. The rest is as before.

[THE LIMITED-SPACE KASIṆA]

11. Of the limited-space kasiṇa it is said ‘One who is learning the space kasiṇa apprehends the sign in a hole in a wall, or in a keyhole, or in a window opening, and so firstly, when someone has merit, having had previous practice, the sign arises in him when he sees any gap such as a hole in a wall.

Anyone else should make a hole a span and four fingers broad in a well-thatched hut, or in a piece of leather, or in a rush mat, and so on. He should develop one of these, or a hole such as a hole in a wall, as ‘Space, space’. Here the learning sign resembles the hole together with the wall, etc., that surrounds it. Attempts to extend it fail.

The counterpart sign appears only as a circle of space. Attempts to extend it succeed. The rest should be understood as described under the earth kasiṇa⁵.

[GENERAL]

12. 1. Of these, the earth kasiṇa is the basis for such powers as the state described as ‘Having been one, he becomes many’ (D.i,78), etc., and stepping or standing or sitting on space or on water by creating earth, and the acquisition of the bases of mastery (M.ii,13) by the limited and measureless method.

2. The water kasiṇa is the basis for such powers as diving in and out of the earth (D.i,78), causing rainstorms, creating rivers and seas, making the earth and rocks and palaces quake (M.i,253).

3. The fire kasiṇa is the basis for such powers as smoking, flaming, causing showers of sparks, countering fire with fire, ability to burn only what one wants to burn (S. iv, 290), causing light for the purpose of seeing visible objects with the divine eye, burning up the body by means of the fire element at the time of attaining nibbāna (MA. iv, 196).

4. The air kasiṇa is the basis for such powers as going with the speed of the wind, causing wind-storms

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5. The blue *kasiṇa* is the basis for such powers as creating black forms, causing darkness, acquisition of the bases of mastery by the method of fairness and ugliness, and attainment of the liberation by the beautiful (see M.ii,12)

6. The yellow *kasiṇa* is the basis for such powers as creating yellow forms, resolving that something shall be gold (S.i,116), acquisition of the bases of mastery in the way stated, and attainment of the liberation by the beautiful.

7. The red *kasiṇa* is the basis for such powers as creating red forms, acquisition of the bases of mastery in the way stated and attainment of the liberation by the beautiful.

8. The white *kasiṇa* is the basis for such powers as creating white forms, banishing stiffness and torpor, dispelling darkness, causing light for the purpose of seeing visible objects with the divine eye.

9. The light *kasiṇa* is the basis for such powers as creating luminous forms, banishing stiffness and torpor, dispelling darkness, causing light for the purpose of seeing visible objects with the divine eye.

10. The space *kasiṇa* is the basis for such powers as revealing the hidden, maintaining postures inside the earth and rocks by creating space inside them, travelling unobstructed through walls, and so on.

13. The classification ‘above, below, around, exclusive, measureless’ applies to all *kasiṇas*.

Herein, *above* is upwards towards the sky’s level. *Below* is downwards towards the earth’s level. *Around* is marked off all round like the perimeter of a field. For one extends a *kasiṇa* upwards only, another downwards, another all round; or for some reason projects it thus as one who wants to see visible objects with the divine eye projects light. Hence ‘above, below, around’ is said. The word *exclusive*, however, shows that any one such state has nothing to do with any other. Just as there is water and nothing else in all directions for one who is actually in water, so too, the earth *kasiṇa* is the earth *kasiṇa* only; it has nothing in common with any other *kasiṇa*. It is similar in each instance. *Measureless* means measureless intentness.

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He is intent upon the entirety with his mind, taking no measurements such as ‘this is its beginning, this is its middle’.

No kasiṇa can be developed by any living being described as follows: ‘Beings hindered by kamma, by defilement or by kamma-result, who lack faith, zeal and understanding, will be incapable of entering into the certainty of rightness in profitable states’ (Vbh. 341).

14. Herein, the words *hindered by kamma* refer to those who possess bad kamma entailing immediate effect on rebirth⁶. *By defilement*: who have fixed wrong view⁷ or are hermaphrodites or eunuchs. *By kamma-result*: who have had a rebirth linking with no profitable root-cause or with only two profitable root-causes. *Lack faith*: are destitute of faith in the Buddha, Dhamma and Saṅgha. *Zeal*: are destitute of zeal for the Unopposed Way. *Understanding*: are destitute of mundane and supramundane right view. *Will be incapable of entering into the certainty of rightness in profitable states* means that they are incapable of entering into the Noble Path called ‘certainty and rightness in profitable states’.

And this does not apply only to kasiṇas; for none of them will succeed in developing any meditation subject at all. So the task of devotion to a meditation subject must be undertaken by a clansman who has no hindrance by kamma-result, who shuns hindrance by kamma and by defilement, and who fosters faith, zeal and understanding by listening to the Dhamma, frequenting good men, and so on.

The fifth chapter called
‘The Description of the Remaining Kasiṇas’

CHAPTER VI

DESCRIPTION OF CONCENTRATION – FOULNESS AS A MEDITATION SUBJECT

(*Asubha-kammaṭṭhāna-niddesa*)

[GENERAL DEFINITIONS]

1. 1. *The bloated*: it is bloated (*uddhumāta*) because bloated by gradual dilation and swelling (*uddham*) after the close of life, as a bellows is with wind. What is bloated (*uddhumāta*) is the same as ‘the bloated (*uddhumātaka*)’. Or alternatively what is bloated (*uddhumāta*) is vile (*kucchita*) because of repulsiveness, thus it is ‘the bloated (*uddhumātaka*)’. This is a term for a corpse in that particular state.
 2. *The livid*: what has patchy discolouration is called livid (*vinīla*). What is livid is the same as ‘the livid (*vinīlaka*)’. Or alternatively, what is livid (*vinīla*) is vile (*kucchita*) because of repulsiveness, thus it is ‘the livid *vinīlaka*’.¹ This is a term for a corpse that is reddish-coloured in places where flesh is prominent, whitish-coloured in places where pus has collected, but mostly blue-black (*nīla*), as if draped with blue-black cloth in the blue-black places.
 3. *The festering*: what is trickling with pus in broken places is festering (*vipubba*). What is festering is the same as ‘the festering (*vipubbaka*)’. Or alternatively, what is festering (*vipubba*) is vile (*kucchita*) because of repulsiveness, thus it is ‘the festering (*vipubbaka*)’. This is a term for a corpse in that particular state.
 4. *The cut up*: what has been opened up² by cutting it in two is called cut up (*vicchidda*). What is cut up is the same as ‘the cut up (*vicchiddaka*)’. Or alternatively what is cut up (*vicchidda*) is vile (*kucchita*) because of repulsiveness, thus it is ‘the cut up (*vicchiddaka*)’. This is a term for a corpse cut in the middle.
 5. *The gnawed*: what has been chewed here and there in various ways by dogs, jackals, etc., is what is gnawed (*vikkhāyita*). What is gnawed is the same as ‘the gnawed (*vikkhāyitaka*)’. Or alternatively, what is gnawed (*vikkhāyita*) is vile (*kucchita*) because of repulsive-

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ness, thus it is ‘the gnawed (*vikkhāyitaka*)’. This is a term for a corpse in that particular state.

6. *The scattered*: what is strewed about (*vividham-khittam*) is scattered (*vikkhittam*). What is scattered is the same as ‘the scattered (*vikkhittaka*)’. Or alternatively, what is scattered (*vikkhitta*) is vile (*kucchita*) because of repulsiveness, thus it is ‘the scattered (*vikkhittaka*)’. This is a term for a corpse that is strewn here and there in this way: ‘Here a hand, there a foot, there the head’ (cf. M.58).

7. *Hacked and scattered*: it is hacked, and it is scattered in the way just described, thus it is ‘hacked and scattered (*hatavikkhittaka*)’. This is a term for a corpse scattered in the way just described after it has been hacked with a knife in a crow’s-foot pattern on every limb.

8. *The bleeding*: it sprinkles (*kirati*), scatters blood (*lohita*), and it trickles here and there. Thus it is ‘the bleeding (*lohitaka*)’. This is a term for a corpse smeared with trickling blood.

9. *The worm-infested*: it is maggots that are called worms (*puḷuva*); it sprinkles worms (*puḷuve kirati*) thus it is worm infested (*puḷuvaka*). This is a term for a corpse full of maggots.

10. *A skeleton*: bone (*aṭṭhi*) is the same as skeleton (*aṭṭhika*). Or alternatively, bone (*aṭṭhi*) is vile (*kucchita*) because of repulsiveness, thus it is a skeleton (*aṭṭhika*). This is a term both for a single bone and for a framework of bones.

These names are also used both for the signs that arise with the bloated, etc., as their support, and for the jhānas obtained in the signs.

[THE BLOATED]

2. Herein, when one who meditates wants to develop the jhāna called ‘of the bloated’ by arousing the sign of the bloated on a bloated body, he should in the way already described approach a teacher of the kind mentioned under the earth kasiṇa and learn the meditation subject from him. In explaining the meditation subject to him, the teacher should explain it all, that is, the directions for going with the aim of acquiring the sign of foulness, the characterizing of the surrounding signs, the eleven ways of apprehending the sign, the reviewing of the path gone by and come by, concluding

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with the directions for absorption. And when the one who meditates has learnt it all well, he should go to an abode of the kind already described and live there while seeking the sign of the bloated.

3. Meanwhile, when he hears people saying that at some village gate or on some road or at some forest's edge or at the base of some rock or at the root of some tree or on some charnel ground a bloated corpse is lying, he should not go there at once, like one who plunges into a river where there is no ford. Why not? Because this foulness is beset by wild beasts and non-human beings, and he might risk his life there. Or perhaps the way to it goes by a village gate or a bathing place or an irrigated field, and there a visible object of the opposite sex might come into focus. Or perhaps the body is of the opposite sex, for a female body is unsuitable for a man, and a male body for a woman. If only recently dead, it may even look beautiful; hence there might be danger to the life of purity. But if he judges himself thus 'This is not difficult for one like me', then he can go there.

4. And when he goes, he should do so only after he has spoken to the senior elder of the Community or to some well-known bhikkhu. Why? Because if all his limbs are seized with shuddering at the charnel ground, or if his gorge rises when he is confronted with disagreeable objects such as the visible forms and sounds of non-human beings, lions, tigers, etc., or something else afflicts him, then he whom he told will have his bowl and robe well looked after in the monastery, or he will care for him by sending young bhikkhus or novices to him.

Besides, robbers may meet there thinking a charnel ground a safe place for them whether or not they have done anything wrong. And when men chase them, they drop their goods near the Bhikkhu and run away. Perhaps the men seize the Bhikkhu, saying 'We have found the thief with the goods', and bully him. Then he whom he told will explain to the men 'Do not bully him; he went to do this special work after telling me', and he will rescue him. This is the advantage of going only after informing someone.

Therefore he should inform a Bhikkhu of the kind described and then set out eager to see the sign, as happy and joyful as a warrior-

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noble (*khattiya*) on his way to the scene of anointing, as one going to offer libations at the hall of sacrifice, or as a pauper on his way to unearth a hidden treasure. And he should go there in the way advised by the **Commentaries**.

5. For this is said: One who is learning the bloated sign of foulness goes alone with no companion, with unremitting mindfulness established, with his sense faculties turned inwards, with his mind not turned outwards, reviewing the path gone by and come by. In the place where the bloated sign of foulness has been left he notes any stone or anthill or tree or bush or creeper there each with its particular sign and in relation to the object. When he has done this, he characterizes the bloated sign of foulness by the fact of its having attained that particular individual essence. Then he sees that the sign is properly apprehended, that it is properly remembered, that it is properly defined, by its colour, by its mark, by its shape, by its direction, by its location, by its delimitation, by its joints, by its opening, by its concavities, by its convexities, and all round.

When he has properly apprehended the sign, properly remembered it, properly defined it, he goes alone with no companion, with unremitting mindfulness established, with his sense faculties turned inwards, with his mind not turned outwards, reviewing the path gone by and come by. When he walks, he resolves that his walk is oriented towards it; when he sits, he prepares a seat that is oriented towards it.

6. What is the purpose, what is the advantage of characterizing the surrounding signs? Characterizing the surrounding signs has non-delusion for its purpose and non-delusion for its advantage. What is the purpose, what is the advantage of apprehending the sign in the other eleven ways? Apprehending the sign in the other eleven ways has anchoring the mind for its purpose, it has anchoring the mind for its advantage. What is the purpose, what is the advantage of reviewing the path gone by and come by? Reviewing the path gone by and come by has keeping the mind on the track for its purpose, it has keeping the mind on the track for its advantage.

When he has established reverence for it by seeing its

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advantages and by perceiving it as a treasure and so come to love it, he anchors his mind upon that object: “Surely in this way I shall be liberated from ageing and death”. Quite secluded from sense desires, secluded from unprofitable things he enters upon and dwells in the first jhāna. He has arrived at the first jhāna of the fine-material sphere. His is a heavenly abiding and an instance of the meritorious action consisting in meditative development’.

7. So if he goes to the charnel ground to test his control of mind, let him do so after striking the gong or summoning a chapter. If he goes there mainly for developing that meditation subject, let him go alone with no companion, without renouncing his basic meditation subject and keeping it always in mind, taking a walking stick or a staff to keep off attacks by dogs, etc., ensuring unremitting mindfulness by establishing it well, with his mind not turned outwards because he has ensured that his faculties, of which his mind is the sixth, are turned inwards.

As he goes out of the monastery he should note the gate: ‘I have gone out in such a direction by such a gate’. After that he should define the path by which he goes: ‘This path goes in an easterly direction ... westerly ... northerly ... southerly direction’ or ‘It goes in an intermediate direction’; and ‘In this place it goes to the left, in this place to the right’; and ‘In this place there is a stone, in this an ant-hill, in this a tree, in this a bush, in this a creeper’. He should go to the place where the sign is, defining in this way the path by which he goes.

And he should not approach it upwind; for if he did so and the smell of corpses assailed his nose, his brain³ might get upset, or he might throw up his food, or he might repent his coming, thinking ‘What a place of corpses I have come to!’ So instead of approaching it up wind, he should go down wind. If he cannot go by a down wind path — if there is a mountain or a ravine or a rock or a fence or a patch of thorns or water or a bog in the way — then he should go stopping his nose with the corner of his robe. These are the duties in going.

8. When he has gone there in this way, he should not at once look at the sign of foulness; he should make sure of the direction. For

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perhaps if he stands in a certain direction, the object does not appear clearly to him and his mind is not wieldy. So rather than there he should stand where the object appears clearly and his mind is wieldy. And he should avoid standing leeward or windward of it. For if he stands leeward he is bothered by the corpse smell and his mind strays; and if he stands windward and non-human beings are dwelling there, they may get annoyed and do him a mischief. So he should move round a little.

Then he should stand not too far from or too near to the corpse, or too close to the feet or the head. For if he stands too far off, the object is not clear to him, and if he stands too near, he may get frightened. If he stands too close to the feet or the head, not all the foulness becomes manifest to him equally. So he should stand not too far off or too near, opposite the middle of the body, in a place convenient for him to look at it.

Again he should bring to mind the fact that it has an individual essence, its own state of being bloated, which is not common to anything else, since it was said that he defines⁴ it *by the fact of its having attained that particular individual essence*. The meaning is that it should be defined according to its individual essence, according to its own nature, as ‘the inflated,⁵ the bloated’.

9. Having defined it in this way, he should apprehend the sign in the following six ways, that is to say, (1) by its colour, (2) by its mark (3) by its shape (4) by its direction, (5) by its location, (6) by its delimitation. How?

(1) Meditating, he should define it *by its colour* thus. ‘This is the body of one who was black or white or yellow-skinned’.

(2) Instead of defining it as being female or male, he should define it *by its mark* thus: ‘This is the body of one who was in the first phase of life, in the middle phase, in the last phase’.

(3) *By its shape*: he should define it only by the shape of the bloated thus: ‘This is the shape of its head, this is the shape of its neck, this is the shape of its hand, this is the shape of its chest, this is the shape of its belly, this is the shape of its navel, this is the shape of its hips, this is the shape of its thigh, this is the shape of its calf, this is the shape of its foot’.

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(4) He should define it *by its direction* thus: There are two directions in this body, that is, down from the navel as the lower direction, and up from it as the upper direction'. Or alternatively he can define it thus 'I am standing in this direction; the sign of foulness is in that direction'.

(5) He should define it *by its location* thus: 'The hand is in this location, the foot in this, the head in this, the middle of the body in this'. Or alternatively, he can define it thus: I am in this location; the sign of foulness is in that'.

(6) He should define it *by its delimitation* thus: 'This body is delimited below by the soles of the feet, above by the tips of the hair, all round by the skin; the space so delimited is filled up with thirty-two pieces of corpse'. Or alternatively, he can define it thus: 'This is the delimitation of its hand, this is the delimitation of its foot, this is the delimitation of its head, this is the delimitation of the middle part of its body'. Or alternatively, he can delimit as much of it as he has apprehended thus: 'Just this much of the bloated is like this'.

However, a female body is not appropriate for a man and a male body is not appropriate for a woman; for the object, namely, the repulsive aspect, does not make its appearance in a body of the opposite sex, which merely becomes a condition for the wrong kind of excitement.⁶ To quote the **Majjhima Commentary**: 'Even when decaying,⁷ a woman invades a man's mind and stays there'. That is why the sign should be apprehended in the six ways only in a body of the same sex.

10. But when a clansman has cultivated the meditation subject under former Enlightened Ones, kept the ascetic practices, threshed out the great primary elements, discerned formations, defined mentality-materiality, eliminated the perception of a being, done the ascetic's duties, lived the moral life, and developed the development, when he contains the seed of Turning Away from formations, and has mature knowledge and little defilement, then the counterpart sign appears to him in the place while he keeps looking. If it does not appear in that way, then it appears to him as he is apprehending the sign in the six ways.

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11. But if it does not appear to him even then, he should apprehend the sign again in five more ways: (7) by its joints, (8) by its openings, (9) by its concavities, (10) by its convexities, and (11) all round.

(7) *By its joints* is properly by its hundred and eighty joints. But how can he define the hundred and eighty joints in the bloated? Consequently he can define it by its fourteen major joints thus: Three joints in the right arm, three in the left arm, three in the right leg, three in the left leg, one neck joint, one waist joint.

(8) *By its openings*: an opening is the hollow between the arm and the side, the hollow between the legs, the hollow of the stomach, or the hollow of the ear. He should define it by its openings in this way. Or alternatively, the opened or closed state of the eyes and the opened or closed state of the mouth can be defined.

(9) *By its concavities*: he should define any concave place on the body such as the eye sockets or the inside of the mouth or the base of the neck. Or he can define it thus: 'I am standing in a concave place, the body is in a convex place'.

(10) *By its convexities*: he should define any raised place on the body such as the knee or the chest or the forehead. Or he can define it thus: 'I am standing in a convex place, the body is in a concave place'.

(11) *All round*: the whole body should be defined all round. After working over the whole body with knowledge, he should establish his mind thus, 'The bloated, the bloated', upon any part that appears clearly to him. If it has not appeared even yet, and if there is special intensity of the bloating in the belly,⁸ he should establish his mind thus: 'The bloated, the bloated'.

12. As he does so, the counterpart sign arises. Here is the difference between the two signs. The learning sign appears as a hideous, dreadful and frightening sight; but the counterpart sign appears like a man with big limbs lying down after eating his fill.

Simultaneously with his acquiring the counterpart sign his lust is abandoned by suppression owing to his giving no attention externally to sense desires as object. And owing to his abandoning of approval, ill will is abandoned too, as pus is with the abandoning of blood. Likewise stiffness-and-torpor is abandoned through exertion

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of energy, agitation-and-worry is abandoned through devotion to peaceful things that cause no remorse; and uncertainty about the Master who teaches the way, about the way, and about the fruit of the way, is abandoned through the actual experience of the distinction attained. So the five hindrances are abandoned. And there are present applied thought with the characteristic of directing the mind on to that same sign, and sustained thought accomplishing the function of pressing on the sign, and happiness due to the acquisition of distinction, and tranquillity due to the production of tranquillity in one whose mind is happy, and bliss with that tranquillity as its sign, and unification that has bliss as its sign due to the production of concentration in one whose mind is blissful. So the jhāna factors become manifest.

Thus access, which is the obverse of the first jhāna, is produced in him too at that same moment. All the stages after that up to absorption in the first jhāna and mastery in it should be understood as described under the earth kasiṇa.

As regards the livid and the festering: the characterizing already described, starting with the going, in the way beginning ‘One who is learning the bloated sign of foulness goes alone with no companion, with unremitting mindfulness established’, should all be understood with its exposition and intention, substituting for the word ‘bloated’ the appropriate word in each case thus: One who is learning the livid sign of foulness ...’. ‘One who is learning the festering sign of foulness ...’ but the differences are as follows.

[THE LIVID]

13. *The livid* should be brought to mind as ‘Repulsiveness of the livid, repulsiveness of the livid’. Here the learning sign appears blotchy-coloured; but the counterpart sign’s appearance has the colour, which is most prevalent.

[THE FESTERING]

14. *The festering* should be brought to mind as ‘Repulsiveness of the festering, repulsiveness of the festering’. Here the learning sign appears as though trickling; but the counterpart sign appears motionless and quiet.

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[THE CUT UP]

15. *The cut up* is found on a battlefield or in a robbers' forest or on a charnel ground where kings have robbers cut up or in the jungle in a place where men are torn up by lions and tigers. So, if when he goes there, it comes into focus at one adverting although lying in different places, that is good. If not, then he should not touch it with his own hand; for by doing so he would become familiar with it.⁹ He should get a monastery attendant or one studying to become an ascetic or someone else to put it together in one place. If he cannot find anyone to do it, he should put it together with a walking stick or a staff in such a way that there is only a finger's breadth separating the parts. Having put it together thus, he should bring it to mind as 'Repulsiveness of the cut up, repulsiveness of the cut up'. Herein, the learning sign appears as though cut in the middle; but the counterpart sign appears whole.

[THE GNAWED]

16. *The gnawed* should be brought to mind as 'Repulsiveness of the gnawed, repulsiveness of the gnawed'. Here the learning sign appears as though gnawed here and there; but the counterpart sign appears whole.

[THE SCATTERED]

17. After getting *the scattered* put together or putting it together in the way described under the Cut-up so that there is only a finger's breadth separating the pieces, it should be brought to mind as 'Repulsiveness of the scattered, repulsiveness of the scattered'. Here the learning sign appears with the gaps evident; but the counterpart sign appears whole.

[THE HACKED AND SCATTERED]

18. *The hacked and scattered* is found in the same places as those described under the Cut-up. Therefore after going there and getting it put together or putting it together in the way described under the Cut-up so that there is only a finger's breadth separating the pieces, it should be brought to mind as 'Repulsiveness of the hacked and scattered, repulsiveness of the hacked and scattered'. Here when the

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learning sign becomes evident, it does so with the fissures of the wounds; but the counterpart sign appears whole.

[THE BLEEDING]

19. *The bleeding* is found at the time when blood is trickling from the openings of wounds received on battle fields, etc., or from the openings of burst boils and abscesses when the hands and feet have been cut off. So on seeing that, it should be brought to mind as ‘Repulsiveness of the bleeding, repulsiveness of the bleeding’. Here the learning sign appears to have the aspect of moving like a red banner struck by wind; but the counterpart sign appears quiet.

[THE WORM-INFESTED]

20. There is a *worm-infested* corpse when at the end of two or three days a mass of maggots oozes out from the corpse’s nine orifices, and the mass lies there like a heap of paddy or boiled rice as big as the body, whether the body is that of a dog, a jackal, a human being,¹⁰ an ox, a buffalo, an elephant, a horse, a python, or what you will. It can be brought to mind with respect to any one of these as ‘Repulsiveness of the worm-infested, repulsiveness of the worm-infested’. For the sign arose for the **Elder Cūḷa-Piṇḍapātika-Tissa** in the corpse of an elephant’s carcass in the **Kāḷadīghavāpi** reservoir. Here the learning sign appears as though moving; but the counterpart sign appears quiet, like a ball of boiled rice.

[A SKELETON]

21. *A skeleton* is described in various aspects in the way beginning ‘As though he were looking at a corpse thrown onto a charnel ground, a skeleton with flesh and blood, held together by sinews’ (D. ii, 296). So he should go in the way already described to where it has been put, and noticing any stones, etc., with their surrounding signs and in relation to the object, he should characterize it *by the fact of its having attained that particular individual essence* thus ‘This is a skeleton’ and apprehend the sign in the eleven ways by colour and the rest. But if he looks at it, apprehending it only *by its colour as white*, it does not appear to him with its individual essence as repulsive, but only as a variant of the white kaṣiṇa. Consequently

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he should only look at it as ‘a skeleton’ in the repulsive aspect. ‘Mark’ is a term for the hand, etc., here, so he should define it *by its mark* according to hand, foot, head, chest, arm, waist, thigh, and shin. He should define it *by its shape*, however, according as it is long, short, square, round, small or large. *By its direction* and *by its location* are as already described. Having defined it *by its delimitation* according to the periphery of each bone, he should reach absorption by apprehending whichever appears most evident to him. But it can also be defined *by its concavities* and *by its convexities* according to the concave and convex places in each bone. And it can also be defined by position thus: ‘I am standing in a concave place, the skeleton is in a convex place; or I am standing in a convex place, the skeleton is in a concave place’. It should be defined (*by its joints*) where any two bones are joined together. It should be defined *by its openings* according to the gaps separating the bones. It should be defined *all round* by directing knowledge to it comprehensively thus: ‘In this place there is this skeleton’. If the sign does not arise even in this way, then the mind should be established on the frontal bone.

22. And in this case, just as in the case of those that precede it beginning with the worm-infested, the apprehending of the sign should be observed in this elevenfold manner as appropriate. This meditation subject is successful with a whole skeleton frame and even with a single bone as well. So having learnt the sign in any one of these in the eleven ways, he should bring it to mind as ‘Repulsiveness of a skeleton, repulsiveness of a skeleton’. Here the learning sign and the counterpart sign are alike, so it is said. That is correct for a single bone. But when the learning sign becomes manifest in a skeleton frame, what is correct to say is that there are gaps in the learning sign while the counterpart sign appears whole. Also, the learning sign even in a single bone should be dreadful and terrifying; but the counterpart sign produces happiness and joy because it brings access.

[GENERAL]

23. One who has reached jhāna in any one of these goes free from

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cupidity; he resembles an Arahant without greed because his greed has been well suppressed. At the same time, however, this classification of foulness should be understood as stated in accordance with the particular individual essences successively reached by the dead body and also in accordance with the particular subdivisions of the greedy temperament.

When a corpse has entered upon the repulsive state, it may have reached the individual essence of the bloated or any one of the individual essences beginning with that of the livid. So the sign should be apprehended as 'Repulsiveness of the bloated', 'Repulsiveness of the livid', according to whichever he has been able to find. This, it should be understood, is how the classification of foulness comes to be tenfold with the body's arrival at each particular individual essence.

24. And individually *the bloated* suits one who is greedy about shape since it makes evident the disfigurement of the body's shape. *The livid* suits one who is greedy about the body's colour since it makes evident the disfigurement of the skin's colour. *The festering* suits one who is greedy about the smell of the body aroused by scents, perfumes, etc., since it makes evident the evil smells connected with this sore, the body. *The cut up* suits one who is greedy about compactness in the body since it makes evident the hollowness inside it. *The gnawed* suits one who is greedy about accumulation of flesh in such parts of the body as the breasts since it makes it evident how a fine accumulation of flesh comes to nothing. *The scattered* suits one who is greedy about the grace of the limbs since it makes it evident how limbs can be scattered. *The hacked and scattered* suits one who is greedy about a fine body as a whole since it makes evident the disintegration and alteration of the body as a whole. *The bleeding* suits one who is greedy about elegance produced by ornaments since it makes evident its repulsiveness when smeared with blood. *The worm-infested* suits one who is greedy about ownership of the body since it makes it evident how the body is shared with many families of worms. *A skeleton* suits one who is greedy about fine teeth since it makes evident the repulsiveness of the bones in the body.

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This, it should be understood, is how the classification of foulness comes to be tenfold according to the subdivisions of the greedy temperament.

25. This Foulness, while of ten kinds, has only one characteristic. For although it is of ten kinds, its characteristic is only its impure, stinking, disgusting and repulsive state. This is its essence. And foulness appears with this characteristic not only in a dead body but also in a living one, as it did to the Elder Mahā-Tissa who lived at Cetiya-pabbata, and to the novice attendant on the Elder Saṅgharakkhita while he was watching the king riding an elephant. For a living body is just as foul as a dead one, only the characteristic of foulness is not evident in a living body, being hidden by adventitious embellishments.

This is the body's nature: it is a collection of over three hundred bones, jointed by one hundred and eighty joints, bound together by nine hundred sinews, plastered over with nine hundred pieces of flesh, enveloped in the moist inner skin, enclosed in the outer cuticle, with orifices here and there, constantly dribbling and trickling like a grease pot, inhabited by a community of worms, the home of disease, the basis of painful states, perpetually oozing from the nine orifices like a chronic open carbuncle, from both of whose eyes eye-filth trickles, from whose ears ear-filth, from whose nostrils snot, from whose mouth food and bile and phlegm and blood, from whose lower outlets excrement and urine, and from whose ninety-nine thousand pores the broth of stale sweat seeps, with bluebottles and their like buzzing round it, which when untended with tooth sticks and mouth-washing and head-anointing and bathing and underclothing and dressing would, judged by the universal repulsiveness of the body, make even a king, if he wandered from village to village with his hair in its natural wild disorder, no different from a flower-scavenger or an outcaste or what you will. So there is no distinction between a king's body and an outcaste's in so far as its impure stinking nauseating repulsiveness is concerned.

26. But by rubbing out the stains on its teeth with tooth sticks and mouth-washing etc., by concealing its private parts under several cloths, by daubing it with various scents and salves, by adorning it

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with nosegays and such things, it is worked up into a state that permits of its being taken as 'Is' and 'mine'. So men delight in women and women in men without perceiving the true nature of its characteristic foulness, now masked by this adventitious adornment. But in the ultimate sense there is no place here, even the size of an atom, fit to lust after.

And then, when any such bits of it as head hairs, body hairs, nails, teeth, spittle, snot, excrement or urine have dropped off the body, beings will not touch them; they are ashamed, humiliated and disgusted. But as long as any one of these things remains in it, though it is just as repulsive, they take it as agreeable, desirable, permanent, pleasant, self, because they are wrapped in the murk of ignorance and dyed with affection and greed for self.

Taking it as they do, they resemble the old jackal who saw a flower not yet fallen from a *kimsuka* (*parrot*) tree in a forest and yearned after it, thinking, 'This is a piece of meat, it is a piece of meat'.

27. There was a jackal chanced to see
 A flowering *kimsuka* (*parrot*) tree in a wood;¹¹
 In haste he went to where it stood:
 'I have found a meat-bearing tree!'

 He chewed the blooms that fell, but could,
 Of course, find nothing fit to eat.
 He took it thus: "Unlike the meat
 There on the tree, *this* is no good".

 A wise man will not think to treat
 As foul only the part that fell,
 But treats as foul the part as well
 That in the body has its seat.

 Fools cannot in their folly tell.
 They take the body to be fair,
 And soon get caught in Evil's snare
 Nor can escape its painful spell.

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But since the wise have thus made bare
This filthy body's nature, so,
Be it alive or dead, they know
There is no beauty lurking there.

28. For this is said:

'This filthy body stinks outright
Like ordure (dung), like a privy's (toilet's) site;
This body, men that have insight
Condemn, is object of a fool's delight.

A tumour where nine holes abide
Wrapped in a coat of clammy hide
And trickling filth on every side,
Polluting the air with stenches far and wide.

If it perchance should come about
That what is inside it came out,
Surely a man would need a knout (whip)
To put the crows and dogs to rout (flight).'

The sixth is called
'The Description of Foulness as a Meditation Subject'

CHAPTER VII
DESCRIPTION OF CONCENTRATION
– SIX RECOLLECTIONS
(Cha-anussati-niddesa)

1. Mindfulness (*sati*) itself is recollection (*anussati*) because it arises again and again; or alternatively, the mindfulness (*sati*) that is proper (*anurūpa*) for a clansman gone forth out of faith is ‘recollection (*anussati*)’ since it occurs only in those instances where it should occur.

The recollection arisen inspired by the Enlightened One is the *recollection of the Buddha*. This is a term for mindfulness with the Enlightened One’s special qualities as its object.

The recollection arisen inspired by the Law is the *recollection of the Dhamma*.¹ This is a term for mindfulness with the Law’s special qualities (such as being well proclaimed, etc.) as its object.

The recollection arisen inspired by the Community is the *recollection of the Saṅgha*. This is a term for mindfulness with the Community’s special qualities (such as being entered on the good way, etc.), as its object.

The recollection arisen inspired by virtue is the *recollection of virtue*. This is a term for mindfulness with the virtue’s special qualities of being not torn, etc., as its object.

The recollection arisen inspired by generosity is the *recollection of generosity*. This is a term for mindfulness with generosity’s special qualities of free generosity, etc., as its object.

The recollection arisen inspired by deities is the *recollection of deities*. This is a term for mindfulness with the special qualities of one’s own faith, etc., as its object with deities standing as witnesses.

The recollection arisen inspired by death is the *recollection of death*. This is a term for mindfulness with the termination of the life faculty as its object.

Mindfulness occupied with the body (kāya-gatā sati — lit. body-gone mindfulness): it is gone (*gatā*) to the material body (*kāya*) that is analyzed into head-hairs, etc., or it is gone to the body, thus it is

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‘body-gone (*kāya-gatā*)’. It is body-gone (*kāya-gatā*) and it is mindfulness (*sati*), thus it is ‘body-gone-mindfulness (*kāyagatāsati* — single compound)’; but instead of shortening the vowel thus in the usual way, ‘body-gone mindfulness (*kāyagatā sati* — compound adj. + noun)’ is said. This is a term for mindfulness that has as its object the sign of the bodily parts consisting of head-hairs and the rest.

The mindfulness arisen inspired by breathing (*ānāpāna*) is *mindfulness of breathing*. This is a term for mindfulness that has as its object the sign of in-breaths and out-breaths.

The recollection arisen inspired by peace is the *recollection of peace*. This is a term for mindfulness that has as its object the stilling of all suffering.

[(1) RECOLLECTION OF THE ENLIGHTENED ONE]

2. Now one meditating with absolute confidence² who wants to develop firstly the recollection of the Enlightened One among these ten should go into solitary retreat in a favourable abode and recollect the special qualities of the Enlightened One, the Blessed One, as follows:

‘That Blessed One is such because he is accomplished, fully enlightened, endowed with clear vision and virtuous conduct, sublime, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed’ (M. i,37; A.iii,285).

Here is the way he recollects: ‘That Blessed One is such because he is accomplished, he is such because he is fully enlightened, ... he is such because he is blessed’ — he is so for these several reasons, is what is meant.

[*Accomplished*]

3. Herein, what he recollects firstly is that the Blessed One is *accomplished* (*arahanta*) for the following reasons: (i) because of remoteness (*āraṅga*), and (ii) because of his enemies (*ari*) and (iii) the spokes (*ara*) having been destroyed (*hata*), and (iv) because of his worthiness (*araha*) of requisites, etc., and (v) because of absence of secret (*rahābhāva*) evil-doing.³

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(i) He stands utterly remote and far away from all defilements because he has expunged all trace of defilement by means of the path — because of such remoteness (*āraka*) he is accomplished (*arahanta*).

(ii) And these enemies (*ari*), these defilements, are destroyed (*hata*) by the path — because the enemies are thus destroyed he is accomplished (*arahanta*) also.

(iii) Now this wheel of the round of rebirths with its hub made of ignorance and of craving for becoming, with its spokes consisting of formations of merit and the rest, with its rim of ageing and death, which is joined to the chariot of the triple becoming by piercing it with the axle made of the origin of cankers (see M.i,55), has been revolving throughout time that has no beginning. All this wheel's spokes (*ara*) were destroyed (*hata*) by him at the Place of Enlightenment, as he stood firm with the feet of energy on the ground of virtue, wielding with the hand of faith the axe of knowledge that destroys kamma—because the spokes are thus destroyed he is accomplished (*arahanta*) also.

4. (iv) And he is worthy (*arahati*) of the requisites of robes, etc., and of the distinction of being accorded homage because it is he who is most worthy of offerings. For when a Perfect One has arisen, important deities and human beings pay homage to none else; for Brahmā Sahampati paid homage to the Perfect One with a jewelled garland as big as Sineru, and other deities did so according to their means, as well as such human beings as **King Bimbisāra of Magadha** and the **King of Kosala**. And after the Blessed One had finally attained nibbāna, **King Asoka** renounced wealth to the amount of ninety-six millions for his sake and founded eighty-four thousand monasteries throughout all Jambudīpa (India). And so, with all these, what need to speak of others? — Because of worthiness of requisites he is accomplished (*arahanta*) also.

(v) And he does not act like those fools in the world who vaunt their cleverness and yet do evil, but in secret for fear of getting a bad name. Because of absence of secret (*rahābhāva*) evildoing he is accomplished (*arahanta*) also.

So in all ways,

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The Sage of remoteness unalloyed,
Vanquished defiling foes deployed,
The spokes of rebirth's wheel destroyed,
Worthy of requisites employed,
Secret evil he does avoid:
For these five reasons he may claim
This word 'accomplished' for his name.

[Fully Enlightened]

5. He is fully enlightened (*sammā sambuddha*) because he has discovered (*buddha*) all things rightly (*sammā*) and by himself (*sāma*).

In fact all things were discovered by him rightly by himself in that he discovered of the things to be directly-known that they must be directly known (i.e. learning about the Four Truths), of the things to be fully understood that they must be fully understood (i.e. penetration of suffering), of the things to be abandoned that they must be abandoned (i.e. penetration of the origin of suffering), of the things to be realized that they must be realized (i.e. penetration of the cessation of suffering), and of the things to be developed that they must be developed (i.e. penetration of the path). Hence it is said:

‘What must be directly-known is directly-known,
‘What has to be developed has been developed,
‘What has to be abandoned has been abandoned;
‘And that, Brahman, is why I am enlightened’ (Sn.558^a).

*[Endowed with Clear Vision
and Virtuous Conduct]*

6. He is *endowed with clear vision and virtuous conduct: vijjā caraṇa sampanno* = *vijjāhi caraṇena ca sampanno* (resolution of compound).

Herein, as to *clear vision*: there are three kinds of clear vision and eight kinds of clear vision. The three kinds should be understood as stated in the **Bhayabherava Sutta** (M.1,22f.), and the eight kinds

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as stated in the Ambaṭṭha Sutta (D.i,100). In the latter, the eight kinds of clear vision are stated, made up of the six kinds of direct-knowledge together with insight and the supernormal power of the mind-made body.

Virtuous conduct should be understood as fifteen things, that is to say: restraint by virtue, guarding the doors of the sense faculties, knowledge of the right amount in eating, devotion to wakefulness, the seven good states⁵, and the four jhānas of the fine-material sphere. For it is precisely by means of these fifteen things that a noble disciple conducts himself, that he goes towards the deathless. That is why it is called ‘*virtuous conduct*’.

(Ps.1,126) He knows through omniscience what is good and harmful for all beings, and through compassion he warns them of harm and exhorts them to do good. That is how he is possessed of clear vision and conduct, which is why his disciples have entered upon the good way instead of entering upon the bad way as the self-mortifying disciples of those who are not possessed of clear vision and conduct have done.

[Sublime]

7. He is called *Sublime (sugata)*⁶ (i) because of a manner of going that is good (*sobhaṇa-gamana*), (ii) because of having gone to an excellent place (*Sundaram̐ thānaṃ gatattā*), (iii) because of having gone rightly (*sammāgatattā*), and (iv) because of enunciating rightly (*sammāgadattā*).

(i) A manner of going (*gamana*) is called ‘gone (*gata*)’, and that in the Blessed One is good (*sobhaṇa*), purified, blameless. But what is that? It is the Noble Path; for by means of that manner of going he has ‘gone’ without attachment in the direction of safety. Thus he is sublime (*sugata*) because of a manner of going that is good.

(ii) And it is to the excellent (*sundara*) place that he has gone (*gata*), to the deathless nibbāna. Thus he is sublime (*sugata*) also because of having gone to an excellent place.

(iii) And he has rightly (*sammā*) gone (*gata*), without going back again to the defilements abandoned by each path. For this is said: ‘He does not again turn, return, go back, to the defilements aban-

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done by the Stream-entry path, thus he is sublime ... he does not again turn, return, go back, to the defilements abandoned by the Arahant path, thus he is 'sublime'. Or alternatively, he has rightly gone from the time of making his resolution at the feet of **Dīpaṅkara** up till the Enlightenment Session, by working for the welfare and happiness of the whole world through the fulfilment of the thirty perfections and through following the right way without deviating towards either of the two extremes, that is to say, towards eternity-belief or annihilation-belief, towards indulgence in sense pleasures or self-mortification. Thus he is sublime also because of having gone rightly.

(iv) And he enunciates⁷ (*gadati*) rightly (*sammā*); he speaks only fitting speech in the fitting place. Thus he is sublime also because of enunciating rightly.

[*Knower of Worlds*]

8. He is the *knower of worlds* because he has known the world in all ways. For the Blessed One has experienced, known and penetrated the world in all ways as to its individual essence, its arising, its cessation, and the means to its cessation. It is said: 'Friend, that there is a world's end where, one neither is born nor ages nor dies nor passes away nor reappears, which is to be known or seen or reached by travel — that I do not say. Yet I do not say that there is ending of suffering without reaching the world's end. Rather it is in the fathom-long carcase with its perceptions and its consciousness that I make known the world, the arising of the world, the cessation of the world, and the way leading to the cessation of the world.

It is utterly impossible
To reach by travel the world's end
But there is no escape from pain
Until the world's end has been reached.

It is a sage, a knower of the worlds,
Who gets to the world's end, and it is he,

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Whose Life Divine is lived out to its ceasing;
He is at peace who the world's end has known.⁸
And hopes for neither this world nor the next⁹ (S.i,62)

*[Incomparable leader
of men to be tamed]*

9. In the absence of anyone more distinguished for special qualities than himself there is no one to compare with him, thus he is *incomparable*. For in this way he surpasses the whole world in the special quality of virtue, and also in the special qualities of concentration, understanding, deliverance, and knowledge and vision of deliverance.

He guides (*sāreti*) men to be tamed (*purisa-damme*) thus he is *leader of men to be tamed* (*purisadammasārathi*); he tames, he disciplines, is what is meant. Herein, animal males (*purisā*) and human males and non-human males that are not tamed but fit to be tamed (*dametum yuttā*) are ‘men to be tamed (*purisadam mā*)’.

Then the Blessed One moreover further tames those already tamed, doing so by announcing the first jhāna, etc., respectively to those whose virtue is purified, etc., and also the way to the higher path to Stream-enterers, and so on.

Or alternatively the words *incomparable leader of men to be tamed* can be taken together as one clause. For the Blessed One so guides men to be tamed that in a single session they may go in the eight directions (by the eight liberations) without hesitation. Thus he is called *the incomparable leader of men to be tamed*. And the following Sutta passage should be given in full here: ‘Guided by the elephant-tamer, Bhikkhus, the elephant to be tamed goes in one direction ...’ M.iii,222).

[Teacher of Gods and men]

10. He teaches (*anusāsati*) by means of the here and now, of the life to come, and of the ultimate goal, according as befits the case, thus he is the *Teacher* (*satthar*).

Of Gods and men: devamanussānaṃ=devānañ ca manussānañ ca (resolution of compound). This is said in order to denote those

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who are the best and also to denote those persons capable of progress. For the Blessed One as a teacher bestowed his teaching upon animals as well.

While the Blessed one was teaching the Dhamma to the inhabitants of the **City of Campā** on the banks of the **Gaggarā Lake**, it seems, a **frog (*maṇḍūka*)** apprehended a sign in the Blessed One's voice. A cowherd who was standing leaning on a stick put his stick on the frog's head and crushed it. He died and was straight away reborn in a gilded divine palace, which was twelve leagues broad, in the realm of the Thirty-three deities (*Tāvātimsa*). He found himself there, as if waking up from sleep, amidst a host of celestial nymphs, and he exclaimed 'Now I have actually been reborn here. What deed did I do?' When he sought for the reason, he found it was none other than his apprehension of the sign in the Blessed One's voice. He went from his divine palace at once to the Blessed One and paid homage at his feet. Though the Blessed One knew about it, he asked him:

‘Who is it who now pays homage at my feet,
‘Shining with glory of success
‘Illuminating all around
‘With beauty so outstanding?’

‘In my last life I was a frog,
‘The waters of a pond my home;
‘A cowherd's crook ended my life;
‘While listening to your Dhamma.’ (Vv.49)

The Blessed One taught him the Dhamma. Eighty-four thousand creatures gained penetration to the Dhamma. As soon as the former frog became established in the fruition of Stream Entry he smiled and then vanished.

[*Enlightened*]

11. He is *enlightened (buddha)* with the knowledge that belongs to the fruit of liberation, since everything that can be known has been discovered (*buddha*) and made known by him.

Or alternatively, he discovered (*bujjhi*) the four truths by himself

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and awakened (*bodhesi*) others to them, thus and for other such reasons he is enlightened (*buddha*).

[*Blessed*]

12. *Blessed (bhagavant)* is a term signifying the respect and veneration accorded to him as the highest of all beings and distinguished by his special qualities.¹⁰

Now in order to further explain the special qualities signified by this name, the Ancients cite the following stanza:

*Bhagī bhajī bhāgī vibhattavā iti
Akāsi bhaggaṇ ti garū ti bhāgyavā .
Bahūhi ñāyehi subhā vitattano
Bhavantago so bhagavā ti vuccati.*

‘The reverend one (*garu*) has blessings (*bhagī*), is a frequenter (*bhajī*), a partaker (*bhāgī*),
And a possessor of what has been analyzed (*vibhattavā*),
He has caused abolishing (*bhagga*), he is fortunate (*bhāgyavā*)
He has fully developed himself (*subhāvitattano*) in many ways;
He has gone to the end of becoming (*bhavantago*); thus he is called “Blessed (*bhagavā*)”’.

The meaning of these words should be understood according to the method of explanation given in the Niddesa¹¹ (Ndl. 142).

13. But there is this other way:

*Bhāgyavā bhaggavā yutto bhagehi ca vibhattavā.
Bhattavā vanta-gamano bhavesu: bhagavā tato.*

He is fortunate (*bhāgyavā*), possessed of abolishment (*bhaggavā*), associated with blessings (*yutto bhagehi*), and a possessor of what has been analysed (*vibhattavā*),

‘He has frequented (*bhattavā*), and he has rejected going in the kinds of becoming (*V Anta-G Amano BH Avesu*), thus he is the Blessed one (*Bhagavā*).

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He has abolished (*bhagga*) greed and hate,
Delusion too, he is canker-free
Abolished every evil state,
“Blessed” his name may rightly be.

14. He is also called ‘blessed (*bhagavā*)’ since he is ‘associated with blessings (*bhagehi yuttattā*)’ such as those of the following kind, in the sense that he ‘has those blessings (*bhagā assa santi*)’. Now in the world, the word ‘blessing’ is used for six things, namely, lordship, dhamma, fame, glory, wish, and endeavour. He has supreme lordship over his own mind either of the kind reckoned as mundane and consisting in ‘minuteness, lightness’, etc., or that complete in all aspects, and likewise the supramundane *Dhamma*. And he has the exceedingly pure *fame*, spread through the three worlds, acquired through the special quality of veracity. And he has *glory* of all limbs, perfect in every aspect, which is capable of comforting the eyes of people eager to see his material body. And he has his *wish*; in other words, the production of what is wanted, since whatever is wanted and needed by him as beneficial to himself or others is then and there produced for him. And he has the *endeavour*; in other words, the right effort, which is the reason why the whole world venerates him.

As long as the one meditating recollects the special qualities of the Buddha in this way, thinking, ‘Because of this and this reason the Blessed One is accomplished. For this and this reason he is blessed’, then on that occasion his mind is not obsessed by greed, or obsessed by hate, or obsessed by delusion; his mind has rectitude on that occasion, being inspired by the Perfect One.¹² (A.viii,285)

15. So when he has thus suppressed the hindrances by preventing obsession by greed, etc., and his mind faces the meditation subject with rectitude, then his applied thought and sustained thought occur with a tendency towards the Enlightened One’s special qualities. As he continues to exercise applied thought and sustained thought upon the Enlightened One’s special qualities, happiness arises in him. With his mind happy, with happiness as proximate cause, his bodily and mental disturbances are tranquillized by tranquillity. When the

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disturbance has been tranquillized, bodily and mental bliss arise in him. When he is blissful, his mind, with the Enlightened One's special qualities for its object, becomes concentrated, and so the jhāna factors eventually arise in a single moment. But owing to the profundity of the Enlightened One's special qualities, or else owing to his being occupied in recollecting special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as 'recollection of the Buddha' too, because it arises with the recollection of the Enlightened One's special qualities as the means.

When a Bhikkhu is devoted to this recollection of the Buddha, he is respectful and deferential towards the Master. He attains fullness of faith, mindfulness, understanding and merit. He has much happiness and gladness. He conquers fear and dread. He is able to endure pain. He comes to feel as if he were living in the Master's presence. And when the recollection of the Buddha's special qualities dwells in his body, it becomes as worthy of veneration as a shrine room. His mind tends towards the plane of the Buddhas. When he encounters an opportunity for transgression, he has awareness of conscience and shame as vivid as though he were face to face with the Master. And if he penetrates no higher, he is at least headed for a happy destiny.

[(2) RECOLLECTION OF THE DHAMMA]

16. One who wants to develop the Recollection of the Dhamma (Law) should go into solitary retreat and recollect the special qualities of both the Dhamma (Law) of the scriptures and the nine-fold supramundane Dhamma (state) as follows:

'The Dhamma is well proclaimed by the Blessed One, visible here and now, not delayed (timeless), inviting of inspection, onward-leading, and can be directly experienced by 'the wise' (M.i,37;A. iii, 285).

Well proclaimed: in this clause the Dhamma of the scriptures is included as well as the supramundane Dhamma; in the rest of the clauses only the supramundane Dhamma is included.

Herein, the Dhamma of the scriptures is well proclaimed because it is good in the beginning, the middle, and the end and

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because it announces the life of purity that is utterly perfect and pure with meaning and with detail (see M.i,179).

17. The supramundane Dhamma is *well proclaimed* since both the way it accords with nibbāna and the nibbāna that accords with the way have been proclaimed, according as it is said: ‘The way leading to nibbāna has been properly declared to the disciples by the Blessed One, and nibbāna and the way meet. Just as the water of the Ganges meets and joins with the water of the Yamunā, so too the way leading to nibbāna has been properly declared to the disciples by the Blessed One, and nibbāna and the way meet’ (D.ii,223).

And here the Noble Path, which is the middle way since it does not approach either extreme, is *well proclaimed* in being proclaimed to be the middle way.

The fruits of asceticism, where defilements are tranquillized, are *well proclaimed* too in being proclaimed to have tranquillized defilement.

Nibbāna, whose individual essence is eternal, deathless, the refuge, the shelter, etc., is *well proclaimed* too in being proclaimed to have an individual essence that is eternal, and so on.

So the supramundane Dhamma is also ‘well proclaimed’.

18. *Visible here and now*: firstly the noble path is ‘visible here and now’ since it can be seen by a noble person himself when he has done away with greed, etc., in his own continuity.

Not delayed: it has no delay (lit. takes no time — *kāla*) in the matter of giving its own fruit, thus it is ‘without delay (*akāla*)’. ‘Without delay’ has the same meaning as not delayed (*akālika*). What is meant is that instead of giving its fruit after creating a delay (using up time), say, five days, seven days, it gives its fruit immediately next to its own occurrence (see Sn.226).

Inviting of inspection: it is worthy of an invitation to inspect (*ehipassa-vidhi*) given thus ‘come and see this Dhamma’ (*ehi passa imam dhammam*)’, thus it is ‘inviting of inspection (*ehipassika*)’. But why is it worthy of this invitation? This is because it is found and because of its purity. This nine-fold supramundane Dhamma is actually found as such in its individual essence, and it is as pure as

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the full moon's disk in a cloudless sky, as a gem of pure water on bleached cloth. Consequently, it is worthy of the invitation to inspect since it is found and pure, thus it is 'inviting of inspection'.

19. The word '*opanayika* (onward-leading)' is equivalent to the gerund *upanetabba* (ought to — can — be induced).

Alternatively, what induces (*upaneti*) the noble person onwards to nibbāna is the noble path, which is thus inducing (*upaneyya*). Again, what can and ought to be induced (*upanetabba*) and ought to be encouraged to be realised is the Dhamma consisting in fruition and nibbāna, which is thus inducing (*upaneyya*), too. The word *upaneyya* is the same as the word *opanayika*.¹³

Can be directly experienced by the wise: it can be experienced by all the kinds of wise men beginning with the 'acutely wise' (see A.ii,135) each in himself thus; 'The path has been developed, fruition attained, and cessation realized, by me'.

20. Now in addition, this Dhamma is well proclaimed. Why? This is because it is visible here and now. It is visible here and now because it is not delayed. It is not delayed because it invites inspection. And what invites inspection is onward leading.

When a Bhikkhu is devoted to this recollection of the Dhamma, he is respectful and deferential towards the Master. He entertains great reverence for the Dhamma and attains fullness of faith, and so on. He has much happiness and gladness. He conquers fear and dread. He is able to endure pain. He comes to feel as if he were living in the Law's presence. And when the recollection of the Dhamma's special qualities dwells in his body, it becomes as worthy of veneration as a shrine room. His mind tends towards the realization of the peerless Dhamma. When he encounters an opportunity for transgression, he has vivid awareness of conscience and shame on recollecting the fact that the Dhamma is well regulated. And if he penetrates no higher, he is at least headed for a happy destiny.

[(3) RECOLLECTION OF THE SAṄGHA]

21. One who wants to develop the recollection of the Community should go into solitary retreat and recollect the special qualities of the Community of Noble Ones as follows:

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‘The community of the Blessed One’s disciples has entered on the good way, the community of the Blessed One’s disciples has entered on the straight way, the community of the Blessed One’s disciples has entered on the true way, the community of the Blessed One’s disciples has entered on the proper way, that is to say, the Four Pairs of Men, the Eight Persons; this community of the Blessed One’s disciples is fit for gifts, fit for hospitality, fit for offerings, fit for reverential salutation, as an incomparable field of merit for the world’ (A.iii,286).

22. Herein, *entered on the good way (supaṭipanna)* means thoroughly entered on the way (*suṭṭhu paṭipanna*). What is meant is that it has entered on a way (*paṭipanna*) that is the right way (*sammā-paṭipadā*), the way that is irreversible, the way that is in conformity with truth, the way that has no opposition, the way that is regulated by the Dhamma. They hear (*suṇanti*) attentively the Blessed One’s instruction, thus they are his disciples, (*sāvaka* — lit. hearers). *The community of the disciples* is the community of those disciples. The meaning is that the total of disciples forms a community because it possesses in common both virtue and right view. That right way, being *straight*, is neither bent, nor crooked, nor warped, is called noble and *true* and is known as *proper* owing to its becomingness, therefore the noble community that has entered on that is also said to have *entered on the straight way, entered on the true way, and entered on the proper way*.

Those who stand on the path can be understood to have *entered on the good way* since they possess the right way. And those who stand in fruition can be understood to have *entered on the good way* with respect to the way that is now past since by means of the right way they have realized what should be realized.

23. Furthermore, the Community *has entered on the good way* because it has entered on the way according as instructed in the well proclaimed Law and Discipline (*dhamma-vinaya*), and because it has entered on the immaculate way. It *has entered on the straight way* because it has entered on the way avoiding the two extremes and taking the middle course, and because it has entered on the way of the abandonment of the faults of bodily and verbal crookedness,

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tortuousness and the state of being warped. *It has entered on the true way* because nibbāna is what is called ‘true’ and it has entered on the way with that as the aim. *It has entered on the proper way* because it has entered on the way of those who are worthy of proper acts of veneration.

24. Concerning *fit for gifts*, etc.: what should be brought (*ānetvā*) and given (*hunitabba*) is a gift (*āhuna* — lit. sacrifice); the meaning is, what is to be brought even from far away and donated to the virtuous.

It is a term for the four requisites. The Community is fit to receive that gift (sacrifice) because it makes it bear great fruit, thus it is ‘fit for gifts (*āhuneyya*)’.

Or alternatively, all kinds of property, even when the bringer comes (*āgantvā*) from far away, can be given (*hunitabba*) here, thus the Community ‘can be given to (*āhavanīya*)’;

25. *Fit for hospitality* (*pāhuneyya*): ‘hospitality (*pāhuna*), is what a donation to visitors is called, prepared with all honours for the sake of dear and beloved relatives and friends who have come from all quarters. But even more than to such objects of hospitality, it is fitting that it should be given also to the Community.

‘Offering (*dakkhina*)’ is what a gift is called that is to be given out of faith in the world to come. The Community is worthy of that offering, or it is helpful to that offering because it purifies it by making it of great fruit, thus it is *fit for offerings* (*dakkhineyya*).

The Community is worthy of being greeted by the whole world by the reverential salutation (*añjali-kamma*) consisting in placing both hands, palms together, above the head, thus it is *fit for reverential salutation* (*añjalikaraṇīya*).

As an incomparable field of merit for the world: as a place without equal in the world for growing merit; just as the place for growing the king’s or a minister’s rice or corn is the king’s rice-field or the king’s corn-field, so the Community is the place for growing the whole world’s merit. For the world’s various kinds of merit leading to welfare and happiness grow with the Community as their support. Therefore the Community is ‘an incomparable field of merit for the world.’

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26. When a Bhikkhu is devoted to this recollection of the Community, he is respectful and deferential towards the Community. He attains fullness of faith, and so on. He has much happiness and bliss. He conquers fear and dread. He is able to endure pain. He comes to feel as if he were living in the community's presence. And when the recollection of the Saṅgha's special qualities dwells in his body, it becomes as worthy of veneration as an Uposatha house where the community has met. His mind tends towards the attainment of the community's special qualities. When he encounters an opportunity for transgression, he has awareness of conscience and shame as vividly as if he were face to face with the community. And if he penetrates no higher, he is at least headed for a happy destiny.

[(4) RECOLLECTION OF VIRTUE]

27. One who wants to develop the recollection of virtue should go into solitary retreat and recollect his own different kinds of personal virtues in their special qualities of not being torn, etc., as follows:

Indeed my various kinds of virtue are being neither 'torn, nor rent, nor blotched, nor mottled. They are liberating, praised by the wise, not adhered to, and conducive to concentration' (A.iii,286). And a layman should recollect them in the form of laymen's virtue while one gone forth into homelessness should recollect them in the form of the virtue of those gone forth.¹⁴

And when a Bhikkhu is devoted to this recollection of virtue, he has respect for the training. He lives in communion with his fellows in the life of purity. He is sedulous in welcoming. He is devoid of the fear of self-reproach and so on. He sees fear in the slightest fault. He attains fullness of faith, and so on. He has much happiness and gladness. And if he penetrates no higher, he is at least headed for a happy destiny.

[(5) RECOLLECTION OF GENEROSITY]

28. One who wants to develop the recollection of generosity should be naturally devoted to generosity and the constant practice of giving and sharing. Or alternatively, if he is one who is starting the development of it, he should make the resolution 'From now on, when there is anyone present to receive, I shall not eat even a single

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mouthful without having given a gift'. And that very day he should give a gift by sharing according to his means and his ability with those who have distinguished qualities. When he has apprehended the sign in that, he should go into solitary retreat and recollect his own generosity in its special qualities of being free from the stain of avarice, etc., as follows.

'It is gain for me, it is great gain for me, that in a generation obsessed by the stain of avarice I abide with my heart, free from stain by avarice, and am freely generous and open-handed, that I delight in relinquishing, expect to be asked, and rejoice in giving and sharing'¹⁵ (A.iii,287).

And when a Bhikkhu is devoted to this recollection of generosity, he becomes ever more intent on generosity, his preference is for non-greed, he acts in conformity with loving-kindness, he is fearless. He has much happiness and gladness. And if he penetrates no higher, he is at least headed for a happy destiny.

[(6) RECOLLECTION OF DEITIES]

29. One who wants to develop the recollection of deities should possess the special qualities of faith, etc., evoked by means of the noble path, and he should go into solitary retreat and recollect his own special qualities of faith, etc., with deities standing as witnesses, as follows:

'There are Deities of the Realm of the Four Kings (*devā cātumahārājikā*), there are Deities of the Realm of the Thirty three (*devā tāvatimsā*), there are the Deities who are Gone to Divine Bliss (*yāmā*) ... are Contented (*tusitā*), ... Delight in Creating (*nimmānarati*), ... Wield Power Over Others' Creations (*paranimitavasa-vatti*), there are Deities of Brahmā's Retinue (*brahmakāyikā*), there are Deities higher than that. And those Deities were possessed of faith such that on dying here they were reborn there, and such faith is present in me too. And those Deities were possessed of virtue ... of learning ... of generosity ... of understanding such that when they died here they were reborn there, and such understanding is present in me too' (A.iii,287).

And when a Bhikkhu is devoted to this recollection of deities, he becomes dearly beloved by deities. He obtains even greater

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fullness of faith. He has much happiness and gladness. And if he penetrates no higher, he is at least headed for a happy destiny.

[GENERAL]

30. These six recollections succeed only in noble disciples. For the special qualities of the Enlightened One, the Law, and the Community, are evident to them; and they possess the virtue with the special qualities of not being torn, etc., the generosity that is free from stain by avarice, and the special qualities of faith, etc., similar to those of deities.

In the **Mahānāma Sutta** (A.iii,285f.), the Blessed One expounded them in detail in order to show to a Stream-enterer an abiding to depend upon when he asked for one.

Still, though this is so, they can be brought to mind by an ordinary man too (if he possesses the special qualities of purified virtue, etc.). For when he is recollecting the special qualities of the Buddha, etc., even only according to hearsay, his consciousness settles down, in virtue of which the hindrances are suppressed. In his supreme gladness he initiates insight, and he even attains to Arahantship, like the **Elder Phussadeva** who dwelt at **Kaṭakandhakāra**.

That venerable one, it seems, saw a figure of the Enlightened One created by Māra. He thought ‘How good this appears despite its having greed, hate and delusion! What can the Blessed One’s goodness have been like? For he was quite without greed, hate and delusion!’ he acquired happiness with the Blessed One as object, and by augmenting his insight he reached Arahantship.

The seventh chapter called
‘The Description of Six Recollections’

CHAPTER VIII
DESCRIPTION OF CONCENTRATION
OTHER RECOLLECTIONS AS MEDITATION SUBJECTS
(Anussati-kammaṭṭhāna-niddesa)

[(7) MINDFULNESS OF DEATH]

[Definitions]

1. Herein, *death (maraṇa)* is the interruption of the life faculty included within [the limits of] a single becoming (existence). But death as termination (cutting off), in other words, the Arahant's termination of the suffering of the round, is not intended here, nor is momentary death, in other words, the momentary dissolution of formations, nor the 'death' of conventional (metaphorical) usage in such expressions as 'dead tree', 'dead iron' and so on.

As intended here it is of two kinds, that is to say, timely death and untimely death. Herein, *timely death* comes about with the exhaustion of merit or with the exhaustion of a life span or with both. *Untimely death* comes about through kamma that interrupts [other, life-producing,] kamma.

2. Herein, death through *exhaustion of merit* is a term for the kind of death that comes about only owing to the result of [former] rebirth-producing kamma's having finished ripening although favourable conditions for prolonging the continuity of a life span may be still present. Death through *exhaustion of a life span* is a term for the kind of death that comes about owing to the exhaustion of the normal life span of men of today, which measures only a century owing to want of such excellence in destiny [as deities have] or in time [as there is at the beginning of an aeon] or in nutriment [as the Uttarakurūs and so on have²]. *Untimely death* is a term for the death of those whose continuity is interrupted by kamma capable of causing them to fall (*cāvana*) from their place at that very moment, as in the case of **Dūsi-Māra** (see M.i,337), **Kalāburājā**. (see Jā.iii,39), etc.³, or for the death of those whose [life's] continuity is interrupted by assaults with weapons etc., due to previous kamma.

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All these are included under the interruption of the life faculty of the kinds already stated. So Mindfulness of Death is the remembering of death, in other words, of the interruption of the life faculty.

[Development]

3. One who wants to develop this should go into solitary retreat and exercise attention wisely in this way: ‘Death will take place; the life faculty will be interrupted’, or ‘Death, death’.

If he exercises his attention unwisely in recollecting the [possible] death of an agreeable person, sorrow arises, as in a mother on recollecting the death of her beloved child she bore; and gladness arises in recollecting the death of a disagreeable person, as in enemies on recollecting the death of their enemies; and no sense of urgency arises on recollecting the death of neutral people, as happens in a corpse-burner on seeing a dead body; and anxiety arises on recollecting one’s own death, as happens in a timid person on seeing a murderer with a poised dagger.

In all that there is neither mindfulness nor sense of urgency nor knowledge. So he should look here and there at beings that have been killed or have died, and advert to the death of beings already dead but formerly seen enjoying good things, doing so with mindfulness, with a sense of urgency and with knowledge, after which he can exercise his attention in the way beginning ‘Death will take place’. By so doing he exercises it wisely. He exercises it as a [right] means, is the meaning.⁴

When some exercise it merely in this way, their hindrances get suppressed, their mindfulness becomes established with death as its object, and the meditation subject reaches access.

[Eight Ways of Recollecting Death]

4. But one who finds that it does not get so far should do his recollecting of death in eight ways, that is to say: (1) as having the appearance of a murderer, (2) success and failure⁵, (3) by comparison, (4) as to sharing the body with many, (5) as to the frailty of life, (6) as signless, (7) as to the limitedness of the extent, (8) as to the shortness of the moment.

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1. Herein, *as having the appearance of a murderer*: he should do his recollecting thus, ‘Just as a murderer appears with a sword, thinking “I shall cut this man’s head off”, and applies it to his neck, so death appears’. Why? Because it comes with birth and it takes away life.

As budding toadstools always come up lifting dust on their tops, so beings are born along with ageing and death. For accordingly their rebirth-linking consciousness reaches ageing immediately next to its arising and then breaks up together with its associated aggregates, like a stone that falls from the summit of a rock. So to begin with, momentary death comes along with birth. But death is inevitable for what is born; consequently the kind of death intended here also comes along with birth.

Therefore, just as the risen sun moves on towards its setting and never returns back even for a little while from wherever it has got to, or just as a mountain torrent sweeps by with a rapid current, ever flowing and rushing on and never turning back even for a little while, so too this living being travels on towards death from the time when he is born, and he never turns back even for a little while.

5. 2. *As the ruin of success*: here success shines as long as failure does not overcome it. And the success does not exist that might endure out of reach of failure. Accordingly,

‘He gave with joy a hundred millions
‘After conquering all the earth,
‘Till in the end his realm came down,
‘To less than half a gall-nut’s worth

‘Yet when his merit was used up,
‘His body breathing its last breath,
‘The Sorrowless Asoka too⁶
‘Felt sorrow face to face with death’.

Furthermore, all health ends in sickness, all youth ends in ageing, all life ends in death; all worldly existence is procured by birth, haunted by ageing, surprised by sickness, and struck down by death.

This is how death should be recollected as the ‘ruin of success’ by defining it as death’s final ruining of life’s success.

Other Recollections

6. 3. *By comparison*: by comparing oneself to others. Here-in, death should be recollected by comparison in seven ways, that is to say: with those of great fame, with those of great merit, with those of great strength, with those of great supernormal power, with those of great understanding, with Pacceka Buddhas, with fully enlightened Buddhas.

When he does his recollection in this way by comparing himself with others possessed of such great fame, etc., in the light of the universality of death, thinking ‘Death will come to me even as it did to those distinguished beings’, then his meditation subject reaches access.⁷

This is how death should be recollected by comparison.

7. 4. *As to the sharing of the body with many*: this body is shared by many. Firstly, it is shared by the eighty families of worms. There too, creatures live in dependence on the outer skin, feeding on the outer skin; creatures live in dependence on the inner skin, feeding on the inner skin; creatures live in dependence on the flesh, feeding on the flesh; creatures live in dependence on the sinews, feeding on the sinews; creatures live in dependence on the bones, feeding on the bones; and creatures live in dependence on the marrow, feeding on the marrow. And there they are born, grow old and die, evacuate, and make water; and the body is their maternity home, their hospital, their charnel ground, their privy and their urinal. The body can also be brought to death with the upsetting of these worms. And just as it is shared with the eighty families of worms, so too it is shared by the several hundred internal diseases, as well as by such external causes of death as snakes, scorpions, and what not.

That is how death should be recollected as to sharing the body with many.

8. 5. *As to the frailty of life*: this life is impotent and frail. For the life of beings is bound up with breathing, it is bound up with the postures, it is bound up with cold and heat, it is bound up with the primary elements, and it is bound up with nutriment.

Life occurs only when the in-breaths and out-breaths occur evenly. But when the wind in the nostrils that has gone outside does

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not go in again, or when that which has gone inside does not come out again, then a man is reckoned to be dead.

And it occurs only when the four postures are found occurring evenly. But with the prevailing of any one of them the life process is interrupted. And it occurs only when cold and heat are found occurring evenly. But it fails when a man is overcome by excessive cold or heat.

And it occurs only when the four primary elements are found occurring evenly. But with the disturbance of the earth element even a strong man's life can be terminated if his body becomes rigid, or with the disturbance of one of the elements beginning with water if his body becomes flaccid and putrifies with a flux of the bowels, etc., or if he is consumed by a bad fever, or if he suffers a severing of his limb-joint ligatures.

And life occurs only in one who gets physical nutriment at the proper time; but if he gets none, he uses his life up. This is how death should be recollected as to the frailty of life.

9. 6. *As signless*: as indefinable. The meaning is that it is unpredictable. For in the case of all beings,

The span, the sickness, and the time, and where
The body will be laid, the destiny:
The living world can never know⁸ these things;
There is no sign foretells when they will be.

Herein, firstly *the span* has no sign because there is no definition such as: just so much must be lived, no more than that. For beings [die in the various stages of the embryo, namely], at the time of the *kalala*, of the *abbuda*, of the *pesi*, of the *ghana*,⁹ at one month gone, two months gone, three months gone, four months gone, five months gone ... ten months gone, and on the occasion of coming out of the womb. And after that they die this side or the other of the century.

And *the sickness* has no sign because there is no definition such as: Beings die only of this sickness, not of any other. For beings die of eye disease or of any one among those beginning with ear disease (see A.v, 110).

And *the time* has no sign because there is no definition such as:

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One has to die only at this time, not at any other. For beings die in the morning and at any of the other times such as noon.

And *where the body will be laid down* has no sign because there is no definition such as: When people die, they must drop their bodies only here, not anywhere else. For the person of those born inside a village is dropped outside the village, and that of those born outside the village is dropped inside it. Likewise that of those born on water is dropped on land, and that of those born on land on water. And this can be multiplied in many ways.

And *the destiny* has no sign because there is no definition such as: One who dies there must be reborn here. For there are some who die in a divine world and are reborn in the human world, and there are some who die in the human world and are reborn in a divine world, and so on. And in this way the world goes round and round the five kinds of destinies like an ox harnessed to a machine.

This is how death should be recollected as signless.

10. 7. *As to the limitedness of the extent*: the extent of human life is short now. One who lives long lives a hundred years, a little more¹⁰. Hence the Blessed One said: ‘Bhikkhus, this human life span is short. There is a new life to be gone to, there are profitable [deeds] to be done, there is the life of purity to be led. There is no not dying for the born. He who lives long lives a hundred years, more or less ...

‘The life of human kind is short;
A wise man holds it in contempt;
And acts as one whose head is burning;
Death will never fail to come’ (S.i,108).

This is how death should be recollected as to the limitedness of the extent.

11. 8. *As to the shortness of the moment*: in the ultimate sense the life-moment of living beings is extremely short, being only as much as the occurrence of a single conscious moment. Just as a chariot wheel, when it is rolling, rolls, [that is, touches the ground,] only on one point of [the circumference of] its tyre, and, when it is at rest,

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rests only on one point, so too, the life of living beings lasts only for a single conscious moment. When that consciousness has ceased, the being is said to have ceased.

So while he does his recollecting by means of one or other of these eight ways, his consciousness acquires [the support of] repetition owing to the reiterated attention, mindfulness settles down with death as its object, the hindrances are suppressed, and the jhāna factors make their appearance. But since the object is states with individual essences,¹¹ and since it awakes a sense of urgency, the jhāna does not reach absorption and is only access.

A bhikkhu devoted to mindfulness of death is constantly diligent. He acquires perception of disenchantment with all kinds of becoming (existence). He conquers attachment to life. He condemns evil. He avoids much storing. He has no stain of avarice about requisites. Perception of impermanence grows in him, following upon which there appear the perceptions of pain and not-self. But while beings who have not developed [mindfulness of] death fall victims to fear, horror and confusion at the time of death as though suddenly seized by wild beasts, spirits, snakes, robbers, or murderers, he dies undeluded and fearless without falling into any such state. And if he does not attain the deathless here and now, he is at least headed for a happy destiny on the break up of the body.

This is the section dealing with the recollection of death in the detailed explanation.

[(8) MINDFULNESS OCCUPIED WITH THE BODY]

12. Now comes the description of the development of Mindfulness Occupied with the Body as a meditation subject, which is never promulgated except after an Enlightened One's arising, and is outside the province of any sectarians.

It has been commended by the Blessed One in various ways in different suttas thus, 'Bhikkhus, when one thing is developed and repeatedly practised, it leads to a supreme sense of urgency, to supreme benefit, to supreme surcease of bondage to supreme mindfulness and full-awareness, to acquisition of knowledge and vision, to a happy life here and now, to realization of the fruit of clear vision and deliverance. What is that one thing? It is mindfulness occupied

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with the body' (A.i,43) and thus, 'Bhikkhus, they savour the deathless who savour mindfulness occupied with the body; they do not savour the deathless who do not savour mindfulness occupied with the body.¹² They have savoured the deathless who have savoured mindfulness occupied with the body; they have not savoured ... They have neglected ... they have not neglected ... They have missed ... they have found the deathless who have found mindfulness occupied with the body' (A.i.45).

And it has been described in fourteen sections in the passage beginning 'And how developed, bhikkhu, how repeatedly practised is mindfulness occupied with the body of great fruit, of great benefit? Here, bhikkhus, a bhikkhu, gone to the forest ...' (M.iii,89), that is to say, the sections on breathing, on postures, on the four kinds of full-awareness, on attention directed to repulsiveness, on attention directed to elements, and on the nine charnel-ground contemplations.

Herein, the three, that is to say, the sections on postures, on the four kinds of full-awareness (see MA,i,253f.), and on attention directed to elements, as they are stated [in that sutta] deal with insight. Then the nine sections on the charnel-ground contemplations, as stated there, deal with that particular phase of insight knowledge called Contemplation of Danger.

And any development of concentration in the bloated, etc. that might be implied there has already been explained in the Description of Foulness (Ch.VI). So there are only the two: that is; the sections on breathing and on directing attention to repulsiveness that, as stated there deal with concentration. Of these two, the section on breathing is a separate meditation subject, namely Mindfulness of Breathing.

[Text]

13. What is intended here as Mindfulness Occupied with the Body is the thirty-two aspects. This meditation subject is taught as the direction of attention to repulsiveness thus: Again, bhikkhus, a bhikkhu reviews this body, up from the soles of the feet and down from the top of the hair and contained in the skin as full of many kinds of filth thus: In this body there are head hairs, body hairs, nails,

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teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, diaphragm, spleen, lungs, bowels, entrails, gorge, dung, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine' (M.iii,90), *the brain being included in the bone marrow in this version* [with a total of only thirty one aspects].

Here is the description of the development introduced by a commentary on the text.¹³

No one who searches throughout the whole of this fathom long carcase, starting upwards from the soles of the feet, starting downwards from the top of the head, and starting from the skin all round, ever finds even the minutest atom at all beautiful in it, such as a pearl, or a gem, or beryl, or aloes,¹⁴ or saffron, or camphor, or talcum powder; on the contrary he finds nothing but the various very malodorous, offensive, drab-looking sort of filth consisting of the head hairs, body hairs, and the rest. Hence it is said: 'In this body there are head hairs, body hairs ... urine'.

[Development]

14. Now a clansman who, as a beginner, wants to develop this meditation subject should go to a good friend of the kind already described (Ch.III,§17-19) and learn it. And the teacher who expounds it to him should tell him the sevenfold skill in learning and the tenfold skill in giving attention.

[The Sevenfold Skill in Learning]

Herein, the sevenfold skill in learning should be told thus: (1) as verbal recitation, (2) as mental recitation, (3) as to colour, (4) as to shape, (5) as to direction, (6) as to location, (7) as to delimitation.

1. This meditation subject consists in giving attention to repulsiveness. Even if one is master of the Tipiṭaka, the *verbal recitation* should still be done at the time of first giving it attention. For the meditation subject only becomes evident to some through recitation, as it did to the two elders who learned the meditation subject from the **Elder Mahā Deva** of the Hill Country (Malaya). On being asked for the meditation subject, it seems, the Elder gave the text of the thirty-two aspects, saying 'Do only this recitation for four months'.

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Although they were familiar respectively with two and three Piṭakas, it was only at the end of four months recitation of the meditation subject that they became Stream Enterers, with right apprehension [of the text]. So the teacher who expounds the meditation subject should tell the pupil to do the recitation verbally first.

15. Now when he does the recitation, he should divide it up into the ‘skin pentad’, etc., and do it forwards and backwards. After saying ‘Head hairs, body hairs, nails, teeth, skin’, he should repeat it backwards ‘Skin, teeth, nails, body hairs, head hairs’.

Next to that, with the ‘kidney pentad’ after saying ‘Flesh, sinews, bones, bone marrow, kidney’, he should repeat it backwards ‘Kidney, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hairs, head hairs’.

Next, with the ‘lungs pentad’, after saying ‘Heart, liver, diaphragm, spleen, lights’, he should repeat it backwards ‘Lights, spleen, diaphragm, liver, heart; kidney, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hairs, head hairs’.

Next, with the ‘brain pentad’, after saying ‘Bowels, entrails gorge, dung, brain’, he should repeat it backwards ‘Brain, dung, gorge, entrails, bowels; lights, spleen, diaphragm, liver, heart; kidney, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hairs, head hairs’.

Next, with the ‘fat sestad’, after saying ‘Bile, phlegm, pus, blood, sweat, fat’, he should repeat it backwards ‘Fat, sweat, blood, pus, phlegm, bile; brain, dung, gorge, entrails, bowels; lights, spleen, diaphragm, liver, heart; kidney, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hairs, head hairs’.

Next, with the ‘urine sestad’, after saying ‘Tears, grease, spittle, snot, oil of the joints, urine’, he should repeat it backwards ‘Urine, oil of the joints, snot, spittle, grease, tears; fat, sweat, blood, pus, phlegm, bile; brain, dung, gorge, entrails, bowels; lights, spleen, diaphragm, liver, heart; kidney, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hairs, head hairs’.

The recitation should be done verbally in this way a hundred times, a thousand times, even a hundred thousand times. For it is through verbal recitation that the meditation subject becomes famil-

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iar, and the mind being thus prevented from running here and there, the parts become evident and seem like [the fingers of] a pair of clasped hands,¹⁵ like a row of fence posts.

16. 2. The *mental recitation* should be done just as it is done verbally. For the verbal recitation is a condition for the mental recitation, and the mental recitation is a condition for the penetration of the characteristic [of foulness¹⁶].

3. *As to colour*: the colour of the head hairs, etc., should be defined.

4. *As to shape*: their shape should be defined too.

5. *As to direction*: in this body: upwards from the navel is the upward direction, and downwards from it is the downward direction. So the direction should be defined thus: This part is in this direction.

6. *As to location*: the location of this or that part should be defined thus: Thus part is established in this location.

7. *As to delimitation*: there are two kinds of delimitation, that is, delimitation of the similar and delimitation of the dissimilar. Herein, delimitation of the similar should be understood in this way: This part is delimited above and below and around by this. Delimitation of the dissimilar should be understood as non-intermixedness in this way: Head hairs are not body hairs, and body hairs are not head hairs.

17. When the teacher tells the skill in learning in seven ways thus, he should do so knowing that in certain suttas this meditation subject is expounded from the point of view of repulsiveness and in certain suttas from the point of view of elements.

For in the Mahā-Satipaṭṭhāna Sutta (D. Sutta 22) it is expounded only as repulsiveness. In the Mahā-Hatthipadopama Sutta (M. Sutta 28), in the Mahā-Rāhulovāda Sutta (M. Sutta 62), and the Dhātu-vibhaṅga (M. Sutta 140, also Vbh. 82) it is expounded as elements. In the Kāyagatāsati Sutta (M. Sutta 119), however, four jhānas are expounded with reference to one to whom it has appeared as a colour [kasiṇa]. *Herein, it is an insight meditation subject that is expounded as elements and a serenity meditation subject that is expounded as repulsiveness.* Consequently it is only the serenity meditation subject [that is relevant] here.

Other Recollections

[The Tenfold Skill in Giving Attention]

18. Having thus told the sevenfold skill in learning, he should tell the tenfold skill in giving attention as follows: (1) as to following the order, (2) not too quickly, (3) not too slowly (4) as to warding off distraction, (5) as to surmounting the concept, (6) as to successive leaving, (7) as to absorption, (8)-(10) as to the three suttantas.¹⁷

Herein, *as to following the order*: from the time of beginning the recitation attention should be given following the serial order without skipping.

2. Also when he gives attention to it following the serial order, he should do so *not too quickly*.
3. And as ‘not too quickly’, so also *not too slowly*.
4. *As to warding off distraction*: he must ward off [temptation] to drop the meditation subject and to let his mind get distracted among the variety of external objects.
5. *As to surmounting the concept*: this [name-] concept beginning with ‘head hairs, body hairs’ must be surmounted and consciousness established on [the aspect] ‘repulsive’.
6. *As to successive leaving*: in giving his attention he should eventually leave out any [parts] that do not appear to him.
7. *As to absorption*: as to absorption part by part. The intention here is this: it should be understood that absorption is brought about in each one of the parts.
- 8-10. *As to the three Suttantas*: the intention here is this: it should be understood that the three Suttantas, namely, those on Higher Consciousness,¹⁸ on Coolness, and on Skill in the Enlightenment Factors, have as their purpose the linking of energy with concentration.

So the meditator should make sure that he has apprehended this sevenfold skill in learning well and has properly defined this tenfold skill in giving attention, thus learning the meditation subject properly with both kinds of skill.

[Starting the Practice]

19. If it is convenient for him to live in the same monastery as the teacher, then he need not get it explained in detail thus [to begin

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with], but as he applies himself to the meditation subject after he has made quite sure about it he can have each successive stage explained as he reaches each distinction.

One who wants to live elsewhere, however, must get it explained to him in detail in the way already given, and he must turn it over and over, getting all the difficulties solved. He should leave an abode of an unsuitable kind as described in the Description of the Earth Kasiṇa, and go to live in a suitable one. Then he should sever the minor impediments and set about the preliminary work for giving attention to repulsiveness.

When he sets about it, he should first apprehend the [learning] sign in head hairs. How? The *colour* should be defined first by plucking out one or two head hairs and placing them on the palm of the hand. He can also look at them in the hair-cutting place, or in a bowl of water or rice gruel. If the ones he sees are black when he sees them, they should be brought to mind as ‘black’; if white, as ‘white’; if mixed, they should be brought to mind in accordance with those most prevalent. And as in the case of head hairs, so too the sign should be apprehended visually with the whole of the ‘skin pentad’.

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20. Having apprehended the sign thus and (a) defined all the other *parts of the body* by colour, shape, direction, location, and delimitation, he should then (b) define *repulsiveness* in five ways, that is, by colour, shape, odour, habitat, and location. Here is the explanation of all the parts given in successive order.

[HEAD HAIRS]

(a) Firstly head hairs are black in their normal *colour*; the colour of fresh *ariṭṭhaka* seeds.¹⁹ As to *shape*, they are the shape of long round measuring rods.²⁰ As to *direction*: they lie in the upper direction. As to *location*, their location is the wet inner skin that envelops the skull; it is bounded on both sides by the roots of the ears, in front by the forehead, and behind by the nape of the neck.²¹ As to *delimitation*, they are bounded below by the surface of their own roots, which are fixed by entering to the amount of the tip of a rice grain

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into the inner skin that envelops the head. They are bounded above by space, and all round by each other. There are no two hairs together. This is their delimitation by the similar. Head hairs are not body hairs, and body hairs are not head hairs; being likewise not intermixed with the remaining thirty-one parts the head hairs are a separate part.

This is their delimitation by the dissimilar. Such is the definition of head hairs as to colour and so on.

21. (b) Their definition *as to repulsiveness* in the five ways, that is, by colour, etc., is as follows. Head hairs are repulsive in colour as well as in shape, odour, habitat, and location. For on seeing the colour of a head hair in a bowl of inviting rice gruel or cooked rice people are disgusted and say ‘This has got hairs in it. Take it away’. So they are repulsive in *colour*. Also when people are eating at night, they are likewise disgusted by the mere sensation of a hair-shaped *akka-bark* or *makaci-bark* fibre.²² So they are repulsive in *shape*. And the *odour* of head hairs, unless dressed with a smearing of oil, scented with flowers, etc., is most offensive. And it is still worse when they are put in the fire. Even if head hairs are not directly repulsive in colour and shape, still their odour is directly repulsive.

Just as a baby’s excrement, as to its colour, is the colour of turmeric and, as to its shape, is the shape of a piece of turmeric root, and just as the bloated carcass of a black dog thrown on a rubbish heap, as to its colour, is the colour of a ripe palmyra fruit and, as to its shape, is the shape of a [mandoline-shaped] drum left face down, and its fangs are like jasmine buds, and so even if both these are not directly repulsive in colour and shape, still their odour is directly repulsive, so too, even if head hairs are not directly repulsive in colour and shape, still their odour is directly repulsive. But just as pot herbs that grow on village sewage in a filthy place are disgusting to civilized people and unusable, so also head hairs are disgusting since they grow on the sewage of pus, blood, urine, dung, bile, phlegm, and the like.

This is the repulsive aspect of the *habitat*. And these head hairs grow on the heap of the [other] thirty-one parts as fungus do on a

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dung hill. And owing to the filthy place they grow in they are quite as unappetizing as vegetables growing on a charnel ground, on a midden etc., as lotuses or water lilies growing in drains and so on. This is the repulsive aspect of their *location*.

And as in the case of head hairs, so also the repulsiveness of all the parts should be defined (*b*) in the same five ways by colour, shape, odour, habitat, and location. All, however, must be defined individually (*a*) by colour, shape, direction, location, and delimitation, as follows.

[BODY HAIRS]

22. Herein, firstly, as to natural *colour*; body hairs are not pure black like head hairs but blackish brown. As to *shape*, they are the shape of palm roots with the tips bent down. As to *direction*, they lie in the two directions. As to *location*, except for the locations where the head hairs are established, and for the palms of the hands and soles of the feet, they grow in most of the rest of the inner skin that envelops the body. As to *delimitation*, they are bounded below by the surface of their own roots, which are fixed by entering to the extent of a *likhā*²³ into the inner skin that envelops the body, above by space, and all round by each other. There are no two body hairs together. This is the delimitation by the similar. But their delimitation by the dissimilar is like that for the head hairs. [Note: These two last sentences are repeated verbatim at the end of the description of each part. They are not translated in the remaining thirty parts].

[NAILS]

23. Nails is the name for the twenty nail plates. They are all white as to *colour*. As to *shape*, they are the shape of fish scales. As to *direction*; the toe-nails are in the lower direction; the finger-nails are in the upper direction. So they grow in the two directions. As to *location*, they are fixed on the tips of the backs of the fingers and toes. As to *delimitation*, they are bounded in the two directions by the flesh of the ends of the fingers and *toes*, and inside by the flesh of the backs of the fingers and toes, and externally and at the end by space, and all round by each other. There are no two nails together ...

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[TEETH]

24. There are thirty-two tooth bones in one whose teeth are complete. They too are white in *colour*. As to shape, they are of various shapes; for firstly in the lower row, the four middle teeth are the shape of pumpkin seeds set in a row in a lump of clay; that on each side of them has one root and one point and is the shape of a jasmine bud; each one after that has two roots and two points and is the shape of a waggon prop; then two each side with three roots and three points, then two each side four-rooted and four-pointed. Likewise in the upper row. As to *direction*, they lie in the upper direction. As to *location*, they are fixed in the jaw bones. As to *delimitation*, they are bounded by the surface of their own roots which are fixed in the jaw bones; they are bounded above by space, and all round by each other. There are no two teeth together.

[SKIN]

25. The inner skin envelops the whole body. Outside it is what is called the outer cuticle, which is black, brown or yellow in colour, and when that from the whole of the body is compressed together, it amounts to only as much as a jujube-fruit kernel. But as to *colour*, the skin itself is white; and its whiteness becomes evident when the outer cuticle is destroyed by contact with the flame of a fire or the impact of a blow and so on. As to *shape*, it is the shape of the body in brief.

[FLESH]

26. There are nine hundred pieces of flesh. As to *colour*, it is all red, like *kimsuka* (parrot) flowers. As to *shape*, the flesh of the calves is the shape of cooked rice in a palm-leaf bag. The flesh of the thighs is the shape of a rolling pin.²⁴ The flesh of the buttock is the shape of the end of an oven. The flesh of the back is the shape of a slab of palm sugar. The flesh between each two ribs is the shape of clay mortar squeezed thin in a flattened opening. The flesh of the breast is the shape of a lump of clay made into a ball and flung down. The flesh of the two upper arms is the shape of a large skinned rat and twice the size. When he discerns it grossly in this way it becomes evident to him subtly too.

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As to *direction*, it lies in both directions. As to *location*, it is plastered over the three hundred and odd bones. As to *delimitation*, it is bounded below by its surface, which is fixed on to the collection of bones, and above by the skin, and all round each by each other piece ...

[SINEWS]

27. There are nine hundred sinews. As to *colour*, all the sinews are white. As to *shape*, they have various shapes. For five of the great sinews that bind the body together start out from the upper part of the neck and descend by the front, and five more by the back, and then five by the right and five by the left. And of those that bind the right hand, five descend by the front of the hand and five by the back; likewise those that bind the left hand. And of those that bind the right foot, five descend by the front and five by the back; likewise those that bind the left foot. So there are sixty great sinews called 'body supporters' which descend [from the neck] and bind the body together; and they are also called 'tendons'. They are all the shape of yam shoots. But there are others scattered over various parts of the body, which are finer than the last-named. They are the shape of strings and cords. There are others still finer, the shape of creepers. Others still finer are the shape of large lute strings. Yet others are the shape of coarse thread. The sinews in the backs of the hands and feet are the shape of a bird's claw. The sinews in the head are the shape of children's head nets. The sinews in the back are the shape of a wet net spread out in the sun. The rest of the sinews, following the various limbs, are the shape of a net jacket fitted to the body, As to *direction*, they lie in the two directions. As to *location*, they are to be found binding the bones of the whole body together. As to *delimitation*, they are bounded below by their surface, which is fixed on to the three hundred bones, and above by the portions that are in contact with the flesh and the inner skin, and all round by each other...

[BONES]

28. Excepting the 32 teeth bones, these consist of the remaining 64 hand bones, 64 foot bones, 64 soft bones dependent on the flesh, 2

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heel bones; then in each leg 2 ankle bones, 2 shin bones, 1 knee bone and 1 thigh bone; then 2 hip bones, 18 spine bones, 24 rib bones, 14 breast bones, 1 heart bone (sternum), 2 collar bones, 2 shoulder blade bones²⁵, 2 upper arm bones, 2 pairs of forearm bones, 7 neck bones, 2 jaw bones, 1 nose bone, 2 eye bones, 2 ear bones, 1 frontal bone, 1 occiput bone, 9 sinciput bones. So there are about²⁶ three hundred bones. As to *colour*, they are all white. As to *shape*, they are of various shapes.

As to directions, they lie in both directions. As to location, they are to be found indiscriminately throughout the whole body. But in particular here, the head bones rest on the neck bones, the neck bones on the spine bones, the spine bones on the hip bones, the hip bones on the thigh bones, the thigh bones on the knee bones, the knee bones on the shin bones, the shin bones on the ankle bones, the ankle bones on the bones of the back of the foot. As to delimitation, they are bounded inside by the bone marrow, above by the flesh, at the ends and at the roots by each other ...

[BONE MARROW]

29. This is the marrow inside the various bones. As to *colour*, it is white. As to *shape*, that inside each large bone is the shape of a large cane shoot moistened and inserted into a bamboo tube. That inside each small bone is the shape of a slender cane shoot moistened and inserted in a section of bamboo twig. As to *direction*, it lies in both directions. As to *location*, it is set inside the bones. As to *delimitation*, it is delimited by the inner surface of the bones ...

[KIDNEY]

30. This is two pieces of flesh with a single ligature. As to *colour*, it is dull red, the colour of *pāḷi bhaddhaka* (*seed of the sea coral*). As to *shape*, it is the shape of a pair of child's play balls; or it is the shape of a pair of mango fruits attached to a single stalk. As to *direction*, it lies in the upper direction. As to *location*, it is to be found on either side of the heart flesh, being fastened by a stout sinew that starts out with one root from the base of the neck and divided into two after going a short way. As to *delimitation*, the kidney is bounded by what appertains to kidney...

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[HEART]

31. This is the heart flesh. As to *colour*, it is the colour of the back of a red-lotus petal. As to *shape*, it is the shape of a lotus bud with the outer petals removed and turned upside down; it is smooth outside, and inside it is like the interior of a *kosātakī* (loofah gourd). *In those who possess understanding it is a little expanded; in those without understanding it is still only a bud. Inside it there is a hollow the size of a punnāga (Alexandrian) seed's bed where half a pasata measure²⁷ of blood is kept, with which as their support the mind element and mind-consciousness element occur. That in one of greedy temperament is red; that in one of hating temperament is black; that in one of deluded temperament is like water that meat has been washed in; that in one of speculative temperament is like lentil soup in colour; that in one of faithful temperament is the colour of [yellow] kaṇikāra flowers, that in one of understanding temperament is limpid, clear, unturbid, bright, pure, like a washed gem of pure water, and it seems to shine.*

As to *direction*, it lies in the upper direction. As to *location*, it is to be found in the middle between the two breasts, inside the body. As to *delimitation*, it is bounded by what appertains to heart...

[LIVER]

32. This is a twin slab of flesh. As to *colour*, it is a brownish shade of red, the colour of the not-too-red backs of white water-lily petals. As to *shape*, with its single root and twin ends, it is the shape of a *koviḷāran* (sea coral) leaf. In sluggish people it is single and large; in those possessed of understanding there are two or three small ones. As to *direction*, it lies in the upper direction. As to *location*, it is to be found on the right side, inside from the two breasts. As to *delimitation*, it is bounded by what appertains to liver ...

DIAPHRAGM

33. This is the covering of the flesh, which is of two kinds, namely, the concealed and the unconcealed. As to *colour*, both kinds are white, the colour of *dukūla* (muslim) rags. As to *shape*, it is the shape of its location. As to *direction*, the concealed diaphragm lies in the upper direction, the other in both directions. As to *location* the concealed diaphragm is to be found concealing the heart and kidney;

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the unconcealed is to be found covering the flesh under the inner skin throughout the whole body. As to *delimitation*, it is bounded below by the flesh, above by the inner skin, and all round by what appertains to diaphragm ...

[SPLEEN]

34. This is the flesh of the belly's 'tongue'. As to *colour*, it is blue, the colour of *niggunḍi* (*Chaste*) flowers. As to *shape*, it is seven fingers in size, without attachments, and the shape of a black calf's tongue. As to *direction*, it lies in the upper direction. As to *location*, it is to be found near the upper side of the belly to the left of the heart. When it comes out through a wound a being's life is terminated. As to *delimitation*, it is bounded by what appertains to spleen...

[LUNGS]

35. The flesh of the lights is divided up into two or three pieces of flesh. As to *colour*, it is red, the colour of not very ripe *udumbara* fig fruits. As to *shape*, it is the shape of an unevenly cut thick slice of cake. Inside, it is insipid and lacks nutritive essence, like a lump of chewed straw, because it is affected by the heat of the kamma-born fire [element], that springs up when there is need of something to eat and drink. As to *direction*, it lies in the upper direction. As to *location*, it is to be found inside the body between the two breasts, hanging above the heart and liver and concealing them. As to *delimitation*, it is bounded by what appertains to lights...

[BOWEL]

36. This is the bowel tube; it is looped²⁸ in twenty-one places, and in a man it is thirty-two hands long, and in a woman, twenty-eight hands. As to *colour*, it is white, the colour of lime [mixed] with sand. As to *shape*, it is the shape of a beheaded snake coiled up and put in a trough of blood. As to *direction*, it lies in the two directions. As to *location*, it is fastened above at the gullet and below to the excrement passage (rectum), so it is to be found inside the body between the limits of the gullet and the excrement passage. As to *delimitation*, it is bounded by what pertains to bowel ...

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[ENTRAIL (MESENTERY)]

37. This is the fastening in the places where the bowel is coiled. As to *colour*, it is white, the colour of *dakasītalika*²⁹ (*white edible water lily*) roots. As to *shape*, it is the shape of those roots too. As to *direction* it lies in the two directions. As to *location*, it is to be found inside the twenty-one coils of the bowel, like the strings to be found inside rope-rings for wiping the feet on, sewing them together, and it fastens the bowels coils together so that they do not slip down in those working with hoes, axes, etc., as the marionette-strings do the marionette's wooden [limbs] at the time of the marionette's being pulled along. As to *delimitation*, it is bounded by what appertains to entrails ...

[GORGE]

38. This is what has been eaten, drunk, chewed and tasted, and is present in the stomach. As to *colour*, it is the colour of swallowed food. As to *shape*, it is the shape of rice loosely tied in a cloth strainer. As to *direction*, it is in the upper direction.

As to *location*, it is in the stomach. What is called the 'stomach' is [a part of] the bowel-membrane, which is like the swelling [of air] produced in the middle of a length of wet cloth when it is being [twisted and] wrung out from the two ends. It is smooth outside. Inside, it is like a balloon of cloth³⁰ soiled by wrapping up meat refuse; or it can be said to be like the inside of the skin of a rotten jack fruit. It is the place where worms dwell seething in tangles: the thirty-two families of worms, such as round worms, boil producing worms, 'palm-splinter' worms, needle-mouthed worms, tape-worms, thread worms, and the rest.³¹ When there is no food and drink, etc., present, they leap up shrieking and pounce upon the heart's flesh; and when food and drink, etc., are swallowed, they wait with uplifted mouths and scramble to snatch the first two or three lumps swallowed. It is these worms' maternity home, privy, hospital and charnel ground. *And when the food, drink, etc., fall into it, they get divided into five parts: the worms eat one part, the stomach-fire burns up another part, another part becomes urine, another part becomes excrement, and one part is turned into nourishment and sustains the blood, flesh and so on.* As to *delimitation*,

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it is bounded by the stomach-lining and by what appertains to gorge...

[DUNG]

39. This is excrement. As to *colour*, it is mostly the colour of eaten food. As to *shape*, it is the shape of its location. As to *direction*, it is in the lower direction. As to *location*, it is to be found in the receptacle for digested food (rectum). The receptacle for digested food is the lowest part at the end of the bowel, between the navel and the root of the spine. It measures eight fingerbreadths in height and resembles a bamboo tube. As to *delimitation*, it is bounded by the receptacle for digested food and by what appertains to dung...

[BRAIN]

40. This is the lumps of marrow to be found inside the skull. As to *colour*, it is white, the colour of the flesh of a toadstool; it can also be said that it is the colour of turned milk that has not yet become curd. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found inside the skull, like four lumps of dough put together to correspond with the [skull's] four sutured sections. As to *delimitation*, it is bounded by the skull's inner surface and by what appertains to brain ...

[BILE]

41. There are two kinds of bile: local bile and free bile. Herein as to *colour*, the local bile is the colour of thick *madhuka* oil; the free bile is the colour of faded *ākulī* flowers.³² As to *shape*,³³ both are the shape of their location. As to *direction*, the local bile belongs to the upper direction; the other belongs to both directions. As to *location*, the free bile spreads, like a drop of oil on water, all over the body except for the fleshless parts of the head hairs, body hairs, teeth, nails, and the hard dry skin. When it is disturbed, the eyes become yellow and twitch, and there is shivering and itching³³ of the body. The local bile is situated near the flesh of the liver between the heart and the lights. It is to be found in the bile container (gall bladder), which is like a large *kosatakī* (*loofah*) gourd pip. When it is disturbed, beings go crazy and demented, they throw off conscience and shame and do the undoable, speak the unspeakable, and think

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the unthinkable. As to *delimitation*, it is bounded by what appertains to bile ...

[PHLEGM]

42. The phlegm is inside the body and it measures a bowlful. As to *colour*, it is white, the colour of the juice of *nāgabālā* (*the Urenea hemp*) leaves. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found on the stomach's surface. Just as duckweed and green scum on the surface of water divide when a stick or a potsherd is dropped into the water and then spread together again, so too, at the time of eating and drinking, etc., when the food, drink, etc., fall into the stomach, the phlegm divides and then spreads together again. And if it gets weak the stomach becomes utterly disgusting with a smell of ordure, like a ripe boil or a rotten hen's egg, and then the eructations and the mouth reek with a stench like rotting ordure rising from the stomach, so that the man has to be told 'Go away, your breath smells'. But when it grows plentiful it holds the stench of ordure beneath the surface of the stomach, acting like the wooden lid of a privy. As to *delimitation*, it is bounded by what appertains to phlegm ...

[PUS]

43. Pus is produced by decaying blood. As to *colour*, it is the colour of bleached leaves; but in a dead body it is the colour of stale thickened gruel. As to *shape*, it is the shape of its location. As to *direction*, it belongs to both directions. As to *location*, however, there is no fixed location for pus where it could be found stored up. Wherever blood stagnates and goes bad in some part of the body damaged by wounds with stumps and thorns, by burns with fire, etc., or where boils, carbuncles, etc., appear, it can be found there. As to *delimitation*, it is bounded by what appertains to pus ...

[BLOOD]

44. There are two kinds of blood: stored blood and mobile blood. Herein, as to *colour*, stored blood is the colour of cooked and thickened lac solution; mobile blood is the colour of clear lac solution.

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As to *shape*, both are the shape of their locations. As to *direction*, the stored blood belongs to the upper direction; the other belongs to both directions. As to *location*, except for the fleshless parts of the head hairs, body hairs, teeth, nails, and the hard dry skin, the mobile blood permeates the whole of the clung-to (kammically acquired³⁴) body by following the network of veins. The stored blood fills the lower part of the liver's site, to the extent of a bowlful, and by its splashing little by little over the heart, kidney and lights, it keeps the kidney, heart, liver and lights moist. For it is when it fails to moisten the kidney, heart, etc., that beings become thirsty. As to *delimitation*, it is bounded by what appertains to blood...

[SWEAT]

45. This is the water element that trickles from the pores of the body hairs, and so on. As to *colour*, it is the colour of clear sesamum oil. As to *shape*, it is the shape of its location. As to *direction*, it belongs to both directions. As to *location*, there is no fixed location for sweat where it could always be found like blood. But if the body is heated by the heat of a fire, by the sun's heat, by a change of temperature, etc., then it trickles from all the pore openings of the head hairs and body hairs, as water does from a bunch of unevenly cut lily-bud stems and lotus stalks pulled up from the water. So its shape should also be understood to correspond to the pore-openings of the head hairs and body hairs. And the meditator who discerns sweat should only give his attention to it as it is to be found filling the pore-openings of the head hairs and body hairs. As to *delimitation*, it is bounded by what appertains to sweat ...

[FAT]

46. This is a thick unguent. As to *colour*, it is the colour of sliced turmeric. As to *shape*, firstly in the body of a stout man it is the shape of turmeric-coloured *dukūla* (muslin) rags placed between the inner skin and the flesh. In the body of a lean man it is the shape of turmeric-coloured *dukūla* (muslin) rags placed in two or three thicknesses on the shank flesh, thigh flesh, back flesh near the spine, and belly-covering flesh.

As to *direction*, it belongs to both directions. As to *location*, it permeates the whole of a stout man's body; it is to be found on a

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lean man's shank flesh, and so on. And though it was described as 'unguent' above, still it is neither used as oil on the head nor as oil for the nose, etc., because of its utter disgustingness. As to *delimitation*, it is bounded below by the flesh, above by the inner skin, and all round by what appertains to fat ...

[TEARS]

47. These are the water element that trickles from the eye. As to *colour*, they are the colour of clear sesamum oil. As to *shape*, they are the shape of their location. As to *direction*, they belong to the upper direction. As to *location*, they are to be found in the eye sockets. But they are not stored in the eye sockets all the while as the bile is in the bile container. But when beings feel joy and laugh uproariously or feel grief and weep and lament, or eat particular kinds of wrong food, or when their eyes are affected by smoke, dust, dirt, etc., then being originated by the joy, grief, wrong food, or temperature, they fill up the eye sockets or trickle out. And the meditator who discerns tears should discern them only as they are to be found filling the eye sockets. As to *delimitation*, they are bounded by what appertains to tears ...

[GREASE]

48. This is a melted unguent. As to *colour*, it is the colour of coconut oil. Also it can be said to be the colour of oil sprinkled on gruel. As to *shape*, it is a film the shape of a drop of unguent spread out over still water at the time of bathing. As to *direction*, it belongs to both directions. As to *location*, it is to be found mostly on the palms of the hands, backs of the hands, soles of the feet, backs of the feet, tip of the nose, forehead, and points of the shoulders. And it is not always to be found in the melted state in these locations, but when these parts get hot with the heat of a fire, the sun's heat, upset of temperature or upset of elements then it spreads here and there in those places like the film from the drop of unguent on the still water at the time of bathing. As to *delimitation*, it is bounded by what appertains to grease ...

[SPITTLE]

49. This is water element mixed with froth inside the mouth. As to

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colour, it is white, the colour of the froth. As to *shape*, it is the shape of its location, or it can be called ‘the shape of froth’. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found on the tongue after it has descended from the cheeks on both sides. And it is not always to be found stored there; but when beings see particular kinds of food, or remember it, or put something hot or bitter or sharp or salt or sour into their mouths, or when their hearts are faint, or nausea arises on some account, then spittle appears and runs down from the cheeks on both sides to settle on the tongue. It is thin at the tip of the tongue, and thick at the root of the tongue. It is capable, without getting used up, of wetting unhusked rice or husked rice or anything else chewable that is put into the mouth, like the water in a pit scooped out in a river sand bank. As to *delimitation* it is bounded by what appertains to spittle ...

[SNOT]

50. This is impurity that trickles out from the brain. As to *colour*, it is the colour of a young palmyra kernel. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found filling the nostril cavities. And it is not always to be found stored there; but rather, just as though a man tied up curd in a lotus leaf, which he then pricked with a thorn underneath, and whey oozed out and dripped, so too, when beings weep or suffer a disturbance of elements produced by wrong food or temperature, then the brain inside the head turns into stale phlegm, and it oozes out and comes down by an opening in the palate, and it fills the nostrils and stays there or trickles out. And the meditator who discerns snot should discern it only as it is to be found filling the nostril cavities. As to *delimitation*, it is bounded by what appertains to snot ...

[OIL OF THE JOINTS]

51. This is the slimy ordure inside the joints in the body. As to *colour*, it is the colour of *kaṇikāra* (*yellow*) gum. As to *shape*, it is the shape of its location. As to *direction*, it belongs to both directions. As to *location*, it is to be found inside the hundred and eighty joints, serving the function of lubricating the bones’ joints. If it is weak, when a man gets up or sits down, moves forward or back-

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ward, bends or stretches, then his bones creak, and he goes about making a noise like the snapping of fingers, and when he has walked only one or two leagues' distance, his air element gets upset and his limbs pain him. But if a man has plenty of it, his bones do not creak when he gets up, sits down, etc., and even when he has walked a long distance, his air element does not get upset and his limbs do not pain him. As to *delimitation*, it is bounded by what appertains to oil of the joints ...

[URINE]

52. This is the urine solution. As to *colour*, it is the colour of bean brine. As to *shape*, it is the shape of water inside a water pot placed upside down. As to *direction*, it belongs to the lower direction. As to *location*, it is to be found inside the bladder. For the bladder sack is called the bladder. Just as when a porous pot with no mouth is put into a cesspool, then the solution from the cesspool gets into the porous pot with no mouth even though no way of entry is evident, so too, while the urinary secretion from the body enters the bladder its way of entry is not evident. Its way of exit, however, *is* evident. And when the bladder is full of urine, beings feel the need to make water. As to *delimitation*, it is delimited by the inside of the bladder and by what is similar to urine. This is the delimitation by the similar. But its delimitation by the dissimilar is like that for the head hairs.

The Arising of Absorption

53. When the meditator has defined the parts beginning with the head hairs in this way by colour, shape, direction, location and delimitation, and he gives his attention in the ways beginning with 'following the order, not too quickly' to their repulsiveness in the five aspects of colour, shape, smell, habitat, and location, then, at last he surmounts the concept. Then just as when a man with good sight is observing a garland of flowers of thirty-two colours knotted on a single string and all the flowers become evident to him simultaneously, so too, when the meditator observes this body thus 'There are in this body head hairs', then all these things become evident to him, as it were, simultaneously. Hence it was said above in the

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explanation of skill in giving attention: ‘For when a beginner gives his attention to head hairs, his attention carries on till it arrives at the last part, that is, urine, and stops there’.

54. And the bhikkhu who is devoted to this mindfulness occupied with the body ‘is a conqueror of boredom and delight, and boredom does not conquer him; he dwells transcending boredom as it arises. He is a conqueror of fear and dread, and fear and dread do not conquer him; he dwells transcending fear and dread as they arise. He is one who bears cold and heat ... who endures ... arisen bodily feelings that are ... menacing to life’ (M.iii,97); he becomes an obtainer of the four jhānas based on the colour aspect of the head hairs,³⁵ etc.; and he comes to penetrate the six kinds of direct knowledge (see M.sutta 6).

This is the section dealing with mindfulness occupied with the body in the detailed treatise.

[(9) MINDFULNESS OF BREATHING]

55. Now comes the description of the development of mindfulness of Breathing as a meditation subject. It has been recommended by the Blessed One thus: ‘And, bhikkhus, this concentration through mindfulness of breathing, when developed and practised much, is both quite peaceful and quite sublime,³⁶ it is an unadulterated blissful abiding, and it banishes at once and stills evil unprofitable thoughts as soon as they arise’ (S.v,321; Vin.iii,70).

[Text]

It has been described by the Blessed One as having sixteen bases thus: ‘And how developed, bhikkhus, how practised much is concentration through mindfulness of breathing both peaceful and sublime, an unadulterated blissful abiding, banishing at once and stilling evil unprofitable thoughts as soon as they arise?’

‘Here, bhikkhus, a bhikkhu, gone to the forest or to the root of a tree or to an empty place, sits down; having folded his legs cross-wise, set his body erect, established mindfulness towards the meditation object³⁷ ever mindful he breathes in, mindful he breathes out.

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1. Breathing in long, he knows “I breathe in long”; or breathing out long, he knows “I breathe out long”.
2. Breathing in short, he knows “I breathe in short”; or breathing out short, he knows “I breathe out short”.
3. He trains thus “I shall breathe in experiencing the whole body;” he trains thus “I shall breathe out experiencing the whole body”.
4. He trains thus “I shall breathe in tranquillizing the bodily formation”; he trains thus “I shall breathe out tranquillizing bodily formation”.
5. He trains thus “I shall breathe in experiencing happiness”; he trains thus “I shall breathe out experiencing happiness”.
6. He trains thus “I shall breathe in experiencing bliss”; he trains thus “I shall breathe out experiencing bliss”.
7. He trains thus “I shall breathe in experiencing the mental formation;” he trains thus “I shall breathe out experiencing the mental formation”.
8. He trains thus “I shall breathe in tranquillizing the mental formation”; he trains thus “I shall breathe out tranquillizing the mental formation”.
9. He trains thus “I shall breathe in experiencing the [manner of] consciousness”; he trains thus “I shall breathe out experiencing the [manner of] consciousness”.
10. He I trains thus “I shall breathe in gladdening the [manner of] consciousness”; he trains thus “I shall breathe out gladdening the [manner of] consciousness”.
11. He trains thus “I shall breathe in concentrating the [manner of] consciousness”; he trains thus “I shall breathe out concentrating the [manner of] consciousness”.
12. He trains thus “I shall I breathe in liberating the [manner of] consciousness”; he trains thus “I shall breathe out liberating the [manner of] consciousness”.
13. He trains thus “I shall breathe in contemplating impermanence;” he trains thus “I shall breathe out contemplating impermanence”.
14. He trains thus “I shall breathe in contemplating fading away;” he trains thus “I shall breathe out contemplating fading away”.

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15. He trains thus “I shall breathe in contemplating cessation;”
he trains thus “I shall breathe out contemplating cessation”.
 16. He trains thus “I shall breathe in contemplating relinquishment”;
he trains thus “I shall breathe out contemplating relinquishment”³⁸ (S.v,321-2).
56. The first tetrad is set forth as a meditation subject for a beginner³⁹ but the other three tetrads are [respectively] set forth, as the contemplations of feeling, of [the manner of] consciousness, and of dhamma objects, for one who has already attained jhāna in this tetrad.

So if a clansman who is a beginner wants to develop this meditation subject, and, through insight based on the fourth jhāna produced in breathing, to reach Arahantship together with the discriminations, he should first do all the work connected with the purification of virtue, etc., in the way already described, after which he should learn the meditation subject in five stages from a teacher of the kind already described.

57. Here are the five stages: learning, questioning, establishing, absorption, characteristic.

Herein, *learning* is learning the meditation subject. *Questioning* is questioning about the meditation subject. *Establishing* is establishing the meditation subject. *Absorption* is the absorption of the meditation subject. *Characteristic* is the characteristic of the meditation subject; what is meant is that it is the ascertaining of the meditation subject’s individual essence thus ‘This meditation subject has such a characteristic’.

Learning the meditation subject in the five stages in this way, he neither tires himself nor worries the teacher.

So in giving this meditation subject consisting in mindfulness of breathing attention he can live either with the teacher or elsewhere in an abode of the kind already described, learning the meditation subject in the five stages thus, getting a little expounded at a time and taking a long time over reciting it. He should sever the minor impediments. After finishing the work connected with the meal and getting rid of any dizziness due to the meal he should seat himself

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comfortably. Then, making sure he is not confused about even a single word of what he has learned from the teacher, he should cheer his mind by recollecting the special qualities of the Three Jewels.

58. Here are the stages in giving attention to it: (1) counting, (2) following, (3) touching, (4) fixing, (5) observing, (6) turning away, (7) purification, and (8) looking back on these.

Herein, *counting* is just counting, *following* is carrying on, *touching* is the place touched [by the breaths], *fixing* is absorption, *observing* is insight, *turning away* is the path, *purification* is fruition, *looking back on these* is reviewing.

1. Herein, this clansman who is a beginner should first give attention to this meditation subject by counting. And when counting, he should not stop short of five or go beyond ten or make any break in the series. By stopping short of five his thoughts get excited in the cramped space, like a herd of cattle shut in a cramped pen. By going beyond ten his thoughts take the number [rather than the breaths] for their support. By making a break in the series he wonders if the meditation subject has reached completion or not. So he should do his counting without those faults.

When counting, he should at first do it slowly, [that is, late,] as a grain measurer does. For a grain measurer having filled his measure, says ‘One’, and empties it, and then refilling it, he goes on saying ‘One, one’ while removing any rubbish he may have noticed. And the same with ‘Two, two’, and so on. So, taking the in-breath or the out-breath, whichever appears [most plainly], he should begin with ‘One, one’ and count up to ‘Ten, ten’, noting each as it occurs.

As he does his counting in this way the in-breaths and out-breaths become evident to him as they enter in and issue out. Then he can leave off counting slowly (late), like a grain measurer, and he can count quickly, [that is, early,] as a cowherd does. For a skilled cowherd takes pebbles in his pocket and goes to the cow pen in the morning, whip in hand; sitting on the bar of the gate, prodding the cows in the back, he counts each one as it reaches the gate, saying ‘One, two’, dropping a pebble for each. And the cows of the herd, which have been spending the three watches of the night uncomfortably in the cramped space, come out quickly in parties, jostling

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each other as they escape. So he counts quickly (early) ‘Three, four, five’ and so up to ten. In this way the in-breaths, and out-breaths, which had already become evident to him while he counted them in the former way, now keep moving along quickly.

59. Then knowing that they keep moving along quickly, not apprehending them either inside or outside [the body], but apprehending them just as they reach the [nostril] door, he can do his counting quickly (early): ‘One, two, three, four, five; one, two, three, four, five, six; ... seven; ... eight; ... nine; ... ten’. For as long as the meditation subject is connected with counting it is with the help of that very counting that the mind becomes unified, just as a boat in a swift current is steadied with the help of a rudder. It appears to him as though it were an uninterrupted process.⁴⁰

Then, knowing that it is proceeding uninterruptedly, he can count quickly (early in the way just described, not discerning the wind either inside or outside [the body]. For by bringing his consciousness inside along with the incoming breath it seems as if it were buffeted by the wind inside or filled with fat.⁴¹ By taking his consciousness outside along with the outgoing breath it gets distracted by the multiplicity of objects outside. However, his development is successful when he fixes his mindfulness on the place touched [by the breaths].

That is why it was said above ‘He can count quickly (early) in the way just described, not discerning the wind either inside or outside’.

But how long is he to go on counting? Until, without counting mindfulness remains settled on the in-breaths and out-breaths as its object. For counting is simply a device for settling mindfulness on the in-breaths and out-breaths as object by cutting off the external dissipation of applied thoughts.

60. 2. Having given attention to it in this way by counting, he should now do so by *connexion*. *Connexion* is the uninterrupted following of the in-breaths and out-breaths with mindfulness after counting has been given up. And that is not by following after the beginning, middle and end.⁴²

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The navel is the beginning of the wind issuing out, the heart is its middle and the nose-tip is its end. The nose-tip is the beginning of the wind entering in, the heart is its middle and the navel its end. And if he follows after that, his mind is distracted by disquiet and perturbation.

61. 3-4. So when he gives his attention to it by connexion, he should do so not by the beginning, middle and end, but rather by *touching* and by *fixing*.

There is no attention to be given to it by touching separate from fixing, as there is by counting separate from connexion. But when he is counting the breaths in the place touched by each, he is giving attention to them by counting and touching. When he has given up counting and is connecting them by means of mindfulness in that same place and fixing consciousness by means of absorption, then he is said to be giving his attention to them by connexion, touching and fixing.⁴³

62. When someone gives his attention to this meditation subject, sometimes it is not long before the sign arises in him, and then the *fixing*, in other words, absorption adorned with the rest of the jhāna factors, is achieved.

After someone has given his attention to counting, then just as when a body that is disturbed sits down on a bed or chair, the bed or chair sags down and creaks and the cover gets rumpled, but when a body that is not disturbed sits down, the bed neither sags down nor creaks, the cover does not get rumpled, and it is as though filled with cotton-wool, why? Because a body that is not disturbed is light, so too, after he has given his attention to counting, when the bodily disturbance has been stilled by the gradual cessation of gross in-breaths and out-breaths, both the body and the mind become light: the physical body is as though it were ready to leap up into the air.

When his gross in-breaths and out-breaths have ceased, his consciousness occurs with the sign of the subtle in-breaths and out-breaths as its object. And when that has ceased, it goes on occurring with the successively subtler signs as its object. How?

Suppose a man struck a bronze bell with a big iron bar and at

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once a loud sound arose, his consciousness would occur with the gross sound as its object; then, when the gross sound had ceased, it would occur afterwards with the sign of the subtle sound as its object; and when that had ceased, it would go on occurring with the sign of the successively subtler sound as its object. This is how it should be understood. And this is given in detail in the passage beginning ‘Just as when a metal gong is struck’.³⁸

63. For while other meditation subjects become clearer at each higher stage, this one does not: in fact, as he goes on developing it, it becomes more subtle for him at each higher stage, and it even comes to the point at which it is no longer manifest.

However, when it becomes unmanifest in this way, the bhikkhu should not get up from his seat, shake out his leather mat, and go away. What should be done? He should not get up with the idea ‘Shall I ask the teacher?’ or ‘Is my meditation subject lost?’; for by going away, and so disturbing his posture, the meditation subject has to be started anew. So he should go on sitting as he was and [temporarily] substitute the place [normally touched for the actual breaths as the object of contemplation⁴⁴].

These are the means for doing it. The bhikkhu should recognize the unmanifest state of the meditation subject and consider thus: ‘Where do these in-breaths and out-breaths exist? Where do they not? In whom do they exist? In whom not?’ Then, as he considers thus, he finds that they do not exist in one inside the mother’s womb, or in those drowned in water, or likewise in unconscious beings,⁴⁵ or in the dead, or in those attained to the fourth jhāna, or in those born into a fine-material or immaterial existence, or in those attained to cessation [of perception and feeling]. So he should apostrophize himself thus: ‘You with all your wisdom are certainly not inside a mother’s womb or drowned in water or in the unconscious existence or dead or attained to the fourth jhāna or born into the fine-material or immaterial existence or attained to cessation. Those in-breaths and out-breaths are actually existent in you, only you are not able to discern them because your understanding is dull’. Then, fixing his mind on the place normally touched [by the breaths], he should proceed to give his attention to that.

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These in-breaths and out-breaths occur striking the tip of the nose in a long-nosed man and the upper lip in a short-nosed man. So he should fix the sign thus: ‘This is the place where they strike’. This was why the Blessed One said; ‘Bhikkhus, I do not say of one who is forgetful, who is not fully aware, [that he practises] development of mindfulness of breathing’ (M.iii,84).

64. Although any meditation subject, no matter what, is successful only in one who is mindful and fully aware, yet any meditation subject other than this one gets more evident as he goes on giving it his attention.

But this mindfulness of breathing is difficult to develop, a field in which only the minds of Buddhas, Pacceka Buddhas, and Buddhas’ sons are at home. It is no trivial matter, nor can it be cultivated by trivial persons. In proportion as continued attention is given to it becomes more peaceful and more subtle. So strong mindfulness and understanding are necessary here.

Just as when doing needlework on a piece of fine cloth a fine needle is needed, and a still finer instrument for boring the needle’s eye, so too, when developing this meditation subject, which resembles fine cloth, both the mindfulness, which is the counterpart of the needle, and the understanding associated with it, which is the counterpart of the instrument for boring the needle’s eye, need to be strong. A bhikkhu must have the necessary mindfulness and understanding and must look for the in-breaths and out-breaths nowhere else than the place normally touched by them.

When he does so in this way, the sign⁴⁶ soon appears to him. But it is not the same for all; on the contrary, some say that when it appears it does so to certain people producing a light touch like cotton or silk-cotton or a draught.

But this is the exposition given in the **commentaries**: it appears to some like a star or a cluster of gems or a cluster of pearls, to others with a rough touch like that of silk-cotton seeds or a peg made of heartwood, to others like a long braid string or a wreath of flowers or a puff of smoke, to others like a stretched out cobweb or a film of cloud or a lotus flower or a chariot wheel or the moon’s disk or the sun’s disk.

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65. And when the sign has appeared in this way, the bhikkhu should go to the teacher and tell him ‘Venerable sir, such and such has appeared to me’. But say [**the Dīgha Reciters**] the teacher should say neither ‘This is the sign’ nor ‘This is not the sign’; after saying ‘It happens like this, friend’, he should tell him ‘Go on giving it attention again and again’; for if he were told ‘It is the sign’, he might [become complacent and] stop short at that (see M.i.193f.), and if he were told ‘It is not the sign’, he might get discouraged and give up; so he should encourage him to keep giving it his attention without saying either. So the **Dīgha Reciters** say, firstly. But the **Majjhima Reciters** say that he should be told ‘This is the sign, friend. Well done. Keep giving attention to it again and again’.

Then he should fix his mind on that same sign; and so from now on, his development proceeds by way of fixing.

So as soon as the sign appears, his hindrances are suppressed, his defilements subside, his mindfulness is established, and his consciousness is concentrated in access concentration.

Then he should not give attention to the sign as to its colour, or review it as to its [specific] characteristic. He should guard it as carefully as a king’s chief queen guards the child in her womb due to become a Wheel-turning Monarch,⁴⁷ as a farmer guards the ripening crops; and he should avoid the seven unsuitable things beginning with the unsuitable abode and cultivate the seven suitable things. Then, guarding it thus, he should make it grow and improve with repeated attention, and he should practise the tenfold skill in absorption and bring about evenness of energy.

As he strives thus, fourfold and fivefold jhāna is achieved by him on that same sign in the same way as described under the earth kasiṇa.

66. 5-8. However, when a bhikkhu has achieved the fourfold and fivefold jhāna and wants to reach purity by developing the meditation subject through *observing* and through *turning away*, he should make that jhāna familiar by attaining mastery in it in the five ways, and then embark upon insight by defining mentality-materiality. How?

On emerging from the attainment, he sees that the in-breaths

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and out-breaths have the physical body and the mind as their origin; and that just as, when a blacksmith's bellows are being blown, the wind moves owing to the bag and to the man's appropriate effort, so too, in-breaths and out breaths are due to the body and the mind.

Next, he defines the in-breaths and out-breaths and the body as 'materiality', and the consciousness and the states associated with the consciousness as 'the immaterial [mind]'. This is in brief (cf. MA.i,249); but the detail will be explained later in the Defining of Mentality-materiality

67. Having defined mentality-materiality in this way, he seeks its condition. With search he finds it, and so overcomes his doubts about the way of mentality-materiality's occurrence in the three divisions of time (Ch.XIX).

His doubts being overcome, he attributes the three characteristics [beginning with that of suffering to mentality and materiality], comprehending [them] by groups he abandons the ten imperfections of insight beginning with illumination, which arise in the first stages of the Contemplation of Rise and Fall, and he defines as 'the path' the knowledge of the way that is free from these imperfections.

He reaches Contemplation of Dissolution by abandoning [attention to] arising. When all formations have appeared as terror owing to the contemplation of their incessant dissolution, he becomes dispassionate towards them (Ch.XXI), his greed for them fades away, and he is liberated from them (Ch.XXII).

After he has [thus] reached the four noble paths in due succession and has become established in the fruition of Arahantship, he at last attains to the nineteen kinds of Reviewing Knowledge, and he becomes fit to receive the highest gifts from the world with its deities.

At this point his development of concentration through mindfulness of breathing, beginning with *counting* and ending with *looking back* is completed.

Now there is no separate method for developing the meditation subject in the case of the other tetrads.⁴⁸

This tetrad deals only with pure insight while the previous three deal with serenity and insight. This is how the development of mind-

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fulness of breathing with its sixteen bases in four tetrads should be understood. This mindfulness of breathing with its sixteen bases thus is of great fruit, of great benefit.

Conclusion

68. Its great beneficialness should be understood here as peacefulness both because of the words ‘And, bhikkhus, this concentration through mindfulness of breathing, when developed and much practised, is both peaceful and sublime’ (S.v.321), etc., and because of its ability to cut off applied thoughts; for it is because it is peaceful, sublime, and an unadulterated blissful abiding that it cuts off the mind’s running hither and thither with applied thoughts obstructive to concentration, and keeps the mind only on the breaths as object. Hence it is said ‘Mindfulness of breathing should be developed in order to cut off applied thoughts’ (A.iv.353).

Also its great beneficialness should be understood as the root condition for the perfecting of clear vision and deliverance for this has been said by the Blessed One: ‘Bhikkhus, mindfulness of breathing, when developed and much practised, perfects the four foundations of mindfulness. The four foundations of mindfulness, when developed and much practised, perfect the seven enlightenment factors. The seven enlightenment factors, when developed and much practised, perfect clear vision and deliverance’ (M.iii,82).

Again its great beneficialness should be understood to reside in the fact that it causes the final in-breaths and out-breaths to be known; for this is said by the Blessed One: ‘**Rāhula**, when mindfulness of breathing is thus developed, thus practised much, the final in-breaths and out-breaths too, are known as they cease, not unknown’ (M.i,425-6).

This is the section dealing with mindfulness of breathing in the detailed explanation.

[(10) RECOLLECTION OF PEACE]

69. One who wants to develop the recollection of peace mentioned next to mindfulness of breathing should go into solitary retreat and recollect the special qualities of nibbāna, in other words, the stilling of all suffering, as follows:

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‘Bhikkhus, in so far as there are dhammas, whether formed or unformed, fading away is pronounced the best of them, that is to say, the disillusionment of vanity, the elimination of thirst, the abolition of reliance, the termination of the round, the destruction of craving, fading away, cessation, nibbāna’⁴⁹ (A.ii,34).

This is how peace, in other words, nibbāna, should be recollected according to its special qualities beginning with disillusionment of vanity. But it should also be recollected according to the other special qualities of peace stated by the Blessed One in the suttas beginning with ‘Bhikkhus, I shall teach you the unformed ... the truth ... the other shore ... the hard-to-see ... the undecaying ... the lasting ... the undiversified ... the deathless ... the auspicious ... the safe ... the marvellous ... the intact ... the unafflicted ... the purity ... the island ... the shelter ...’ (S.iv,360-72⁵⁰).

70. As he recollects peace in its special qualities of disillusionment of vanity, etc., in this way, then ‘On that occasion his mind is not obsessed by greed or obsessed by hate or obsessed by delusion; his mind has rectitude on that occasion, being inspired by peace.’

So when he has suppressed the hindrances in the way already described under the Recollection of the Enlightened One, etc., the jhāna factors arise in a single moment. But owing to the profundity of the special qualities of peace, or owing to his being occupied in recollecting special qualities of various kinds, the jhāna is only access and does not reach absorption. And that jhāna itself is known as ‘recollection of peace’ too because it arises by means of the special qualities of peace.

And as in the case of the six Recollections, this also comes to success only in a noble disciple. Still, though this is so, it can nevertheless also be brought to mind by an ordinary person who values peace. For even by hearsay the mind has confidence in peace.

A bhikkhu who is devoted to this recollection of peace sleeps in bliss and wakes in bliss, his faculties are peaceful, his mind is peaceful, he has conscience and shame, he is confident, he is resolved [to attain] the superior [state], he is respected and honoured by his fellows in the life of purity. And even if he penetrates no higher, he is at least headed for a happy destiny.

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So that is why a man of wit
Untiringly devotes his days
To mind the Noble Peace, which can
Reward him in so many ways.

This is the section dealing with the recollection of peace in the detailed explanation.

The eighth chapter called
'Description of Recollections as Meditation Subjects

CHAPTER IX
DESCRIPTION OF CONCENTRATION
THE DIVINE ABIDINGS
(Brahmavihāra-niddesa)

(I) LOVING KINDNESS]

1. The four Divine Abidings were mentioned next to the Recollections as Meditation Subjects. They are loving-kindness, compassion, sympathetic joy and equanimity. A meditator who wants to develop firstly loving-kindness among these, if he is a beginner, should sever the impediments and learn the meditation subject. Then, when he has done the work connected with the meal and got rid of any dizziness due to it, he should seat himself comfortably on a well-prepared seat in a secluded place. To start with he should review the danger in hate and the advantage in patience.

Why? Because hate has to be abandoned and patience attained in the development of this meditation subject and he cannot abandon unseen dangers and attain unknown advantages.

Now the danger in hate should be seen in accordance with such suttas as this: ‘Friends, when a man hates, is a prey to hate and his mind is obsessed by hate, he kills living things, and...’ (A.i,216). And the advantage in patience should be understood according to such suttas as these:

‘No higher rule, the Buddhas say, than patience, and no nibbāna higher than forbearance’ (D.ii,49; Dh.184),
Patience in force, in strong array:
Tis him I call a brahman’ (Dh. 399),
No greater thing exists than patience’ (S.i,222).

2. Thereupon he should embark upon the development of loving-kindness for the purpose of secluding the mind from hate seen as a danger and introducing it to patience known as an advantage.

But when he begins, he must know that some persons are of the wrong sort at the very beginning and that loving-kindness should be developed towards certain kinds of persons and not towards certain other kinds at first.

The Divine Abidings

For loving-kindness should not be developed at first towards the following four kinds of persons: an antipathetic person, a very dearly loved friend, a neutral person, and a hostile person. Also it should not be developed specifically towards the opposite sex, or towards a dead person.

What is the reason why it should not be developed at first towards an antipathetic person and the others? To put an antipathetic person in a dear one's place is fatiguing. To put a very dearly loved friend in a neutral person's place is fatiguing; and if the slightest mischance befalls the friend, he feels like weeping. To put a neutral person in a respected one's or a dear one's place is fatiguing. Anger springs up in him if he recollects a hostile person. That is why it should not be developed at first towards an antipathetic person and the rest.

3. Then if he develops it specifically towards the opposite sex, lust inspired by that person springs up in him. An Elder supported by a family was asked, it seems, by a friend's son 'Venerable sir, towards whom should loving-kindness be developed?' The Elder told him, 'Towards a person one loves'. He loved his own wife. Through developing loving-kindness towards her he was fighting against the wall all the night.¹ That is why it should not be developed specifically towards the opposite sex. But if he develops it towards a dead person, he reaches neither absorption nor access.

First of all it should be developed only towards oneself, doing it repeatedly thus: 'May I be happy and free from suffering' or 'May I keep myself free from enmity, affliction and anxiety and live happily'. If he develops it in this way 'I am happy. Just as I want to be happy and dread pain, as I want to live and not to die, so do other beings, too', making himself the example, then desire for other beings' welfare and happiness arises in him. And this method is indicated by the Blessed One's saying:

'I visited all quarters with my mind
Nor found I any dearer than myself;
Self is likewise to every other dear;
Who loves himself will never harm another.' (S.i,75;Ud.47)

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4. So he should first, as example, pervade himself with loving-kindness. Next after that, in order to proceed easily, he can recollect such gifts², kind words, etc., as inspire love and endearment, such virtue, learning, etc., as inspire respect and reverence met with in a teacher or his equivalent or a preceptor or his equivalent, developing loving-kindness towards him in the way beginning ‘May this good man be happy and free from suffering’. With such a person, of course, he attains absorption.

But if this bhikkhu does not rest content with just that much and wants to break down the barriers, he should next after that, develop loving-kindness towards a very dearly loved friend, then towards a neutral person, then towards a hostile person. And while he does so, he should make his mind malleable and wieldy in each instance before passing on to the next.

[Getting Rid of Resentment]

5. If resentment arises in him when he applies his mind to a hostile person because he remembers wrongs done by that person, he should get rid of the resentment by entering repeatedly into loving-kindness [jhāna] towards any of the first mentioned persons and then, after he has emerged each time, directing loving-kindness towards that person.³

[The Breaking Down of the Barriers —The Sign]

6. When his resentment towards that hostile person has been thus allayed, then he can turn his mind with loving-kindness towards that person too, just as towards the one who is dear, the very dear friend, and the neutral person. Then he should break down the barriers by practising loving-kindness over and over again, accomplishing mental impartiality towards the four persons, that is to say, himself, the dear person, the neutral person and the hostile person.

The indication⁴ of it is this. Suppose this person is sitting in a place with a dear, a neutral, and a hostile person, himself being the fourth; then bandits come to him and say ‘Venerable sir, give us a bhikkhu’, and on being asked why, they answer ‘So that we may kill him and use the blood of his throat as an offering’, then if that bhikkhu thinks ‘Let them take this one, or this one’, he has not

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broken down the barriers. And also if he thinks ‘Let them take me but not these three’, he has not broken down the barriers either. Why? Because he seeks the harm of him whom he wishes to be taken and seeks the welfare of the others only. But it is when he does not see a single one among the four people to be given to the bandits and he directs his mind impartially towards himself and towards those three people that he has broken down the barriers.

7. Thus the sign and access are obtained by this bhikkhu simultaneously with the breaking down of the barriers. But when breaking down of the barriers has been effected, he reaches absorption in the way described under the earth kasiṇa without trouble by cultivating, developing, and repeatedly practising that same sign.

At this point he has attained the first jhāna, which abandons five factors, possesses five factors, is good in three ways, is endowed with ten characteristics, and is accompanied by loving-kindness. And when that has been obtained, then by cultivating, developing, and repeatedly practising that same sign, he successively reaches the second and third jhānas in the fourfold system, and the second, third and fourth in the fivefold system.

[Texts]

8. Now it is by means of one of these jhānas beginning with the first that he ‘Dwells pervading (intent upon) one direction with his heart endued with loving-kindness, likewise the second direction, likewise the third direction, likewise the fourth direction and so above, below, and around; everywhere and equally he dwells pervading the entire world with his heart endued with loving-kindness, abundant, exalted, measureless, free from enmity, and free from affliction’ (Vbh.272; D.i,250). For this versatility comes about only in one whose consciousness has reached absorption in the first jhāna and the rest⁵.
9. That described in the **Paṭisambhidā** should be understood to be successful only in one whose mind has reached absorption, that is to say: ‘The mind-deliverance of loving-kindness is [practised] with unspecified pervasion in five ways. The mind-deliverance of loving-kindness is [practised] with specified pervasion in seven

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ways. The mind-deliverance of loving-kindness is [practised] with directional pervasion in ten ways' (PS.ii,130).

And herein, the mind-deliverance of loving-kindness is [practised] with unspecified pervasion in these five ways: 'May all beings be free from enmity, affliction and anxiety, and live happily. May all breathing things ... all creatures ... all persons ... all those who have a personality be free from enmity, affliction and anxiety, and live happily, (Ps.ii,130).

The mind-deliverance of loving-kindness is [practised] with specified pervasion in these seven ways: 'May all women be free from enmity, affliction and anxiety and live happily. May all men ... all Noble Ones ... all not Noble Ones ... all deities ... all human beings ... all in states of loss be free from enmity, affliction and anxiety, and live happily' (Ps.ii,131).

10. The mind-deliverance of loving-kindness is [practised] with directional pervasion in these ten ways: 'May all beings in the eastern direction be free from enmity, affliction and anxiety, and live happily. May all beings in the western direction ... northern direction ... southern direction ... eastern intermediate direction ... western intermediate direction ... northern intermediate direction ... southern intermediate direction ... downward direction ... upward direction be free from enmity, affliction and anxiety and live happily. May all breathing things in the eastern direction ... May all creatures in the eastern direction ... May all persons in the eastern direction ... May all who have a personality in the eastern direction ... [etc.] ... in the upward direction be free from enmity, affliction and anxiety, and live happily. May all women in the eastern direction ... May all men in the eastern direction ... May all Noble Ones in the eastern direction ... May all not Noble Ones in the eastern direction ... May all deities in the eastern direction ... May all human beings in the eastern direction ... May all those in states of loss in the eastern direction ... [etc.] ... be free from enmity, affliction and anxiety, and live happily' (Ps.ii,131)

Consequently all the kinds of absorption mentioned in the Paṭisambhidā amount to five hundred and twenty-eight.⁶ So when this meditator develops the mind-deliverance of loving-kindness

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through any one of these kinds of absorption he obtains the eleven advantages described in the way beginning ‘A man sleeps in comfort’.

The Eleven Advantages of Loving-kindness

11. 1. Herein, *sleeps in comfort* means that instead of sleeping uncomfortably, turning over and snoring as other people do, he sleeps comfortably, he falls asleep as though entering upon an attainment.

2. He *wakes in comfort*: instead of waking uncomfortably, groaning and yawning and turning over as others do, he wakes comfortably without contortions, like a lotus opening.

3. He *dreams no evil dreams*: when he sees dreams, he sees only auspicious ones, as though he were worshipping a shrine, as though he were making an offering, as though he were hearing the Dhamma. But he does not see evil dreams as others do, as though being surrounded by bandits, as though being threatened by wild beasts, as though falling into chasms.

4. He *is dear to human beings*: he is as dear to and beloved by human beings as a necklace worn to hang on the chest, as a wreath adorning the head.

5. He *is dear to non-human beings*: he is just as dear to non-human beings as he is to human beings.

6. *Deities guard him*: deities guard him as a mother and father guard their child.

7. *Fire, poison and weapons do not affect him*: they do not affect, do not enter into, the body of one who abides in loving-kindness, like the fire in the case of the lay woman devotee Uttarā (DhA.iii,310), like the poison in the case of the Saṃyutta Reciter the Elder Cūḷa-Sīva, like the knife in the case of the novice Saṅkicca (see DhA.ii,249); they do not disturb the body, is what is meant.

And they tell the story of the cow here too. A cow was giving milk to her calf. A hunter thinking ‘I shall shoot her’ flourished a long-handled spear in his hand and flung it. It struck her body and bounced off like a palm leaf and that was owing neither to access nor to absorption, but simply to the strength of her consciousness of love for her calf. So mightily powerful is loving-kindness.

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8. *His mind is easily concentrated:* the mind of one who abides in loving-kindness is quickly concentrated; there is no sluggishness about it.

9. *The expression of his face is serene:* his face has a serene expression, like a palmyra fruit loosed from its stem.

10. *He dies unconfused:* there is no dying deluded for one who abides in loving-kindness. He passes away undeluded as if falling asleep.

11. *If he penetrates no higher:* if unable to reach higher than the attainment of loving-kindness and attain Arahantship, then when he falls from this life, he reappears in the Brahmā World as one who wakes up from sleep.

[2) COMPASSION]

12. One who wants to develop compassion should begin his task by reviewing the danger in lack of compassion and the advantage in compassion.

And when he begins it, he should not direct it at first towards the dear, etc., persons; for one who is dear simply retains the position of one who is dear, a very dear companion retains the position of a very dear companion, one who is neutral retains the position of one who is neutral, one who is antipathetic retains the position of one who is antipathetic, and one who is hostile retains the position of one who is hostile. One of the opposite sex and one who is dead are also not the field for it.

13. In the **Vibhaṅga** it is said ‘And how does a bhikkhu dwell pervading one direction with his heart endued with compassion? Just as he would feel compassion on seeing an unlucky, unfortunate person, so he pervades all beings with compassion’ (Vbh.273). Therefore first of all, on seeing a wretched man, unlucky, unfortunate, in every way a fit object for compassion, unsightly, reduced to utter misery, with hands and feet cut off, sitting in the shelter for the helpless with a pot placed before him, with a mass of maggots oozing from his arms and legs, and moaning, compassion should be felt for him in this way: This being has indeed been reduced to misery; if only he could be freed from this suffering!

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But if he does not encounter such a person, then he can arouse compassion for an evil-doing person, even though he is happy, by comparing him to one about to be executed. Having aroused compassion for that person in that way, he should next arouse compassion for a dear person, next for a neutral person, and next for a hostile person, successively in the same way.

But if resentment towards the hostile person arises in the way already described, he should make it subside in the way described under loving-kindness.

And here when someone has done profitable deeds and the meditator sees or hears that he has been overtaken by one of the kinds of ruin beginning with ruin of health, relatives, property, etc., he too deserves the meditator's compassion; and so he does too in any case, even with no such ruin, thus 'In reality he is unhappy', because he is not exempt from the suffering of the round [of becoming]. And in the way already described the meditator should break down the barriers between the four kinds of people, that is to say, himself, the dear person, the neutral person and the hostile person. Then cultivating that sign, developing it and repeatedly practising it, he should increase the absorption by the triple and quadruple jhāna in the way already stated under loving-kindness.

14. But the order given in the **Aṅguttara Commentary** is that a hostile person should first be made the object of compassion, and when the mind has been made malleable with respect to him, next the unlucky person, next the dear person, and next oneself. That does not agree with the text, 'an unlucky, unfortunate person'. Therefore he should begin the development, break down the barriers, and increase absorption only in the way stated here.

After that, the versatility consisting in the unspecified pervasion in five ways, the specified pervasion in seven ways, and the directional pervasion in ten ways, and the advantages described as 'He sleeps in comfort', etc., should be understood in the same way as given under loving-kindness.

[(3) SYMPATHETIC JOY]

15. One who begins the development of sympathetic joy⁷ should

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not start with the dear person and the rest; for a dear person is not the proximate cause of sympathetic joy merely in virtue of dear-ness, how much less the neutral and the hostile person. One of the opposite sex and one who is dead are also not the field for it.

However, the very dear companion can be the proximate cause for it—one who in the commentaries is called a ‘boon companion’; for he is constantly glad: he laughs first and speaks afterwards. So he should be the first to be pervaded with sympathetic joy. Or on seeing or hearing about a dear person being happy, cheerful and glad, sympathetic joy can be aroused thus: ‘This being is indeed glad. How good, how excellent!’

But if his boon companion or the dear person was happy in the past but is now unlucky and unfortunate, then sympathetic joy can still be aroused by remembering his past happiness and apprehending the glad aspect in this way: ‘In the past he had great wealth, a great following and he was always glad’. Or sympathetic joy can be aroused by apprehending the future glad aspect in him in this way: ‘In the future he will again enjoy similar success and will go about in gold palanquins, on the backs of elephants or on horseback, and so on’.

Having thus aroused sympathetic joy with respect to a dear person, he can then direct it successively towards a neutral one, and after that towards a hostile one.

16. But if resentment towards the hostile one arises in him the way already described, he should make it subside in the same way as described under loving-kindness.

He should break down the barriers by means of mental impartiality towards the four, that is, towards these three and himself. And by cultivating that sign, developing and repeatedly practising it, he should increase the absorption to triple and quadruple *jhāna* in the way already stated under loving-kindness.

Next, the versatility consisting in unspecified pervasion in five ways, specified pervasion in seven ways, and directional pervasion in ten ways, and also the advantages described as ‘He sleeps in comfort’, etc., should be understood in the same way as stated under loving-kindness.

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[(4) EQUANIMITY]

17. One who wants to develop equanimity must have already obtained the triple or quadruple jhāna in loving-kindness, and so on. He should emerge from the third jhāna [in the fourfold reckoning], after he has made it familiar, and he should see danger in the former [three divine abidings] because they are linked with attention given to beings' enjoyment in the way beginning 'May they be happy', because resentment and approval are near, and because their association with the joy is gross. And he should also see the advantage in equanimity because it is peaceful. Then he should arouse equanimity (*upekkhā*) by looking on with equanimity (*ajjhupekkhitvā*) at a person, who is normally neutral; after that at a dear person, and the rest.

For this is said: 'And how does a bhikkhu dwell pervading one direction with his heart endued with equanimity? Just as he would feel equanimity on seeing a person who was neither beloved nor unloved, so he pervades all beings with equanimity' (Vbh.275).

Therefore he should arouse equanimity towards the neutral person in the way already stated. Then he should break down the barriers in each case between the three people, that is, the dear person, then the boon companion, and then the hostile one, and lastly himself. And he should cultivate that sign, develop and repeatedly practise it. As he does so the fourth jhāna arises in him in the way described under the earth *kasiṇa*.

[GENERAL]

[*Purpose*]

18. The general purpose of these four divine abidings is the bliss of insight and an excellent (form of future) existence. That peculiar to each is respectively the warding off of ill will, and so on. For here loving-kindness has the purpose of warding off ill will, while the others have the respective purposes of warding off cruelty, aversion (boredom), and greed or resentment.

[*The Near and Far Enemies*]

19. And here each one has two enemies, one near and one far. The divine abiding of *loving-kindness* has greed as its near enemy⁸ since

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both share in seeing virtues. Greed behaves like a foe who keeps close by a man, and it easily finds an opportunity. So loving-kindness should be well protected from it. And ill will, which is dissimilar to the similar greed, is its far enemy like a foe ensconced in a rock wilderness. So loving-kindness must be practised free from fear of that. For it is not possible to practise loving-kindness and feel anger simultaneously.

20. *Compassion* has grief based on the home life as its near enemy, since both share in seeing failure. And cruelty, which is dissimilar to the similar grief, is its far enemy. So compassion must be practised free from fear of that. For it is not possible to practise compassion and be cruel to breathing things simultaneously.

21. *Sympathetic joy*⁹ has joy based on the home life as its near enemy since both share in seeing success. And aversion (boredom), which is dissimilar to the similar joy, is its far enemy. So sympathetic joy should be practised free from fear of that; for it is not possible to practise sympathetic joy and be discontented with remote abodes and things connected with the higher profitableness simultaneously.

22. *Equanimity* has the equanimity of unknowing based on the home life as its near enemy since both share in ignoring faults and virtues. And greed and resentment, which are dissimilar to the similar unknowing, are its far enemies. Therefore equanimity must be practised free from fear of that; for it is not possible to look on with equanimity and be inflamed with greed or be resentful¹⁰ simultaneously.

[The Beginning, Middle and End, Etc.]

23. Now zeal consisting in desire to act is the beginning of all these things. Suppression of the hindrances, etc., is the middle. Absorption is the end. Their object is a single living being or many living beings, as a mental object consisting in a concept.

[The Order in Extension]

The extension of the object takes place either in access or in

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absorption. Here is the order of it. Just as a skilled ploughman first delimits an area and then does his ploughing, so first a single dwelling should be delimited and loving-kindness developed towards all beings there in the way beginning ‘In this dwelling may all beings be free from enmity’. When his mind has become malleable and wieldy with respect to that, he can then delimit two dwellings. Next he can successively delimit three, four, five, six, seven, eight, nine, ten, one street, half the village, the whole village, the district, the kingdom, one direction, and so on up to one world-sphere, or even beyond that, and develop loving-kindness towards the beings in such areas. Likewise with compassion and so on. This is the order in extending here.

[The Outcome]

24. Just as the immaterial states are the outcome of the *kaṣiṇas*, and the base consisting of neither perception nor non-perception is the outcome of concentration, and fruition attainment is the outcome of insight, and the attainment of cessation is the outcome of serenity coupled with insight, so the divine abiding of equanimity is the outcome of the first three divine abidings. For just as the gable rafters cannot be placed in the air without having first set up the scaffolding and built the framework of beams, so it is not possible to develop the fourth *jhāna* in these without having already developed the third *jhāna* in them¹¹.
25. For the Great Beings’ minds retain their balance by giving: preference to beings’ welfare, by dislike of beings’ suffering, by desire for the various successes achieved by beings to last, and by impartiality towards all beings. And to all beings they give *gifts*, which are a source of pleasure, without discriminating thus: ‘It must be given to this one; it must not be given to this one’. And in order to avoid doing harm to beings they undertake the precepts of *virtue*. They practise *renunciation* for the purpose of perfecting their virtue. They cleanse their *understanding* for the purpose of non-confusion about what is good and bad for beings. They constantly arouse *energy*, having beings’ welfare and happiness at heart. When they have acquired heroic fortitude through supreme energy, they become

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patient with beings' many kinds of faults. They *do not deceive* when promising 'We shall give you this; we shall do this for you'. They are unshakably *resolute* upon beings' welfare and happiness. Through unshakable *loving-kindness* they place them first [before themselves]. Through *equanimity* they expect no reward. Having thus fulfilled the [Ten] Perfections, these [divine abidings] then perfect all the good states classed as the Ten powers, the Four kinds of fearlessness, the Six Kinds of Knowledge Not Shared [by Disciples] and the Eighteen States of the Enlightened One¹². This is how they bring to perfection all the good states beginning with giving.

The Ninth Chapter called
the 'Description of the Divine Abidings'

CHAPTER X.
DESCRIPTION OF
THE IMMATERIAL STATES

(Arūpa-niddesa)

[(1) THE BASE CONSISTING OF BOUNDLESS SPACE]

1. Now as to the four Immaterial States mentioned next to the Divine Abidings, one who wants firstly to develop the base consisting of boundless space sees in gross physical matter danger through the wielding of sticks, etc., because of the words' "It is in virtue of matter, that wielding of sticks, wielding of knives, quarrels, brawls, and disputes take place; but that does not exist at all in the immaterial state", and in this expectation he enters upon the way to dispassion for only material things, for the fading and cessation of only those' (M.i,410), and he sees danger in it too through the thousand afflictions beginning with eye disease. So in order to surmount that he enters upon the fourth jhāna in any one of the nine kasiṇas beginning with the earth kasiṇa and omitting the limited-space kasiṇa.

2. So when he has thus become disgusted with (dispassionate towards) the kasiṇa materiality, the object of the fourth jhāna, and wants to get away from it, he achieves mastery in the five ways. Then on emerging from the now familiar fourth jhāna of the fine-material sphere, he sees the danger in that jhāna in this way 'This makes its object the materiality with which I have become disgusted', and 'It has joy as its near enemy', and 'It is grosser than the Peaceful Liberations'. There is, however, no [comparative] grossness of factors here [as in the case of the four fine-material jhānas]; for the immaterial states have the same two factors as this [fine-material jhāna].

When he has seen the danger in that [fine-material fourth jhāna] in this way and has ended his attachment to it, he gives his attention to the Base Consisting of Boundless Space as peaceful. Then, when he has spread out the kasiṇa to the limit of the world-sphere, or as far as he likes, he removes the kasiṇa [materiality] by giving his

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attention to the space touched by it, [regarding that] as ‘space’ or ‘boundless-space’.

When he is removing it, he neither folds it up like a mat nor withdraws it like a cake from a tin. It is simply that he does not advert to it or give attention to it or review it; it is when he neither adverts to it nor gives attention to it nor reviews it but gives his attention exclusively to the space touched by it [regarding that] as ‘Space, space’, that he is said to ‘remove the kasiṇa’.

And when the kasiṇa is being removed, it does not roll up or roll away. It is simply that it is called ‘removed’ on account of his non-attention to it, his attention being given to ‘space, space’. This is conceptualized as the mere space left by the removal of the kasiṇa [materiality]. Whether it is called ‘space left by the removal of the kasiṇa’ or ‘space touched by the kasiṇa’ or ‘space secluded from the kasiṇa’, it is all the same.

3. He adverts again and again to the sign of the space left by the removal of the kasiṇa as ‘Space, space’, and he strikes at it with thought and applied thought. As he adverts to it again and again and strikes at it with thought and applied thought the hindrances are suppressed, mindfulness is established and his mind becomes concentrated in access. He cultivates that sign again and again, develops and repeatedly practises it.

As he again and again adverts to it and gives attention to it in this way consciousness belonging to the Base Consisting of Boundless Space arises in absorption with the space [as its object], as the consciousness belonging to the fine-material sphere did in the case of the earth kasiṇa, and so on. And here too in the prior stage there are either three or four sensual-sphere impulsions associated with equanimous feeling, while the fourth or the fifth is of the immaterial sphere. The rest is the same as in the case of the earth kasiṇa.

There is however, this difference. When the immaterial-sphere consciousness has arisen in this way, the Bhikkhu, who has been formerly looking at the kasiṇa disk with the jhāna eye, finds himself looking at only space after that sign has been abruptly removed by the attention given in the preliminary work thus ‘Space, space’. He is like a man who has plugged an opening in a [covered] vehicle, a

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sack or a pot¹ with a piece of blue rag or with a piece of rag of some such colour as yellow, red or white and is looking at that, and then when the rag is removed by the force of the wind or by some other agency, he finds himself looking at space.

[Text]

4. And at this point it is said: With the complete surmounting, (*samatikkamā*) of perceptions of matter, with the disappearance of perceptions of resistance, with non-attention to perceptions of variety, [aware of] “Unbounded space”, he enters upon and dwells in the base consisting of boundless ‘space’ (Vbh.245).

[(2) THE BASE CONSISTING OF BOUNDLESS CONSCIOUSNESS]

5. When he wants to develop the base consisting of boundless consciousness, he must first achieve mastery in the five ways in the attainment of the base consisting of boundless space. Then he should see the danger in the base consisting of boundless space in this way: ‘This attainment has fine-material jhāna as its own near enemy, and it is not as peaceful as the base consisting of boundless consciousness’.

So having ended his attachment to that, he should give his attention to the base consisting of boundless consciousness as peaceful, adverting again and again as ‘Consciousness, consciousness’ to the consciousness that occurred pervading that space [as its object]; He should give it attention, review it, and strike at it with applied and sustained thought; but he should not give attention [simply] in this way ‘Boundless, boundless’³.

As he directs his mind again and again on to that sign in this way, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access. He cultivates that sign again and again, develops and repeatedly practises it. As he does so, consciousness belonging to the base consisting of boundless consciousness arises in absorption with the [past] consciousness that pervaded the space [as its object], just as that belonging to the base consisting of boundless space did with the space [as its object]. But the method of explaining the process of absorption here should be understood in the way already described.

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And at this point it is said: ‘By completely surmounting, (*samatikkammā*) the base consisting of boundless space, [aware of] “unbounded consciousness”, he enters upon and dwells in the base consisting of boundless consciousness’⁴ (Vbh.245)

[(3) THE BASE CONSISTING OF NOTHINGNESS]

6. When he wants to develop the base consisting of nothingness, he must first achieve mastery in the five ways in the attainment of the base consisting of boundless consciousness. Then he should see the danger in the base consisting of boundless consciousness in this way: ‘This attainment has the base consisting of boundless space as its near enemy, and it is not as peaceful as the base consisting of nothingness’.

So having ended his attachment to that, he should give his attention to the base consisting of nothingness as peaceful. He should give attention to the [present] non-existence, voidness, secluded aspect, of that same [past] consciousness belonging to the base consisting of boundless space, which became the object of [the consciousness belonging to] the base consisting of boundless consciousness. How does he do this?

Without giving [further] attention to that consciousness, he should [now] advert again and again in this way ‘There is not, there is not’ or ‘Void, void’ or ‘Secluded, secluded’, and give his attention to it, review it, and strike at it with thought and applied thought.

As he directs his mind on to that sign thus, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access. He cultivates that sign again and again, develops and repeatedly practises it. As he does so, consciousness belonging to the base consisting of nothingness arises in absorption, making its object the void, secluded, non-existent state of that same [past] exalted consciousness that occurred in pervading the space, just as the [consciousness belonging to the] base consisting of boundless consciousness did the [then past] exalted consciousness that had pervaded the space. And here too the method of explaining the absorption should be understood in the way already described.

But there is this difference. Having formerly dwelt seeing with the *jhāna* eye belonging to the base consisting of boundless

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consciousness the [earlier] consciousness that had occurred making the space its object, [now] when that consciousness has disappeared owing to his giving attention to the preliminary work in the way beginning ‘There is not, there is not’, he dwells seeing only its non-existence, in other words its departedness when this consciousness has arisen in absorption.

And at this point it is said, “By completely surmounting the base consisting of boundless consciousness, [aware that “There is nothing”], he enters upon and dwells in the base consisting of nothingness⁵⁷ (Vbh.245)

[(4) THE BASE CONSISTING OF NEITHER PERCEPTION NOR NON-PERCEPTION]

7. When, however, he wants to develop the base consisting of neither perception nor non-perception, he must first achieve mastery in the five ways in the attainment of the base consisting of nothingness. Then he should see the danger in the base consisting of nothingness and the advantage in what is superior to it in this way, ‘This attainment has the base consisting of boundless consciousness as its near enemy, and it is not as peaceful as the base consisting of neither perception nor non-perception’ or in this way ‘Perception is a disease, perception is a boil, perception is a dart, ... this is peaceful, this is sublime, that is to say, neither perception nor non-perception’ (M.ii,231);

So having ended his attachment to the base consisting of nothingness, he should give attention to the base consisting of neither perception nor non-perception as peaceful. He should advert again and again to that attainment of the base consisting of nothingness that has occurred making non-existence its object, adverting to it as ‘Peaceful, peaceful’, and he should give his attention to it, review it and strike at it with thought and applied thought.

As he directs his mind again and again on to that sign in this way the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access. He cultivates that sign again and again, develops and repeatedly practises it. As he does so, consciousness belonging to the base consisting of neither perception nor non-perception arises in absorption, making its object the four

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[mental] aggregates that constitute the attainment of the base consisting of nothingness, just as the [consciousness belonging to the] base consisting of nothingness did the disappearance of the [previous] consciousness. And here too the method of explaining the absorption should be understood in the way already described.

And at this point it is said: ‘By completely surmounting the base consisting of nothingness he enters upon and dwells in the base consisting of neither perception nor non-perception’⁶ (Vbh.245).

[GENERAL]

8. Of these [four], the first is due to surmounting signs of materiality, the second is due to surmounting space, the third is due to surmounting the consciousness that occurred with that space as its object, and the fourth is due to surmounting the disappearance of the consciousness that occurred with that space as its object. So they should be understood as four in number with the surmounting of the object in each case. But the wise do not admit any surmounting of [jhāna] factors: for there is no surmounting of factors in them as there is in the case of the fine-material-sphere attainments. Each one has just the two factors, namely, equanimity and unification of mind.
9. That being so,
 They progress in refinement; each
 Is finer than the one before.
 Two figures help to make them known:
 The cloth lengths, and each palace floor.

Suppose there were a four-storied palace: on the first floor the five objects of sense pleasure were provided in a very fine form as divine dancing, singing and music, and perfumes, scents, garlands food, couches, clothing, etc., and on the second they were finer than that, and on the third finer still, and on the fourth they were finest of all; yet they are still only palace floors, and there is no difference between them in the matter of their state (essence) as palace floor; it is with the progressive refinement of the five objects of senses pleasure that each one is finer than the one below. So too, although there are only two factors in all four [immaterial states], that is to

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say, equanimity and unification of mind, still each one should be understood as finer than the one before with progressive refinement of the factors due to successful development.⁷

The Tenth Chapter called
'The Description of the Immaterial states'

CHAPTER XI.
DESCRIPTION OF CONCENTRATION
(CONCLUSION)
(Samādhī-niddesa)

[PERCEPTION OF REPULSIVENESS IN NUTRIMENT]

1. Herein: it nourishes (*āharati* lit. brings on), thus it is nutriment (*āhāra* lit. bringing on). That is of four kinds as physical nutriment, nutriment consisting of contact, nutriment consisting of mental volition, and nutriment consisting of consciousness.¹

But what is it here that nourishes (brings on), what? Physical nutriment (*kabaḷīkārahāra*) nourishes (brings on) the materiality of the octad that has nutritive essence as eighth.² Contact as nutriment nourishes (brings on) the three kinds of feeling. Mental volition as nutriment nourishes (brings on) rebirth-linking in the three kinds of becoming. Consciousness as nutriment nourishes (brings on) mentality-materiality at the moment of rebirth-linking.

2. Now when there is physical nutriment there is attachment, which brings peril; when there is nutriment as contact there is approaching, which brings peril; when there is nutriment as mental volition there is reappearance, which brings peril; when there is nutriment as consciousness there is rebirth-linking, which brings peril³. And to show how they bring fear thus, physical nutriment should be illustrated by the simile of the child's flesh (S.ii,98), contact as nutriment by the simile of the skinless cow (S.ii,99), mental volition as nutriment by the simile of the pit of live coals (S.ii,99), and consciousness as nutriment by the simile of the hundred spears (S ii,100).

But of these four kinds of nutriment it is only physical nutriment, classed as what is eaten, drunk, chewed, and tasted that is intended here as 'nutriment' in this sense. The perception arisen as the apprehension of the repulsive aspect in that nutriment is 'perception of repulsiveness in nutriment'.

One who wants to develop that perception of repulsiveness in nutriment should learn the meditation subject and see that he has no

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uncertainty about even a single word of what he has learnt. Then he should go into solitary retreat and review repulsiveness in ten aspects in the physical nutriment classified as what is eaten, drunk, chewed, and tasted, that is to say, as to going, seeking, using, secretion, receptacle, what is uncooked (undigested), what is cooked (digested), fruit, outflow, and smearing.⁴

3. As he reviews repulsiveness in this way in ten aspects and strikes at it with thought and applied thought, physical nutriment becomes evident to him in its repulsive aspect. He cultivates that sign⁵ again and again, develops and repeatedly practises it. As he does so, the hindrances are suppressed, and his mind is concentrated (in access concentration). This is without reaching absorption, because of the profundity of physical nutriment, as a state with an individual essence. But perception is evident here in the apprehension of the repulsive aspect, which is why this meditation subject goes by the name of ‘perception of repulsiveness in nutriment’.

When a Bhikkhu devotes himself to this perception of repulsiveness in nutriment, his mind retreats, retracts and recoils from craving for flavours. He nourishes himself with nutriment without vanity and only for the purpose of crossing over suffering, as one who seeks to cross over the desert by eating his own dead child’s flesh (S.ii,98). Then his greed for the five cords of sense desire comes to be fully understood without difficulty through the means of the full understanding of the physical nutriment. He fully understands the materiality aggregate through the means of the full understanding of five cords of sense desire. Development of mindfulness occupied with the body comes to perfection in him through the repulsiveness of ‘what is uncooked’ and the rest. He has entered upon a way that is in conformity with the Perception of Foulness. And by keeping to this way, even if he does not experience the deathless goal in this life, he is at least bound for a happy destiny.

This is the detailed explanation of the development of the perception of repulsiveness in nutriment.

[DEFINING OF THE ELEMENTS: WORD DEFINITIONS]

4. Herein, ‘defining (*vavaṭṭhāna*)’ is determining by characteriz-

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ing individual essences⁶ [the compound] ‘*Catudhātuvavaṭṭhāna* (four-element defining)’ is [resolvable into] ‘*catunnam dhātūnam vavaṭṭhānam* (defining of the four elements)’. ‘Attention Given to Elements’, ‘The Meditation Subject Consisting of Elements’ and ‘Defining of the Four Elements’ all mean the same thing.

This is given in two ways: in brief and in detail. It is given in brief in the Mahāsatiṭṭhāna Sutta (D.ii,294), and in detail in the Mahāhatthipadopama Sutta (M.i.185), the Mahārāhulovāda Sutta (M.i.421) and the Dhātuvibhaṅga Sutta (M.iii,240).

[TEXTS AND COMMENTARY
IN BRIEF]

5. It is given in brief in the Mahāsatiṭṭhāna Sutta, for one of quick understanding whose meditation subject is elements, as follows: ‘Bhikkhus, just as though a skilled butcher or butcher’s apprentice had killed a cow and were seated at the cross-roads with it cut up into pieces, so too, Bhikkhus, a Bhikkhu reviews this body however placed, however disposed, as consisting of elements: In this body there are the earth element, the water element, the fire element, and the air element’⁷ (D.ii,294).

[IN DETAIL]

6. In the Mahāhatthipadopama Sutta it is given in detail for one of not over-quick understanding whose meditation subject is elements — and as here so also in the Mahārāhulovāda and Dhātuvibhaṅga Suttas. (M.i.185), (M.i.188)

‘And what is the internal earth element, friends? Whatever there is internally in oneself that is hard, harsh, and clung to (acquired through Kamma) that is to say, head hairs, body hairs, teeth, nails, skin, flesh, sinews, bones, bone marrow, kidney, heart, liver, diaphragm, spleen, lights, bowels, entrails, gorge, dung, or whatever else there is internally in oneself that is hard, harsh, and clung to —this is called the ‘earth element’ (M.i.185),

‘And what is the internal water element, friends? Whatever there is internally in oneself that is water, watery, and clung to, that is to say, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine, or whatever else there is internally in

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oneself that is water, watery, and clung to—this is called the ‘internal water element’ (M.i.187).

‘And what is the internal fire element, friends? Whatever there is internally in oneself that is fire, fiery, clung to, that is to say, that whereby one is warmed, ages, and burns up, and whereby what is eaten, drunk, chewed and tasted gets completely digested, or whatever else there is internally in oneself that is fire, fiery, and clung to—this is called the ‘internal fire element’” (M.i.188).

‘And what is the internal air element friends? Whatever there is internally in oneself that is air airy, and clung to that is to say, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through all the limbs, in-breath and out-breath, or whatever else there is internally in one self that is air, airy, and clung to—this is called the internal air element’ (M.i.188).

So the four elements have been detailed in forty-two aspects, that is to say, the earth element in twenty aspects, the water element in twelve, the fire element in four, and the air element in six.

[METHOD OF DEVELOPMENT IN BRIEF]

7. As regards the method of development here, however, to discern the elements in detail in this way ‘The head hairs are the earth element, the body hairs are the earth element’ appears redundant to a Bhikkhu of quick understanding, though the meditation subject becomes clear to him if he gives his attention to it in this way ‘What has the characteristic of being stiffened is the earth element, what has the characteristic of cohesion is the water element, what has the characteristic of ripening (maturing) is the fire element, what has the characteristic of distending (supporting) is the air element’. But when one of not over-quick understanding gives his attention to it in this way, it appears obscure and not evident, and it only becomes plain to him if he gives his attention to it in the first-mentioned way.

So firstly, one who is of quick understanding and wants to develop this meditation subject should go into solitary retreat. Then he should advert to his own entire material body and discern the elements in brief in this way ‘In this body what is stiffness or harshness is the earth element, what is cohesion or fluidity⁸ is the water element, what is maturing (ripening) or heat is the fire element,

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what is distension or movement is the air element', and he should advert and give attention to it and review it again and again as 'earth element, water element', that is to say, as mere elements, not a being, and soulless.

As he makes an effort in this way it is not long before concentration arises in him, which is reinforced by the understanding that illuminates the classification of the elements, and which is only access and does not reach absorption because it has states with individual essences as its object.

8. Or alternatively, there are these four [bodily] parts mentioned by the General of the Law [the Elder Sāriputta] for the purpose of showing the absence of any living being in the four great primary elements thus: 'When a space is enclosed with bones and sinews and flesh and skin, there comes to be the term "material form (*rūpa*)"' (M.i.190). And he should resolve each of these [as a separate entity], separating them out by the hand of knowledge, and then discern them in the way already stated thus 'In these what is stiffness or harshness is the earth element'. And he should again and again advert to them, give attention to them and review them as 'mere elements', 'not a living being', 'not a soul'.

As he makes effort in this way it is not long before concentration arises in him, which is reinforced by understanding that illuminates the classification of the elements, and which is only access and does not reach absorption because it has states with individual essences as its object.

This is the method of development when the definition of the elements is given in brief.

[METHOD OF DEVELOPMENT IN DETAIL]

9. The method given in detail should be understood in this way. A meditator of not over-quick understanding who wants to develop this meditation subject should learn the elements in detail in the forty-two aspects from a teacher, and he should live in an abode of the kind already described. Then when he has done all the duties, he should go into solitary retreat and develop the meditation subject in four ways thus: (1) with constituents in brief, (2) with constituents

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by analysis, (3) with characteristics in brief, and (4) with characteristics by analysis.

[(1) WITH CONSTITUENTS IN BRIEF]

10. Herein, how does he develop it *with constituents in brief*? Here a Bhikkhu does his defining in this way. 'In twenty of the parts what has the stiffened mode is the earth element', and he does his defining thus 'In twelve parts the liquid called water with the mode of cohesion is the water element', and he does his defining thus 'In four parts what matures (what has the mode of ripening) is the fire element', and he does his defining thus 'In six parts what has the mode of distending is the air element'. As he defines them in this way they become evident to him. As he again and again adverts to them and gives his attention to them, concentration arises as access only.

[(2) WITH CONSTITUENTS BY ANALYSIS]

11. However, if his meditation subject is not successful while he develops it in this way, then he should develop it *with constituents by analysis*. How? Firstly the Bhikkhu should carry out all the directions given for the thirty-two-fold aspect in the Description of Mindfulness Occupied with the Body as a meditation subject namely, the sevenfold skill in learning and the tenfold skill in giving attention, and he should start with the verbal recitation, in direct and reverse order, of the skin pentad and so on, without omitting any of it. The only difference is this: there, after giving attention to the head hairs, etc., as to colour, shape, direction, location, and delimitation, the mind had to be fixed by means of repulsiveness, but here it is done by means of the elements. Therefore at the end of each part after giving attention to head hairs, etc., each in the five ways beginning with colour, attention should be given as follows:
 12. 1. These things called *head hairs* grow on the inner skin that envelops the skull. Herein, just as when *kunṭha* grasses grow on the top of an ant-hill, the top of the ant-hill does not know K '*Kunṭha* grasses are growing on me', nor do the *kunṭha* grasses know 'We are growing on the top of an ant-hill', so too, the inner skin that covers the skull does not know

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‘Head hairs grow on me’, nor do the head hairs know ‘We grow on inner skin that envelops a skull’. These things are devoid of mutual concern and reviewing. So what are called head hairs are a particular component of this body, without thought, [morally] indeterminate, void, not a living being, rigid (stiffened) earth element.

2. *Body hairs* grow on the inner skin that envelops the body.⁹
3. *Nails* grow on the tips of the fingers and toes.
4. *Teeth* grow in the jawbones.
5. *Skin* is to be found covering the whole body.
6. *Flesh* is to be found plastered over the framework of bones.
7. *Sinews* are to be found in the interior of the body binding the bones together.
8. As to the *bones*, the heel bone is to be found holding up the ankle bone, the ankle bone holding up the shin bone, the shin bone the thigh bone, the thigh bone the hip bone, the hip bone the backbone, the backbone the neck bone, and the neck bone is to be found holding up the cranium bone. The cranium bone rests on the neck bone, the neck bone on the backbone, the backbone on the hip bone, the hip bone on the thigh bone, the thigh bone on the shin bone, the shin bone on the ankle bone, and the ankle bone on the heel bone.
9. *Bone marrow* is to be found inside the various bones.
10. *Kidney* is to be found on each side of the heart flesh, being fastened by the stout sinew that starts out with a single root from the base of the neck and divides into two after going a short way.
11. *Heart* is to be found in the inside of the body near the middle of the frame of the ribs.
12. *Liver* is to be found inside the body, near the right side between the two breasts.
13. As to the *diaphragm*, the concealed diaphragm is to be found surrounding the heart and kidneys, while the unconcealed diaphragm is to be found covering the flesh under the skin in the whole body.
14. *Spleen* is to be found near the upper side of the belly lining on the left side of the heart.
15. *Lungs* are to be found inside the body between the two breasts,

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- hanging over the heart and liver and concealing them.
16. *Bowel* is to be found inside the body extending from the base of the neck to the excrement passage.
 17. *Entrails* are to be found in the interspaces between the twenty-one coils of the bowel, binding them together.
 18. *Gorge* is what is eaten, drunk, chewed and tasted and lies in the stomach.
 19. *Dung* is to be found at the end of the bowel, which resembles a bamboo joint eight finger-breadths long and is called the 'receptacle for digested food'.
 20. *Brain* is to be found in the interior of the skull.
 21. As to *bile*, the free bile, which is bound up with the life faculty is to be found soaking the whole body, while the local bile is to be found in the bile container (gall-bladder).
 22. *Phlegm* is to be found on the surface of the stomach and measures a bowlful.
 23. *Pus* has no fixed location. It is to be found wherever the blood stagnates and goes bad in a part of the body damaged by wounds caused by splinters and thorns, and by burns due to fire, or where boils and carbuncles, etc. appear.
 24. As to *blood* the mobile blood is to be found, like the bile, soaking the whole body. The stored blood is to be found filling the lower part of the liver's site to the extent of a bowlful, wetting the kidney, heart, liver and lights.
 25. *Sweat* is to be found filling the openings of the pores of the head hairs and body hairs when there is heat due to fires, etc., and it trickles out of them.
 26. *Fat* is the thick unguent to be found pervading the whole body of one who is stout, and on the shank flesh, etc., of one who is lean.
 27. *Tears*, when produced, are to be found filling the eye sockets or trickling out of them.
 28. *Grease* is the melted unguent to be found on the palms and backs of the hands, on the soles and backs of the feet, on the nose and forehead and on the points of the shoulders, when heated by fire, and so on.
 29. *Spittle* is to be found on the surface of the tongue after it has

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descended from the cheeks on both sides, when there is a condition for the arising of spittle.

30. *Snot*, when produced, is to be found filling the nostrils or trickling out of them.
 31. *Oil of the joints* is to be found in the hundred and eighty joints serving the function of lubricating the joints of the bones.
 32. *Urine* is to be found inside the bladder.¹⁰
13. When he has given his attention in this way to the body hairs, etc., he should then give his attention to the [four] fire components thus: *That whereby one is warmed*—this is a particular component of this body, without thought, indeterminate, void, not a living being; it is fire element in the mode of maturing (ripening).

That whereby one ages...

That whereby one burns up...

That whereby what is eaten, drunk, chewed and tasted becomes completely digested — this is a particular component of this body, without thought, indeterminate, void, not a living being; it is fire element in the mode of maturing (ripening).

14. After that, having discovered the *up-going winds (forces)* as up-going, the *down-going winds (forces)* as down-going, the *winds (forces) in the belly* as in the belly, the *winds (forces) in the bowels* as in the bowels, the *winds (forces) that course through all the limbs* as coursing through all the limbs, and *in-breath and out-breath* as in-breath and out-breath, he should give his attention to these [six] air components in this way: What is called *up-going winds (forces)* is a particular component of this body, without thought, indeterminate, void, not a living being; air element in the mode of distending.

What is called *down-going winds (forces)* ...

What is called *winds (forces) in the belly*...

What is called *winds (forces) in the bowels*

What is called *winds (forces) that course through all the limbs* ...

What is called *in-breath and out-breath* is a particular component

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of this body, without thought, indeterminate, void, not a living being; it is the air element in the mode of distending.

[(3) WITH CHARACTERISTICS IN BRIEF]

15. But if his meditation subject is still not successful when he gives his attention to it in this way, then he should develop it *with characteristics in brief*. How? In the *twenty components* the characteristic of being stiffened should be defined as the earth element, and the characteristic of cohesion, which is there too, is the water element, and the characteristic of maturing (ripening), which is there too, is the fire element, and the characteristic of distension, which is there too, is the air element. In the *twelve components* the characteristic of cohesion should be defined as the water element, the characteristic of maturing (ripening), which is there too, as the fire element, the characteristic of distension, which is there too, as the air element, the characteristic of being stiffened, which is there too, as the earth element. In the *four components* the characteristic of maturing (ripening) should be defined as the fire element, the characteristic of distension, not resolvable (inseparable) from it is the air element, the characteristic of being stiffened is the earth element, and the characteristic of cohesion is the water element. In the *six components* the characteristic of distension should be defined as the air element, the characteristic of being stiffened there too is the earth element, the characteristic of cohesion is the water element, and the characteristic of maturing (ripening) is the fire element.

As he defines them in this way the elements become evident to him. As he adverts to them and gives attention to them again and again access concentration arises in him in the way already stated.

[(4) WITH CHARACTERISTICS BY ANALYSIS]

16. However, if he still does not succeed with his meditation subject when he gives his attention to it in this way, then he should develop it *with characteristics by analysis*. How? After discerning head hairs, etc., in the way already described the characteristic of being stiffened in head hairs should be defined as the earth element, the characteristic of cohesion there too is the water element, the characteristic of maturing (ripening) is the fire element, and the characteristic of

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distension is the air element. The four elements should be defined in this way in the case of each component. As he defines them in this way the elements become evident to him. As he adverts and gives attention to them again and again access concentration arises in him in the way already described.

[ADDITIONAL WAYS OF GIVING ATTENTION]

17. In addition, attention should be given to the elements in the following ways: (1) as to word meaning, (2) by groups, (3) by particles, (4) by characteristic, etc., (5) as to how originated, (6) as to variety and unity, (7) as to resolution (ability to be separated) and non-resolution (inseparability), (8) as to the similar and the dissimilar, (9) as to distinction between internal and external, (10) as to inclusion, (11) as to condition, (12) as to lack of conscious reaction, (13) as to analysis of conditions.¹¹

18. At the time of moving forward and moving backward (M.i 57), the earth-element among these is a condition for pressing. That, seconded by the water element, is a condition for establishing on a foundation. But the water element seconded by the earth element is a condition for lowering down. The fire element seconded by the air element is a condition for lifting up. The air element seconded by the fire element is a condition for shifting forwards and shifting sideways (MA.i,160).

This is how they should be given attention ‘as to analysis of condition.’

As he gives his attention to them as to word meaning’, etc., in this way the elements become evident to him under each heading. As he again and again adverts and gives attention to them access concentration arises in the way already described. And this concentration too is called ‘definition of the four elements’ because it arises in one who defines the four elements owing to the influence of his knowledge.

19. This Bhikkhu who is devoted to the defining of the four elements immerses himself in void-ness and eliminates the perception of living beings. Since he does not entertain false notions about

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wild beasts, spirits, ogres, etc., because he has abolished the perception of living beings, he conquers fear and dread and conquers delight and aversion (boredom), he is not exhilarated or depressed¹² by agreeable and disagreeable things, and as one of great understanding, he either ends in the deathless or he is bound for a happy destiny.

Defining the four elements
Is ever the wise man's resort;
The noble meditator lion¹³
Will make this mighty theme his sport.

This is the description of the development of the defining of the four elements.

[THE BENEFITS OF DEVELOPING CONCENTRATION]

20. (i) *WHAT ARE THE BENEFITS OF THE DEVELOPMENT OF CONCENTRATION?*

This was also asked, however. Herein, the benefits of the development of concentration are fivefold, as a blissful abiding here and now, and so on. For the development of absorption concentration provides the benefit of a blissful abiding here and now for the Arahants with cankers destroyed who develop concentration, thinking 'We shall attain and dwell with unified mind for a whole day'.

(ii) When ordinary people and Trainers develop it, thinking 'After emerging we shall exercise insight with concentrated consciousness', the development of absorption concentration provides them with the benefit of insight by serving as the proximate cause for insight, and so too does access concentration as a method of arriving at wide open [conditions] in crowded [circumstances¹⁴].

(iii) But when they have already produced the eight attainments and then, aspiring to the kinds of direct-knowledge described in the way beginning 'Having been one, he becomes many', they produce them by entering upon jhāna as the basis for direct-knowledge and emerging from it, then the development of absorption concentration provides for them the benefit of the kinds of direct-knowledge, since it becomes the proximate cause for the kinds of direct-knowledge

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whenever there is an occasion.

(iv) When ordinary people have not lost their jhāna, and they aspire to rebirth in the Brahmā World thus ‘Let us be reborn in the Brahmā World’, or even though they do not make the actual aspiration, then the development of absorption concentration provides them with the benefits of an improved form of existence since it ensures that for them. And even the development of access concentration ensures an improved form of existence in the happy destinies of the sensual sphere.

(v) But when Noble Ones who have already produced the eight attainments develop concentration thinking ‘We shall enter upon the attainment of cessation, and by being without consciousness for seven days we shall abide in bliss here and now by reaching the cessation that is nibbāna’, then the development of absorption concentration provides for them the benefit of cessation.

That is how this benefit of the development of concentration is fivefold as a blissful abiding here and now, and so on.

So wise men fail not in devotion
To the pursuit of concentration:
It cleans defiling stains’ pollution,¹⁵
And brings rewards past calculation.

The eleventh chapter concludes with
the ‘Description of Concentration’

CHAPTER XII
DESCRIPTION OF DIRECT-KNOWLEDGE —
THE SUPERNORMAL POWERS

(Iddhividha-niddesa)

[THE BENEFITS OF CONCENTRATION CONTINUED]

1. It was said above, with reference to the mundane kinds of Direct-knowledge, that this development of concentration ‘provides ... the benefit of the kinds of direct knowledge’. Now in order to perfect those kinds of direct-knowledge the task must be undertaken by a meditator who has reached the fourth jhāna in the earth kasiṇa, and so on. And in doing this, not only will this development of concentration have provided benefits in this way, it will also have become more advanced; and when he thus possesses concentration so developed as to have both provided benefits and become more advanced, he will then more easily perfect the development of understanding. In the following section, we shall deal with the explanation of the different kinds of direct-knowledge.

[THE FIVE KINDS OF DIRECT KNOWLEDGE]

2. In order to show the benefits of developing concentration, to clansmen whose concentration has reached the fourth jhāna, and in order to teach progressively refined Dhamma, five kinds of mundane direct-knowledge, have been described by the Blessed One. They are the kinds of Supernormal Power, described in the way beginning ‘When his concentrated mind is thus purified, bright, unblemished, rid of defilements, and has become malleable, wieldy, steady, and attained to imperturbability¹, he directs, he inclines, his mind to the kinds of supernormal power. He wields the various kinds of supernormal power. (1). Having been one, he becomes many (D.i,77). (2). He possesses the knowledge of the Divine Ear Element, (3), the knowledge of Penetration of Minds, (4) the knowledge of Recollection of Past Life, and (5) the knowledge of the Passing Away and Reappearance of Beings.

[THE KINDS OF SUPERNORMAL POWER]

3. If a meditator wants to begin performing the transformation by

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supernormal power described as ‘Having been one, he becomes many’, etc., he must achieve the eight attainments in each of the eight kasiṇas ending with the white kasiṇa. He must also have complete control of his mind in the following fourteen ways.

(i) Here a Bhikkhu attains jhāna in the earth kasiṇa, after that in the water kasiṇa, and so progressing through the eight kasiṇas, doing so even a hundred times, even a thousand times, in each one. This is called *in the order of the kasiṇas*.

(ii) Attaining them in like manner in reverse order, starting with the white kasiṇa, is called *in the reverse order of the kasiṇas*.

(iii) Attaining them again and again in forward and reverse order, from the earth kasiṇa up to the white kasiṇa and from the white kasiṇa back to the earth kasiṇa, is called *in the order and reverse order of the kasiṇas*.

(iv) Attaining again and again from the first jhāna up to the base consisting of neither perception nor non-perception is called *in the order of the jhānas*.

(v) Attaining again and again from the base consisting of neither perception nor non-perception back to the first jhāna is called *in the reverse order of the jhānas*.

(vi) Attaining in forward and reverse order, from the first jhāna up to the base consisting of neither perception nor non-perception and from the base consisting of neither perception nor non-perception back to the first jhāna is called *in the order and reverse order of the jhānas*.

(vii) He skips alternate jhānas without skipping the kasiṇas in the following way: having first attained the first jhāna in the earth kasiṇa, he attains the third jhāna in that same kasiṇa, and after that, having removed the kasiṇa (Ch.X), he attains the base consisting of boundless space, after that the base consisting of nothingness. This is called *skipping jhānas*. Attaining jhānas based on the water kasiṇa, etc., should be construed similarly.

4. (viii) When he skips alternate kasiṇas without skipping jhānas in the following way: having attained the first jhāna in the earth kasiṇa, he again attains that same jhāna in the fire kasiṇa and then in the blue kasiṇa and then in the red kasiṇa, this is called *skipping kasiṇas*.

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(ix) When he skips both jhānas and kasiṇas in the following way: having attained the first jhāna in the earth kasiṇa, he next attains the third in the fire kasiṇa, next the base consisting of boundless space after removing the blue kasiṇa, next the base consisting of nothingness arrived at from the red kasiṇa, this is called *skipping jhānas and kasiṇas*.

(x) Attaining the first jhāna in the earth kasiṇa and then attaining the others in that same kasiṇa is called *transposition of factors*.

(xi) Attaining the first jhāna in the earth kasiṇa and then that same jhāna in the water kasiṇa ... in the white kasiṇa is called *transposition of object*.

(xii) Transposition of object and factors together takes place in the following way: he attains the first jhāna in the earth kasiṇa, the second jhāna in the water kasiṇa, the third in the fire kasiṇa, the fourth in the air kasiṇa, the base consisting of boundless space by removing the blue kasiṇa, the base consisting of boundless consciousness arrived at from the yellow kasiṇa, the base consisting of nothingness from the red kasiṇa, and the base consisting of neither perception nor non-perception from the white kasiṇa. This is called *transposition of factors and object*.

(xiii) The defining of only the jhāna factors by defining the first jhāna as five-factored, the second as three-factored, the third as two-factored, and likewise the fourth, the base consisting of boundless space ... and the base consisting of neither perception nor non-perception, is called *definition of factors*.

(xiv) Likewise, the defining of only the object as, ‘This is the earth kasiṇa’, ‘This is the water kasiṇa’, ‘This is the white kasiṇa’, is called *definition of object*.

5. It is not possible for a meditator to begin to accomplish transformation by supernormal power unless he has previously completed his development by controlling his mind in these fourteen ways. Now the kasiṇa preliminary work is difficult for a beginner and only one in a hundred or a thousand can do it. The arousing of the sign is difficult for one who has done the preliminary work and only one in a hundred or a thousand can do it. To extend the sign when it has arisen and to reach absorption is difficult and only one

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in a hundred or a thousand can do it. To tame one's mind in the fourteen ways after reaching absorption is difficult and only one in a hundred or a thousand can do it. The transformation by supernormal power after training one's mind in the fourteen ways is difficult and only one in a hundred or a thousand can do it. Rapid response after attaining transformation is difficult and only one in a hundred or a thousand can do it.

And helping another after acquiring rapidity in responding is difficult and only one in a hundred or a thousand can do it. Like the elder who gave protection against the rain of embers by creating earth in the sky, when the rain of embers was produced by **Māra** at the *Giribhaṇḍavahana* offering.²

6. It is only in Buddhas, Pacceka Buddhas, Chief Disciples, etc., who have vast previous endeavour behind them, that this transformation by supernormal power and other such special qualities as the Discriminations are brought to success simply with the attainment of Arahantship and without the progressive course of development of the kind just described.

So just as when a goldsmith wants to make some kind of ornament, he does so only after making the gold malleable and wieldy by smelting it, etc., and just as when a potter wants to make some kind of vessel, he does so only after making the clay well kneaded and malleable, a beginner too must likewise prepare for the kinds of supernormal powers by controlling his mind in these fourteen ways; and he must do so also by making his mind malleable and wieldy both by attaining under the headings of zeal, consciousness, energy, and inquiry³, and by mastery in adverting, and so on. But one who already has the required condition for it owing to practice in previous lives need only prepare himself by acquiring mastery in the fourth jhāna in the kasiṇas.

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7. (i) Herein, the success which is shown in the exposition of the above summary thus, 'Normally one, he adverts to himself as many or a hundred or a thousand or a hundred thousand; having adverted, he resolves with knowledge, "Let me be many"' (Ps.ii,207), is called

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success by resolve because it is produced by resolving.

(ii) That given as follows, ‘Having abandoned his normal form, he shows himself in the form of a boy or the form of a serpent ... or he shows a manifold military array’ (Ps.ii,210), is called *success as transformation* because of the abandoning and alteration of the normal form.

(iii) That given in this way, ‘Here a Bhikkhu creates out of this body another body possessing visible form, mind-made’ (Ps.ii,210), is called *success as the mind-made (body)* because it occurs as the production of another, mind-made, body inside the body.

8. (iv) A distinction brought about by the influence of knowledge either before the arising of the knowledge or after it or at that moment is called *success by intervention of knowledge*. There was success by intervention of knowledge in the **Venerable Bakkula**. There was success by intervention of knowledge in the **Venerable Saṅkicca**. There was success by intervention of knowledge in the **Venerable Bhūtapāla**,’ (Ps.ii,211).

Herein, when the **Venerable Bakkula** as an infant was being bathed in the river on an auspicious day, he fell into the stream through the negligence of his nurse. A fish swallowed him and eventually came to the bathing place at Benares. There it was caught by a fisherman and sold to a rich man’s wife. The fish interested her, and thinking to cook it herself, she slit it open. When she did so, she saw the child like a golden image, in the fish’s stomach. She was overjoyed, thinking ‘At last I have got a son’. So the venerable Bakkula’s safe survival in a fish’s stomach in his last existence is called ‘success by intervention of knowledge’ because it was brought about by the influence of the Arahant-path knowledge due to be obtained by him in that life. But the story should be told in detail (see MA.iv,190).

9. (v) A distinction brought about by the influence of serenity either before the concentration or after it or at that moment is called *success by intervention of concentration*. There was success by intervention of concentration in the **Venerable Sāriputta** ... in the **Venerable Saṅjīva** ... in the venerable **Khāṇu-Kondaṇṇa** ... in the laywoman **devotee Uttarā** ... in the laywoman **devotee Sāmāvati**⁷⁴ (Ps.ii,211-12).

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Herein, while the **Venerable Sāriputta** was living with the Elder Mahā-Moggallāna at Kapotakandarā he was sitting in the open on a moonlit night with his hair newly cut. Then a wicked spirit, despite having been warned by Mahā-Moggallāna, gave Sāriputta a blow on the head, the noise of which was like a thunderclap. At the time the blow was given the Elder was absorbed in an attainment; consequently he suffered no harm from the blow. This was success by intervention of concentration. This story is given in the **Udāna** too. (Ud.39)

10. (vi) That which consists of dwelling perceiving the un-repulsive in the repulsive, etc., is called *Noble Ones' success*. This is called "Noble Ones' success" because it is only produced in Noble Ones who have reached mind mastery.

(vii) That consisting of travelling through the air in the case of winged birds, etc., is called *success born of kamma result*. 'What is success born of kamma result? That in all winged birds, in all deities, in some human beings, in some inhabitants of states of loss, is success born of kamma result' (Ps.ii,213). For here it is the capacity in all winged birds to travel through the air without jhāna or insight that is success born of kamma result; and likewise in all deities, and some human beings, at the beginning of the aeon, and likewise in some inhabitants of states of loss such as the female spirit Piyaṅkara's mother (see SA), Uttara's mother (PvA.140), Phussa-mittā, Dhammaguttā, and so on.

11. (viii) Success involving travelling through the air, etc., in the case of Wheel-turning Monarchs, etc., is called *success of the meritorious*. 'What is success of the meritorious? The Wheel-turning Monarch travels through the air with his fourfold army, even with his grooms and shepherds. The householder Jotika had the success of the meritorious. The householder Jaṭilaka had the success of the meritorious. The householder Ghosita had the success of the meritorious. The householder Meṇḍaka had the success of the meritorious. That of the five very meritorious is success of the meritorious' (Ps.ii,213). In brief, however, it is the distinction that consists of succeeding when the accumulated merit comes to ripen that is success of the meritorious.⁵

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(ix) Success beginning with travelling through the air in the case of masters of the sciences is *success through the sciences*, according as it is said ‘What is success through the sciences? Masters of the sciences, having pronounced their scientific spells, travel through the air, and they show an elephant in space, in the sky ... and they show a manifold military array’ (Ps.ii,213).

12. (x) But the succeeding of such and such work through such and such right exertion is *success in the sense of succeeding due to right exertion applied here or there*, according as it is said: ‘The meaning (purpose) of abandoning lust succeeds through renunciation, thus it is success in the sense of succeeding due to right exertion applied here or there... The meaning (purpose) of abandoning all defilements succeeds through the Arahant path, thus it is success in the sense of succeeding due to right exertion applied here or there’ (Ps.ii,213). And the text here is similar to the previous text in the illustration of right exertion or, in other words, the way. But in the Commentary it is given as follows: ‘Any work belonging to a trade such as making a cart assemblage, etc., any medical work, the learning of the three Vedas, the learning of the Three Piṭakas, even any work connected with ploughing, sowing, etc. — the distinction produced by doing such work is success in the sense of succeeding due to right exertion applied here or there’.

So, among these ten kinds of success, only (i) success by resolve is actually mentioned in the clause ‘kinds of supernormal power (success)’ but (ii) success as transformation and (iii) success as the mind-made body are needed in this sense as well.

13. Now, in order to show that variousness it is said: ‘Having been one he becomes many, having been many he becomes one. He appears and vanishes. He goes unhindered through walls, through enclosures, through mountains, as though in open space. He dives in and out of the earth as through as in water. He goes on unbroken water as through on earth. Seated cross-legged he travels in space like a winged bird. With his hand he touches and strokes the moon and the sun so mighty and powerful. He wields bodily mastery even as far as the Brahmā World’. (D.i,77).

Herein, *having been one* means having been normally one

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before giving effect to the supernormal power. *He becomes many* means wanting to do a recital or wanting to walk with many, he becomes a hundred or a thousand. But how does he do this? He accomplishes (1) four planes (2) the four bases (roads), (3) the eight steps, and (4) the sixteen roots of supernormal power, and then he (5) resolves with knowledge.

1. Herein, the *four planes* should be understood as the four jhānas.
 2. The *four bases (roads)* should be understood as the four bases of success (*iddhi-pāda* — roads to power) ...
 3. The *eight steps* should be understood as the eight beginning with zeal.⁶
 4. The *sixteen roots*: the mind's unperturbedness should be understood in sixteen modes, for this is said⁷ ...
14. 5. *He resolves with knowledge*: when he has accomplished these things consisting of the planes, bases (roads), steps, and roots of success (to supernormal power), then he attains jhāna as the basis for direct-knowledge and emerges from it. Then if he wants to become a hundred, he does the preliminary work thus 'Let me become a hundred, let me become a hundred', after which he again attains jhāna, as basis for direct-knowledge, emerges, and resolves. He becomes a hundred simultaneously with the resolving consciousness. The same method applies in the case of a thousand, and so on. If he does not succeed in this way, he should do the preliminary work again, and attain, emerge, and resolve, a second time. For it is said in the Saṃyutta Commentary that it is allowable to attain once, or twice.

Herein, the basic-jhāna consciousness has the sign as its object; but the preliminary-work consciousnesses have the hundred as their object or the thousand as their object. And these latter are objects as appearances, not as concepts. The resolving consciousness has likewise the hundred as its object or the thousand as its object. That arises once only, next to change-of-lineage consciousness, as in the case of absorption consciousness already described, and it is fine-material-sphere consciousness belonging to the fourth jhāna.

Now it is said in the **Paṭisambhidā**, 'Normally one, he adverts

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to himself as many or a hundred or a thousand or a hundred thousand; having adverted, he resolves with knowledge “Let me be many”. He becomes many, like the venerable **Cūḷa-Panthaka**⁸ (Ps,ii,207)

15. *He appears and vanishes*: the meaning here is that he causes appearance, causes vanishing. For it is said in the **Paṭisambhidā** with reference to this: “‘He appears’”: he is not veiled by something, he is not hidden. He is revealed; he is evident. “‘Vanishes’”: he is veiled by something, he is hidden, he is shut, away, and he is enclosed” (Ps.ii,207).

Now this possessor of supernormal power who wants to make an appearance makes darkness into light, or he makes revealed what is hidden, or he makes what has not come into the visual field come into the visual field. How?

If he wants to make himself or another visible even though hidden or at a distance, he emerges from the basic jhāna and adverts thus ‘Let this that is dark become light’ or ‘Let this that is hidden be revealed’ or ‘Let this that has not come into the visual field come into the visual field’. Then he does the preliminary work and resolves in the way already described. It becomes as resolved simultaneously with the resolve. Others then see even when at a distance; and he sees himself too, if he wants to see¹⁰.

But by whom was this miracle formerly performed? It was by **the Blessed One**. For when the Blessed One had been invited by Cūḷa-Subhaddā and was traversing the seven-league journey between Sāvatti and Sāketa and with five hundred palanquins created by Vissakamma (see Dh A.iii,470), he resolved in such a way that citizens of Sāketa saw the inhabitants of Sāvatti and citizens of Sāvatti saw the inhabitants of Sāketa. And when he had alighted in the centre of the city, he split the earth in two and showed Avīci, and he parted the sky in two and showed the Brahmā World.

16. But one who wants to cause a vanishing makes light into darkness, or he hides what is unhidden, or he makes what has come into the visual field come no more into the visual field. How? If he wants to make himself or another invisible even though unconcealed or nearby, he emerges from the basic jhāna and adverts thus, ‘Let this

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light become darkness' or 'Let this that is unhidden be hidden' or 'Let this that has come into the visual field not come into the visual field'. Then he does the preliminary work and resolves in the way already described. It becomes as if he has been resolved simultaneously with the resolution. Others do not see even when they are nearby. He too does not see if he does not want to see.¹¹

But by whom was this miracle formerly performed? By the Blessed One. For the Blessed One so acted that when the clansman Yasa was sitting beside him, his father did not see him (Vin.i,16). Likewise, after travelling two thousand leagues to meet king Mahā-Kappina and establishing him in the fruition of Non-return and his thousand ministers in the fruition of Stream Entry, he so acted that Queen Anojā, who had followed the king with a thousand women attendants and was sitting nearby, did not see the king and his retinue. And when it was asked 'Have you seen the king, venerable sir?' he asked 'But which is better for you, to seek the king or to seek your self?' (cf. Vin.i,23). She replied 'My self, venerable sir'. Then he likewise taught her the Dhamma as she sat there, so that, together with the thousand women attendants, she became established in the fruition of Stream Entry, while the ministers reached the fruition of Non-return, and the king that of Arahantship (see AA. i,322; Dh A ii,124)

17. *As though in open space*: One who wants to go in this way should attain the space-kasiṇa jhāna and emerge, and then do the preliminary work by adverting to the wall or the enclosure or some such mountain as Sineru or the World-sphere Mountains, and he should resolve. 'Let there be space'. It becomes space only; it becomes hollow for him if he wants to go down or up; it becomes cleft for him if he wants to penetrate it. He goes through it unhindered.
18. *He dives in and out of the ground (Paṭhavīyā pi ummujja-nimmujjāṃ)*. Here, rising up out of that the ground is called 'diving out (ummujja)' and sinking down into that the ground is called 'diving in (nimmujja)'. *Ummujja - nimmujjāṃ == ummujjāñ ca nimmujjāñ ca* (resolution of compound).

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One who wants to do this should attain the water-kasiṇa jhāna and emerge. Then he should do the preliminary work, determining thus ‘Let the earth in such an area be water’, and he should resolve in the way already described. Simultaneously with the resolve, only that extent of earth which has been determined becomes water. It is there he does the diving in and out.

19. *On unbroken water:* here water that one sinks into when trodden on is called ‘broken’, and the opposite is called ‘unbroken’. But one who wants to go in this way should attain the earth-kasiṇa jhāna and emerge. Then he should do the preliminary work, determining thus ‘Let the water in such an area become earth’, and he should resolve in the way already described. Simultaneously with the resolve the water in that place becomes earth. He goes on that.

And that water becomes earth only for him; it is water for anyone else. And fishes and turtles and water birds go about there, as they like. But if he wishes to make it earth for other people, he does so too. When the time determined has elapsed, it becomes water again.

20. *Seated cross-legged he travels like a winged bird:* like a bird furnished with wings. One who wants to do this should attain the earth kasiṇa and emerge. Then if he wants to go cross-legged, he should do the preliminary work and determine an area the size of a seat for sitting cross-legged on, and he should resolve in the way already described. If he wants to go lying down, he determines an area the size of a bed. If he wants to go on foot, he determines a suitable area the size of a path, and he resolves in the way already described, ‘Let it be earth’. Simultaneously with the resolve it becomes earth.

And a Bhikkhu who wants to travel in space should obtain the divine eye. Why? On the way there may be mountains, trees, etc., that are temperature-originated, or jealous *Nāgas*, *Suppaṇṇas*, etc., may create them. He will need to be able to see these. But what should be done on seeing them? He should attain the basic jhāna and emerge, and then he should do the preliminary work thus ‘Let there be space’, and resolve.

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Moreover he should be an obtainer of the divine eye for the purpose of descending in a secluded place, for if he descends in a public place, in a bathing place, or at a village gate, he is exposed to the multitude. So, seeing with the divine eye, he should avoid a place where there is no open space and descend in an open space.

21. *With his hand he touches and strokes the moon and sun so mighty and powerful:* here the ‘might’ of the moon and sun should be understood by the fact that they travel at an altitude of forty-two thousand leagues, and their ‘power’ by the fact that they simultaneously illuminate three of the four continents. Or they are ‘mighty’ because they travel overhead and give light as they do, and they are ‘powerful’ because of that same might.¹²
22. *Even as far as the Brahmā World:* having made even the Brahmā World the limit. *He wields bodily mastery:* herein, he wields self-mastery in the Brahmā World by means of the body. The meaning of this should be understood according to the text.¹³
23. Herein, *though far, he resolves upon nearness:* having emerged from basic jhāna, he adverts to a far-off divine world or to the Brahmā World thus, ‘Let it be near’. Having adverted and done the preliminary work, he attains again, and then resolves with knowledge ‘Let it be near’. It becomes near. The same method of explanation applies to the other clauses too¹⁴.
24. The difference between (ii) success as transformation, and (iii) success as the mind-made body is as follows. (ii) One firstly who performs a transformation should resolve upon whatever he chooses from among the things beginning with the appearance of a boy, described as follows: he abandons his normal appearance and shows the appearance of a boy or the appearance of a *Nāga* (serpent), or the appearance of a *Suppanna* (winged demon), or the appearance of an *Asura* (demon), or the appearance of the Ruler of Gods (Indra), or the appearance of some other sensual sphere deity, or the appearance of a Brahmā, or the appearance of the sea, or the appearance of a rock, or the appearance of a lion, or the appearance of a tiger,

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or the appearance of a leopard, or he shows an elephant, or he shows a horse, or he shows a chariot, or he shows a foot soldier, or he shows a manifold military array' (Ps.ii,210).

And when he resolves he should emerge from the fourth jhāna that is the basis for direct-knowledge and has one of the things beginning with the earth kasiṇa as its object, and he should advert to his own appearance as a boy. After adverting and finishing the preliminary work he should attain again and emerge, and he should resolve thus 'Let me be a boy of such and such a type'. Simultaneously with the resolve consciousness he becomes the boy, just as Devadatta did (Vin.ii.185; Dh A.i,139). This is the method in all instances. But *he shows an elephant*, etc., is said here with respect to showing an elephant, etc., externally. Herein, instead of resolving 'Let me be an elephant', he resolves 'Let there be an elephant'. The same method applies in the case of the horse and the rest.

This is success as transformation.

(iii) One who wants to make the mind-made body should emerge from the basic jhāna and first advert to the body in the way already described, and then he should resolve 'Let it be hollow'. It becomes hollow. Then he adverts to another body inside it, and having done the preliminary work in the way already described, he resolves 'Let there be another body inside it.' Then he draws it out like a reed from its sheath, like a sword from its scabbard, like a snake from its slough. This is success as the mind-made body.

The twelfth Chapter is called
'The Description of the Supernormal Powers'

CHAPTER XIII
DESCRIPTION OF
DIRECT-KNOWLEDGE CONCLUSION
(Abhiññā-niddesa)

[(2). THE DIVINE EAR ELEMENT]

1. The text is as follow: ‘He directs, he inclines his mind to the divine ear element. With the divine ear element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near’ (D.i,79).

Herein, *with the divine ear element*: it is *divine* here because of its similarity to the divine; for deities have as the divine ear element the sensitivity that is produced by kamma consisting of good conduct and is unimpeded by bile, phlegm, blood, etc., and capable of receiving an object even though far off because it is liberated from imperfections. And this ear element consisting of knowledge, which is produced by the power of this Bhikkhu’s energy in development, is similar to that, so it is ‘divine’ because it is similar to the divine. Furthermore, it is ‘divine’ because it is obtained by means of divine abiding and because it has divine abiding as its support. And it is ‘an ear element (*sota-dhātu*)’ in the sense of hearing (*savaṇa*) and in the sense of being a soulless element. Also it is ‘an ear element’ because it is like the ear element in its performance of an ear element’s functions.

2. But how is this divine ear element aroused? The Bhikkhu should attain jhāna as a basis for direct-knowledge and emerge. Then with the consciousness belonging to the preliminary-work concentration¹ he should advert first to the gross sounds in the distance normally within range of hearing: the sound in the forest of lions, etc., or in the monastery the sound of a gong, the sound of a drum, the sound of a conch, the sound of recitation by novices and young Bhikkhus reciting with full vigour, the sound of their ordinary talk such as ‘What, venerable sir?’ ‘What, friend?’ etc., the sound of birds, the sound of wind, the sound of footsteps, the fizzing sound of boiling water, the sound of palm leaves drying in the sun, the sound of ants,

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and so on. Beginning in this way with quite gross sounds, he should successively advert to more and more subtle sounds. He should give attention to the sound sign of the sounds in the eastern direction, in the western direction, in the northern direction, in the southern direction, in the upper direction, in the lower direction, in the eastern intermediate direction, in the western intermediate direction, in the northern intermediate direction, and in the southern intermediate direction. He should give attention to the sound sign of gross and of subtle sounds.²

These sounds are evident even to his normal consciousness; but they are especially evident to his preliminary-work concentration consciousness.³ As he gives his attention to the sound sign in this way, when the divine ear element is about to arise,⁴ mind-door advertising arises making one of these sounds its object. When that has ceased, then either four or five impulsions impel, the first three, or four, of which are of the sense sphere and are called Preliminary-work, Access, Conformity, and Change-of-lineage, while the fourth, or the fifth, is fine-material-sphere absorption consciousness belonging to the fourth *jhāna*.

3. Herein, it is knowledge arisen together with the absorption consciousness that is called the divine ear element. After that absorption has been reached, the divine ear element falls into the stream of knowledge.⁵ When consolidating it, he should extend it by delimiting a single finger-breadth thus 'I will hear sounds within this area', then two finger-breadths, four finger-breadths, eight finger-breadths, a span, a *ratana* (= 24 finger-breadths), the interior of the room, the veranda, the building, the surrounding walk, the park belonging to the community, the alms-resort village, the district, and so on up to the limit of the world sphere, or even more. This is how he should extend it by delimited stages.

One who has reached direct-knowledge in this way hears also by means of direct-knowledge, without re-entering the basic *jhāna*, any sound that has come within the space touched by the basic *jhāna*'s object. And in hearing in this way, even if there is an uproar, with the sounds of conchs, drums, cymbals, etc., right up to the *Brahmā* World he can, if he wants to, still define each one thus 'This

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is the sound of conchs, this is the sound of drums’.

The explanation of the divine ear element is ended.

[(3). PENETRATION OF MINDS]

4. As to the explanation of knowledge of Penetration of Minds, the text is as follows: ‘He directs, he inclines his mind to the knowledge of penetration of minds. He penetrates with his mind the minds of other beings, of other persons, and understands them thus: he understands the manner of consciousness affected by greed as affected by greed, and understands the manner of consciousness unaffected by greed as unaffected by greed; he understands consciousness affected by hate as affected by hate, and consciousness unaffected by hate as unaffected by hate; he understands consciousness affected by delusion as affected by delusion, and consciousness unaffected by delusion as unaffected by delusion; he understands cramped consciousness as cramped, and distracted consciousness as distracted; he understands exalted consciousness as exalted, and un-exalted consciousness as un-exalted; he understands surpassed consciousness as surpassed and unsurpassed consciousness as unsurpassed; he understands concentrated consciousness as concentrated and un-concentrated consciousness as un-concentrated; he understands the liberated consciousness as liberated, and the un-liberated consciousness as un-liberated’.
- (D.i,79)

But how is this knowledge to be aroused? That is successfully done through the divine eye, which constitutes its preliminary work. Therefore the Bhikkhu should extend light, and he should seek out (*Pariyesitabba*) another’s manner of consciousness by keeping under observation with the divine eye the colour of the blood present with the matter of the physical heart as its support.⁶ For when a manner of consciousness accompanied by joy is present, the blood is red like a banyan-fig fruit; when a manner of consciousness accompanied by grief is present, it is blackish like a rose-apple fruit; when a manner of consciousness accompanied by serenity is present, it is clear like sesame oil. So he should seek out another’s manner of consciousness, by keeping under observation the colour of the blood in the physical heart thus, ‘This matter is originated by the

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joy faculty; this is originated by the grief faculty: this is originated by the equanimity faculty' and so consolidate his knowledge of penetration of hearts.

It is when it has been consolidated in this way that he can gradually get to understand not only all manner of sense-sphere consciousness but those of fine-material and immaterial consciousness as well by tracing one manner of consciousness from another without any more seeing the physical heart's matter.

[(4) RECOLLECTION OF PAST LIFE]

5. As to the explanation of Knowledge of Recollection of Past Life, the text is as follows: 'He directs, he inclines his mind to the knowledge of recollection of past life. He recollects his manifold past lives, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion; there I was so named, of such a race with such an appearance, such was my food, such was my experience of pleasure and pain, such was the end of my life span; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a race, with such an appearance, such was my food, such was my experience of pleasure and pain, such was the end of my life span; and passing away from there I reappeared here; thus with its aspects and particulars he recollects his manifold past life'. (D.i,81)

There are six kinds of people who recollect this past life. They are: other sectarians, ordinary disciples, Great Disciples, Chief Disciples, Pacceka Buddhas, and Buddhas.

Herein, **other sectarians** recollect only as far back as forty aeons, but not beyond that. Why? It is because their understanding is weak due to lack of Delimitation of Mind and Matter. **Ordinary disciples** recollect as far back as a hundred aeons and as far back as a thousand aeons because their understanding is strong. **The eighty Great Disciples** recollect as far back as a hundred thousand aeons. The two **Chief Disciples** recollect as far back as an incalculable age and a hundred thousand aeons. **Pacceka Buddhas** recollect as far

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back as two incalculable ages and a hundred thousand aeons. For such is the extent to which they have accumulated their perfections.⁷ But there is no limit in the case of **Buddhas**.

7. Again, other sectarians only recollect the succession of aggregates; they are unable to recollect according only to death and rebirth linking, letting go of the succession of aggregates. They are like the blind in that they are unable to descend upon any place they choose; they go as the blind do without letting go of their sticks. So they recollect without letting go of the succession of aggregates. Ordinary disciples both recollect by means of the succession of aggregates and trace by means of death and rebirth linking. Likewise the eighty Great Disciples. But the Chief Disciples have nothing to do with the succession of aggregates. When they see the death of one person, they see the rebirth linking, and again when they see the death of another, they see the rebirth linking. So they go by tracing through death and then rebirth linking. Likewise Pacceka Buddhas.

Buddhas, however, have nothing to do either with succession of aggregates or with tracing through death and rebirth-linking; for whatever instance they choose in many millions of aeons, or more or less, is evident to them. So they go, and so they descend with the lion's descent⁸ wherever they want, even skipping over many millions of aeons as though they were an elision in a text. And just as an arrow shot by such a master of archery expert in hair-splitting as Sarabhaṅga (see Jā.v,129) always hits the target without getting held up among trees, creepers, etc., on its way, and so neither gets held up nor misses, so too do Buddhas go in this way and their knowledge does not get held up in intermediate births or miss; without getting held up or missing, it seizes any instance required.

7. Among these beings with recollection of past life, the sectarians' vision of past life seems like the light of a glow-worm, that of ordinary disciples like the light of a candle, that of the Great Disciples like the light of a torch, that of the Chief Disciples like the light of the Morning Star, that of Pacceka Buddhas like the light of the Moon, and that of Buddhas like the glorious Autumn Sun's disk with its thousand rays.

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Other sectarians see past life as blind men go tapping with the point of a stick. Ordinary disciples do so as men who go on a log bridge. The Great Disciples do so as men who go on a footbridge. The Chief Disciples do so as men who go on a cart bridge. Pacceka Buddhas do so as men who go on a main footpath. And Buddhas do so as men who go on a high road for carts.

In this connexion it is the disciples' recollection of past life that is intended.

8. So a Bhikkhu who is a beginner and wants to recollect in this way should go into solitary retreat on return from his alms round after his meal. Then he should attain the four jhānas in succession and emerge from the fourth jhāna as basis for direct-knowledge. He should then advert to his most recent act of sitting down. Next, to the preparation of the seat, to the entry into the lodging, to the putting away of the bowl and outer robe, to the time of eating, to the time of returning from the village, to the time of wandering for alms in the village, to the time of entering the village, to the time of setting out from the monastery, to the time of paying homage at the shrine terrace and the Enlightenment-Tree terrace, to the time of washing the bowl, to the time of picking up the bowl, to the things done from the time of picking up the bowl back to the mouth washing, to the things done in the early morning, to the things done in the middle watch, in the first watch. In this way he should advert to all the things done during the whole night and day in reverse order.

While this much, however, is evident even to his normal consciousness it is especially evident to his preliminary-work consciousness. But if anything there is not evident, he should again attain the basic jhāna, emerge and advert. By so doing it becomes as evident as when a lamp is lit. And so, in reverse order too, he should advert to the things done on the second day back, and on the third, fourth and fifth day, and in the ten days, and in the fortnight, and as far back as a year.

When by these means he adverts to ten years, twenty years, and so on as far back as his own rebirth-linking in this existence, he should advert to the mentality-materiality occurring at the moment of death in the preceding existence; for a wise Bhikkhu is able at

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the first attempt to remove⁹ the rebirth-linking and make the mentality-materiality at the death moment his object.

9. But the mentality-materiality in the previous existence has ceased without remainder and another has arisen, and consequently that instance is, as it were, shut away in darkness, and it is hard for one of little understanding to see it. Still he should not give up the task, thinking 'I am unable to remove the rebirth-linking and make the mentality-materiality that occurred at the death moment my object'. On the contrary, he should again and again attain that same basic jhāna, and each time he emerges he should advert to that instance.

When he emerges from the basic jhāna, instead of adverting to what he has already adverted to he should advert only to the rebirth linking, and at length he removes the rebirth linking and makes the mentality-materiality that occurred at the death moment his object. And this meaning should also be illustrated by means of the wood-cutter and the hair-cutter as well.

Herein, the knowledge that occurs making its object the period from the last sitting down for this purpose back to the rebirth-linking is not called knowledge of recollection of past life; but it is called preliminary-work-concentration knowledge; and some call it 'knowledge of the past (*aṭṭamaṅsa-ñāṇa*)', but that is inappropriate to the fine-material sphere.

However, when this Bhikkhu has got back beyond the rebirth linking, there arises in him mind-door adverting making its object the mentality-materiality that occurred at the death moment. And when that has ceased, then either four or five impulsions impel making that their object too. The first of these, called 'preliminary-work', etc., in the way already described, are of the sense sphere. The last is a fine-material absorption consciousness of the fourth jhāna. The knowledge that arises in him then together with that consciousness is what is called 'knowledge of recollection of past life'. It is with the mindfulness (memory) associated with that knowledge that he 'recollects his manifold past life, that is to say one birth, two births, ... thus with details and particulars he recollects his manifold past life' (D 1,81).

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Four Aeons

10. ‘Bhikkus, there are four incalculable things of the aeon. What four? The contraction, what supersedes the contraction, the expansion and what supersedes the expansion’. (A.ii,142 abbreviated)

Herein, there are three kinds of contraction: contraction due to water, contraction due to fire, and contraction due to air (see M. Sutta 28). Also there are three limits to the contraction: the Ābhassara (Streaming-radiance) Brahmā World, that of the Subhakiṇḥa (Refulgent-glory), and that of the Vehapphala (Great-fruit). When the aeon contracts owing to fire, all below the Ābhassara kasiṇa Brahmā World is burnt up by fire. When it contracts owing to water, it is all dissolved by water up to the Subhakiṇḥa Brahmā World. When it contracts owing to air, it is all demolished by wind up to the Vehapphala Brahmā World.

In breadth it is always one of the Buddha fields, which is destroyed. For the Buddha fields are of three kinds, that is, the field of birth, the field of authority, and the field of scope.

Herein, the field of birth (Jātikhetta) is limited by the ten thousand world-spheres that quaked on the Perfect One’s taking rebirth linking, and so on. The field of authority (Āṇākhsetta) is limited by the million¹⁰ million world-spheres where the following safeguards (*paritta*) are efficacious, that is, the *Ratana Sutta* (Sn.p.39), the *Khandha Paritta* (Vin.ii,109;A.ii,72), the *Dhajajga Paritta* (S.i, 218), the *Āṭānāṭiya Paritta* (D.iii,194), and the *Mora Paritta* (Jā.ii, 33). The field of scope (Visayakhetta) is boundless, immeasurable: ‘As far as he wishes’ (A.i,228) it is said. The Perfect One knows anything anywhere that he wishes. So one of these three Buddha fields, that is to say, the field of authority is destroyed. But when that is being destroyed, the field of birth also gets destroyed. And that happens simultaneously; and when it is reconstituted, that happens simultaneously.¹¹ (cf.MA. iv,114)

11. What is the reason for the world’s destruction in this way? The three roots of the unprofitable are the reasons. When any one of the roots of the unprofitable becomes conspicuous, the world is destroyed accordingly. When greed is more conspicuous, it is destroyed by fire. When hate is more conspicuous, it is destroyed by

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water — though some say that it is destroyed by fire when hate is more conspicuous, and by water when greed is more conspicuous. And when delusion is more conspicuous, it is destroyed by wind.

Destroyed as it is in this way, it is destroyed for seven turns in succession by fire and the eighth turn by water; then again seven turns by fire and the eighth by water, and when it has been seven times destroyed by water at each eighth turn, it is again destroyed for seven turns by fire. Sixty-three aeons pass in this way. And now the air takes the opportunity to usurp the water's turn for destruction, and in destroying the world it demolishes the Subhakiṅha Brahmā World where the life span is the full sixty-four aeons.

[(5) THE DIVINE EYE— KNOWLEDGE OF PASSING AWAY AND REAPPEARANCE OF BEINGS]

12. As to the explanation of the knowledge of Passing Away and Reappearance of Beings, here is the text: 'He directs, he inclines his mind to the knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, happy or unhappy in their destiny; he understands beings as faring according to their deeds: these worthy beings who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views, acquirers of kamma due to wrong views, have, on the break up of the body, after death, appeared in a state of loss, in an unhappy destiny, in perdition, in hell; but these worthy beings, who are well conducted in body, speech and mind, not revilers of Noble Ones, right in their views, acquirers of kamma due to right view, have, on the break up of the body, after death, appeared in a happy destiny, in the heavenly world: thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, happy or unhappy in their destiny; he understands beings as faring according to their deeds' (D.i,82).

13. *Faring according to their deeds*: moving on in accordance with whatever kamma may have been accumulated. Herein, the function of the divine eye is described by the first expressions beginning with

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‘passing away’. But the function of knowledge of faring according to deeds is described by this last expression.

The order in which that knowledge arises is this. Here a Bhikkhu extends light downwards in the direction of hell, and he sees beings in hell undergoing great suffering. That vision is only the divine eye’s function. He gives it attention in this way ‘After doing what deeds do these beings undergo this suffering?’ Then knowledge that has those deeds as its object arises in him in this way ‘It was after doing this’. Likewise he extends light upwards in the direction of the divine world of the sensual-sphere, and he sees beings in the Nandana Grove, the Missaka Grove, the Phārusaka Grove, etc., enjoying good fortune. That vision also is only the divine eye’s function. He gives attention to it in this way ‘After doing what deeds do these beings enjoy this good fortune?’ Then knowledge that has those deeds as its object arises in him in this way ‘It was after doing this’. This is what is called Knowledge of Faring According to Deeds.

There is no special preliminary work for this. And as in this case, so too in the case of Knowledge of the Future; for these have the divine eye as their basis and their success is dependent on that of the divine eye.

14. *Revilers of Noble Ones*: being desirous of harm for Noble Ones consisting of Buddhas, Pacceka Buddhas, and disciples, and also of householders who are Stream Enterers, they revile them with the worst accusations or with denial of their special qualities (see Ud. 44 and M. Sutta 12); they abuse and upbraid them, is what is meant.

Herein, it should be understood that when they say, ‘They have no asceticism, they are not ascetics’, they revile them with the worst accusation; and when they say ‘They have no jhāna or liberation or path or fruition, etc.’, they revile them with denial of their special qualities. And whether done knowingly or unknowingly it is in either case reviling of Noble Ones; it is weighty kamma resembling that of immediate result, and it is an obstacle both to heaven and to the path. But it is remediable.

The following story should be understood in order to make this clear. An elder and a young Bhikkhu, it seems, wandered for alms

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in a certain village. At the first house they got only a spoonful of hot gruel. The elder's stomach was paining him with wind. He thought 'This gruel is good for me; I shall drink it before it gets cold'. He sat down on a big piece of wood that people had brought to make a doorpost, and he drank it.¹² The other was disgusted and remarked 'The old man has let his hunger get the better of him and has done what he should be ashamed to do'. The Elder wandered for alms, and on return to the monastery he asked the young Bhikkhu 'Have you any footing in this Dispensation, friend?' — 'Yes, venerable sir, I am a Stream Enterer.' — 'Then, friend, do not try for the higher paths; one whose cankers are destroyed has been reviled by you.' The young Bhikkhu asked for the Elder's forgiveness and was thereby restored to his former state.

15. So one who reviles a Noble One, even if he is one himself, should go to him; if he himself is senior, he should sit down in the squatting position and get his forgiveness in this way 'I have said such and such to the venerable one; may he forgive me'. If he himself is junior, he should pay homage, and sitting in the squatting position and holding out his hands palms together, he should get his forgiveness in this way 'I have said such and such to you, venerable sir; forgive me'. If the other has gone away, he should get his forgiveness either by going to him himself or by sending someone such as a co-resident.

If he can neither go nor send, he should go to the Bhikkhus who live in that monastery, and, sitting down in the squatting position if they are junior, or acting in the way already described if they are senior, he should get forgiveness by saying 'Venerable sirs, I have said such and such to the venerable one named so and so; may that venerable one forgive me'. And this should also be done when he fails to get forgiveness in his presence.

If it is a Bhikkhu who wanders alone and it cannot be discovered where he is living or where he has gone, he should go to a wise Bhikkhu and say 'Venerable sir, I have said such and such to the venerable one named so and so. When I remember it, I am remorseful. What shall I do?' He should be told 'Think no more about it; the Elder forgives you. Set your mind at rest'. Then he should extend

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his hands palms together in the direction taken by the Noble One and say ‘Forgive me’.

If the Noble One has attained the final nibbāna, he should go to the place where the bed is, on which he attained the final nibbāna, and should go as far as the charnel ground to ask forgiveness. When this has been done, there is no obstruction either to heaven or to the path. He becomes as he was before.

16. Now a clansman who is a beginner and wants to see in this way should make sure that the jhāna, which has a kasiṇa as its object and is the basis for direct-knowledge, is made in all ways susceptible of his guidance. Then one of these three kasiṇas, that is to say, the fire kasiṇa, white kasiṇa, or light kasiṇa, should be brought to the neighbourhood of the arising of divine-eye knowledge. He should make this access jhāna his resort and stop there to extend the kasiṇa; the intention is that absorption should not be aroused here; for if he does induce absorption, then the kasiṇa will become the support for basic jhāna, but not for the direct-knowledge preliminary work. The light kasiṇa is the best of the three. So either that, or one of the others, should be worked up in the way stated in the Description of the Kasiṇas, and it should be stopped at the level of access and extended there. And the method for extending it should be understood in the way already described there too. It is only what is visible within the area to which the kasiṇa has been extended that can be seen.

However, while he is seeing what is visible, the turn of the preliminary work runs out. Thereupon the light disappears. When that has disappeared, he no longer sees what is visible (Cf.M.iii, 158). Then he should again and again attain the basic jhāna, emerge and pervade with light. In this way the light gradually gets consolidated till at length it remains in whatever sized area has been delimited by him in this way ‘Let there be light here’. Even if he sits watching all day he can still see visible objects.

17. Herein, when visible objects that are not within the focus of the Bhikkhu’s fleshly eye come into the focus of his eye of knowledge — that is to say, visible objects that are inside his belly, belonging to the heart basis, belonging to what is below the earth’s surface,

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behind walls, mountains and enclosures, or in another world-sphere — and are as if seen with the fleshly eye, then it should be understood that the divine eye has arisen. And only that is capable of seeing the visible objects here, not the preliminary-work consciousnesses.

But this is an obstacle for an ordinary man. Why? Because wherever he determines ‘Let there be light’, it becomes all light, even after penetrating through earth, sea and mountains. Then fear arises in him when he sees the fearful forms of spirits, ogres, etc., there owing to which his mind is distracted and he loses his jhāna. So he needs to be careful in seeing what is visible (see M.iii,158).

18. Here is the order of arising of the divine eye: when mind-door adverting, which has made its object that visible datum of the kind already described, has arisen and ceased, then, making that same visible datum the object, all should be understood in the way already described beginning ‘Either four or five impulsions impel ...’ Here also the three of four prior consciousnesses are of the sense sphere and have applied and sustained thought. The last of these consciousnesses, which accomplishes the aim, is of the fine-material sphere belonging to the fourth jhāna. Knowledge co-nascent with that is called ‘Knowledge of the Passing Away and Reappearance of Beings’ and ‘Knowledge of the Divine Eye’.

The explanation of knowledge of passing away and reappearance is ended.

The thirteenth chapter concluding
‘The Description of Direct-knowledge’

PART III
UNDERSTANDING
(Paññā)

DESCRIPTION OF THE SOIL IN WHICH
UNDERSTANDING GROWS

CHAPTER XIV
DESCRIPTION OF THE AGGREGATES
(*khandha-niddesa*)

[A. UNDERSTANDING]

1. (i) WHAT IS UNDERSTANDING?

It is understanding consisting of insight knowledge associated with profitable consciousness.

(ii) IN WHAT SENSE IS IT UNDERSTANDING?

It is understanding (*paññā*) in the sense of the act of understanding¹ (*pajānana*). What is this act of understanding? It is knowing (*jānana*) in a particular mode separate from the modes of perceiving (*sañjānana*) and cognizing (*vijānana*). For though the state of knowing (*jānana-bhāva*) is equally present in perception (*saññā*) in consciousness (*viññāṇa*), and in understanding (*paññā*), nevertheless perception is only the mere perceiving of an object as, say, 'blue' or 'yellow'; it cannot bring about the penetration of its characteristics as impermanent, painful, and not-self. Consciousness knows the object as blue or yellow, and it brings about the penetration of its characteristics, but it cannot bring about, by endeavouring, the manifestation of the supramundane path. Understanding knows the object in the way already stated, it brings about the penetration of the characteristics and it brings about, by endeavouring, the manifestation of the path.

However, it is not always to be found where perception and consciousness are.² But when it is, it is not disconnected from those states. And because it cannot be taken as disconnected thus 'This is perception, this is consciousness, this is understanding', its difference is consequently subtle and hard to see. Hence the Venerable **Nāgasena** said 'A difficult thing, O King, has been done by the Blessed One. — What, venerable Nāgasena, is the difficult thing that has been done by the Blessed One? — The difficult thing, O King,

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done by the Blessed One was the defining of the immaterial states of consciousness and its concomitants, which occur with a single object, and which he declared thus: This is contact, this is feeling, this is perception, this is volition, this is consciousness'. (Miln.87)

2. (iii) WHAT ARE ITS CHARACTERISTIC, FUNCTION, MANIFESTATION AND PROXIMATE CAUSE?

Understanding has the characteristic of penetrating the individual essences of states.³ Its function is to abolish the darkness of delusion, which conceals the individual essences of states. It is manifested as non-delusion. Because of the words 'One, who is concentrated knows and sees correctly', (A.v.3) its proximate cause is concentration.

3. (iv) HOW MANY KINDS OF UNDERSTANDING ARE THERE?

1. Firstly as having the characteristic of penetrating the individual essences of states, it is of one kind.
2. As mundane and supramundane it is of two kinds.
3. Likewise as subject to cankers and free from cankers, and so on.
4. As the defining of mentality and of materiality.
5. As accompanied by joy or by equanimity.
6. As the planes of seeing and of development.
7. It is of three kinds as consisting of what is reasoned, consisting of what is learnt (heard), and consisting of development.
8. Likewise as having a limited, exalted, or measureless object.
9. As skill in improvement, detriment, and means.
10. As interpreting the internal, and so on.
11. It is of four kinds as knowledge of the four Truths.
12. And as the four Discriminations.⁴

(WISDOM-SOIL-ROOT-TRUNK FIXING)

4. (v) HOW IS IT DEVELOPED?

Now the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the *soil* of this understanding, and the first two purifications, namely, Purification of Virtue and Purification of Consciousness, are its *roots*, while the five purifica-

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tions, namely, Purification of View, Purification by Overcoming Doubt, Purification by Knowledge and Vision of What is the Path and What is not the Path, Purification by Knowledge and Vision of the Way, and Purification by Knowledge and Vision, are the *trunk*. Consequently one who is perfecting these should first fortify his knowledge by learning and questioning about those things that are the 'soil' after he has perfected the two purifications that are the 'roots'; then he can develop the five purifications that are the 'trunk'. This is in brief. The detail is as follows.

[B. DESCRIPTION OF THE FIVE AGGREGATES. THE MATERIALITY AGGREGATE]

5. When it was said above 'the things classed as aggregates' bases, elements, faculties, truths, dependent origination, etc., are the *soil*', the *aggregates* here are the five aggregates, that is to say, the materiality aggregate, the feeling aggregate, the perception aggregate, the formations aggregate, and the consciousness aggregate.

Herein, all kinds of states whatsoever that have the characteristic of 'being molested (*ruppana*)' by cold, etc., taken all together should be understood as the materiality (*rūpa*) aggregate.

1. That is of one kind with the characteristic of 'being molested'.

2. It is also of two kinds when classed as (a) primary entity (*bhūta*) and (b) derived by clinging (*upādāya*).

Herein (a) *primary materiality* is of four kinds as the earth element, water element, fire element, and air element. (b) *Derived materiality* is of twenty-four kinds as eye, ear, nose, tongue, body, visible-datum, sound, odour, flavour^s, femininity faculty, masculinity faculty, life faculty, heart-basis, bodily intimation, verbal intimation, space element, lightness of matter, malleability of matter, wieldiness of matter, growth of matter, continuity of matter, ageing of matter, impermanence of matter, and physical nutriment.

6. 1. There is what is called the 'eye' in the world. This looks like a blue lotus petal and is surrounded by black eyelashes and varied with dark and light circles. The *eye* sensitivity is to be found in the place in the middle of the black circle surrounded by the white circle

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with its accessories where there appears the image of bodies of those who stand in front of it. This image pervades the eye's seven layers like oil sprinkled on seven layers of cotton. It is assisted by the four primary elements whose respective functions are upholding, cohering, maturing, and moving, as a warrior prince is by four nurses whose functions are holding, bathing, dressing, and fanning. It is consolidated by temperature, consciousness, and nutriment; it is maintained by life; it is furnished with colour, odour, flavour, etc, it is the size of a mere louse's head; and it duly serves both as physical basis and as door for eye consciousness, and the rest of the consciousness of the cognitive series.

7. 2. The *ear* sensitivity is to be found inside the ear-hole with its accessories in the place that is shaped like a finger-stall and surrounded by fine brown hairs.
3. The *nose* sensitivity is to be found inside of the nose-hole with its accessories in the place shaped like a goat's hoof.
4. The *tongue* sensitivity is to be found in the middle of the tongue with its accessories in the place shaped like a lotus petal tip.
5. The *body* sensitivity is to be found everywhere, like a liquid that soaks a layer of cotton, in this physical body where there is matter that is clung-to.

Like snakes, crocodiles, birds, dogs and jackals, that gravitate to their own respective resorts, that is to say, ant-hills, water, space, villages, and charnel grounds, so the eye, etc., should be regarded as gravitating to their own respective resorts, that is to say, visible data, and so on (cf.Dhs.A.314).

8. 6. As regards visible data, etc., which comes next, a *visible datum* has the characteristic of impinging on the eye. This visible datum is of various kinds as 'blue, yellow' (Dhs.617) and so on.
7. *Sound* has the characteristic of impinging on the ear. It is of various kinds as 'drum sound, tabor sound' (Dhs.621) and so on.
8. *Odour* has the characteristic of impinging on the nose. It is of various kinds as 'root odour, heartwood odour' (Dhs.625) and so on.
9. *Flavour* has the characteristic of impinging on the tongue. It is of various kinds as 'root flavour, trunk flavour' (Dhs.629) and so on.

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9. 10. The *femininity faculty* & 11. The *masculinity faculty* have their own sex as their characteristics. Both of these are coextensive with the whole body, as body sensitivity is. But it does not follow that they have to be called either 'located in the space where body-sensitivity is located' or 'located in the space where that is not located'. Like the natures of visible data, etc., these are not confoundable one with the other.⁷
10. 12. The *life faculty*: Although it has the capacity consisting of the characteristic of maintaining, etc., it only maintains conascent kinds of matter at the moment of presence, as water does lotuses and so on. Though states (*dhamma*) arise due to their own conditions, it maintains them, as a wet-nurse does a prince. And it occurs itself only through its connection with the states that occur, like a pilot; it does not cause occurrence after dissolution, because of its own absence and that of what has to be made to occur. It does not prolong presence at the moment of dissolution because it is itself dissolving, like the flame of a lamp when the wick and the oil are getting used up. But it must not be regarded as destitute of power, to maintain, make occur, and make present, because it does accomplish each of these functions at the moment stated (cf. Dhs.635).⁸
11. 13. The *heart-basis* has the characteristic of being the (material) support for the mind-element and for the mind-consciousness-element. It is to be found in dependence on the blood, of the kind described in the Treatise on Mindfulness of the Body, inside the heart. It is assisted by the primaries with their functions of upholding, etc., it is consolidated by temperature, consciousness, and nutriment; it is maintained by life; and it serves as physical basis for the mind-element and mind-consciousness element, and for the states associated with them.⁹
12. 14. *Bodily intimation* is the mode (conformation) and the alteration (deformation) in the consciousness-originated air element that causes the occurrence of moving forward etc. Mode and alteration are a condition for the stiffening, upholding, and moving, of the conascent material body. Moving forward, etc., should be understood to occur owing to the movement of the kinds of matter that

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are temperature-born, etc., which are interlocked with the consciousness-born kinds moved by that intimation¹⁰ (See Dhs.636).

13. 15. *Verbal intimation* is the mode (conformation) and the alteration (deformation) in the consciousness-originated earth element that causes that occurrence of speech utterance. Mode and alteration are a condition for the knocking together of clung-to matter.¹¹ For, just as, on seeing a sign for water consisting of an ox skull, etc., hung up in the forest, it is intimated that ‘there is water here’, so too, on noticing either the bodily shaking or the voice in speech thus, they intimate.¹² (See Dhs.637)

14. 16. The *space element* has the characteristic of delimiting matter. And it is on account of it that one can say of material things delimited that ‘this is above, below, around that’.

17. *Lightness of matter* has the characteristic of non-slowness.

18. *Malleability of matter* has the characteristic of non-stiffenedness.

19. *Wieldiness of matter* has the characteristic of Wield that is favourable to bodily action.

20. *Growth of matter* has the characteristic of setting up.

21. *Continuity of matter* has the characteristic of continuing.¹³

Both of these previous two are terms for matter at its birth; but owing to difference of mode, and according to different persons’ susceptibility to instruction, the teaching in the Summary (*Uddesa*) in the *Dhammasaṅgaṇī* is given as ‘growth and continuity’. (cf. Dhs. 596)

15. 22. *Ageing* has the characteristic of maturing (ripening) material instances. This is said with reference to the kind of ageing that is evident through seeing alteration in teeth, etc., as their brokenness, and so on (cf. Dhs.644). But that of immaterial states, which has no such visible alteration, is called hidden ageing. And that in earth, water, rocks, the moon, and the sun, etc. is called, incessant ageing.

23. *Impermanence of matter* has the characteristic of complete breaking up.

24. *Physical nutriment* has the characteristic of nutritive essence. It

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is a term for the nutritive essence by means of which living beings sustain themselves (cf.Dhs.646).

[THE CONSCIOUSNESS AGGREGATE]

16. Whatever has the characteristic of cognizing should be understood, all taken together, as the consciousness aggregate. And what has the characteristic of cognizing (*viñāna*)? Consciousness (*viññāna*); it is said that ‘It cognizes, friend, that is why “consciousness” is said’ (M.i,292). The words *viññāna* (consciousness), *citta* (mind, consciousness), and *mano* (mind) are one in meaning.

[THE 89 KINDS OF CONSCIOUSNESS]

That same consciousness, though one in its individual essence with the characteristic of cognizing, is threefold according to kind, namely, (I) profitable, (II) unprofitable, and (III) indeterminate.¹⁴

17. I. Herein, the *profitable* is fourfold according to plane, namely, (A) of the sense sphere, (B) of the fine-material sphere, (C) of the immaterial sphere and (D) supramundane.¹⁵

I. A. Herein, (1)-(8) that of the *sense sphere* is eightfold, being classified according to joy, equanimity, knowledge, and prompting, that is to say: (1) when accompanied-by-joy it is either associated-with-knowledge and unprompted, or (2) prompted; or (3) it is dissociated-from-knowledge and likewise unprompted, or (4) prompted; and (5) when accompanied-by-equanimity it is either associated-with-knowledge and prompted, or (6) unprompted; or (7) it is dissociated-from-knowledge and likewise unprompted, or (8) prompted.

When a man is happy on encountering an excellent gift to be given, or recipient, etc., or some such cause for joy, and by placing right view foremost that occurs in the way beginning ‘There is merit in giving’ (M.i,288), he unhesitatingly and unurged by others performs such merit as giving, etc., then his consciousness is *accompanied by joy, associated with knowledge, and unprompted*.

(2) But when a man is happy and content in the way aforesaid, and, while placing right view foremost, yet he does it hesitantly through lack of free generosity, etc., or urged on by others, then his

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consciousness is of the same kind as the last but *prompted*; for in this sense ‘prompting’ is a term for a prior effort exerted by himself or others.

(3) But when young children have a natural habit due to seeing the behaviour of relatives and are joyful on seeing Bhikkhus and at once give them whatever they have in their hands or pay homage, then the third kind of consciousness arises. (4) But when they behave like this on being urged by their relatives, ‘Give; pay homage’, then the fourth kind of consciousness arises. (5)-(8) But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the gift to be given, or in the recipient, etc., or through want of any such cause for joy, then the remaining four, which are *accompanied by equanimity*, arise.

So sense-sphere profitable consciousness should be understood as consisting of eight kinds, being classed according to joy, equanimity knowledge, and prompting.

18. I. B. The consciousness of the *fine-material sphere* is fivefold, being classed according to association with the jhāna factors. That is to say, (9) the first is associated with applied thought, sustained thought, happiness, bliss, and concentration, (10) the second leaves out applied thought from that, (11) the third leaves out sustained thought from that, (12) the fourth makes happiness fade away from that, (13) the fifth is associated with equanimity and concentration, bliss having subsided.

I. C. That of the *immaterial sphere* is fourfold by association with the four immaterial states; for (14) the first is associated with the jhāna of the base consisting of boundless space in the way aforesaid, while (15)-(17) the second, third, and fourth, are respectively associated with those of the base consisting of boundless consciousness, and so on.

I. D. The *supramundane* is fourfold (18)-(21) by association with the four paths.

So, profitable consciousness itself is of twenty-one kinds.

II. The *unprofitable* is of one kind according to plane, being only of the sense sphere. It is of three kinds according to root, as (a) rooted in greed, (b) rooted in hate, and (c) rooted in delusion.

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19. II. (a) Herein, (22)-(29) that *rooted in greed* is of eight kinds, being classed according to joy, equanimity, false view, and prompting, that is to say: (22) when accompanied by joy it is either associated with false view and unprompted, or (23) prompted; or (24) it is dissociated-from false view and likewise unprompted or (25) prompted; and (26) when accompanied-by-equanimity it is either associated-with-false-view and unprompted, or (27) prompted; or (28) it is dissociated-from-false-view and likewise unprompted, or (29) prompted.

(22) When a man is happy and content and placing wrong view foremost of the sort beginning ‘There is no danger in sense desires’ (M. i, 307) and either enjoys sense desires with consciousness that in its own individual essence is eager without being urged, or believes auspicious sights, etc., have a real substantial core, then the first kind of unprofitable consciousness arises; (23) when it is with consciousness that is sluggish and urged on, then it is the second kind. (24) But when a man is happy and content only, without placing wrong view foremost, and indulges in sexual intercourse, or covets others’ good fortune, or steals others’ goods, with consciousness that in its own individual essence is eager without being urged, then it is the third kind. (25) When it is with consciousness that is sluggish and urged on, then it is the fourth kind. (26)-(29) But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the sense objects,¹⁶ or through want of any such cause for joy then the remaining four, which are accompanied by equanimity, arise.

So that *rooted in greed* should be understood as of eight kinds, being classed according to joy, equanimity, false-view and prompting.

II. (b) That *rooted in hate* is of two kinds: (30)-(31) being *accompanied-by-grief* and *associated-with-resentment*, it is either *prompted* or *unprompted*. It should be understood to occur at the times when consciousness is either keen if unprompted or sluggish if prompted, in the killing of living things, and so on.

II. (c) That *rooted in delusion* is of two kinds: (32)-(33) being *accompanied-by-equanimity*, it is either *associated-with-uncertainty* or *associated-with-agitation*. It should be understood to occur at the

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times of indecision or of distraction.

So unprofitable consciousness is of twelve kinds.

20. III. The *indeterminate* is of two kinds: (i) resultant, and (ii) functional. Herein III. i, *resultant* is of four kinds according to plane; namely (A) of the sense sphere, (B) of the fine-material sphere, (C) of the immaterial sphere, and (D) supramundane. Herein, III. i, A. that of the *sense sphere* is of two kinds, namely, (a) profitable result and (b) unprofitable result. And III. i. A. (a) the *profitable resultant* is of two kinds, namely, (1) without root-cause and (2) with root-cause.

III. i, A. (a) 1. Herein, that *without root-cause* is that devoid of non-greed, etc., as the cause of result. It is of eight kinds as (34) eye-consciousness, (35)-(38) ear-, nose-, tongue-, and body-consciousness, (39) mind-element with the function of receiving, (40)-(41) the two mind-consciousness-elements with the functions of investigating and so on.¹⁷

21. III. i. A. (a) 2. But that *with root-cause* is (42)-(49) that associated with non-greed, etc., as the cause of the result. It is of eight kinds because it is classed according to joy, etc., like the profitable of the sense sphere (1)-(8).

III. i. B. That of *fine material sphere*, however, is of five kinds (57)-(61) like the profitable (9)-(13).

III. i. C. And as that of the fine-material sphere was like the profitable of that sphere, so that of the *immaterial sphere* (62)-(65) is of four kinds like the profitable too (14)-(17). And its occurrence is classed in the same way as that of the fine-material sphere...

III. i. D. The *supramundane resultant* is of four kinds (66)-(69) because it is respectively the fruitions of the consciousnesses associated with the four paths (18)-(21). It occurs in two ways, that is to say, as fruition in the cognitive series of the path and as fruition attainment (see Ch.XXII).

So resultant consciousness in all the four planes is of thirty-six kinds.

22. III. ii. The *functional*, however, is of three kinds according to plane, (A) of the sense sphere, (B) of the fine-material sphere, (C)

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of the immaterial sphere. Herein III. ii. A. that of the *sense sphere* is of two kinds, namely (1) without root cause, and (2) with root-cause.

So the 21 kinds of profitable, the 12 kinds of unprofitable, the 36 kinds of resultant, and the 20 kinds of functional, amount in all to 89 kinds of consciousness.

[THE FEELING AGGREGATE]

23. Now it was said above, ‘Whatever has the characteristic of feeling¹⁸ should be understood, all taken together, as the feeling aggregate’. And here too, what is said to have the characteristic of being felt is feeling itself.

It is five-fold according to the analysis of its individual essences into bodily pleasure, bodily pain, mental joy, mental grief, and equanimity.

Herein *pleasure* has the characteristic of experiencing a desirable tangible datum.

Pain has the characteristic of experiencing an undesirable tangible datum.

Joy has the characteristic of experiencing a desirable object.

Grief has the characteristic of experiencing an undesirable object.

Equanimity has the characteristic of being felt as neutral.

[THE PERCEPTION AGGREGATE]

24. ‘Whatever has the characteristic of perceiving should be understood, all taken together, as the perception aggregate’. And here too, what is said to have the characteristic of perceiving is perception itself.

But though classed in the same way as consciousness, nevertheless, as to characteristic, etc., it all has just the characteristic of perceiving. Its function is to make a sign as a condition for perceiving again that ‘this is the same’, as carpenters, etc., do in the case of timber, and so on. It is manifested as the action of interpreting by means of the sign as apprehended, like the blind ones who ‘see’ an elephant (Ud.68-9). Its proximate cause is an objective field in whatever way that appears, like the perception that arises in fawns that see scarecrows as men.

[THE FORMATIONS AGGREGATE]

25. ‘Whatever has the characteristic of forming should be understood, all taken together, as the formations aggregate’. And here too, what is said to have the characteristic of forming is that which has the characteristic of agglomerating.¹⁹

They have the characteristic of forming. Their function is to accumulate. They are manifested as activeness.²⁰ Their proximate cause is the remaining three immaterial aggregates.

[Herein, the Formations Aggregate will be mentioned in accordance with Abhidhamma for easy understanding.]

In Abhidhamma there are a total of fifty-two mental factors. These mental factors are divided into three basic groups: the ethically variable factors (*Aññasamāna cetasikas*), the unwholesome factors (*Akusala cetasikas*), and the beautiful factors (*Sobhana cetasikas*). Of the fifty-two mental factors, seven are classified as Universals and six are classified as Occasionals. Taken together these thirteen factors are *Aññasamāna*, that is ethically variable.

1. Thirteen Ethically Variable Factors

26. a. Seven Universals

- (1) contact
- (2) feeling
- (3) perception
- (4) volition
- (5) concentration (one-pointedness of mind)
- (6) life-faculty
- (7) attention (bringing to mind)

Herein, (1) it touches (*phusati*), thus it is contact (*phassa*). Although this is an immaterial state, it occurs with respect to an object as the act of touching.²¹ But it should be regarded as like a hideless cow (S.ii,99) because it is the habitat²² of feeling.

[(2-3) Feeling and Perception have already been discussed above under the Feeling and Perception Aggregates.]

(4) It wills (*cetayati*), thus it is volition (*cetanā*); it collects, is the meaning. But it is evident when it occurs in the marshalling (driving) of associated states in connection with urgent work, remembering, and so on.

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(5) It puts (*ādhiyati*) consciousness evenly (*samam*) on the object, or it puts it rightly (*sammā*) on it, or it is just the mere collecting (*samādhāna*) of the mind, thus it is *concentration* (*samādhi*). It should be regarded as steadiness of the mind, like the steadiness of a lamp's flame when there is no draught. [*Samādhi* and *Ekaggatā* (One-pointedness) have the same meaning].

27. (6) By its means they live, or it itself lives, or it is just mere living, thus it is *Life*. But its characteristic, etc., should be understood in the way stated under material life. For that is life of material things and this is life of immaterial things. This is the only difference here.

(7) It is the maker of what is to be made, it is the maker in the mind (*manamhi kāro*), thus it is *attention* (bringing-to-mind — *manasi-kāra*). It makes the mind different from the previous life-continuum mind, thus it is attention. It has three ways of doing this: as the controller of the object, as the controller of the cognitive series, and as the controller of impulsions.

Herein, the controller of *the object* is the maker in the mind, thus it is *attention*. It should be regarded as the conductor (*sārathi*) of associated states by controlling the object, itself being included in the formations aggregate. *Controller of the cognitive series* is a term for five-door adverting. *Controller of impulsions* is a term for mind-door adverting. These last two are not included here.

28. **b. Six Occasionals**

- (1) applied-thought
- (2) sustained-thought
- (3) decision (resolution)
- (4) energy
- (5) joy, happiness (interest)
- (6) zeal (desire)

(1-2, 5) What should be said about *applied-thought*, *sustained-thought*, and *happiness*, has already been said in the commentary on the first jhāna in the Description of the Earth Kasiṇa (Ch.IV).

(3) The act of resolving²³ is *resolution*. It should be regarded as

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like a boundary post owing to its immovableness with respect to the object.

(4) *Energy (virīya)* is the state of one who is vigorous (*vīra*). When rightly initiated, it should be regarded as the root of all attainments.

(6) *Zeal (desire)* is a term for desire to act. It should be regarded as the extending of the mental hand in the apprehending of an object.

29. **2. Fourteen Unwholesome**

- (1) delusion
- (2) consciencelessness
- (3) shamelessness
- (4) agitation
- (5) greed
- (6) wrong view
- (7) conceit
- (8) hatred
- (9) envy
- (10) avarice
- (11) worry
- (12) sloth
- (13) torpor
- (14) steadiness of consciousness (doubt)

30. (1) By its means they are deluded, or it itself is deluded, or it is just the mere being deluded, thus it is *delusion*. It should be regarded as the root of all that is unprofitable.

(2-3) Herein, it has no conscientious scruples, thus it is *consciencelessness*. It is unashamed, thus it is *shamelessness*.

(4) *Agitation* is agitatedness. It should be regarded as distraction of consciousness.

31. (5) *Greed*: By its means they are greedy, or it itself is greedy, or it is just the mere being greedy, thus it is *greed*. Swelling with the current of craving, it should be regarded as taking beings with it to states of loss, as a swift-flowing river does to the great ocean.

(6) By its means they see wrongly, or it itself sees wrongly, or

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it is just the mere seeing wrongly, thus it is *wrong view*. It should be regarded as the most reprehensible of all.

(7) *Pride (conceit)*. It should be regarded as like madness.

32. (8) Herein, by its means they hate, or it itself hates, or it is just mere hating, thus it is *hate (dosa)*. It should be regarded as like stale urine mixed with poison.

(9) Envy is *envy*. It should be regarded as a fetter.

(10) Avariciousness is *avarice*. It should be regarded as a mental disfigurement.

(11) The vile (*kucchita*) that is done (*kata*) is villany (*kukata*²⁴). The state of that is *worry (kukkucca)*. It should be regarded as slavery.

33. (12-13) Herein, stiffening (*thīnanatā*) is stiffness (*thīna*); making torpid (*middhanatā*) is torpor (*middha*).

The meaning is paralysis due to lack of urgency, and loss of vigour. The proximate cause of both is unwise attention to boredom, sloth, and so on.

(14) Herein, *steadiness of consciousness* is weak concentration, consisting of mere steadiness in occurrence.²⁵

It is without wish to cure (*vigatā cīkicchā*), thus it is *uncertainty (vicīkicchā)*. It should be regarded as obstructive of understanding.²⁶

Twenty-Five Beautiful

34. (a) Nineteen Universal Beautiful

- (1) faith
- (2) mindfulness
- (3) conscience
- (4) shame
- (5) non-greed
- (6) non-hate
- (7) specific neutrality
- (8) tranquillity of the mental body
- (9) tranquillity of consciousness
- (10) lightness of the mental body

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- (11) lightness of consciousness
- (12) malleability of the mental body
- (13) malleability of consciousness
- (14) wieldiness of the mental body
- (15) wieldiness of consciousness
- (16) proficiency of the mental body
- (17) proficiency of consciousness
- (18) rectitude of the mental body
- (19) rectitude of consciousness

35. (1) By its means they have faith (*saddahanti*), or it itself is the having of faith, or it is just the act of having faith (*saddahana*), thus it is *faith* (*saddhā*). It should be regarded as a hand because it takes hold of profitable things, as wealth (Sn.182), and as seed (Sn.77).

(2) By its means they remember (*saranti*), or it itself remembers, or it is just mere remembering (*saraṇa*) thus it is *mindfulness* (*sati*). It should be regarded, however, as like a pillar because it is firmly founded, or as like a doorkeeper because it guards the eye-door, and so on.

(3-4) It has conscientious scruples (*hiriyati*) about bodily misconduct, etc, thus it is *conscience* (*hiri*). This is a term for modesty. It is ashamed (*ottappati*) of those same things, thus it is *shame* (*ottappa*). This is a term for anxiety about evil. A man rejects evil through *conscience* out of respect for himself, as the daughter of a good family does; he rejects evil through *shame* out of respect for another, as a courtesan does. But these two states should be regarded as the Guardians of the World (see A.i.51).

36. (5-6) By its means they are not greedy (*na lubbhanti*), or it itself is not greedy, or it is just the mere not being greedy (*alubbhana*), thus it is *non-greed* (*alobha*). The same method applies to *non-hate* (*adosa*) and *non-delusion* (*amoha*) (*na dussanti, adussana=adosa*).

Of these, *non-greed* has the characteristic of the mind's lack of desire for an object, or it has the characteristic of non-adherence, like a water drop on a lotus leaf. Its function is not to lay hold, like a liberated bhikkhu. It is manifested as a state of not treating as a shelter, like that of a man who has fallen into filth. *Non-hate* has the

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characteristic of lack of savagery, or the characteristic of non-opposing, like a gentle friend. Its function is to remove annoyance, or its function is to remove fever, as sandalwood does. It is manifested as agreeableness, like the full moon. The two, together with non-delusion (§ 41 (25)), should be regarded as the roots of all that is profitable.

(7) *Specific neutrality (tatra-majjhataṭā* — lit. ‘neutrality in regard thereto’) is neutrality (*majjhataṭā*) in regard to those states of consciousness and consciousness-concomitants arisen in association with it. It should be regarded as like a horse-rider who looks with equanimity on thoroughbreds progressing evenly.

37. (8-9) The tranquillizing of the body is *tranquillity of the body*. The tranquillizing of consciousness is *tranquillity of consciousness*. And here *body* means the three mental aggregates, feeling, perception and formations (see Dhs.40). They should be regarded as opposed to the defilements of agitation, etc., which cause peacefulness in the mental body and in consciousness.

(10-11) The light (quick) state of the mental body is *lightness of the body*. The light quick state of consciousness is *lightness of consciousness*. They should be regarded as opposed to the defilements of stiffness and torpor, which cause heaviness in the body and in consciousness.

(12-13) The malleable state of the mental body is *malleability of body*. The malleable state of consciousness is *malleability of consciousness*. They should be regarded as opposed to the defilements of views, conceit (pride), etc., which cause stiffening of the mental body and of consciousness.

38. (14-15) The wieldy state of the mental body is *wieldiness body*. The wieldy state of consciousness is *wieldiness of consciousness*. As bringing trust in things that should be trusted in and as bringing susceptibility of application to beneficial acts, like the refining of gold, they should be regarded as opposed to the remaining hindrances, etc., that cause unwieldiness in the mental body and in consciousness.

(16-17) The proficient state of the mental body is *proficiency*

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of body. The proficient state of consciousness is *proficiency of consciousness*. They should be regarded as opposed to faithlessness, etc., which cause unhealthiness in the mental body and in consciousness.

(18-19) The straight state of the mental body is *rectitude of body*. The straight state of consciousness is *rectitude of consciousness*. They should be regarded as opposed to deceit, fraud, etc., which cause tortuousness in the mental body and in consciousness.²⁷

39. **(b) Three Abstinenes**

(20) abstinence from bodily misconduct

(21) abstinence from verbal misconduct

(22) abstinence from wrong livelihood

(20-21-22) *Abstinence from bodily misconduct*: the compound *kāyaduccaritavirati* resolves as *kāyaduccaritato virati*; so also with the other two. They should be regarded as the mind's averseness from evil-doing.

40. **(c) Two Illimitables**

(23) compassion

(24) sympathetic joy

(23-24) *Compassion* and *sympathetic joy* should be understood as given in the Description of the Divine Abodes (Ch.IX) except that those are of the fine-material sphere and have attained to absorption, while these are of the sense sphere. This is the only difference.

Some may want to include among the inconstant both loving-kindness and equanimity. However, this is not necessary, as non-hate itself is loving-kindness, and specific neutrality itself is equanimity.

41. **(d) One Wisdom**

(25) non-delusion,

Non-delusion has the characteristic of penetrating things according to their individual essences, or it has the characteristic of

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sure penetration, like the penetration of an arrow shot by a skilful archer. Its function is to illuminate the objective field, like a lamp. It is manifested as non-bewilderment, like a guide in a forest. The three (non-delusion, together with non-greed and non-hate [§ 36.(5-6)] should be regarded as the roots of all that is profitable.

CLASSIFICATION OF THE AGGREGATES UNDER 11 HEADS
(see. PP. 535-541)

[C. CLASSES OF KNOWLEDGE OF THE FIVE AGGREGATES]

42. Having understood this, again as regards these same aggregates,

Knowledge of aggregates is classed:

- (1) In terms of order, and
- (2) Distinction,
- (3) In terms of neither less nor more,
- (4) And likewise in terms of simile,
- (5) And twice in terms of how to be seen,
- (6) And in terms of good for one seeing thus —

This is the way of exposition that a wise man should rightly know.

(1) Herein, *in terms of order*: order is for several kinds, namely, order of arising, order of abandoning, order of practice, order of plane, and order of teaching.²⁸

(2) *In terms of distinction*: this refers to the distinction between aggregates and aggregates-as-objects-of-clinging. But what is the distinction between them? Firstly, *aggregate* is said without distinguishing. *Aggregates as objects of clinging* distinguish between those that are subject to cankers and are liable to the clings. And here the meaning of the term ‘aggregates as objects of clinging’ should be regarded as this: aggregates that are the resort of clinging are aggregates of clinging. But here all these taken together are intended as ‘aggregates’.

43. (3) *In terms of neither less nor more*: but why are five aggregates, neither less nor more, mentioned by the Blessed One? (a) Because all formed things that resemble each other fall into these groups, (b) because that is the widest limit as the basis for the

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assumption of self and what pertains to self, and (c) because of the inclusion²⁹ by them of the other sorts of aggregates.

(a) When the numerous categories of formed states are grouped together according to similarity,³⁰ materiality forms one aggregate through being grouped together according to similarity consisting in materiality; feeling forms one aggregate through being grouped together according to similarity consisting in feeling; and so with perception and the other two. So they are stated as five because similar formed things fall into groups.

(b) And this is the extreme limit as the basis for the assumption of self and what pertains to self, that is to say, the five beginning with materiality.

(c) And also, since those other sorts of aggregates stated as the five aggregates of things beginning with virtue are comprised within the formations aggregate, they are included here too. Therefore they are stated as five because they include the other sorts.

44. (4) *In terms of simile*: the materiality aggregate as object of clinging is like a sick-room because it is the dwelling-place, as physical basis, door, and object, of the sick man, namely, the consciousness aggregate as object of clinging. The feeling aggregate, as object of clinging, is like the sickness because it afflicts. The perception aggregate as object of clinging is like the provocation of the sickness because it gives rise to feeling associated with greed, etc., owing to perception of sense desires, and so on. The formations aggregate as object of clinging is like having recourse to what is unsuitable because it is the source of feeling, which is the sickness. The consciousness aggregate as object of clinging is like the sick man because it is never free from feeling, which is the sickness.

Also they are (respectively) like the prison, the punishment, the offence, the punisher, and the offender. And they are like the dish, the food, the curry sauce poured over the food, the server, and the eater.³¹

45. (5) *Twice in terms of how to be seen*: the exposition should be known twice as to how to be seen, namely, in brief and in detail.

In brief (i.e. collectively), the five aggregates as objects of cling-

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ing should be seen as an enemy with drawn sword (S.iv,174) in the Snake Simile, as a burden (S.iii,25) according to the (*Bhāra*) Burden Sutta, as a devourer (S.iii,87f.) according to the To-be-devoured Discourse, and as impermanent, painful, not-self, formed, and murderous, according to the Yamaka Sutta (S.iii,112f.).

In detail (i.e. individually), matter should be regarded as a lump of froth because it will not stand squeezing, feeling as a bubble on water because it can only be enjoyed for an instant, perception as a mirage because it causes illusion, formations as a plantain trunk because it has no core, and consciousness as a conjuring trick because it deceives (S.iii,140-2).

In particular, even sublime internal materiality³² should be regarded as foul (ugly); feeling should be regarded as painful because it is never free from the three kinds of suffering; perception and formations as not-self because they are unmanageable; and consciousness as impermanent because it has the nature of rise and fall.

46. (6) *In terms of good for one seeing thus:* good comes to be accomplished in one who sees in the two ways: in brief and in detail. And the way of definition should be known according to this, that is to say, firstly, one who sees the five aggregates as objects of clinging in the form of an enemy with drawn sword, etc., is not worried by the aggregates, but one who sees materiality, etc., in detail as a lump of froth, etc., is not one who sees a core in the coreless.

47. (i) And in particular, one who sees internal materiality as foul (ugly) fully-understands nutriment consisting of physical nutriment. He abandons the perversion of perceiving beauty in the foul (ugly). He crosses the flood of sense-desire. He is loosed from the bond of sense-desire. He becomes canker-free as regards the canker of sense-desire, he breaks the bodily tie of covetousness. He does not cling with sense desire clinging.

(ii) One who sees feeling as pain fully understands nutriment consisting of contact. He abandons the perversion of perceiving pleasure in the painful. He crosses the flood of becoming. He is loosed from the bond of becoming. He becomes canker-free as regards the canker of becoming. He breaks the bodily tie of ill will.

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He does not cling with rites-and-ritual clinging.

(iii) One who sees perception and formations as not-self fully-understands nutriment consisting of mental volition. He abandons the perversion of perceiving self in the not-self. He crosses the flood of views. He is loosed from the bond of views. He breaks the bodily tie of the insistence that ‘This is the truth’. He does not cling with self-theory clinging.

(iv) One who sees consciousness as impermanent fully understands nutriment consisting of consciousness. He abandons the perversion of perceiving permanence in the impermanent. He crosses the flood of ignorance. He is loosed from the bond of ignorance. He becomes canker-free as regards the canker of ignorance. He breaks the bodily tie of holding to rites and rituals. He does not cling with false-view clinging.

Such blessings there will be
From seeing them as murderers and otherwise,
Therefore the wise should see
The aggregates as murderers and otherwise.

The fourteenth chapter called
‘The Description of the Aggregates’

CHAPTER XV
DESCRIPTION OF
THE BASES AND ELEMENTS
(*Āyatana-dhātu-niddesa*)

[A. DESCRIPTION OF THE BASES]

1. The ‘bases’ are the twelve bases, that is to say, the eye base, visible-data base, ear base, sound base, nose base, odour base, tongue base, flavour base, body base, tangible-data base, mind base, mental-data base.

Here are the meanings of these, firstly individually:

It relishes (*cakkhati*), thus it is an eye (*cakkhu*); the meaning is that it enjoys a visible datum and turns it to account.

It makes visible (*rūpayati*), thus it is a visible datum (*rūpa*); the meaning is that by undergoing an alteration in appearance (colour) it evidences what state is in the mind (lit. heart).

It hears (*suṇāti*), thus it is an ear (*sota*).

It is emitted (*sappati*), thus it is sound (*sadda*); the meaning is that it is uttered.

It smells (*ghāyati*), thus it is a nose (*ghāṇa*).

It is smelt (*gandhayati*), thus it is odour (*gandha*); the meaning is that it betrays its own physical basis.

It evokes (*avhayati*) life (*jīvita*), thus it is a tongue (*jivhā*). Living beings taste (*rasanti*) it, thus it is flavour (*rasa*); the meaning is that they enjoy it.

It is the origin (*āya*) of vile (*kucchita*) states subject to cankers, thus it is a body (*kāya*), whose origin is the place of arising.

It is touched (*phusiyati*), thus it is a tangible datum (*phoṭṭhabba*).

It measures (*muṇāti*), thus it is a mind (*mano*).

They bear their own characteristics, thus they are dhamma.¹

2. As far as meaning in general is concerned, however, base (*āyatana*) should be understood as such (a) because of its actuating (*āyatana*), (b) because of being the range (*tanana*) of the origins (*āya*), and (c) because of leading on (*nayana*) what is actuated (*āyata*²).

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Now the various states of consciousness and its concomitants belonging to such and such a door-cum-object among those consisting of the eye-cum-visible-datum, etc., (a) are actuated (*āyananti*), each by means of its individual function of experiencing, etc., and they are active, strive, and endeavour, in these. And (b) these doors-cum-objects provide the range for (*tananti*) those states that are origins (*āya*); they give them scope. And (c) as long as this suffering of the round of rebirths, which has gone on occurring throughout the beginningless round of rebirths and so is enormously actuated (*āyata*), does not recede, so long they lead on (*nayanti*); they cause occurrence.

3. *In terms of order*: here too, from among ‘order of arising’, etc., mentioned above (Ch.XIV,§ 42(1)), only ‘order of teaching’ is appropriate. For the eye is taught first among the internal bases since it is obvious because it has as its objective field what is visible with resistance (see last triad, Dhs.,p.2). After that, the ear base, etc., which have as their objective fields what is invisible with resistance. Or alternatively, the eye base and ear base are taught first among the internal bases because of their great helpfulness as respective causes for the Incomparable of Seeing and the Incomparable of Hearing (see D.iii,250).

Next: the three beginning with the nose base. And the mind base is taught last because it has as its resort the objective fields of the other five (M.i,295). But among the external bases the visible database, etc., are taught each one next to its corresponding internal base because they are the respective resorts of the eye base, and so on.

Furthermore, their order may be understood as that in which the reasons for consciousness arising are defined; and it is said ‘Due to eye and to visible objects eye-consciousness arises, ... due to mind and mental objects mind-consciousness arises’ (M.i,III).

In terms of how to be seen: the internal bases should be regarded as an empty village because they are devoid of lastingness, pleasure, and self; and the external ones as village-raiding robbers (S.iv,175) because they raid the internal ones. And this is said; ‘Bhikkhus, the eye is harassed by agreeable and disagreeable visible objects’ (S.iv,

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175). Furthermore the internal ones should be regarded as like the six creatures (S.iv,198-9) and the external ones as like their resorts.

* * *

[B. DESCRIPTION OF THE ELEMENTS]

4. The 'elements' next to that are the eighteen elements, that is to say, eye element, visible-data element, eye-consciousness element; ear element, sound element, ear-consciousness element; nose element, odour element, nose-consciousness element; tongue element, flavour element, tongue-consciousness element; body-element, tangible-data element, body-consciousness element; mind-element, mental-data element, mind-consciousness element.

In terms of meaning in general: (a) it sorts out (*vidahati*), (b) it assorts well (*dhīyate*), (c) a sorting out (*vidhāna*), (d) it is sorted out (*vidhīyate*) by means of that, or (e) it causes to be sorted (*dhīyati*) here, thus it is a sort (*dhātu* = element³).

5. Individually however, the eye element should be regarded as the surface of a drum, the visible-data element as the drumstick, and the eye-consciousness element as the sound. Likewise the eye element should be regarded as the surface of a looking glass, the visible-data element as the face, and the eye-consciousness element as the image of the face. Or alternatively, the eye-element should be regarded as sugarcane or sesamum, the visible-data element as the sugarcane mill or the sesamum wheel rod, and the eye-consciousness element as the sugarcane juice or the sesamum oil. Likewise the eye-element should be regarded as the lower fire-stick, the visible-data element as the upper fire-stick,⁴ and the eye-consciousness element as the fire. So it is too in the case of the ear and so on.

The mind element however, should be regarded as the forerunner and follower of eye-consciousness, etc., as that arises.

As to the mental-data element, the feeling aggregate should be regarded as a dart and as a stake, the perception and formations aggregates as a disease owing to their connection with the dart and stake of feeling. Or the ordinary man's perception should be regarded as an empty fist because it produces pain through disappointed desire: or as a forest deer with a scarecrow because it

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apprehends the sign incorrectly. And the formations aggregate should be regarded as men who throw one into a pit of hot coals, because they throw one into rebirth-linking, or as thieves pursued by the king's men because they are pursued by the pains of birth; or as the seeds of a poison-tree, because they are the root-cause of the aggregates' continuity, which brings all kinds of harm. And materiality should be regarded as a razor-wheel (see Jā.iv,3), because it is the sign of various kinds of dangers.

The unformed element, however, should be regarded as deathless, as peace, as safety. Why? It is because it is the opposite of all ill.

The mind-consciousness element should be regarded as a forest monkey, because it does not stay still on its object; or as a wild horse, because it is difficult to tame; or as a stick flung into the air, because it falls anyhow; or as a stage dancer, because it adopts the guise of the various defilements such as greed and hate.

The fifteenth chapter called
'The Description of the Bases and Elements'

CHAPTER XVI

DESCRIPTION OF THE FACULTIES AND TRUTHS

(Indriya-sacca-niddesa)

[A. DESCRIPTION OF THE FACULTIES]

1. The ‘faculties’ listed next to the elements are the twenty-two faculties, namely, eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, mind faculty, femininity faculty, masculinity faculty, life faculty, bodily pleasure faculty, bodily pain faculty, mental joy faculty, mental grief faculty, equanimity faculty, faith faculty, energy faculty, mindfulness faculty, concentration faculty, understanding faculty, ‘I-shall-come-to-know-the-unknown’ faculty, final-knowledge faculty, final-knower faculty.

Herein, firstly *the meaning* of eye, etc., is explained in the way beginning ‘It relishes (*cakkhati*), thus it is an eye (*cakkhu*)’. But as regards the last three, the first is called the ‘I-shall-come-to-know-the-unknown faculty’ because it arises in the initial stage of the stream-entry path moment in one who has entered on the way thus ‘I shall come to know the deathless state, or the Dhamma of the Four Truths, not known¹’, and because it carries the meaning of faculty (rulership). The second of them is called the final-knowledge faculty because of knowing finally, and because it carries the meaning of faculty. The third is called the final-knower faculty because it arises in one who has destroyed cankers, who possesses final knowledge, and whose task of getting to know the Four Truths is finished, and because it carries the meaning of faculty.

Furthermore, they are faculties (rulership) in the sense of Lordship: called predominance. For predominance of the eye, etc., is implied in the occurrence of eye-consciousness, etc., because of the keenness when that faculty is keen and slowness when it is slow. This, firstly, is the exposition as to meaning.

2. *In terms of order*: this too is only in order of teaching. Herein, the noble plane which is the stage of Stream Entry, etc. is attained through the full understanding of internal states, and so the eye faculty and the rest included in the selfhood are taught first. Then

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the femininity faculty and masculinity faculty, to show on what account that selfhood is called 'woman' or 'man'. Next, the life faculty, to make it known that although that selfhood is twofold, still its existence is bound up with the life faculty.

Next the bodily-pleasure faculty, etc., to make it known that there is no remission of these feelings as long as that selfhood continues, and that all feeling is ultimately suffering. Next, the faith faculty, etc.: to show the way since these things are to be developed in order to make that suffering cease. Next, the I-shall-come-to-know-the-unknown faculty to show that the way is not sterile, since it is through this way that this state is first manifested in oneself. Next, the final-knowledge faculty, because it is the fruit of the last-mentioned faculty and so must be developed after it. Next, the final-knower faculty, the supreme reward, is taught last to make it known that it is attained by development, and that when it is attained, there is nothing more to be done. This is the order here.

3. *In terms of function:* what are the faculties' function? Firstly, because of the words, 'The eye-base is a condition, as faculty condition, for the eye-consciousness element and for the states associated therewith' (Ptn1.5) the eye faculty's function is to cause by its own keenness, slowness, etc., the occurrence of eye consciousness and associated states, etc., in a mode parallel to its own,² which is called their keenness, slowness, etc., this function being accomplishable through the state of faculty condition. So too in the case of the ear, nose, tongue, and body. But the function of the mind faculty is to make co-nascent states subject to its own mastery. That of the life faculty is to maintain co-nascent states. That of the femininity faculty and the masculinity faculty is to allot the modes of the mark, sign, work and ways, of women and men. That of the faculties of pleasure, pain, joy, and grief, is to govern co-nascent states and impart their own particular mode of grossness to those states. That of the equanimity faculty is to impart to them the mode of quiet, superiority and neutrality. That of the faculties of faith, etc., is to overcome opposition and to impart to associated states the mode of confidence and so on. That of the I-shall-come-to-know-the-unknown faculty is both to abandon three fetters and to confront

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associated states with the abandonment of them. That of the final-knowledge faculty is both to attenuate and abandon respectively lust, ill will, etc., and to subject co-nascent states to its own mastery. That of the final-knower faculty is both to abandon endeavour in all functions and to condition associated states by confronting them with the Deathless. This is how the exposition should be known here in terms of function.

4. *In terms of plane*: the faculties of eye, ear, nose, tongue, body, femininity, masculinity, pleasure, pain, and grief, are of the sense sphere only. The mind-faculty, life-faculty, and equanimity-faculty, and the faculties of faith, energy, mindfulness, concentration, and understanding are included in the four planes. The joy faculty is included in three planes, namely, sense sphere, fine-material sphere, and supramundane. The last three are supramundane only.

This is the section of the detailed explanation dealing with the faculties.

[B. DESCRIPTION OF THE TRUTHS]

5. The 'truths' next to that are the Four Noble Truths; that is to say, 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.

Herein *in terms of class*: the meanings of the truths of suffering, etc., are analysed as four in each case that are 'real, not unreal not otherwise' (S.v,435) and must be penetrated by those penetrating suffering, etc. It is said: Suffering's meaning of oppressing, meaning of being formed, meaning of burning, meaning of changing, these are suffering's four meanings of suffering, which are real, not unreal, not otherwise. Origin's meaning of accumulating, meaning of source, meaning of bondage, meaning of impeding, ... Cessation's meaning of escape, meaning of seclusion, meaning of being unformed, meaning of deathlessness, ... the path's meaning of outlet, meaning of cause, meaning of seeing, meaning of predominance, these are the path's meanings of path, which are real, not unreal, not otherwise' (Ps.ii,104;cf.i,19). Likewise 'Suffering's meaning of oppressing, meaning of being formed, meaning of burning, meaning

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of change, are its meaning of penetration to' (cf.Ps.i,118), and so on. So suffering, etc., should be understood according to the four meanings analysed in each case.

6. *In terms of division by character, et cetera.*

The truth of suffering has the characteristic of afflicting. Its function is to burn. It is manifested as occurrence (as the course of an existence).

The truth of origin has the characteristic of producing. Its function is to prevent interruption. It is manifested as impediment.

The truth of cessation has the characteristic of peace. Its function is not to die. It is manifested as the signless.³

The truth of the path has the characteristic of an outlet. Its function is to abandon defilements. It is manifested as emergence.

They have, moreover, the respective characteristics of occurrence, making occur, non-occurrence, and making not occur; and likewise the characteristics of the formed, craving, the unformed, and seeing.

7. *In terms of neither less nor more: but why are exactly four noble truths stated, neither less nor more? It is because no other exists and because none can be eliminated. For there is none extra to them, nor can any one of them be eliminated.*

Furthermore, when announcing occurrence (i.e. the process of existence) the Blessed One announced it with a cause, and he announced non-occurrence as having a means thereto. So they are stated as four at the most as occurrence and non-occurrence and the cause of each. Likewise they are stated as four since they have to be respectively fully-understood, abandoned, realized, and developed; and also since they are: the basis for craving, craving, the cessation of craving, and the means to the cessation of craving; and also since they are: the reliance (depended upon), the delight in the reliance, removal of the reliance, and the means to the removal of the reliance.

8. *In terms of order: This too is only in order of teaching (Ch. XIV). The truth of suffering is given first since it is easy to understand because of its grossness and because it is common to all living*

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beings. The truth of origin is given next to show its cause. Then the truth of cessation, to make it known that with the cessation of the cause there is the cessation of the fruit. The truth of the path comes last to show the means to achieve that.

Or alternatively, he announced the truth of suffering first to instil a sense of urgency into living beings caught up in the enjoyment of the pleasure of becoming; and next to that, the truth of origin to make it known that that suffering neither comes about of itself as something not made nor is it due to creation by an overlord, etc., but that on the contrary it is due to this cause; after that, cessation, to instil comfort by showing the escape to those who seek the escape from suffering with a sense of urgency because of being overwhelmed by suffering with its cause. And after that, the path that leads to cessation, to enable them to attain cessation. This is how the exposition should be understood here in terms of order.

9. *In terms of expounding birth and so on:* the exposition should be understood here in accordance with the expositions of the things beginning with birth given by the Blessed One when describing the four noble truths, that is to say:
 - (i) The twelve things in the description of suffering, ‘Birth is suffering, ageing is suffering,⁴ death is suffering, sorrow, lamentation, pain, grief, and despair, are suffering, association with the unloved is suffering, separation from the loved is suffering, not to get what one wants is suffering, in short, the five aggregates as objects of clinging are suffering’ (Vbh.99), and
 - (ii) The threefold craving in the description of origin, ‘That craving which produces further becoming, is accompanied by delight and greed, delighting in this and that, that is to say, craving for sense-desires, craving for becoming, craving for non-becoming’ (Vbh.101), and
 - (iii) Nibbāna, which has one meaning only, in the description of cessation, ‘That which is the remainderless fading away and cessation of that same craving, giving it up, relinquishing it, letting it go, not relying on it’ (Vbh.103), and
 - (iv) The eight things in the description of the path, ‘what is the noble

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truth of the way leading to the cessation of suffering? It is this noble eightfold path, that is to say, right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness, right concentration' (Vbh.104).

[THE TRUTH OF SUFFERING (i) BIRTH]

10. Here it should be regarded as the aggregates that occur from the time of rebirth-linking up to the exit from the mother's womb in the case of the womb-born, and as only the aggregates of rebirth-linking in the case of the rest. But this is only an indirect treatment. In the direct sense, however, it is the first manifestation of any aggregates that are manifested in living beings when they are born anywhere that is called 'birth'.

But why is it suffering? Because it is the basis for many kinds of suffering.⁵ For there are many kinds of suffering, that is to say, intrinsic suffering (*dukkha-dukkha*);⁶ suffering in change (*vipariṇāma-dukkha*), and suffering due to formations (*saṅkhāra-dukkha*); and then concealed suffering, exposed suffering, indirect suffering, and direct suffering.

(i) Herein, bodily and mental painful feelings are called intrinsic suffering because of their individual essence, their name, and their painfulness.

(ii) Bodily and mental pleasant feelings are called suffering in change because they are a cause for the arising of pain when they change (M.i,303).

(iii) Equanimous feeling and the remaining formations of the three planes are called suffering due to formations because they are oppressed by rise and fall.

(iv) Such bodily and mental affliction as earache, toothache, fever born of lust, fever born of hate, etc., is called concealed suffering because it can only be known by questioning and because the infliction is not openly evident; it is also called 'un-evident suffering'.

(v) The affliction produced by the thirty-two tortures,⁷ etc., is called exposed suffering because it can be known without questioning and because the infliction is openly evident; it is also called 'evident suffering'.

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(vi) All of the forms of suffering, except for intrinsic suffering, that are given in the exposition of the truth of suffering in the Vibhaṅga (Vbh.99) beginning with birth, are also called indirect suffering because they are the basis for one kind of suffering or another.

(vii) However, intrinsic suffering is called direct suffering.

Herein, this birth is suffering because it is the basis for the suffering in the states of loss as made evident by the Blessed One by means of a simile in the Bālapaṇḍita Sutta (M.iii,165f.), etc., and for the suffering that arises in the happy destinies in the human world and is classed as ‘rooted in the descent into the womb’, and so on.

11. Here the suffering classed as ‘rooted in the descent into the womb’, and so on, is this: when this being is born in the mother’s womb, he is not born inside a blue or red or white lotus, etc., but on the contrary, like a worm in rotting fish, rotting dough, cesspools, etc., he is born in the belly in a position that is below the receptacle for undigested food (stomach), above the receptacle for digested food (rectum), between the belly-lining and the backbone, which is very cramped, quite dark, pervaded by very fetid draughts redolent of various smells of ordure, and exceptionally loathsome.⁸ And on being reborn there, for ten months he undergoes excessive suffering, being cooked like a pudding in a bag by the heat produced in the mother’s womb, and steamed like a dumpling of dough, with no bending, stretching, and so on. So this, firstly, is the suffering rooted in the descent into the womb.
12. When the mother suddenly stumbles or moves or sits down or gets up or turns round, the extreme suffering he undergoes by being dragged back and forth and jolted up and down, like a kid fallen into the hands of a drunkard, or like a snake’s young fallen into the hands of a snake-charmer; and also the searing pain that he undergoes, as though he had reappeared in the cold hells, when his mother drinks cold water, and as though deluged by a rain of embers, when she swallows hot rice gruel, rice, etc., and as though undergoing the torture of the ‘lye-pickling’ (see M.i,87), when she swallows anything salt

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or acid, etc.— this is the suffering rooted in gestation. When the mother has a difficult delivery,⁹ the pain that arises through the cutting and rending in the place where the pain arises that is not fit to be seen even by friends and intimates and companions — this is the suffering rooted in difficult delivery.

13. The pain that arises in him when the mother gives birth, through his being turned upside-down by the kamma-produced winds and flung into that most fearful passage from the womb, like an infernal chasm, and lugged out through the extremely narrow mouth of the womb, like an elephant through a keyhole, like a denizen of hell being pounded to pulp by colliding rocks — this is the suffering rooted in parturition.

The pain that arises in him after he is born, and his body, which is as delicate as a tender wound, is taken in the hands, bathed, washed, rubbed with cloths, etc., the pain of which is like being pricked with needle points and gashed with razor blades, etc. — this is the suffering rooted in venturing outside the mother's womb.

The pain that arises afterwards during the course of existence in one who punishes himself, in one who devotes himself to the practice of mortification and austerity according to the vows of the naked ascetics, in one who starves through anger, and in one who hangs himself — this is the suffering rooted in self-violence.

And that arising in one who undergoes flogging, imprisonment, etc., at the hands of others is the suffering rooted in others' violence.

So this birth is the basis for all this suffering.

[(ii) AGEING]

14. Ageing is suffering: ageing is twofold; as a characteristic of whatever is formed, and in the case of a continuity, as the oldness of aggregates included in a single becoming, also known as 'brokenness' and so on (see M.iii,249). The latter is intended here.

Ageing is the basis for the bodily and mental suffering that arises owing to many conditions such as leadenness in all the limbs, decline and warping of the faculties, vanishing of youth, undermining of strength, loss of memory and intelligence, contempt on the part of others and so on.

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[(iii) DEATH]

15. Death is suffering: death too is twofold, as a characteristic of the formed, with reference to which it is said, ‘Ageing and death are included in the aggregates’ (Dhk.15), and as the severing of the connection of the life faculty included in a single becoming, with reference to which it is said, ‘So mortals are in constant fear ... that they will die’ (Sn.576). The latter is intended here. Death with birth as its condition, death by violence, death by natural causes, death from exhaustion of the life span, death from exhaustion of merit, are names for it. It should be understood as suffering because it is a basis for suffering.

[(iv) SORROW]

16. As regards sorrow, etc., sorrow is a burning in the mind in one affected by loss of relatives, and so on. In reality¹⁰ it is suffering because it is intrinsic suffering and because it is a basis for suffering.

[(v) LAMENTATION]

Lamentation is verbal clamour on the part of one affected by loss of relatives and so on.

[(vi) PAIN & (vii) GRIEF]

Pain is bodily pain. Grief is mental pain. For those who are gripped by mental pain tear their hair, weep, thump their breasts, and twist and writhe; they throw themselves upside-down,¹¹ use the knife, swallow poison, hang themselves with ropes, walk into fires, and undergo many kinds of suffering.

[(viii) DESPAIR]

Despair is the same as the anguish¹² produced by excessive mental suffering in one affected by loss of relatives, and so on. Some say that it is one of the states included in the formations aggregate.

Sorrow is like the cooking of oil,¹³ etc. in a pot, over a slow fire. Lamentation is like its boiling over from the pot when cooking over a quick fire. Despair is like what remains in the pot after it has boiled over and is unable to do so any more, going on cooking in the pot till it dries up.

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17. [(ix) ASSOCIATION WITH THE UNLOVED]

Association with the unloved is meeting with disagreeable beings and formations (inanimate things).

[(x) SEPARATION FROM THE LOVED]

Separation from the loved is to be parted from agreeable beings and formations (inanimate things).

[(xi) NOT TO GET WHAT ONE WANTS]

Not to get what one wants: the want itself of some unobtainable object expressed in such passages as, 'Oh that we were not subject to birth!' (Vbh.101) is called suffering since one does not get what is wanted.

[(xii) IN SHORT THE FIVE AGGREGATES
AS OBJECTS OF CLINGING]

18. *In short the five aggregates as objects of clinging:*

For birth, etc., thus oppress the pentad of aggregates as objects of clinging as fire does fuel, as a weapon¹⁴ does a target, as gadflies, flies, etc., do a cow's body, as reapers do a field, as village raiders do a village; and they are generated in the aggregates as weeds, creepers, etc., are on the ground, as flowers, fruits and sprouts are on trees.

And the aggregates as objects of clinging have birth as their initial suffering, ageing as their medial suffering, and death as their final suffering. The suffering due to burning in one who is the victim of the pain that threatens death is sorrow. The suffering consisting of crying out by one who is unable to bear that is lamentation. Next, the suffering consisting of affliction of the body due to the contact of undesirable tangible data, in other words, disturbance of the elements is pain. The suffering oppressing the mind through resistance to that in ordinary people oppressed by it, is grief. The suffering consisting of brooding¹⁵ in those dejected by the augmentation of sorrow, etc., is despair. The suffering consisting of frustration of wants in those whose hopes are disappointed is not to get what one wants. So when their various aspects are examined, the aggregates as objects of clinging are themselves suffering.

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It is impossible to tell it all without remainder, showing each kind of suffering, even if one were to go on doing so for many aeons. As the Blessed One said, ‘In short the five aggregates as objects of clinging are suffering’ in order to show in short how all that suffering is present in any one of the five aggregates as objects of clinging in the same way that the taste of the water in the whole ocean is to be found in a single drop of its water.

This is the exposition of the aggregates as objects of clinging. This firstly, is the method for the description of suffering.

[THE TRUTH OF THE ORIGIN OF SUFFERING]

(see, PP.576)

[THE TRUTH OF THE CESSATION OF SUFFERING]

19. In the description of the cessation of suffering, it is the cessation of the origin that is stated by the words that which is...of that same craving, and so on. Why is that? It is because the cessation of suffering comes about with the cessation of its origin. For it is with the cessation of its origin that suffering ceases, not otherwise. Hence it is said:

‘Just as a tree cut down grows up again
While yet its root remains unharmed and sound,
So with the tendency to crave intact
This suffering is ever reproduced’ (Dh.338)

So it is because suffering ceases only through the cessation of its origin that, when teaching the cessation of suffering, the Blessed One therefore taught the cessation of the origin. For the Perfect Ones behave like lions.¹⁶ When they make suffering cease and when they teach the cessation of suffering, they deal with the cause, not the fruit. But the sectarians behave like dogs. When they make suffering cease and when they teach the cessation of suffering, by teaching devotion to self-mortification etc., they deal with the fruit, not the cause. This in the first place is how the motive for teaching the cessation of suffering by means of the cessation of its origin should be understood.

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[DISCUSSION ON NIBBĀNA]

20. [Question I.] Is nibbāna non-existent because it is unapprehendable, like the hare's horn?

[Answer.] That is not so, because it is apprehendable by the right means. For it is apprehendable by some, namely, the Noble Ones by the right means or, in other words, by the way that is appropriate (the way of virtue, concentration, and understanding); it is like the supramundane consciousness of others, which is apprehendable only by some of the Noble Ones by means of knowledge of penetration of others' minds. Therefore it should not be said that it is non-existent because unapprehendable: for it should not be said that what the foolish ordinary man does not apprehend is unapprehendable.

21. Again it should not be said that nibbāna does not exist. Why not? Because it then follows that the way would be futile. For if nibbāna were non-existent, then it would follow that the right way, which includes the three groups¹⁷ beginning with Virtue and is headed by right understanding would be futile. And it is not futile because it does reach nibbāna.

[Q.2.] But futility of the way does not follow because what is reached is absence, i.e. absence of the five aggregates consequent upon the cutting off of the defilements?

[A.] That is not so. Because, though there is absence of past and future aggregates, there is nevertheless no reaching of nibbāna simply because of that.

[Q.3.] Then is the absence of present aggregates nibbāna, as well?

[A.] That is not so. Because their absence is an impossibility, since if they are absent their non-presence follows. Besides, if nibbāna were absence of present aggregates too, that would entail the fault of excluding the reaching¹⁸ of the nibbāna element with result of past clinging left, at the path moment, which has present aggregates as its support.

[Q.4.] Then will there be no fault if it is non-presence of defilements that is nibbāna?

[A.] That is not so. Because it would then follow that the noble path was meaningless. For if it were so, then, since defilements can

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be non-existent also before the moment of the noble path, it follows that the noble path would be meaningless.

Consequently this is no reason that it is unreasonable to say that nibbāna is unapprehendable, that it is non-existence, and so on.

22. [Q.5.] But is not nibbāna destruction, because of the passage beginning ‘That, friend, which is the destruction of greed ... of hate ... of delusion, is nibbāna’ (S.iv,251)?

[A.] That is not so, because it would follow that arahantship, also, was mere destruction. For that, too, is described in the same way beginning, ‘That, friend, which is the destruction of greed ... of hate ... of delusion is arahantship’ (S.iv,252).

And what is more, the fallacy then follows that nibbāna would be temporary, etc.; for if it were so, it would follow that nibbāna would be temporary, have the characteristic of being formed, and be obtainable regardless of right effort; and precisely because of its having formed characteristics it would be included in the formed, and it would be burning with the fires of greed, etc., and because of its burning it would follow that it was suffering.

[Q.6.] Is there no fallacy if nibbāna is that kind of destruction subsequent to which there is no more occurrence?

[A.] That is not so because there is no such kind of destruction. And even if there were, the aforesaid fallacies would not be avoided. Also because it would follow that the noble path was nibbāna. For the noble path causes the destruction of defects, and that is why it is called ‘destruction’; and subsequent to that there is no more occurrence of the defects.

23. But it is because the kind of destruction called ‘cessation consisting in non-arising’ (i.e. nibbāna) serves figuratively speaking as decisive-support for the path that nibbāna is metaphorically referred to as ‘destruction’.

[Q.7.] Why is it not stated in its form?

[A.] It is because of its extreme subtlety. And its extreme subtlety is established because it inclined the Blessed One to inaction, that is, to not teaching the Dhamma (see M.i,186) and because a Noble One’s eye is needed to see it (see M.i,510).

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It is not shared by all because it can only be reached by one who is possessed of the path. And it is uncreated because it has no first beginning.

[Q.8.] Since it is when the path is, then is it not uncreated?

[A.] That is not so, because it cannot be not produced¹⁹ by the path; it is only reachable, not produced, by the path; that is why it is uncreated. It is because it is uncreated that it is free from ageing and death. It is because of the absence of its creation and its ageing and death that it is permanent.

24. [Q.9] As nibbāna is permanent, are the atoms, etc. also permanent?²⁰

[A.] That is not so because of the absence of any reason²¹ that brings about its arising.

[Q.10.] Because nibbāna has permanence, are these (i.e. the atom, etc.) permanent as well?

[A.] That is not so because in that proposition the characteristic of logical cause does not arise, in other words, to say that nibbāna is permanent is not to assert a reason why the atom, etc., should be permanent.

[Q.11.] Then are they permanent because of the absence of their arising, as nibbāna is?

[A.] That is not so. Because the atom and so on have not been established as facts.

The aforesaid logical reasoning proves that only this, that is, nibbāna, is permanent precisely because it is uncreated; and is immaterial because it transcends the individual essence of matter.

25. It is a single goal because there is no difference in the goal of Buddhas, etc.²² But this single goal, nibbāna, is firstly called “with result of past clinging left” since it is made known together with the aggregates resulting from past clinging still remaining during the Arahant’s life, being thus made known in terms of the stilling of defilement and the remaining result of past clinging that are present in one who has reached it by means of development. But, secondly, it is called “without result of past clinging left” since after the last consciousness of the Arahant, who has abandoned arousing future

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aggregates and so prevented kamma from giving result in a future existence, there is no further arising of aggregates of existence, and those already arisen have disappeared. So the result of past clinging that remained is non-existent; and it is in terms of this non-existence, in the sense that there is no result of past clinging here, that that same goal is called “without result of past clinging left” (see Iti.38).

Because it can be arrived at by distinction of knowledge that succeeds through untiring perseverance; and because it is the world of the Omniscient One, nibbāna is not non-existent as regards individual essence in the ultimate sense; for this is said: ‘Bhikkhus, there is an unborn, an unbecome, an unmade, an unformed’ (Iti.37;Ud.80).²³

[THE TRUTH OF THE WAY LEADING TO THE CESSATION OF SUFFERING]

26. i. Briefly when a meditator is progressing towards the penetration of the four truths, his eye of understanding with nibbāna as its object eliminates the inherent tendency to ignorance, and that is *right view*.
- ii. When he possesses such view, his directing of the mind, with that right view, on to nibbāna, abolishes wrong thinking, and that is *right thinking*.
- iii. And when he sees and thinks thus, his abstinence from wrong speech, which is associated with that right view, abolishes bad verbal conduct, and that is called *right speech*.
- iv. When he abstains thus, his abstinence from killing living things, which is associated with that right view, cuts off wrong action, and that is called *right action*.
- v. When his right speech and right action are purified, his abstinence from wrong livelihood, which is associated with that right view, cuts off scheming, etc., and that is called *right livelihood*.
- vi. When he is established on that plane of virtue called right speech, right action, and right livelihood, his energy, which is in conformity and associated with that right view, cuts off idleness, and that is called *right effort*.
- vii. When he exerts himself thus, the non-forgetfulness in his mind, which is associated with that right view, shakes off wrong mind-

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fulness, and that is called *right mindfulness*.

viii. When his mind is thus guarded by supreme mindfulness, the unification of mind, which is associated with that right view, abolishes wrong concentration, and that is called *right concentration*.

27. *In terms of simile*: The truth of suffering should be regarded as a burden, the truth of origin as the taking up of the burden, the truth of cessation as the putting down of the burden, the truth of the path as the means to putting down the burden (see S.iii,26). The truth of suffering is like a disease, the truth of origin is like the cause of the disease, the truth of cessation is like the cure of the disease, and the truth of the path is like the medicine. Or the truth of suffering is like a famine, the truth of origin is like a drought, the truth of cessation is like plenty, and the truth of the path is like timely rain.

Furthermore, these truths can be understood in this way by applying these similes: enmity, the cause of the enmity, the removal of the enmity, and the means to remove the enmity; a poison tree, the tree's root, the cutting of the root, and the means to cut the root; fear, the cause of fear, freedom from fear, and the means to attain it; the hither shore, the great flood, the further shore, and the effort to reach it.

28. *In terms of tetrad*: (a) there is suffering that is not Noble Truth, (b) there is Noble Truth that is not suffering, (c) there is what is both suffering and Noble Truth, and (d) there is what is neither suffering nor Noble Truth. So also with origin and the rest.

Herein, (a) though states associated with the path and the fruits of asceticism are suffering since they are suffering due to formations because of the words 'What is impermanent is painful' (S.ii,53, iii;22) still they are not the Noble Truth of suffering. (b) Cessation is a Noble Truth but it is not suffering. (c) The other two Noble Truths can be suffering because they are impermanent, but they are not so in the real sense of that for the full understanding of which the life of purity is lived under the Blessed One. The five aggregates as objects of clinging, except craving, are in all aspects both

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suffering and Noble Truth. (d) The states associated with the path and the fruits of asceticism are neither suffering in the real sense of that for the full understanding of which the life of purity is lived under the Blessed One, nor are they Noble Truth. Origin, etc., should also be construed in the corresponding way. This is how the exposition should be understood here in terms of tetrad.

29. *In terms of void, single-fold, and so on:* firstly in terms of void: in the ultimate sense all the truths should be understood as void because of the absence of (i) anyone to experience, (ii) any doer, (iii) anyone who is extinguished, and (iv) any goer. Hence this is said:

‘For there is suffering, but none who suffers;
Doing exists although there is no doer:
Extinction is but no extinguished person:
Although there is a path, there is no goer’.

The sixteenth chapter called
‘The Description of the Faculties and Truths’

DESCRIPTION OF THE SOIL IN WHICH
UNDERSTANDING GROWS

CHAPTER XVII
: CONCLUSION: DEPENDENT ORIGINATION

(Paññā-bhūmi-niddesa)

[SECTION A — DEFINITION OF THE TERM
DEPENDENT ORIGINATION]

1. Herein, firstly it is the states beginning with ignorance that should be understood as dependent origination:¹ For this is said by the Blessed One: ‘And what is the dependent origination, Bhikkhus? With ignorance as condition there are volitional formations; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six-fold base; with the six-fold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, becoming; with becoming as condition, birth; with birth as condition there is ageing-and-death, and sorrow, lamentation, pain, grief, and despair; thus there is the arising of this whole mass of suffering. This is called the dependent origination, Bhikkhus’ (S.ii,1).
2. Secondly it is the states beginning with ageing-and-death that should be understood as dependently-originated states.² For this is said by the Blessed One: ‘And what are the dependently-originated states, Bhikkhus? Ageing-and-death is impermanent, Bhikkhus, formed, dependently-originated, subject to destruction, subject to fall, subject to fading away, subject to cessation.³ Birth is impermanent Bhikkhus ... Becoming ... Clinging ... Craving ... Feeling ... Contact ... The six-fold base ... Mentality-materiality ... Consciousness ... Formations ... Ignorance is impermanent, Bhikkhus, formed, dependently-originated, subject to destruction, subject to fall, subject to fading away, subject to cessation. These are called the dependently-originated states, Bhikkhus’ (S.ii,26).

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Here is a brief explanation. The states that are conditions should be understood as the dependent origination. The states generated by such and such conditions are dependently originated states.⁴

[SECTION B—EXPOSITION.

I. PREAMBLE]

3. Now in teaching this dependent origination the Blessed One has set forth the text in the way beginning ‘With ignorance as condition there are formations’ (S.ii,20). Its meaning should be commented on by one who keeps within the circle of the Vibhajjavādins,⁵ who does not misrepresent the teachers, who does not overstep his own tradition,⁶ who does not quarrel with the standpoint of others, who does not distort Suttas, who is in agreement with the Vinaya, who looks to the Principal Authorities (Mahāpadesa — D.ii,123ff.), who illustrates the law (*dhamma*), who takes up the meaning (*attha*), repeatedly reverting to that same meaning, describing it in various different ways.⁷ And it is inherently difficult to comment on the dependent origination, as the Ancients said:

‘The truth, a being, rebirth-linking,
And the structure of conditions,
Are four things very hard to see
And likewise difficult to teach.’

II. BRIEF EXPOSITION

4. Herein, *as different ways of teaching*: the Blessed One’s teaching of the dependent origination is fourfold, namely, (i) from the beginning, (ii) from the middle, up to the end; and (iii) from the end, or (iv) from the middle, down to the beginning. It is like four creeper-gatherers’ ways of seizing a creeper.⁸

Why does he teach it thus? Because the dependent origination is wholly gracious⁹ and because he has himself acquired elegance in instructing. For the dependent origination is entirely gracious: starting from any one of the four starting points, it leads only to the penetration of the proper way. And the Blessed One has acquired elegance in instructing: it is because he has done so through possession of the four kinds of perfect confidence and the four discrimi-

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nations and by achieving the fourfold profundity that he teaches the Law by various methods.¹⁰

But why is ignorance stated as the beginning here? Is ignorance the causeless root-cause of the world like the Primordial Essence of those who assert the existence of a Primordial Essence? It is not causeless. For a cause of ignorance is stated thus ‘With the arising of cankers there is the arising of ignorance’ (M.i,54). But there is a figurative way in which it can be treated as the root cause. What way is that?

When it is made to serve as a starting point in an exposition of the round of becoming. For the Blessed One gives the exposition of the round with one of two things as the starting point: either ignorance, according to the following: ‘No first beginning of ignorance is made known, Bhikkhus, before which there was no ignorance, and after which there came to be ignorance. And while it is said thus, Bhikkhus, nevertheless it is made known that ignorance has its specific condition’ (A.v,113), or craving for becoming, according to the following: ‘No first beginning of craving for becoming is made known Bhikkhus, before which there was no craving for becoming, and after which there came to be craving for becoming. And, while it is said thus, Bhikkhus, nevertheless it is made known that craving for becoming has its specific condition’. (A.v.116)

5. But why does the Blessed One give the exposition of the round with those two things as starting points? Because they are the outstanding causes of kamma that lead to happy and unhappy destinies.

Ignorance is an outstanding cause of kamma that leads to unhappy destinies. Why? Because, just as when a cow to be slaughtered is in the grip of the torment of burning with fire and belabouring with cudgels, and, being crazed with torment, she drinks the hot water although it gives no satisfaction and does her harm, so the ordinary man who is in the grip of ignorance performs kamma of the various kinds beginning with killing living things that lead to unhappy destinies although it gives no satisfaction because of the burning of defilements and does him harm because it casts him into an unhappy destiny.

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But craving for becoming is an outstanding cause of kamma that leads to happy destinies. Why? Because, just as that same cow, through her craving for cold water, starts drinking cold water, which gives satisfaction and allays her torment, so the ordinary man in the grip of craving for becoming performs kamma of the various kinds beginning with abstention from killing living things that leads to happy destinies and gives satisfaction because it is free from the burning of defilements and, by bringing him to a happy destiny, allays the torment of suffering experienced in the unhappy destinies.

[III. DETAILED EXPOSITION]

[(i) IGNORANCE]

6. According to the Suttanta method ignorance is unknowing about the four instances beginning with suffering. According to the Abhidhamma method it is unknowing about the eight instances, that is to say, the above-mentioned four together with the four beginning with the past.¹¹

[(ii) FORMATIONS]

7. Formations are the six mentioned in brief above thus ‘the three, namely, formations of merit, etc. and the three, namely, the bodily formation, etc.’; but in detail here the first three formations are twenty-nine volitions, that is to say, the formation of merit consisting of thirteen volitions, counting the eight sense-sphere profitable volitions that occur in giving, in virtue, etc., and the five fine-material profitable volitions that occur in development of meditation; then the formation of demerit consisting of the twelve unprofitable volitions that occur in killing living things, etc.; then the formation of the imperturbable consisting in the four profitable volitions associated with the immaterial sphere, which occur in development of those meditations.

As regards the other three, the bodily formation is bodily volition, the verbal formation is verbal volition, and the mental formation is mental volition. This triad is mentioned in order to show that at the moment of the accumulation of the kamma the formations of merit, etc., occur in these three kamma doors.¹²

Here it might be said: Let us then firstly agree that ignorance is

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a condition for formations. But it must now be stated for which formations, and in which way it is a condition.

Here is the reply: Twenty-four conditions have been stated by the Blessed One. These are listed in para.17 below..

(iii) CONSCIOUSNESS

[THE 32 KINDS OF MUNDANE RESULTANT
CONSCIOUSNESS]

8. In the clause, “with formations as condition, consciousness”, consciousness is six-fold as eye consciousness, and so on. Herein, eye consciousness is two-fold, namely, profitable kamma-resultant and unprofitable kamma-resultant. Likewise are ear, nose, tongue, and body consciousness. But mind consciousness is twenty-two-fold, namely, the two profitable and unprofitable resultant mind elements, the three root-causeless mind-consciousness elements, the eight sense-sphere resultant consciousnesses with root-cause, the five of the fine-material sphere, and the four of the immaterial sphere. So all the thirty-two mundane resultant consciousnesses are included in these six kinds of consciousness. But the supramundane kinds do not belong to the exposition of the round of becoming, and so they are not included.¹³

[(iv) MENTALITY-MATERIALITY]

9. *By analysis of mind and matter:* here ‘mind (*nāma* = mentality)’ is the three aggregates, that is, feeling, perception, and formations, because of their bending (*namanā*) on to the object. ‘Matter (*rūpa* = materiality)’ is the four great primary elements and the materiality derived from (depending upon)¹⁴ the four great primaries.¹⁵

[(v) THE SIXFOLD BASE]

10. In terms of the clause ‘With mentality-materiality as condition, the six-fold base’:

‘Three aggregates are ‘Mind’; the basis,

Primaries, and the rest, are ‘Matter’:

And while all that conditions this

A part can represent the rest.’

In the case of the mentality-materiality that is here a condition

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for the six-fold base, mentality is the three aggregates beginning with feeling, while materiality should be understood as that included in one's own continuity stated thus 'primaries and the rest are "Matter", that is to say, the four primaries, six physical bases, and life faculty, since they are invariably conditioning factors.

But this mentality and this materiality and this mentality-materiality each one representing the rest as 'mentality-materiality' should be understood as a condition for the six-fold base consisting of the sixth base and the six-fold base each one representing the rest as the 'six-fold base'.¹⁶

[(vi) CONTACT]

11. Briefly with the clause 'With the six-fold base as condition, contact', there are only the six kinds beginning with eye contact, that is to say, eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. But in detail the five profitable resultant and the five unprofitable resultant beginning with eye contact make ten; the rest, which are associated with the twenty-two kinds of mundane resultant consciousness, make twenty-two. So all these come to thirty-two, like the consciousness with formations as condition given above.

12. [(vii) FEELING]

For the clause 'With contact as condition, feeling':

'Feelings, when named by way of door.

Eye-contact-born and all the rest,

Are only six; but then they are

At nine and eighty sorts assessed.'

In the analysis of this clause in the Vibhaṅga only six kinds of feeling according to door are given thus 'Eye-contact-born feeling, ear-, nose-, tongue-, body-, mind-contact-born-feeling' (Vbh. 136). Still when classed according to association with the eighty-nine kinds of consciousness, they are 'at nine and eighty sorts assessed'.

[(viii) CRAVING]

13. Six kinds of craving are shown in the analysis in the Vibhaṅga as 'visible-data craving, sound, odour, flavour, tangible-data, and

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mental-data craving' (Vbh.136), called after their objects, as a son is called after his father 'banker's son', 'Brahman's son'. Each of these six kinds of craving is reckoned threefold according to its mode of occurrence as craving for sense desires, craving for becoming, or craving for non-becoming.

When visible-data craving occurs enjoying with sense-desire a visible datum as object that has come into the focus of the eye, it is called craving for sense desires. But when that same visible-data craving occurs along with the eternity view that assumes that same object to be lasting and eternal, it is called craving for becoming; for it is the greed accompanying the eternity view that is called craving for becoming. When it occurs along with the annihilation view that assumes that same object to break up and be destroyed, it is called craving for non-becoming; for it is the greed accompanying the annihilation view that is called craving for non-becoming. So it is also in the case of craving for sounds, and so on.

These amount to eighteen kinds of craving. The eighteen with respect to one's own visible data (one's own appearance), etc., and eighteen with respect to external visible data (another's appearance), etc., together make thirty-six kinds. Thirty-six in the past, thirty-six in the future, and thirty-six in the present, make one-hundred-and-eight kinds of craving. When these are reduced again, they should be understood to amount to the six kinds only with visible data, etc., as object; and these, to three only, as craving for sense desires, and so on.

Out of selfish affection for feeling after taking pleasure in it when it arises through a visible datum as object, etc., these beings accord much honour to painters, musicians, perfumers, cooks, weavers, distillers of elixirs,¹⁷ physicians, etc., who furnish respectively visible data as object, etc., just as, out of affection for a child they reward the child's nurse after taking pleasure in the child. That is why it should be understood that these three kinds of craving have feeling as their condition.

[(ix) CLINGING]

14. Herein, this is the explanation: firstly there are these four kinds of clinging here, namely, sense-desire clinging, false-view clinging,

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rite-and-ritual clinging, and self-doctrine clinging.

(a) In detail, however, sense-desire clinging is the firm state of the craving described above as of one-hundred-and-eight kinds with respect to visible data, and so on.

(b) False-view clinging is the ten wrong views.

(c) Rite-and-ritual clinging is the adherence to the view that purification comes through rites and rituals.

(d) Self-doctrine clinging is the twenty false-views of individuality.

[(x) BECOMING]

15. Herein, it becomes (*bhavati*), thus it is becoming (*bhāva*). That is twofold as kamma-process becoming and rebirth-process becoming, according to the following: ‘Becoming in two ways: there is kamma-process becoming and there is rebirth-process becoming’ (Vbh.137). Herein, the kamma process itself as becoming is ‘kamma-process becoming’; likewise the rebirth process itself as becoming is ‘rebirth-process becoming.’ And here, rebirth is becoming since it becomes; but, just as ‘The arising of Buddhas is bliss’ (Dh.194) is said because it causes bliss, so too kamma should be understood as ‘becoming’, using for it the ordinary term for its fruit, since it causes becoming.

In terms of state: firstly kamma-process becoming in brief is both volition also and the states of covetousness, etc., associated with the volition and reckoned as kamma too according to the following: ‘Herein, what is kamma-process becoming? The formation of merit, the formation of demerit, the formation of the imperturbable, either with a small (limited) plane, or with a large (exalted) plane: that is called kamma-process becoming. Also all kamma that leads to becoming is called kamma-process becoming’ (Vbh. 137).

Here the formation of merit is, in terms of states, the thirteen kinds of volition, the formation of demerit is the twelve kinds and the formation of the imperturbable is the four kinds. So with the words *either with a small (limited) plane or with a large (exalted) plane* the insignificance or magnitude of these same volitions’ result is expressed here. But with the words *also all kamma that leads to becoming* the covetousness, etc., associated with volition are expressed.

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Rebirth-process becoming briefly is aggregates generated by kamma. It is of nine kinds, according to the following: ‘Herein what is rebirth-process becoming? Sense-desire becoming, fine-material becoming, immaterial becoming, percipient becoming, non-percipient becoming, neither-percipient-nor non-percipient becoming, one-constituent becoming, four-constituent becoming, five-constituent becoming: this is called rebirth process becoming’ (Vbh.17).

[(xi)-(xii) BIRTH, ETC.]

16. Only kamma process becoming is intended here as ‘becoming’, for it is that, not rebirth-process becoming which is a condition for birth. But it is a condition in two ways, as kamma condition and as decisive-support condition.

And when there is no birth, neither ageing and death nor the states beginning with sorrow come about, but when there is birth, then ageing and death come about, and also the states beginning with sorrow, which are either bound up with ageing and death in a fool who is affected by the painful states called ageing and death, or which are not so bound up in one who is affected by some painful state or other; therefore this birth is a condition for ageing and death and also for sorrow and so on. But it is a condition in one way, as decisive-support type.

This is the detailed explanation of the clause ‘With becoming as condition, birth’.

[THE 24 CONDITIONS]

17. (1) Root-cause condition, (2) object condition, (3) pre-dominance condition, (4) proximity condition, (5) contiguity condition, (6) co-nascence condition, (7) mutuality condition, (8) support condition, (9) decisive-support condition, (10) pre-nascence condition, (11) post-nascence condition, (12) repetition condition, (13) kamma condition, (14) kamma-result condition, (15) nutriment condition, (16) faculty condition, (17) jhāna condition, (18) path condition, (19) association condition, (20) dissociation condition, (21) presence condition, (22) absence condition, (23) disappearance condition, (24) non-disappearance condition’ (Pṭṭ I.I).

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18. (1) Herein it is a root-cause and a condition, thus it is *root-cause condition*. It is by its being a root-cause that is a condition owing to its status as root-cause. The same method applies in the case of object condition and the rest.

Herein, ‘cause (*hetu*)’ is a term for a part of a syllogism, for a reason, and for a root. For with the words ‘proposition (*paṭiñña*)’, ‘cause (= *hetu* = middle term)’, etc., in the world it is a member of a syllogism that is called a ‘cause’. But in the Dispensation, in such passages as, ‘Those states that are produced from a cause’ (Vin.i, 40) it is a reason (*kāraṇa*); and in such passages as, ‘Three profitable root-causes, three unprofitable root-causes’ (Dhs.1053) it is a root (*mūla*) that is called a ‘cause’. The last is intended here.

For ‘condition (*paccaya*)’, the word-meaning here is this: The fruit comes from that, depending thereon (*paṭicca etasmā eti*), thus that is a condition (*paccaya* see note 2); the meaning is, a state occurs by not dispensing with that. What is meant is: when a state is indispensable to another state’s presence or arising, the former is a condition for the latter.

19. (2) For the others that follow, a state that assists by being an object is an *object condition*. For just as a weak man both gets up and stands by hanging on to (*ālambitvā*) a stick or rope, so states of consciousness and consciousness-concomitants always arise and are present contingent upon visible data, etc., as their object (*ārammaṇa* = *ālambana*). Therefore all states that are objects of consciousness and consciousness-concomitants should be understood as object condition.

(3) A state that assists in the sense of being foremost is a *pre-dominance condition*. It is of two kinds as co-nascent and as object.

(4), (5) A state that assists by being proximate is a *proximity condition*. A state that assists by being contiguous is a *contiguity condition*.

20. Proximity condition is the same as contiguity condition. The difference here is only in the letter, there is none in the meaning; just as in the case of the words ‘growth’ and ‘continuity’ (Ch.XIV) etc., and as in the case of ‘terminology dyad’, ‘language dyad’ (Dhs, 1306), and so on.

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(6) A state that, while arising, assists another state by making it arise together with itself is a *co-nascence condition*, as a lamp is for illumination. With the immaterial aggregates, etc., it is six-fold.

(7) A state that assists by means of mutual arousing and consolidating is a *mutuality condition*, as the three sticks of a tripod give each other consolidating support. With the immaterial aggregates, etc., it is threefold.

(8) A state that assists in the mode of foundation and in the mode of support is a *support condition*, as the earth is for trees, as canvas is for paintings, and so on.

21. (9) *Decisive support condition*; firstly here is the word-meaning: it is treated as support, not dispensed with, by its own fruit because its own fruit's existence is dependent on it, thus it is the support. But just as great misery is despair, so great support is decisive support. This is a term for a cogent reason. Consequently a state that assists by being a cogent reason should be understood as a decisive-support condition.

It is threefold, namely (a) object-decisive-support, (b) proximate-decisive-support, and (c) natural-decisive-support condition.¹⁸

(10) A state that assists by being present, having arisen previously, is a *pre-nascence condition*. It is eleven-fold as physical basis and object in the five doors, and as the heart basis.

(11) An immaterial state that while present assists pre-nascent material states also present by consolidating them is a *post-nascence condition*, like the volition of appetite for food, which assists the bodies of vultures' young.

(12) A state that assists the efficiency and power of the proximate (next) in the sense of repetition is a *repetition condition*, like repeated application to books and so on. It is threefold as profitable, unprofitable, and functional impulsion.

22. (13) A state that assists by means of the action called intervening of consciousness is a *kamma condition*. It is twofold as (a) profitable and unprofitable volition acting from a different time and (b) as all co-nascent volition (see Pṭnl.172).

(14) A resultant state that, by effortless quiet, assists effortless

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quiet in other states is a *kamma-result condition*. In the course of an existence it is a condition for states originated by it, and (at rebirth-linking) for the kinds of materiality due to kamma performed, and in both cases for the associated states.

23. (15) The four kinds of nutriment, which assist material and immaterial states by consolidating them, are *nutriment conditions*, according to the following: ‘Physical nutriment¹⁹ is a condition as nutriment condition, for this body. Immaterial nutriments²⁰ are conditions, as nutriment condition, for associated states and for the kinds of materiality originated by them’ (Pṭn1.5). But in the Question Section it is said: ‘At the moment of rebirth-linking resultant indeterminate nutriments²¹ are conditions, as nutriment condition, for aggregates associated therewith and for the kinds of materiality due to kamma performed’ (Pṭn1.174).

24. (16) Leaving out the femininity and masculinity faculties, the twenty remaining faculties, which assist in the sense of predominance, are *faculty conditions*. Herein, the five, namely, the eye faculty, etc., are conditions only for immaterial states, the rest are conditions for material and immaterial states.

(17) All the seven jhāna factors classed as profitable, etc., leaving out the pleasant and painful feelings, in the case of the two sets of five consciousness (whose factors assist in the sense of constituting a state of jhāna), are *jhāna conditions*.

(18) The twelve path factors classed as profitable, etc., which assist in the sense of an outlet from whatever it may be, are *path conditions*.

But these two, namely, jhāna and path conditions, should be understood as inapplicable to the two sets of five consciousnesses and to the consciousnesses without root-cause.

25. (19) Immaterial states that assist by the kind of association consisting of having the same physical basis, same object, same arising, and same cessation are *association conditions*.

(20) Material states that assist immaterial states, and immaterial states that assist material states by not having sameness of physical

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basis, etc., are *dissociation conditions*. This is threefold as co-nascent, post-nascent, and pre-nascent.

(21) A state that, by means of existingness characterized by presence, assists a like state by consolidating it is a *presence condition*. A sevenfold summary is laid down for it according to immaterial aggregates, great primaries, mentality-materiality, consciousness and consciousness-concomitants, great primaries, bases, and physical heart basis.

(22) Immaterial states that, by their ceasing in contiguity before, assist by giving opportunity to immaterial states that arise proximately (next) after them are *absence conditions*, according to the following: ‘States of consciousness and consciousness-concomitants that have ceased in contiguity before are a condition, as absence condition, for present states of consciousness and consciousness-concomitants’ (Pṭn1.7).

(23) Those same states, because they assist by their disappearance, are a *disappearance condition*.

(24) The same states that are presence condition, because they assist by their non-disappearance, should be understood as a *non-disappearance condition*. Or this dyad is stated as an embellishment of teaching to suit the needs of those who are teachable, just as, in the **Mātikā** of the **Dhammasaṅgaṇī** the ‘dissociated-from-cause dyad’ is given after the ‘causeless dyad.’²²

SECTION C. THE WHEEL OF BECOMING

(see PP, 666-668)

[(i) THE THREE TIMES]

26. ‘Its roots are ignorance and craving:
 Its times are three as past and so on,
 To which there properly belong
 Two, eight, and two from its twelve factors.’

The two things, ignorance and craving, should be understood as the root of this Wheel of Becoming.

The past, the present and the future are its three times. Of these, it should be understood that, according to what is given as such in the texts, the two factors ignorance and formations belong to the

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past time, the eight beginning with consciousness belong to the present time, and the two, birth and ageing-and-death, belong to the future time.

[(ii) CAUSE AND FRUIT]

27. Again it should be understood thus:

- (1) It has three links with cause, fruit, cause as first parts; and (2) four different sections;
- (3) Its spokes are twenty qualities;
- (4) With triple round it spins forever.

1. Herein, between formations and rebirth-linking consciousness there is one link consisting of cause-fruit. Between feeling and craving there is one link consisting of fruit-cause. And between becoming and birth there is one link consisting of cause-fruit. This is how it should be understood that it has three links with cause, fruit, cause, as first parts.

2. But there are four sections, which are determined by the beginnings and ends of the links, that is to say, ignorance/formations is one section; consciousness/mentality-materiality/six-fold-bases/contact/feeling is the second; craving/clinging/becoming is the third; and birth/ageing-and-death is the fourth. This is how it should be understood to have four different sections.

28. 3. Then:

- (a) There were five causes in the past,
- (b) And now there is a fivefold fruit:
- (c) There are five causes now as well,
- (d) And in the future fivefold fruit.

It is according to these twenty spokes called 'qualities' that the words *its spokes are twenty qualities* should be understood.

(a) Herein, as regards the words *there were five causes in the past*, firstly only these two, namely ignorance and formations are mentioned. But one who is ignorant hankers, and hankering, clings, and with his clinging as condition there is becoming, therefore craving, clinging and becoming are included as well. Hence it is

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said: ‘In the previous kamma-process becoming, there is delusion, which is ignorance; there is accumulation, which is formations; there is attachment, which is craving; there is embracing, which is clinging; there is volition, which is becoming; thus these five things in the previous kamma-process becoming are conditions for rebirth-linking here in the present becoming’ (Ps.i,52).

(b) *And now there is a fivefold fruit* means what is given in the text beginning with consciousness and ending with feeling, according to the following: ‘Here in the present becoming there is rebirth-linking, which is consciousness; there is descent into the womb, which is mentality-materiality; there is sensitivity, which is sense-base; there is what is touched, which is contact; there is what is felt, which is feeling; thus these five things here in the present rebirth-process becoming have their conditions²³ in kamma done in the past’ (Ps.i,52) .

29. (c) *There are five causes now as well* (§28.3) means craving, and so on. Craving, clinging and becoming are given in the text. But when becoming is included, the formations that precede it or that are associated with it are included too. And by including craving and clinging, the ignorance associated with them, deluded by which a man performs kamma, is included too. So they are five. Hence it is said, ‘Here in the present becoming with the maturing of the bases there is delusion, which is ignorance; there is accumulation, which is formations; there is attachment, which is craving; there is embracing, which is clinging; there is volition, which is becoming; thus these five things here in the present kamma-process becoming are conditions for rebirth-linking in the future’ (Ps.i,52).

(d) *And in the future fivefold fruit*: the five beginning with consciousness. These are expressed by the term ‘birth’. But ‘ageing-and-death’ is the ageing and the death of these five themselves. Hence it is said, ‘In the future there is rebirth-linking, which is consciousness; there is descent into the womb, which is mentality-materiality; there is sensitivity, which is sense-base; there is what is touched, which is contact; there is what is felt, which is feeling; thus these five things in the future rebirth-process becoming have their condition in kamma done here in the present becoming’ (Ps.i,52).

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So this Wheel of becoming has twenty spokes with these qualities.

30. 4. With *triple round* it spins forever (§27.4): here formations and becoming are the *round of kamma*. Ignorance, craving and clinging are the *round of defilements*. Consciousness, mentality-materiality, six-fold base, contact and feeling are the *round of result*. So this Wheel of becoming, having a *triple round* with these three rounds, should be understood to spin, revolving again and again, for ever; for the conditions are not cut off as long as the *round of defilement* is not cut off.

The seventeenth chapter concluding
'The Description of the Soil in which Understanding Grows'

CHAPTER XVIII
DESCRIPTION OF PURIFICATION OF VIEW

(Diṭṭhi-visuddhi-niddesa)

1. *Purification of Virtue* is the quite purified fourfold virtue beginning with Pātimokkha restraint and the *Purification of Consciousness* is the eight attainments, together with access concentration.

But it was said that, ‘The five purifications, Purification of View, Purification by Overcoming Doubt, Purification by Knowledge and Vision of What is the Path and What is Not the Path, Purification by Knowledge and Vision of the Way, and Purification by Knowledge and Vision, are the trunk’. Herein ‘Purification of View’ is the correct seeing of mentality-materiality.¹

[DEFINING MENTALITY-MATERIALITY.

a. *Starting with Mentality.*]

2. One who wants to accomplish this, if, firstly, his vehicle is serenity,² should emerge from any fine material or immaterial jhāna, except the base consisting of neither-perception-nor-non-perception,³ and he should discern, according to characteristic function, etc., the jhāna factors consisting of applied thought, etc., and the states associated with them, that is, feeling, perception, and so on. When he has done so, all of this should be defined as ‘mentality (*nāma*)’ in the sense of bending (*namana*)⁴ because of its bending on to the object.

1. DEFINITION BASED ON THE FOUR PRIMARIES.

Then, just as a man, by following a snake that he has seen in his house, finds its abode, so too this meditator scrutinizes that mentality, he seeks to find out what its occurrence is supported by and he sees that it is supported by the matter of the heart. After that, he discerns as materiality the primary elements, which are the heart’s support, and the remaining, derived kinds of materiality that have the elements as their support. He defines all that as ‘materiality (*rūpa*)’ because it is ‘molested (*ruppāna*)’ by cold, etc. After that he defines in brief as ‘mentality-materiality (*nāma rūpa*)’ the

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mentality that has the characteristic of ‘bending’ and the materiality that has the characteristic of ‘being molested’.

[b. *Starting with Materiality*]

3. But one whose vehicle is pure insight, or that same aforesaid one whose vehicle is serenity, discerns the four elements in brief or in detail in one of the various ways given in the chapter on the Definition of the Four Elements. Then when the elements have become clear in their correct essential characteristics, firstly, in the case of head hair originated by kamma there become plain ten instances of materiality (*rūpāni*) with the body decad thus: the four elements, colour, odour, flavour, nutritive-essence, and life, and body-sensitivity. And because the sex decad is present there too, there are another ten, that is the same nine with sex instead of body-sensitivity. And since the octad-with-nutritive-essence-as-eighth, that is, the four elements and colour, odour, flavour, and nutritive-essence, originated by nutriment, and that originated by temperature, and that originated by consciousness are present there too, there are another twenty-four. So there are a total of forty-four instances of materiality in the case of each of the twenty-four bodily parts of fourfold origination. But in the case of the four, namely, sweat, tears, spittle, and snot,⁵ which are originated by temperature and by consciousness; there are sixteen instances of materiality with the two octads-with-nutritive-essence-as-eighth in each. In the case of the four, namely, gorge, faeces, pus, and urine, which are originated by temperature, eight instances of materiality become plain in each with the octad-with-nutritive-essence-as-eighth in what is originated only by temperature. This in the first place is the method in the case of the thirty-two bodily aspects.
4. But there are ten more aspects⁶ that become clear when those thirty-two aspects have become clear. And as regards these, firstly nine instances of materiality, that is, the octad-with-nutritive-essence-as-eighth plus life, become plain in the case of the kamma-born part of heat (fire) that digests what is eaten, etc., and likewise nine instances of materiality, that is, the octad-with-nutritive-essence-as-eighth plus sound, in the case of the consciousness-born

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part of air consisting of in-breaths and out-breaths; and thirty-three instances of materiality, that is, the kamma-born life-ennead and the three octads-with-nutritive-essence-as-eighth, in the case of each of the remaining eight parts that are of fourfold origination.

And when these instances of materiality derived depending upon the primaries have thus become plain in detail in the case of these forty-two aspects, that is, 32 parts of the body, 4 modes of fire and 6 modes of air, another sixty instances of materiality become plain with the physical heart basis and the five sense doors, that is, with the heart-basis decad and the five decads beginning with the eye decad. Taking all these together under the characteristic of ‘being molested’, he sees them as ‘materiality’.

5. When he has discerned materiality thus, the immaterial states become plain to him in accordance with the sense doors, that is to say, the eighty-one kinds⁷ of mundane consciousness consisting of the two sets of five consciousnesses, the three kinds of mind element and the sixty-eight kinds of mind-consciousness element; and then seven consciousness-concomitants that is, (1,2,3) contact, feeling, perception, (4) volition, (6) life, (14) steadiness of consciousness, and (7) attention which are invariably co-nascent with all these consciousnesses.

The supramundane kinds of consciousness, however, are not discernible either by one who is practising pure insight or by one whose vehicle is serenity because they are out of their reach. Taking all these immaterial states together under the characteristic of ‘bending’, he sees them as ‘mentality’.

This is how a meditator defines mentality-materiality in detail through the method of defining the four elements.

[BRIEF DEFINITION BASED ON THE FOUR PRIMARIES]

6. Another discerns ‘materiality’ in his person briefly thus ‘Any kind of materiality whatever all consists of the four primary elements and the materiality derived from the four primary elements’ (M.i.222), and he likewise discerns the mind base and a part of the mental data base as ‘mental’. Then he defines mentality-materiality

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in brief thus: ‘this mentality and this materiality are called “Mentality-materiality.”’⁸

[THREE WAYS IN WHICH THE IMMATERIAL STATES BECOME EVIDENT]

7. When he has quite cleared up his discerning of materiality, then the immaterial states become evident to him through one of three aspects, that is, through contact, through feeling, or through consciousness. How?

I. (a) When he discerns the four primary elements in the way beginning, ‘The earth element has the characteristic of hardness’ (Ch.XI), contact becomes evident to him as the first conjunction. Then feeling associated with that as the feeling aggregate, the associated perception as the perception aggregate, the associated volition together with the aforesaid contact as the formations aggregate, and the associated consciousness as the consciousness aggregate.

I. (b) Likewise, when he has discerned them in this way, ‘In the head hair it is the earth element that has the characteristic of hardness, ... in the in-breaths and out-breaths it is the earth element that has the characteristic of hardness’ contact becomes evident as the first conjunction. Then the feeling associated with it as the feeling aggregate, ... the associated consciousness as the consciousness aggregate.

This is how immaterial states become evident through contact.

8. 2. (a) To another who discerns the four primary elements in the way beginning ‘The earth element has the characteristic of hardness’ the feeling that has that as its object and experiences its stimulus as pleasant, etc., becomes evident as the feeling aggregate, the perception associated with that as the perception aggregate, the contact and the volition associated with that as the formations aggregate, and the consciousness associated with that as the consciousness aggregate.

2. (b) Likewise, to one who discerns them in this way, ‘In the head hair it is the earth element that has the characteristic of hardness, ... in the in-breaths and out-breaths it is the earth element that has the characteristic of hardness’ the feeling that has that as its object and experiences its stimulus becomes evident as the feeling

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aggregate, ... and the consciousness associated with that as the consciousness aggregate.

This is how the immaterial states become evident through feeling.

9. 3. (a) To another who discerns the four primary elements in the way beginning ‘The earth element has the characteristic of hardness’ the consciousness that cognizes the object becomes evident as the consciousness aggregate, the feeling associated with it as the feeling aggregate, the associated perception as the perception aggregate, and the associated contact and volition as the formations aggregate.

3. (b) Likewise, to one who discerns them in this way ‘In the head hair it is the earth element that has the characteristic of hardness, ... in the in-breaths and out-breaths it is the earth element that has the characteristic of hardness’ the consciousness that cognizes the object becomes evident as the consciousness aggregate, ... and the associated contact and volition as the formations aggregate.

This is how the material states become evident through consciousness.

10. In the case of the ways of discerning materiality as consisting of the 42 aspects of the elements beginning with the head hair (that is, 32 aspects of the body, 4 aspects of the fire element and 6 aspects of the air element) either by these same means given above or by means of the method beginning ‘In the kamma-originated head hair it is the earth element that has the characteristic of hardness’ — and also in the case of the methods of discerning materiality as consisting of the eye, etc. — by means of the four primary elements in each, the construing should be done by working out all the differences in each method.

[THERE IS NO BEING APART FROM
MERE MENTALITY-MATERIALITY]

11. He defines the four immaterial aggregates that have thus become evident through contact, etc., as ‘mentality’. And he defines their objects, namely, the four primaries and the materiality derived from the four primaries, as ‘materiality’.

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So, as one who opens a box with a knife, as one who splits a twin Palmyra bulb in two, he defines all states of the three planes,⁹ the eighteen elements, twelve bases, five aggregates, in the double way as ‘mentality-materiality’, and he concludes that over and above mere mentality-materiality there is nothing else that is a being or a person or a deity or a Brahmā.

After defining mentality-materiality thus according to its true nature, then in order to abandon this worldly designation of ‘a being’ and ‘a person’ more thoroughly, to surmount confusion about beings and to establish his mind on the plane of non-confusion, he makes sure that the meaning defined, namely, ‘This is mere mentality-materiality, there is no being, no person’ is confirmed by a number of Suttas. For this has been said:

‘As with the assembly of parts
The word “chariot” is countenanced,
So, when the aggregates are present,
“A being” is said in common usage’ (S.i,135).

12. Again, this has been said: ‘Just as when a space is enclosed with timber and creepers and grass and clay, there comes to be the term “house”, so too, when a space is enclosed with bones and sinews and flesh and skin, there comes to be the term “material form (*rūpa*)”’ (M.i,190).

‘And again this has been said:
It is ill alone that rises
Ill that remains, ill that departs,
Nothing rises else than ill,
And nothing ceases else than ill’ (S.i,135).¹⁰

13. And just as men depend upon
A boat for traversing the sea,
So does the mental body,
Need the matter-body for occurrence.

And as the boat depends upon
The men for travelling the sea,
So does the matter-body
Need the mental body for occurrence.

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Depending each upon the other
The boat and men go upon the sea.
And so do mind and matter both
Depend the one upon the other’.

The correct vision of mentality and materiality, which, after defining mentality-materiality by these various methods, has been established on the plane of non-confusion by overcoming the perception of a being, is what should be understood as Purification of View. Other terms for it are ‘Defining of Mentality-materiality’ and ‘Delimitation of Formations.’

The eighteenth chapter called
‘The Description of Purification of View’

CHAPTER XIX
DESCRIPTION OF PURIFICATION BY
OVERCOMING DOUBT
(Kaṅkhāvitarāṇa-visuddhi-niddesa)

1. Knowledge established, by overcoming doubt about the three divisions of time; by means of discerning the condition of that same mentality-materiality, is called ‘Purification by Overcoming Doubt’.

[WAYS OF DISCERNING CAUSE AND CONDITION]

The Bhikkhu who wants to accomplish this sets about seeking the cause and condition for that mentality-materiality; just as when a skilled physician encounters a disease he seeks its origin, or just as when a compassionate man sees a tender little child lying on its back in the road he wonders who its parents are.

[NEITHER CREATED BY A CREATOR NOR CAUSELESS]

2. To begin with, he considers thus: ‘Firstly this mentality-materiality is not causeless, because if that were so, it would follow that having no causes to differentiate it, it would be identical everywhere always and for all. It has no Overlord, etc., because of the non-existence of any Overlord, etc. over and above mentality-materiality. And because, if people then argue that mentality-materiality itself is its Overlord, etc., then it follows that their mentality-materiality, which they call the Overlord, etc., would itself be causeless. Consequently there must be a cause and a condition for it. What are they?’

Having thus directed his attention to mentality-materiality’s cause and condition, he first discerns the cause and condition for the material body in this way; ‘When this body is born it is not born inside a blue, red or white lotus or water-lily, etc., or inside a store of jewels or pearls, etc.; on the contrary, like a worm in rotting fish, in a rotting corpse, in rotting dough, in a drain, in a cesspool, etc., it is born in between the receptacle for undigested food and the receptacle for digested food, with its back to the belly lining, keeping the backbone in front of itself,¹ surrounded by the bowel and the entrails, in a place that is stinking, disgusting, repulsive, and extremely

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cramped, being itself stinking, disgusting and repulsive. When it is born thus, its causes (root-causes) are the four things, namely, ignorance, craving, clinging, and kamma; since it is they that bring about its birth; and nutriment is its condition, since it is that that consolidates it. So five things constitute its cause and condition. And of these, the three beginning with ignorance are the decisive-support for this body, as the mother is for her infant; and kamma begets it, as the father does the child; and nutriment sustains it, as the wet nurse does the infant’.

[ITS OCCURRENCE IS ALWAYS DUE TO A CONDITION]

3. After discerning the material body’s condition in this way, he again discerns the mental body in the way, beginning: ‘Due to eye and to visible object eye consciousness arises’ (S.ii,72; M.i,III).

When he has thus seen that the occurrence of mentality-materiality is due to conditions, then he sees that, as now, so in the past too its occurrence was due to conditions, and in the future too its occurrence will be due to conditions.

When he sees it in this way, all his uncertainty is abandoned, that is to say, the five kinds of uncertainty about the past stated thus, ‘Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?’ (M.i,8), and also the five kinds of uncertainty about the future stated thus, ‘Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?’ (M.i,8), and also the six kinds of uncertainty about the present stated thus, ‘Am I? Am I not? What am I? How am I? Whence will this being have come? Wither will it be bound?’ (M.i,8).

(KAMMA AND KAMMA RESULT
see, PP.696-699)

[THERE IS NO DOER APART FROM KAMMA AND ITS RESULT]

4. When he sees thus, he abandons all his uncertainty, that is to say the sixteen kinds described in the way beginning ‘Was I in the past?’

Purification by Overcoming Doubt

In all kinds of becoming, generation, destiny, station and abode there appears only mentality-materiality, which occurs by means of linking of cause with fruit. He sees no doer over and above the doing, none that experiences the result over and above the occurrence of the result. But he sees clearly with right understanding that the wise say ‘doer’ when there is doing and ‘experience’ when there is experiencing simply as a mode of common usage.

5. Hence the Ancients said:

There is no doer of a deed
Or one who reaps the deed’s result;
Phenomena alone flow on –
No other view than this is right.

And so, while kamma and result
Thus causally maintain their round,
As seed and tree succeed in turn,
No first beginning can be shown.

Nor in the future round of births
They can be shown not to occur
Sectarians, not knowing this,
Have failed to gain self-mastery.

They assume a being; see it as
Eternal or annihilated,
Adopt the sixty-two wrong views:
And each one contradicts another.

The stream of craving bears them on,
Caught in the meshes of their views:
And as the stream thus bears them on,
They are not freed from suffering.

A monk, disciple of the Buddha,
With direct knowledge of this fact,
Can penetrate this deep and subtle,
Void conditionality.

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There is no kamma in result,
Nor does result exist in kamma:
Though they are void of one another,
There is no fruit without the kamma.

As fire does not exist inside the sun
A gem, cow dung, nor yet outside them,
But it is brought to be by means
Of its component parts alone.

So neither result can be found
Within the kamma, nor without;
Nor does the kamma still persist,
In the result it has produced.

The kamma of its fruit is void:
No fruit exists yet in the kamma:
And still the fruit is born from it,
Wholly depending on the kamma.

For here there is no Brahmā God,
Creator of the round of births,
Phenomena alone flow on —
Cause and component are their condition.

[FULL UNDERSTANDING OF THE KNOWN]

6. When he has discerned the conditions of mentality-materiality in this way by means of the round of kamma and round of kamma-result and has abandoned uncertainty about the three periods of time, then all past, future and present states are understood by him in accordance with death and rebirth-linking. This is his Full Understanding of the known.

He understands thus ‘Aggregates produced in the past with kamma as condition ceased there too. But other aggregates are produced in this becoming with past kamma as their condition, although there is no single thing that has come over from the past becoming to this becoming. And aggregates produced in this becoming, with kamma as their condition, will cease. And in the future becoming

Purification by Overcoming Doubt

other aggregates will be produced, although no single thing will go over from this becoming to the future becoming.

7. When all states are understood by him thus in accordance with death and rebirth-linking, his knowledge of discerning the conditions of mentality-materiality is sound in all its aspects and the sixteen kinds of doubt are more effectively abandoned. And not only that, but the eight kinds of doubt that occur in the way beginning thus 'He is doubtful about 'the Master' (A.iii,248; Dhs.1004) are abandoned too, and the sixty-two kinds of views are suppressed (See. D. Sutta 1 and M. Sutta 102).

The knowledge that has been established, by the overcoming of doubt about the three periods of time by discerning the conditions of mentality-materiality according to the various methods should be understood as 'Purification by Overcoming Doubt'.³ Other terms for it are 'Knowledge of the Relations of States'⁴ and 'Correct Knowledge'⁵ and 'Right Vision'.⁶

When a man practising insight has become possessed of this knowledge, he has found comfort in the Buddhas' Dispensation, he has found a foothold, he is certain of his destiny, he is called a 'Lesser Stream-enterer'.⁷

So if a Bhikkhu would overcome
His doubts, then ever mindfully
Let him discern conditions both
Of mind and matter thoroughly.

The nineteenth chapter is called:
The Description of Purification by Overcoming Doubt'

CHAPTER XX.

DESCRIPTION OF PURIFICATION BY KNOWLEDGE AND VISION OF WHAT IS THE PATH AND WHAT IS NOT THE PATH

(*Maggāmagga-ñāṇadassana-visuddhi-niddesa*)

1. The knowledge established, by getting to know the path and the not-path thus 'This is the path, this is not the path' is called 'Purification by knowledge and vision of what is the path and what is not the path'.

One who desires to accomplish this should first of all apply himself to the inductive insight called 'Comprehension by Groups'.¹ Why? Because knowledge of what is the path and what is not the path appears in connection with the appearance of illumination, etc: in one who has begun insight. For it is after illumination, etc. have appeared in one who has already begun insight that there comes to be knowledge of what is the path and what is not the path. And Comprehension by Groups is the beginning of insight. That is why it is set forth next to the Overcoming of Doubt. Besides, knowledge of what is the path and what is not the path arises when Full-Understanding as Investigation is occurring, and Full-Understanding as Investigation comes next to Full-Understanding as the Known. So this is also a reason why, one who desires to accomplish this purification by knowledge and vision of what is the path and what is not the path should first of all apply himself to comprehension by groups.

[THE THREE KINDS OF FULL UNDERSTANDING]

2. Here is the exposition: there are three kinds of mundane full-understanding, that is, full-understanding as the known, full-understanding as investigating, and full-understanding as abandoning. Herein the understanding that occurs by observing the specific characteristics of such and such states thus, 'materiality (*rūpa*) has the characteristic of being molested (*rappana*); feeling has the characteristic of being felt', is called *full understanding as the known*. The understanding consisting of insight with the general characteristics

What Is and What Is Not The Path

as its object that occurs in attributing a general characteristic to those same states in the way beginning ‘Materiality is impermanent, feeling, is impermanent’ is called *full-understanding as investigating*.² The understanding consisting of insight with the characteristics as its object that occurs as the abandoning of the perception of permanence, etc., in those same states is called *full understanding as abandoning*.

3. Herein, the plane of *full understanding as the known* extends from the Delimitation of Formations up to the Discernment of Conditions; for in this interval the penetration of the specific characteristics of states predominates. The plane of *full understanding as investigation* extends from Comprehension by Groups up to Contemplation of Rise and Fall: for in this interval the penetration of the general characteristics predominates. The plane of *full-understanding as abandoning* extends from Contemplation of Dissolution onwards; for from there onwards the Seven Contemplations that effect the abandoning of the perception of permanence, etc., predominate thus: (1) Contemplating formations as impermanent, a man abandons the perception of permanence. (2) Contemplating them as painful, he abandons the perception of pleasure. (3) Contemplating them as not self, he abandons the perception of self. (4) Becoming dispassionate, he abandons delighting. (5) Causing fading away, he abandons greed. (6) Causing cessation, he abandons originating. (7) Relinquishing, he abandons grasping³ (Ps.i,58).

So, of these three kinds of full-understanding, only full understanding as the known has been attained by this meditator as yet, which is because the Delimitation of Formations and the Discernment of Conditions have already been accomplished; the other two still remain to be attained.

As regards those that are amenable to comprehension: a beginning should be made, by comprehending those among them that are obvious to and easily discernible by the individual meditator.

[STRENGTHENING OF COMPREHENSION OF IMPERMANENCE, ETC., IN 40 WAYS]

4. Now when the Blessed One was expounding conformity

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knowledge, he asked the question: ‘By means of what forty aspects does he acquire liking that is in conformity? By means of what forty aspects does he enter into the certainty of rightness?’ (Ps.ii 238)⁴ In the answer to this question, he analyses comprehension of impermanence, etc. in the way beginning: ‘Seeing the five aggregates as impermanent, as painful, as a disease, a boil, a dart, a calamity, an affliction, as alien, as disintegrating, as a plague, a disaster, a terror, a menace, as fickle, perishable, unenduring, as no protection, no shelter, no refuge, as empty, vain, void, not self, as a danger, as subject to change, as having no core, as the root of calamity, as murderous, as due to be annihilated, as subject to cankers, as formed, as Māra’s bait, as subject to birth, subject to ageing, subject to illness, subject to death, subject to sorrow, subject to lamentation, subject to despair, subject to defilement. Seeing the five aggregates as impermanent, he acquires liking that is in conformity. And seeing that the cessation of the five aggregates is the permanent nibbāna, he enters into the certainty of rightness’ (Ps.ii,238). So in order to strengthen that same comprehension of impermanence, pain, and not-self in the five aggregates, this meditator also comprehends these five aggregates by means of that kind of comprehension.

5. How does he do it? He does it by means of comprehension as impermanent, etc., stated specifically as follows: He comprehends each aggregate as *impermanent* because of non-endlessness, and because of possession of a beginning and an end; as *painful* because of oppression by rise and fall, and because of being the basis for pain; as a *disease* because of having to be maintained by conditions, and because of being the root of disease; as a *boil* because of being consequent upon impalement by suffering, because of oozing with the filth of defilements, and because of being swollen, by arising, ripened by ageing and burst by dissolution; as a *dart* because of producing oppression, because of penetrating inside, and because of being hard to extract; as a *calamity* because of having to be condemned, because of bringing loss, and because of being the basis for calamity; as an *affliction* because of restricting freedom, and because of being the foundation for affliction; as *alien* because of inability to have mastery exercised over them, and because of

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intractability; as *disintegrating* because of crumbling through sickness, ageing and death; as a *plague* because of bringing various kinds of ruin; as a *disaster* because of bringing unforeseen and plentiful adversity; and because of being the basis for all kinds of disaster, as *terror* because it is the main source of all terror and because of being the opposite of the supreme comfort called the stilling of all suffering⁵; as a *menace* because of being bound up with many kinds of adversity, because of being menaced⁶ by ills, and because of unfitness, as a *menace*, to be entertained; as *fickle* because of fickle insecurity due to sickness, ageing and death and to the worldly states of gain, etc.⁷; as *perishable* because of having the nature of perishing both by violence and naturally; as *unenduring* because of collapsing on every occasion⁸ and because of lack of solidity; as *no protection* because of not protecting, and because of affording no safety; as *no shelter* because of unfitness to give shelter,⁹ and because of not performing the function of a shelter for the unsheltered;¹⁰ as *no refuge* because of failure to disperse fear¹¹ in those who depend on them; as *empty* because of their emptiness of the lastingness, beauty, pleasure and self that are conceived about them; as *vain* because of their emptiness, or because of their triviality; for what is trivial is called ‘vain’ in the world; as *void* because devoid of the state of being an owner, abider, doer, experiencer, director; as *not self* because of itself having no owner, etc., as *danger* because of the suffering in the process of becoming, and because of the danger in suffering — or alternatively, as *danger* (*ādīnava*) because of resemblance to misery (*ādīna*)¹² since ‘danger (*ādīnava*)’ means that it is towards misery (*ādīna*) that it moves (*vāti*), goes, advances, this being a term for a wretched man, and the aggregates are wretched too; as *subject to change* because of having the nature of change in two ways, that is, through ageing and through death; *having no core* because of feebleness, and because of decaying soon like sapwood; as *the root of calamity* because of being the cause of calamity; as *murderous* because of breaking faith like an enemy posing as a friend; as *due to be annihilated* because their becoming disappears, and because their non-becoming comes about; as *subject to cankers* because of being the proximate cause for cankers; as *formed* because of being formed by causes and conditions; as *Māra’s*

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bait because of being the bait laid by the Māra of death and the Māra of defilement; as *subject to birth, to ageing, to illness and to death* because of having birth, ageing, illness and death as their nature; as *subject to sorrow, to lamentation and to despair* because of being the cause of sorrow, lamentation and despair; as *subject to defilement* because of being the objective field of the defilements of craving, views and misconduct.

6. Now there are fifty kinds of Contemplation of Impermanence¹³ here by taking the following ten in the case of each aggregate: as impermanent, as disintegrating, as fickle, as perishable, as unenduring, as subject to change, as having no core, as due to be annihilated, as formed, as subject to death. There are twenty-five kinds of Contemplation of Not-Self¹⁴ by taking the following five in the case of each aggregate: as alien, as empty, as vain, as void, as not self. There are one hundred and twenty-five kinds of Contemplation of Pain¹⁵ by taking the rest beginning with ‘as painful, as a disease’ in the case of each aggregate.

So when a man comprehends the five aggregates by means of this comprehending as impermanent, etc., in its two hundred aspects,¹⁶ his comprehending as impermanent, painful and not self, which is called ‘inductive insight’, is strengthened. These in the first place are the directions for undertaking comprehension here in accordance with the method given in the texts.

COMPREHENSION OF THE IMMATERIAL (see PP. 719-720)

[THE MATERIAL SEPTET]

7. Another meditator comprehends formations by attributing the three characteristics to them through the medium of the Material Septet and the Immaterial Septet.

Herein, one who comprehends them by attributing the characteristics in the following seven ways is said to comprehend by attributing through the medium of the Material Septet, that is to say:

- (1) as taking up and putting down,
- (2) as disappearance of what grows old in each stage,

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- (3) as arising from nutriment,
- (4) as arising from temperature,
- (5) as kamma-born,
- (6) as consciousness-originated, and
- (7) as natural materiality.

8. Herein, *taking up* is rebirth linking. *Putting down* is death. So the meditator allots one hundred years for this ‘taking up’ and ‘putting down’ and he attributes the three characteristics to formations.

How? All formations between these limits are impermanent. Why? It is because of the occurrence of rise and fall, because of change, because of temporariness, and because of preclusion of permanence. But since arisen formations have arrived at presence, and when present are affected by ageing, and on arriving at ageing are bound to dissolve, they are therefore painful because of continual oppression, because of being hard to bear, because of being the basis of suffering, and because of precluding pleasure. And since no one has any power over arisen formations in the three instances, ‘Let them not reach presence’, ‘Let those that have reached presence not age’, and ‘Let those that have reached ageing not dissolve’, and they are void of the possibility of any power being exercised over them, they are therefore not self because they are void, because they are ownerless, because they are unsusceptible to the wielding of power, and because of precluding a self.¹⁷

9. 2. (a) Having attributed the three characteristics to materiality and having allotted one hundred years for the ‘taking up’ and ‘putting down’ thus, he next attributes them according to *disappearance of what grows old in each stage*. Herein, ‘disappearance of what grows old in each stage’ is a name for the disappearance of the materiality that has grown old during a stage of life. He attributes the three characteristics by this method.

How? He divides those same hundred years up into three stages, that is, the first stage, the middle stage, and the last stage. Herein, the first thirty-three years are called the *first stage*; the next thirty-four years are called the *middle stage*, and the last thirty-three years are called the *last stage*. So after dividing it up into these three

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stages, he attributes the three characteristics thus: the materiality occurring in the first stage ceased there without reaching the middle stage: therefore it is impermanent; what is impermanent is painful; what it is painful is not self. Also the materiality occurring in the middle stage ceased there without reaching the last stage: therefore it is impermanent too and painful and not self. Also there is no materiality occurring in the thirty-three years of the last stage that is capable of outlasting death: therefore it too is impermanent and painful and not self.¹⁸

This is how he attributes the three characteristics.

10. 2. (b) Having attributed the three characteristics according to ‘disappearance of what grows old in each stage’ thus by means of the first stage, etc., he again attributes the three characteristics according to ‘disappearance of what grows old in each stage’ by means of the following ten decades: the tender decade, the sport decade, the beauty decade, the strength decade, the understanding decade, the decline decade, the stooping decade, the bent decade, the dotage decade and the prone decade.

Herein, as to these decades: in the first place, the first ten years of a person with a hundred years’ life are called the *tender decade*; for then he is a tender unsteady child. The next ten years are called the *sport decade*: for he is very fond of sport then. The next ten years are called the *beauty decade*: for his beauty reaches its full extent then. The next ten years are called the *strength decade*: for his strength and power reach their full extent then. The next ten years are called the *understanding decade*; for his understanding is well established by then. Even in one naturally weak in understanding some understanding, it seems, arises at that time. The next ten years are called the *decline decade*; for his fondness for sport and his beauty, strength and understanding decline then. The next ten years are called the *stooping decade*: for his figure stoops forward then. The next ten years are called the *bent decade*: for his figure becomes bent like the end of a plough then. The next ten years are called the *dotage decade*: for he is doting then and forgets what he does. The next ten years are called the *prone decade*: for a centenarian mostly lies prone.

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Herein, in order to attribute the three characteristics according to ‘disappearance of what grows old in each stage’ by means of these decades, the meditator considers thus: The materiality occurring in the first decade ceases there without reaching the second decade: therefore it is impermanent, painful, not self. The materiality occurring in the second decade ... the materiality occurring in the ninth decade ceases there without reaching the tenth decade; the materiality occurring in the tenth decade ceases there without reaching the next becoming: therefore it is impermanent; painful, not self. This is how he attributes the three characteristics.

11. 2. (c) Having attributed the three characteristics according to ‘disappearance of what grows old in each stage’ thus by means of the decades, he again attributes the three characteristics according to ‘disappearance of what grows old in each stage’ by taking that same hundred years in twenty parts of five years each.

How? He considers thus: The materiality occurring in the first five years ceases there without reaching the second five years: therefore it is impermanent, painful, not self. The materiality occurring in the second five years ... in the third ... in the nineteenth five years ceases there without reaching the twentieth five years. There is no materiality occurring in the twentieth five years that is capable of outlasting death; therefore that is impermanent too, painful, not self.

12. 2. (d) Having attributed the three characteristics according to ‘disappearance of what grows old in each stage’ thus by means of the twenty parts he again attributes the three characteristics according to ‘disappearance of what grows old in each stage’ by taking twenty-five parts of four years each. (e) Next, by taking thirty-three parts of three years each, (f) by taking fifty parts of two years each, (g) by taking a hundred parts of one year each.

2. (h). Next he attributes the three characteristics according to ‘disappearance of what grows old in each stage’ by means of each of the three seasons, taking each year in three parts.

How? The materiality occurring in the four months of the Rains (*vassāna*) ceases there without reaching the winter (*hemanta*). The materiality occurring in the winter ceases there without reaching the

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summer (*gimha*). The materiality occurring in the summer ceases there without reaching the Rains again: therefore it is impermanent, painful, not self.

13. 2. (i) Having attributed them thus, he again takes one year in six parts and attributes the three characteristics to this materiality according to ‘disappearance of what grows old in each stage’ thus: The materiality occurring in the two months of the Rains (*vassāna*) ceases there without reaching the Autumn (*sarada*). The materiality occurring in the Autumn ... in the Winter (*hemanta*) ... in the Cool (*sisira*) ... in the Spring (*vasanta*) ... the materiality occurring in the Summer (*gimha*) ceases there without reaching the Rains again: therefore it is impermanent too, painful, not self.

2. (j) Having attributed them thus, he next attributes the characteristics by means of the dark and bright halves of the moon thus: The materiality occurring in the dark half of the moon ceases there without reaching the bright half; the materiality occurring in the bright half ceases there without reaching the dark half: therefore it is impermanent, painful, not self.

2. (k) Next he attributes the three characteristics by means of night and day thus: The materiality occurring in the night ceases there without reaching the day; the materiality occurring in the day ceases there without reaching the night: therefore it is impermanent, painful, not self.

14. 2. (l) Next he attributes the three characteristics by taking that same day in six parts beginning with the morning thus: The materiality occurring in the morning ceased there without reaching the noon; the materiality occurring in the noon ... without reaching the evening; the materiality occurring in the evening ... the first watch; the materiality occurring in the first watch... the middle watch; the materiality occurring in the middle watch ceased there without reaching the last watch; the materiality occurring in the last watch ceased there without reaching the morning again: therefore it is impermanent, painful, not self.

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2. (m) Having attributed them thus, he again attributes the three characteristics to that same materiality by means of moving forward and moving backward, looking toward and looking away, bending and stretching, thus: The materiality occurring in the moving forward ceases there without reaching the moving backward; the materiality occurring in the moving backward ... the looking toward; the materiality occurring in the looking toward ... the looking away; the materiality occurring in the looking away ... the bending; the materiality occurring in the bending ceases there without reaching the stretching: therefore it is impermanent, painful, not self (cf. MA. i,260) .

15. 2. (n) Next he divides a single footstep into six parts as ‘lifting up’, ‘shifting forward’, ‘shifting sideways’, ‘lowering own’, ‘placing down’, and ‘fixing down’.¹⁹

Herein, *lifting up* is raising the foot from the ground. *Shifting forward* is shifting it to the front. *Shifting sideways* is moving the foot to one side or the other on seeing a thorn, stump, snake, and so on. *Lowering down* is letting the foot down. *Placing down* is putting the foot on the ground. *Fixing down* is pressing the foot on the ground while the other foot is being lifted up.

Herein, in the *lifting up* two elements, the earth element and the water element are subordinate²⁰ and sluggish while the other two are predominant and strong. Likewise in the *shifting forward and shifting sideways*. In the *lowering down* two elements, the fire element and the air element are subordinate and sluggish while the other two are predominant and strong. Likewise in the *placing down* and *fixing down*.

He attributes the three characteristics to materiality according to ‘disappearance of what grows old in each stage’ by means of these six parts into which he has thus divided it.

16. How? He considers thus. The elements and the kinds of derived materiality occurring in the lifting up all ceased there without reaching the shifting forward: therefore they are impermanent, painful, not self. Likewise those occurring in the shifting forward... the shifting sideways; those occurring in the shifting sideways ... the lowering down;

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those occurring in the lowering down ... the placing down; those occurring in the placing down cease there without reaching the fixing down; thus formations keep breaking up, like crackling sesamum seeds put into a hot pan; wherever they arise, there they cease stage by stage, section by section, term by term, each without reaching the next part: therefore they are impermanent, painful, not self. When he sees formations stage by stage with insight thus, his comprehension of materiality has become subtle.

(THE IMMATERIAL SEPTET
See, PP. 728—731)

[THE 18 PRINCIPAL INSIGHTS]

17. Having thus become familiar with the material and immaterial meditation subjects, and so having penetrated here already a part of those eighteen Principal Insights²¹ which are later on to be attained in all their aspects by means of Full-Understanding as Abandoning starting with Contemplation of Dissolution, he consequently abandons things opposed to what he has already penetrated.

Eighteen Principal Insights is a term for understanding that consists in the kinds of insight beginning with Contemplation of Impermanence. Now as regards these: (1) One who develops the Contemplation of Impermanence abandons the perception of permanence, (2) one who develops the Contemplation of Pain abandons the perception of pleasure, (3) one who develops the Contemplation of Not-self abandons the perception of self, (4) one who develops the Contemplation of Dispassion abandons delighting, (5) one who develops the Contemplation of Fading Away abandons greed (6) one who develops the Contemplation of Cessation abandons originating, (7) one who develops the Contemplation of Relinquishment abandons grasping, (8) one who develops the Contemplation of Destruction abandons the perception of compactness, (9) one who develops the Contemplation of Fall of Formations abandons accumulation of kamma, (10) one who develops the Contemplation of Change abandons the perception of lastingness, (11) one who develops the Contemplation of the Sign-less abandons the sign, (12) one who develops the Contemplation of the Desireless abandons desire, (13)

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one who develops the Contemplation of Voidness abandons misinterpreting (insistence), (14) one who develops the Insight into States that is Higher Understanding abandons misinterpreting (insistence) due to grasping at a core, (15) one who develops Correct Knowledge and Vision abandons misinterpreting (insistence) due to confusion, (16) one who develops the Contemplation of Danger abandons misinterpreting (insistence) due to reliance, (17) one who develops the Contemplation of Reflection abandons non-reflection. (18) One who develops the Contemplation of Turning Away abandons misinterpreting (insistence) due to bondage (see Ps.i,32f.).

[KNOWLEDGE OF CONTEMPLATION OF RISE AND FALL-1]

18. Having purified his knowledge in this way by abandoning the perceptions of permanence, etc. which oppose the contemplations of impermanence, etc. he passes on from Comprehension Knowledge and begins the task of attaining that of Contemplation of Rise and Fall, which is expressed thus: ‘Understanding of contemplating present states’ change is knowledge of contemplation of rise and fall’. (Ps.i,I), and which comes next after Comprehension Knowledge.

When he does so, he does it first in brief. Here is the text: “How is it that understanding of contemplating present states’ change is knowledge of contemplation of rise and fall? Present materiality is born materiality; the characteristic of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge. Present feeling...perception...formations...consciousness... eye... (etc.)... Present becoming is born becoming; the characteristic of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge” (Ps.i,54).²²

In accordance with the method of this text he sees their characteristic of generation, the birth, the arising, the aspect of renewal, of born mentality and materiality²³, as ‘rise’, and he sees their characteristic of change, its destruction, its dissolution, as ‘fall’.

He understands thus: ‘there is no heap or store of unarisen mentality-materiality existing prior to its arising. When it arises, it does not come from any heap or store; and when it ceases, it does not go in any direction. There is nowhere any depository in the way

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of a heap or store or hoard of what has ceased. But just as there is no store, prior to its arising, of the sound that arises when a lute is played, nor does it come from any store when it arises, nor does it go in any direction when it ceases, nor does it persist as a store when it has ceased (cf.S.iv,197), but on the contrary, not having been, it is brought into being owing to the lute, the lute's neck, and the man's appropriate effort, and having been, it vanishes — so too all material and immaterial states, not having been, are brought into being, having been they vanish.'

19. Having given attention to rise and fall in brief thus, he again does so in detail according to condition and instant by seeing those characteristics as given in **the exposition** of that same knowledge of rise and fall thus: (1) He sees the rise of the materiality aggregate in the sense of conditioned arising thus: With the arising of ignorance there is the arising of materiality; (2) ... with the arising of craving ... (3) ... with the arising of kamma ... (4) he sees the rise of the materiality aggregate in the sense of conditioned arising thus: With the arising of nutriment there is the arising of materiality; (5) one who sees the characteristic of generation sees the rise of the materiality aggregate. One who sees the rise of the materiality aggregate sees these five characteristics.

'He sees the fall of the materiality aggregate in the sense of conditioned cessation thus: With the cessation of ignorance there is the cessation of materiality; (2) ... with the cessation of craving ... (3) ... with the cessation of kamma ... (4) he sees the fall of the materiality aggregate in the sense of conditioned cessation thus: With the cessation of nutriment there is the cessation of materiality; (5) one who sees the characteristic of change sees the fall of the materiality aggregate. One who sees the fall of the materiality aggregate sees these five characteristics' (Ps.i,55f.).

Likewise: (1) 'He sees the rise of the feeling aggregate in the sense of conditioned arising thus: With the arising of ignorance there is the arising of feeling (2) ... with the arising of craving ... (3) ... with the arising of kamma ... (4) he sees the rise of the feeling aggregate in the sense of conditioned arising thus: With the arising of contact there is the arising of feeling; (5) one who sees the charac-

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teristic of generation sees the rise of the feeling aggregate. One who sees the rise of the feeling aggregate sees those five characteristics.

20. (1) He sees the fall of the feeling aggregate in the sense of conditioned cessation thus: With the cessation of ignorance there is the cessation of feeling; (2) ... with the cessation of craving ... (3) ... with the cessation of kamma ... (4) he sees the fall of the feeling aggregate in the sense of conditioned cessation thus: With the cessation of contact there is the cessation of feeling; (5) one who sees the characteristic of change sees the fall of the feeling aggregate. One who sees the fall of the feeling aggregate, sees these five characteristics' (Ps.i,55f.).

And as in the case of the feeling aggregate, that is, substituting 'contact' for the 'nutriment' in the case of materiality, so it is for the perception and formations aggregates. So also for the consciousness aggregate, with this difference: that for the phrases containing 'contact' there are substituted 'with the arising of mentality-materiality...' and 'with the cessation of mentality-materiality'.

So there are fifty characteristics stated with the ten in the case of each aggregate by seeing rise and fall, by means of which he gives attention in detail *according to condition* and *according to instant (moment)* in this way: 'The rise of materiality is thus; its fall is thus;

So it rises, so it falls'. As he does so this knowledge becomes clearer thus: 'So it seems, these states, not having been, are brought into being; having been, they vanish'. When he thus sees rise and fall in the two ways, according to condition and according to instant, the several Truths, aspects of the Dependent Origination, Methods, and Characteristics, become evident to him.

21. When he sees the arising of aggregates with the arising of ignorance (and the cessation of aggregates with the cessation of ignorance) this is his seeing of rise and fall *according to condition*. When he sees the rise and fall of aggregates by seeing the characteristic of generation and the characteristic of change, this is his seeing of rise and fall *according to instant*. For it is only at the instant of arising that there is the characteristic of generation, and only at the instant of dissolution that there is the characteristic of change.

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So when he sees rise and fall in the two ways, according to condition and according to instant thus, the *Truth* of Origination becomes evident to him through seeing rise according to condition owing to his discovery of the progenitor. The Truth of Suffering becomes evident to him through seeing rise and fall according to instant owing to his discovery of the suffering which is²⁴ birth. The Truth of Cessation becomes evident to him through seeing fall according to condition owing to his discovery of the non-arising of things produced by conditions when their conditions do not arise. The Truth of Suffering also becomes evident to him through seeing fall according to instant owing to his discovery of the suffering due to death. And his seeing of rise and fall becomes evident to him as the Truth of the Path thus: ‘This is the mundane path’ owing to abolition of confusion about it.

22. The *characteristic* of not-self becomes evident to him through seeing rise according to condition owing to his discovery that states have no curiosity and that their existence depends upon conditions. The characteristic of impermanence becomes evident to him through seeing rise and fall according to instant owing to his discovery of non-existence after having been and owing to his discovery that they are secluded from past and future.

The characteristic of pain also becomes evident to him owing to his discovery of oppression by rise and fall. And the characteristic of individual essence becomes evident to him owing to his discovery of delimitation of states by rise and fall.²⁵ And in the characteristic of individual essence the temporariness of the characteristic of what is formed becomes evident to him owing to his discovery of the non-existence of fall at the instant of rise and the non-existence of rise at the instant of fall.²⁶

When the different²⁷ truths, aspects of the dependent origination, methods, and characteristics, have become evident to him thus, then formations appear to him as always new:²⁸ ‘So these states, it seems, being previously unarisen, arise, and being arisen, they cease’. And they are not only always new, but they are also short-lived like dew-drops at sunrise (A.iv,137), like a bubble on water (S.iii,141), like a line drawn on water (A.iv,137), like a mustard seed

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on an awl's point (Nd1.42), like a lightning flash (Nd1.43). And they appear without core, like a conjuring trick (S.iii,141), like a mirage (Dh.46), like a dream (Sn.807), like the circle of a whirling firebrand (), like a goblin city (), like froth (Dh. 46), like a plantain trunk (S. iii, 142), and so on.

At this point he has attained tender insight-knowledge called contemplation of rise and fall, which has become established by penetrating the fifty characteristics in this manner: 'Only what is subject to fall arises and what has arisen naturally falls'.²⁹ With the attainment of this he is known as a 'beginner of insight'.

[THE IMPERFECTIONS OF INSIGHT]

23. Now when he is a beginner of insight with this tender insight, ten imperfections of insight arise in him. For imperfections of insight do not arise either in a noble disciple who has reached penetration of the truths or in persons erring in virtue, neglectful of their meditation subject and idlers. They arise only in a clansman who keeps to the right course, devotes himself continuously to his meditation subject and is a beginner of insight.

But what are these ten imperfections? They are (1) illumination, (2) knowledge, (3) rapturous happiness, (4) tranquillity, (5) bliss (pleasure), (6) resolution, (7) exertion, (8) assurance, (9) equanimity, and (10) attachment.

24. 1. Herein, *illumination* is illumination due to insight.³⁰ When it arises, the meditator thinks, 'such illumination never arose in me before. I have surely reached the path, reached fruition', thus he takes what is not the path to be the path and what is not fruition to be fruition. When he takes what is not the path to be the path and what is not fruition to be fruition, the course of his insight is interrupted. He drops his own basic meditation subject and sits just enjoying the illumination.

But this illumination arises in one Bhikkhu illuminating only as much as the seat he is sitting on; in another, the interior of his room; in another, the exterior of his room; in another the whole monastery; ... a quarter league ... a half league ... a league ... two leagues ... three leagues; in another Bhikkhu it arises making a single light from the

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earth's surface up to the Brahmā World. But in the Blessed One it arose illuminating the ten-thousand-fold world-element.

This story illustrates how it varies. Two elders, it seems, were sitting inside a room with a double wall at Cittalapabbata. It was the Uposatha of the dark of the moon that day. A blanket of cloud covered all directions, and at night the four-factored gloom³¹ prevailed. Then one elder said 'Venerable sir, the flowers of the five colours on the lion table on the shrine terrace are visible to me now'. The other said 'what you say is nothing wonderful, friend. Actually the fishes and turtles in the ocean a league away are visible to me now'.

This imperfection of insight usually arises in one who has acquired serenity and insight. Because the defilements suppressed by the attainments do not manifest themselves he thinks 'I am an arahant', like the Elder Mahā-Nāga who lived at Uchavālika, like Elder Mahā-datta who lived at Haṅkana, like Elder Cūḷa-Sumana who lived in the Nikapenna meditation house at Cittalapabbata.³²

25. 2. *Knowledge* is knowledge due to insight. As he is estimating and judging material states perhaps knowledge that is unerring, keen, incisive and very sharp arises in him, like a lighting flash.

3. *Rapturous happiness* is happiness due to insight. As perhaps at that time the five kinds of happiness, namely, minor happiness, momentary happiness, showering happiness, uplifting happiness, and pervading (rapturous) happiness, arise in him filling his whole body.

4. *Tranquillity* is tranquillity due to insight. As he is sitting at that time in his night or day quarters perhaps there is no fatigue or heaviness or rigidity or unwieldiness or sickness or crookedness in his body and his mind, but rather his body and mind are tranquilized, light, malleable, wieldy, quite sharp and straight. With his body and mind aided by his tranquillity, etc., he experiences at that time the superhuman delight, with reference to which it is said.

'A Bhikkhu when his mind is quiet,
Retires to an empty place,
And his right insight in the Law
Gives him superhuman delight.

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It is because he comprehends
The rise and fall of aggregates
That he finds happiness and joy
And knows it to be deathless' (Dh.373-4).

This is how tranquillity, associated with lightness, etc., arises in him, bringing about this superhuman delight.

26. 5. *Bliss (pleasure)* is bliss due to insight. At that time perhaps there arises in him exceedingly refined bliss (pleasure) flooding his whole body.

6. *Resolution* is faith. For strong faith arises in him in association with insight in the form of extreme confidence of consciousness and its concomitants.

7. *Exertion* is energy. For well-exerted energy, neither too lax nor too strained, arises in him in association with insight.

8. *Assurance* (lit. establishment) is mindfulness. For well-established (well assured), well-founded mindfulness, which is dug in and as immovable as the King of mountains, arises in him in association with insight. Whatever subject he adverts to, consciously reacts to, gives attention to, reviews, appears to him (he is assured of) owing to mindfulness, which descends into it, enters into it, just as the other world does to one who has the divine eye.

27. 9. *Equanimity* is both equanimity about insight and equanimity in adverting.³³ For equanimity about insight, which is neutrality about formations, arises strongly in him at that time. It is also equanimity in adverting in the mind door. For whatever the subject he adverts to, his adverting works as incisively and sharply as a lightning flash, like a red-hot spear plunged into a basket of leaves.

10. *Attachment* is attachment due to insight. For when his insight is adorned with illumination, etc. attachment arises in him, which is subtle and peaceful in aspect, and it relies on (clings to) that insight; and he is not able to discern that attachment as a defilement.

And as in the case of illumination, so too in the case of the other imperfections that may arise the meditator thinks thus:

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‘Such knowledge ... such rapturous happiness ... tranquillity ... bliss ... resolution ... exertion ... assurance ... equanimity ... attachment never arose in me before. I have surely reached the path, reached fruition’. Thus he takes what is not the path to be the path and what is not fruition to be fruition. When he takes what is not the path to be the path and what is not fruition to be fruition, the course of his insight is interrupted. He drops his basic meditation subject and sits just enjoying the attachment.

28. And here illumination, etc., are called imperfections because they are the basis for imperfection, not because they are kammically unprofitable. But attachment is both an imperfection and the basis for imperfection.

As basis only they amount to ten; but with the different ways of taking them they come to thirty. How? When a man takes it thus ‘Illumination has arisen in me’, his way of taking is due to false view. When he takes it thus ‘How agreeable this illumination that has arisen is’, his way of taking it is due to pride (conceit). When he relishes the illumination, his way of taking it is due to craving. So there are three ways of taking it in the case of illumination, that is to say, due to false view, to pride (conceit) and to craving. Likewise with the rest. So they come to thirty with the three ways of taking them. Owing to their influence an unskilful, unwary meditator wavers and gets distracted about illumination, etc., and he sees each one of them — illumination and the rest — as ‘This is mine, this is I, this is my self’ (M.i,135).

29. But when illumination, etc., arise, a skilful, wary meditator who is endowed with discretion either defines or examines it with understanding thus, ‘This illumination has arisen³⁴’. But it is impermanent, formed, conditionally arisen, subject to destruction, subject to fall, subject to fading away, subject to cessation’. Or he thinks ‘If illumination were self, it would be right to take it as self; but being not self, it is taken as self. Therefore it is not self in the sense of no power being exercisable over it; it is impermanent in the sense of non-existence after having come to be; it is painful in the sense of oppression by rise and fall’, all of which should be treated in

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detail according to the method given under the Immaterial Septet. And as in the case of illumination, so it is too with the rest.

Having investigated it thus, he sees the illumination as, ‘This is not mine, this is not I; this is not my self. He sees knowledge ... (etc.) ... attachment as: ‘this is not mine, this is not I; this is not my self’. Seeing thus, he does not waver or vacillate about the illumination, and so on. Hence the Ancients said:

So when a man of understanding has
Examined these ten things and is now skilled,
In agitation about higher states
He no more falls a prey to wavering’ (Ps.ii,102).

30. So he unravels this thirty-fold skein of imperfections without falling prey to wavering. He defines what is the path and what is not the path thus ‘The states consisting in illumination, etc., are not the path; but it is insight knowledge that is free from imperfections and keeps to its course that is the path’.

The knowledge that is established in him by his coming to know the path and the not path thus ‘This is the path, this is not the path’ should be understood as the Purification by Knowledge and Vision of what is the Path and what is not the Path.

So at this point, the defining of three truths has been effected (by him). How? The defining of the truth of suffering has been effected with the defining of mentality-materiality in the Purification of View. The defining of the truth of origination has been effected with the discerning of conditions in the Purification by Overcoming Doubt. The defining of the truth of the path has been effected with the emphasizing of the right path in this Purification by knowledge and Vision of what is the Path and what is Not the Path. So the defining of three truths has been effected firstly by means of mundane knowledge only.

The twentieth chapter called
‘The Description of Purification by Knowledge and
Vision of What is the Path and What is not the Path’

CHAPTER XXI

DESCRIPTION OF PURIFICATION BY KNOWLEDGE AND VISION OF THE WAY

(Paṭipadā-ñāṇadassana-visuddhi-niddesa)

1. Now insight reaches its culmination with the Eight kinds of Knowledge, and Knowledge in Conformity with Truth¹ is the ninth; these are what are called Purification by Knowledge and Vision of the Way.

‘The Eight’ should be understood as follows: (1) Knowledge of Contemplation of Rise and Fall, which is insight free from imperfections and steady on its course, (2) Knowledge of Contemplation of Dissolution, (3) Knowledge of Appearance as Terror, (4) Knowledge of Contemplation of Danger, (5) Knowledge of Contemplation of Dispassion, (6) Knowledge of Desire for Deliverance, (7) Knowledge of Contemplation of Reflection, and (8) Knowledge of Equanimity about Formations.²

‘Knowledge in Conformity with Truth as ninth’ is a term for Conformity.

So one who wants to perfect this should make these kinds of knowledge his task, starting with Knowledge of Rise and Fall free from imperfections.

But why does he again pursue knowledge of rise and fall? It is to observe the three characteristics. The knowledge of rise and fall already dealt with, being disabled by the ten imperfections, was not capable of observing the three characteristics in their true nature; but once freed from imperfections, it is able to do so. So he should pursue it again here in order to observe the characteristics.

[INSIGHT, THE EIGHT KNOWLEDGES]

[1. KNOWLEDGE OF CONTEMPLATION OF RISE AND FALL-II]

2. Now the characteristics fail to become apparent when something is not given attention and so something conceals them. What is that?

Firstly, *the characteristic of impermanence* does not become apparent because, when rise and fall are not given attention, it is concealed by continuity. *The characteristic of pain* does not become

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apparent because, when continuous oppression is not given attention, it is concealed by the postures. *The characteristic of not self* does not become apparent because, when resolution into the various elements is not given attention, it is concealed by compactness.

However, when continuity is disrupted, by the discerning of rise and fall, the characteristic of impermanence becomes apparent in its true nature. When the postures are exposed by attention to continuous oppression, the characteristic of pain becomes apparent in its true nature. When the resolution of the compact is accomplished by resolution into elements, the characteristic of not-self becomes apparent in its true nature.³

3. And here the following differences should be understood: the impermanent, and the characteristic of impermanence; the painful, and the characteristic of pain; the not-self and the characteristic of not-self.

Herein, the five aggregates are impermanent. Why? It is because they rise and fall and change, or because of their non-existence after having been. Rise and fall and change are the characteristic of impermanence; or a particular mode which is known as non-existence after having been, is the characteristic of impermanence.⁴

Those same five aggregates are painful because of the words 'What is impermanent is painful' (S.iii,22). Why? It is because of continuous oppression. The mode of being continuously oppressed is the characteristic of pain.

Those same five aggregates are not self because of the words 'What is painful is not self' (S.iii,22). Why? It is because there is no exercising of power over them. The mode of insusceptibility to the exercise of power is the characteristic of not-self.

The meditator observes all this in its true nature with the knowledge of the contemplation of rise and fall, in other words, with insight free from imperfections and steady on its course.

[2. KNOWLEDGE OF CONTEMPLATION OF DISSOLUTION]

4. When he repeatedly observes in this way, and examines and investigates material and immaterial states, to see that they are impermanent, painful, and not self, then if his knowledge works

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keenly, formations quickly become apparent.⁵ Once his knowledge works keenly and formations quickly become apparent, he no longer extends his mindfulness to their arising or presence or occurrence or sign but brings it to bear only on their cessation as destruction, fall and break-up.⁶

When insight knowledge has arisen in him in this way so that he sees how the field of formations, having arisen thus, ceases thus, it is called Contemplation of Dissolution at that stage,⁷ with reference to which it is said: ‘Understanding of contemplation of dissolution, after, reflecting on an object — how is this knowledge of insight?’ Consciousness with materiality as its object arises and dissolves. Having reflected on that object, he contemplates the dissolution of that consciousness.

“He contemplates”: How does he contemplate? He, contemplates as impermanent, not as permanent; he contemplates as painful, not as pleasant; he contemplates as not-self, not as self; he becomes dispassionate, he does not delight; he causes fading away of greed, he does not inflame it; he causes cessation, not origination; he relinquishes, he does not grasp. Contemplating as impermanent, he abandons the perception of permanence. Contemplating as painful, he abandons the perception of pleasure. Contemplating as not self, he abandons the perception of self. Becoming dispassionate, he abandons delight. Causing fading away, he abandons greed. Causing cessation, he abandons originating. Relinquishing, he abandons grasping.

Consciousness with feeling as its object ... Consciousness with perception as its object ... with formations as its object ... with consciousness as its object ... with eye as its object (etc.)... with ageing-and-death as its object ... Relinquishing, he abandons grasping.

The substitution of the object,
The transference of understanding,
The power of adverting
These are insights following reflection.

Defining both to be alike
By inference from that same object,

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Intentness on cessation — these
Are insights in the mark of fall.

Having reflected on the object
Dissolution he contemplates,
Appearance then as empty — this
Is insight of Higher Understanding.

Skilled in the three contemplations,
And in the fourfold insight too,
Skilled in the three appearances,
The various views will shake him not.

Knowledge is in the sense of that being known and understanding in the sense of the act of understanding that. Hence it was said: “Understanding of contemplating dissolution, after reflecting on an object, is knowledge of insight”.(Ps.i,57f.)

5. When he no longer vacillates and so constantly bears in mind that the unceased will also cease, the undissolved will also dissolve, then he disregards the arising, presence, occurrence, and sign of all formations, which keep on breaking up, like fragile pottery being smashed, like fine dust being dispersed, like sesamum seeds being roasted, and he sees only their break-up. Just as a man with eyes standing on the bank of a pond or on the bank of a river during heavy rain would see large bubbles appearing on the surface of the water and breaking up as soon as they appeared, so too he sees how formations break up all the time. The Blessed One said of such a meditator:

‘And he, who looks upon the world,
As one who looks upon a bubble,
As one who looks upon a mirage,
Is out of sight of Death the King’ (Dh.170).

When he constantly sees that all formations thus break up all the time, then contemplation of dissolution grows strong in him, bringing eight advantages, which are these: abandoning of false view of becoming, giving up attachment to life, constant application, a purified livelihood, no more anxiety, absence of fear, acquisition

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of patience and gentleness, and conquest of aversion (boredom) and sensual delight.

Knowledge of contemplation of dissolution is ended.

[3. KNOWLEDGE OF APPEARANCE AS TERROR]

6. As he repeats, develops and cultivates in this way the contemplation of dissolution, the object of which is cessation consisting in the destruction, fall and break-up of all formations, then formations classed according to all kinds of becoming, generation, destiny, station, or abode of beings, appear to him in the form of a great terror, as lions, tigers, leopards, bears, hyenas, spirits, ogres, fierce bulls, savage dogs, rut-maddened wild elephants, hideous venomous serpents, thunderbolts, charnel grounds, battle fields, flaming coal pits, etc., appear to a timid man who wants to live in peace. When he sees how past formations have ceased, present ones are ceasing, and those to be generated in the future will cease, in just the same way, then what is called Knowledge as Appearance as Terror arises in him at that stage.

Here is a simile: a woman's three sons had offended against the king, it seems. The king ordered their heads to be cut off. She went with her sons to the place of their execution. When they had cut off the eldest one's head, they set about cutting off the middle one's head. Seeing the eldest one's head already cut off and the middle one's head being cut off, she gave up hope for the youngest, thinking 'He too will fare like them'.

Now the meditator's seeing the cessation of past formations is similar to the woman's seeing the eldest son's head cut off. His seeing the cessation of those present is like her seeing the middle one's head being cut off. His seeing the cessation of those in the future, thinking 'Formations to be generated in the future will cease too', is like her giving up hope for the youngest son, thinking 'He too will fare like them'. When he sees in this way, knowledge of appearance as terror arises in him at that stage.

But does the knowledge of appearance as terror itself fear or does it not fear? It does not fear. For it is simply the mere

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judgment, that past formations have ceased, present ones are ceasing, and future ones will cease. Just as a man with eyes looking at three charcoal pits at a city gate is not himself afraid, since he only forms the mere judgment that all who fall into them will suffer no little pain.

But it is called ‘appearance as terror’ only because formations in all kind of becoming, generation, destiny, station, or abode, are fearful in being bound for destruction, and so they appear only as a terror.

Knowledge of appearance as terror is ended.

[4. KNOWLEDGE OF CONTEMPLATION OF DANGER]

7. As he repeats, develops and cultivates the knowledge of appearance as terror he finds no asylum, no shelter, no place to go to, no refuge in any kind of becoming, generation, destiny, station, or abode. In all the kinds of becoming, generation, destiny, station, and abode there is not a single formation that he can place his hopes in or hold on to.

The three kinds of becoming appear like charcoal pits full of glowing coals, the four primary elements like hideous venomous snakes (S.iv,174), the five aggregates like murderers with raised weapons (S.iv,174), the six internal bases like an empty village, the six external bases like village-raiding robbers (S.iv,174-5), the seven stations of consciousness and the nine abodes of beings as though burning, blazing and glowing with the eleven fires (see S.iv,19), and all formations appear as a huge mass of dangers destitute of satisfaction or substance, like a tumour, a disease, a dart, a calamity, an affliction (see M.i,436). How?

They appear as a forest thicket of seemingly pleasant aspect but infested with wild beasts, a cave full of tigers, water haunted by monsters and ogres, an enemy with raised sword, poisoned food, a road beset by robbers, a burning coal, a battle-field between contending armies, appears to a timid man who wants to live in peace. And just as that man is frightened and horrified and his hair stands up when he comes upon a thicket infested by wild beasts, etc., and he sees it as nothing but danger, so too when all formations have appeared as a terror by contemplation of dissolution, this meditator

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sees them as utterly destitute of any core or any satisfaction and as nothing but danger.

He contemplates as suffering
Arising, occurrence, and the sign,
Accumulation, rebirth-linking —
And this; his knowledge is of danger.

He contemplates as bliss no arising,
And no occurrence, and no sign,
No accumulation, no rebirth-linking —
And this; his knowledge is of peace.

This knowledge about danger has
Five sources for its origin;
Knowledge of peace has also five —
Ten kinds of knowledge he understands.

When skilled in these two kinds of knowledge,
The various views will shake him not.

Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: “Understanding of appearance as terror is knowledge of danger” (Ps.i,59f.).

[5. KNOWLEDGE OF CONTEMPLATION OF DISPASSION]

8. When he sees all formations in this way as danger, he becomes dispassionate towards, is dissatisfied with, takes no delight in, the manifold field of formations belonging to any kind of becoming, destiny, station of consciousness, or abode of beings.

Just as a golden swan that loves the foothills of Citta Peak finds delight, not in a filthy puddle at the gate of a village of outcastes, but only in the Seven Great Lakes, so too this meditator swan finds delight, not in the manifold formations seen clearly as danger, but only in the Seven contemplations, because he delights in development. And just as the lion, King of Beasts, finds delight, not when put into a gold cage, but only in Himalaya with its three thousand

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leagues' extent, so too the meditator lion finds delight, not in the triple becoming of the happy destiny,⁸ but only in the three contemplations.

Knowledge of contemplation of dispassion is ended.

[Knowledge of contemplation of danger] is the same in meaning as the last two kinds of knowledge: Hence the Ancients said: 'Knowledge of Appearance as Terror while one only has three names: It saw all formations as terror, thus the name "Appearance as Terror" arose; It aroused the appearance of danger in those same formations, thus the name "Contemplation of Danger" arose; It arose, becoming dispassionate towards those same formations, thus the name "Contemplation of Dispassion" arose'. Also it is said in the text: 'Understanding of Appearance as Terror, Knowledge of Danger, and Dispassion: these things are one in meaning, only the letter is different' (Ps.ii,63).

[6. KNOWLEDGE OF DESIRE FOR DELIVERANCE]

9. When, owing to this knowledge of dispassion, this clansman becomes dispassionate towards, is dissatisfied with, takes no delight in, any single one of all the manifold formations in any kind of becoming, generation, destiny, station of consciousness or abode of beings, then his mind no longer sticks fast, cleaves, fastens on to them, and he becomes desirous of being delivered from the whole field of formations and escaping from it. Like what?

Just as a fish in a net, a frog in a snake's jaws, a jungle fowl shut into a cage, a deer fallen into the clutches of a strong snare, a snake in the hands of a snake charmer, an elephant stuck fast in a great bog, a Royal Nāga in the mouth of a Supaṇṇa, the moon inside Rāhu's mouth,⁹ a man encircled by enemies, etc. — just as these are desirous of being delivered, of finding an escape from these things, so too this meditator's mind is desirous of being delivered from the whole field of formations and escaping from it. Then when he thus no longer relies on any formations and is desirous of being delivered from the whole field of formations, Knowledge of Desire for Deliverance arises in him.

Knowledge of desire for deliverance is ended.

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[7. KNOWLEDGE OF CONTEMPLATION OF REFLECTION]

10. Being thus desirous of deliverance from all the manifold formations in any kind of becoming, generation, destiny, station, or abode, in order to be delivered from the whole field of formations, he again discerns those same formations, attributing to them the three characteristics by knowledge of contemplation of reflection.

He sees all formations as impermanent for the following reasons: because they are non-continuous, temporary, limited by rise and fall, disintegrating, fickle, perishable, unenduring, subject to change, coreless, due to be annihilated, formed, subject to death, and so on.

He sees them as painful for the following reasons; because they are continuously oppressed, hard to bear, the basis of pain, a disease, a tumour, a dart, a calamity, an affliction, a plague, a disaster, a terror, a menace, no protection, no shelter, no refuge, a danger, the root of calamity, murderous, subject to cankers, Māra's bait, subject to birth, subject to ageing, subject to illness, subject to sorrow, subject to lamentation, subject to despair, subject to defilement, and so on.

He sees all formations as foul (ugly) — the ancillary characteristic to that of pain — for the following reasons: because they are objectionable, stinking, disgusting, repulsive, unaffected by disguise, hideous, loathsome, and so on.

He sees all formations as not self for the following reasons: because they are alien, empty, vain, void, ownerless, with no Overlord, with none to wield power over them, and so on.

It is when he sees formations in this way that he is said to discern them by attributing to them the three characteristics.

11. But why does he discern them in this way? It is in order to contrive the means to deliverance. Here is a simile: a man thought to catch a fish, it seems, so he took a fishing net and cast it in the water. He put his hand into the mouth of the net under the water and seized a snake by the neck. He was glad, thinking 'I have caught a fish'. In the belief that he had caught a big fish, he lifted it up to see. When he saw three marks, he perceived that it was a snake, and he was terrified. He saw danger, felt dispassion (revulsion) for what he had

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seized, and desired to be delivered from it. Contriving a means to deliverance he unwrapped the coils from his hand, starting from the tip of its tail. Then he raised his arm, and when he had weakened the snake by swinging it two or three times round his head, he flung it away, crying ‘Go, foul snake’. Then quickly scrambling up on to dry land, he stood looking back whence he had come, thinking ‘Goodness, I have been delivered from the jaws of a huge snake!’

Herein, the time when the meditator was glad at the outset to have acquired a person is like the time when the man was glad to have seized the snake by the neck. This meditator’s seeing of the three characteristics in formations after effecting resolution of the compact into elements is like the man’s seeing the three marks on pulling the snake’s head out of the mouth of the net. The meditator’s knowledge of appearance as terror is like the time when the man was frightened. Knowledge of contemplation of danger is like the man’s thereupon seeing the danger. Knowledge of contemplation of dispassion is like the man’s dispassion (revulsion) for what he had seized. Knowledge of desire for deliverance is like the man’s deliverance from the snake.

The attribution of the three characteristics to formations by knowledge of contemplation of reflection is like the man’s contriving a means to deliverance. For just as the man weakened the snake by swinging it, keeping it away and rendering it incapable of biting, and was thus quite delivered, so too this meditator weakens formations by swinging them with the attribution of the three characteristics, rendering them incapable of appearing again in the modes of permanence, pleasure, beauty, and self, and is thus quite delivered. That is why it was said above that he discerns them in this way ‘in order to contrive the means to deliverance’. At this point knowledge of reflection has arisen in him.

Knowledge of contemplation of reflection is ended.

[DISCERNING FORMATIONS AS VOID]

12. Having thus discerned by knowledge of contemplation of reflection that ‘All formations are void’ (see S.iii,167), he again discerns voidness in the double logical relation¹⁰ thus: ‘This is void of self or of what belongs to self’ (M.ii,263; Ps.ii,36).

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When he has thus seen that there is neither a self nor any other thing or being occupying the position of a self's property, he again discerns voidness in the quadruple logical relation as set forth in this passage: 'I am not anywhere anyone's owning, nor is there anywhere my owning in anyone (*nāham kvacani kassaci kiñcanat'asmiṃ na ca mama, kvacani kismiñci kiñcanat'atthi*)' (M.ii,263).¹¹ How?

(1) This meditator, thinking *I ...not anywhere (nāham kvacani)*, does not see a self anywhere, (ii) thinking *am ... anyone's owning (kassaci kiñcanat'asmiṃ)*, he does not see a self of his own to be inferred in another's owning; the meaning is that he does not see a self of his own deducible by conceiving a brother to own it in the case of a brother¹², a friend to own it in the case of a friend, or a possession to own it in the case of a possession,¹³ (iii) As regards the phrase *nor...anywhere my (na ca mama kvacani)*, leaving aside the word *my (mama)* here for the moment, the words *nor anywhere (na ca kvacani)* meant that he does see another's self anywhere. (iv) Now bringing in the word *my (mama)*, we have *is there ... my owning in anyone (mama kismiñci kiñcanat'atthi)*: he does not see thus 'Another's self exists owing to some state of my owning¹⁴ it'; the meaning is that he does not see in any instance another's self deducible owing to this fact of his owning a brother in the case of a brother, a friend in the case of a friend, possession chattel in the case of a possession chattel. So (i) he sees no self of his own anywhere, (ii) nor does he see it as deducible in the fact of another's owning, (iii) nor does he see another's self, (iv) nor does he see that as deducible in the fact of his own owning.¹⁵ This is how he discerns voidness in the quadruple logical relation.

Having discerned voidness in the quadruple logical relation in this way, he discerns voidness again in six modes. How? Eye (i) is void of self, (ii) or of the property of a self, (iii) or of permanence, (iv) or of lastingness, (v) or of eternalness, (vi) or of non-subjectness to change; ... mind... visible data ... mental data ... eye consciousness...mind consciousness ... mind contact ...' (Nd.2.187).

[8. KNOWLEDGE OF EQUANIMITY ABOUT FORMATIONS]

13. When he has discerned formations by attributing the three characteristics to them and seeing them as void in this way, he

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abandons both terror and delight, he becomes indifferent to them and neutral, he neither takes them as 'I' nor as 'mine', he is like a man who has divorced his wife.

Suppose a man were married to a lovely, desirable, charming wife and so deeply in love with her as to be unable to bear separation from her for a moment. He would be disturbed and displeased to see her standing or sitting or talking or laughing with another man, and would be very unhappy; but later, when he had found out the woman's faults, and wanting to get free, had divorced her, he would no more take her as 'mine'; and thereafter, even though he saw her doing whatever it might be with whomsoever it might be, he would not be disturbed or displeased, but would on the contrary be indifferent and neutral — so too this meditator, wanting to get free from all formations, discerns formations by the contemplation of reflection; then, seeing nothing to be taken as 'I' or 'mine', he abandons both terror and delight and becomes indifferent and neutral towards all formations.

When he knows and sees thus, his heart retreats, retracts and recoils from the three kinds of becoming, the four kinds of generation, the five kinds of destiny, the seven stations of consciousness, and the nine abodes of beings. His heart no longer goes out to them. Either equanimity or repulsiveness is established. Just as water drops retreat, retract and recoil on a lotus leaf that slopes a little and do not spread out, so too his heart ... And just as a fowl's feather or a shred of sinew thrown on a fire retreats, retracts and recoils, and does not spread out, so too his heart retreats, retracts and recoils from the three kinds of becoming ... Either equanimity or repulsiveness is established.

In this way there arises in him what is called knowledge of equanimity about formations.

14. But if this knowledge sees nibbāna, the state of peace, as peaceful, it rejects the occurrence of all formations and enters only into nibbāna. If it does not see nibbāna as peaceful, it occurs again and again with formations as its object, like the sailors' crow.

When traders board a ship, it seems, they take with them what is called a land-finding crow. When the ship gets blown off its course

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by gales and goes adrift with no land in sight, then they release the land-finding crow. It takes off from the masthead,¹⁶ and after exploring all the quarters, if it sees land, it flies straight in the direction of it; if not, it returns and alights on the masthead. So too, if knowledge of equanimity about formations sees nibbāna, the state of peace, as peaceful, it rejects the occurrence of all formations and enters only into nibbāna. If it does not see it, it occurs again and again with formations as its object.

Now after discerning formations in the various modes, as though sifting flour on the edge of a tray, as though carding cotton from which the seeds have been picked out,¹⁷ and after abandoning terror and delight, and after becoming neutral in the investigation of formations, he still persists in the triple contemplation. And in so doing, this insight knowledge enters upon the state of the triple gateway to liberation, and it becomes a condition for the classification of noble persons into seven kinds.

[THE TRIPLE GATEWAY TO LIBERATION]

15. It enters upon the state of the triple gateway to liberation now with the predominance of one of three faculties, as the contemplation occurs in one of the three ways.¹⁸

For it is the three contemplations that are called the three gateways to liberation, according to the following: ‘But these three gateways to liberation lead to the outlet from the world. That is to say, (i) to the seeing of all formations as limited and circumscribed and to the entering of consciousness into the signless element, (ii) to the stirring up of the mind with respect to all formations and to the entering of consciousness into the desireless element, (iii) to the seeing of all things (dhamma) as alien and to the entering of consciousness into the voidness element. These three gateways to liberation lead to the outlet from the world. (Ps.ii,48)¹⁹

[THE SEVEN KINDS OF NOBLE PERSONS]

16. It was said above ‘It becomes a condition for the classification of noble persons into seven kinds’ (§14). Herein, there are firstly these seven kinds of noble person: (1) The Faith Devotee, (2) One Liberated by Faith, (3) the Body Witness, (4) the Both-ways

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Liberated, (5) the Dhamma Devotee, (6) One Attained to Vision, and (7) One Liberated by Understanding. This knowledge of equanimity about formations is a condition for their being placed as these seven classes.

When a man brings formations to mind as impermanent and, having great resolution, acquires the faith faculty, (1) he becomes a **Faith Devotee** at the moment of the Stream-entry path; and in the other seven instances, that is, in the three higher paths and the four fruitions, he becomes (2) **One Liberated by Faith**.

When a man brings them to mind as painful and, having great tranquillity, acquires the faculty of concentration, (3) he is called a **Body Witness** in all eight instances. (4) He is called **Both-ways-Liberated** when he has reached the highest fruition after also reaching the immaterial jhānas.

When a man brings them to mind as not self and, having great wisdom, acquires the faculty of understanding, he becomes (5) a **Dhamma Devotee** at the moment of the Stream-entry path; (6) in the next six instances he becomes **One Attained to Vision**; and (7) in the case of the highest fruition he becomes **One Liberated by Understanding**.

Knowledge of Equanimity about formations is ended.

[THE LAST THREE KINDS OF KNOWLEDGE ARE ONE]

17. This knowledge of equanimity about formations is the same in meaning as the two kinds that precede it. Hence the Ancients said: ‘this knowledge of equanimity about formations is one only and has three names. At the outset it has the name of Knowledge of Desire for Deliverance. In the middle it has the name Knowledge of Reflection. At the end when it has reached its culmination it is called Knowledge of Equanimity About Formations’.

[INSIGHT LEADING TO EMERGENCE OF THE PATH]

18. Now when this clansman has reached equanimity about formations thus, his insight has reached its culmination and leads to emergence. ‘Insight That Has Reached Culmination’ or ‘Insight Leading To Emergence’, are names for the three kinds of knowledge beginning with equanimity about formations, that is, equanimity

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about formations, conformity, and change-of-lineage. It has ‘reached its culmination’ because it has reached the culminating final stage. It is called ‘leading to emergence’ because it goes towards emergence. The path is called ‘emergence’ because it emerges externally from the objective basis contemplated²⁰ as a sign and also internally from occurrence of defilement. It goes to that, thus it leads to emergence; the meaning is that it joins with the path.

19. Herein, for the purpose of clarification there is this list of the kinds of emergence classed according to the manner of contemplating: (1) after contemplating the internal it emerges from the internal²¹ (2) after contemplating the internal it emerges from the external, (3) after contemplating the external it emerges from the external, (4) after contemplating the external it emerges from the internal; (5) after contemplating the material it emerges from the material, (6) after contemplating the material it emerges from the immaterial, (7) after contemplating the immaterial it emerges from the immaterial, (8) after contemplating the immaterial it emerges from the material: (9) it emerges at one stroke from the five aggregates; (10) after contemplating as impermanent it emerges from the impermanent, (11) after contemplating as impermanent it emerges from the painful, (12) after contemplating as impermanent it emerges from the not-self; (13) after contemplating as painful it emerges from the painful, (14) after contemplating as painful it emerges from the impermanent, (15) after contemplating as painful it emerges from the not-self, (16) after contemplating as not-self it emerges from the not-self, (17) after contemplating as not-self it emerges from the impermanent, (18) after contemplating as not-self it emerges from the painful.

20. And whether they have contemplated at the start as impermanent or as painful or as not self, when the time of emergence comes, if the emergence takes place while contemplating as impermanent, then all three persons acquire the faculty of faith since they have great resolution; they are liberated by the sign-less liberation, and so they become Faith Devotees at the moment of the first path; and in the remaining seven stages they are Liberated by Faith. If the

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emergence is from the painful, then the three persons acquire the faculty of concentration since they have great tranquillity; they are liberated by the desireless liberation, and in all eight states they are Body Witnesses. Of them, the one who has an immaterial jhāna as the basis for his insight is, in the case of the highest fruition, Both-ways Liberated. And then if the emergence takes place while contemplating as not self, the three persons acquire the faculty of understanding since they have great wisdom; they are liberated by the void liberation. They become Dhamma Devotees at the moment of the first path. In the next six instances they become attained to Vision. In the case of the highest fruit they are liberated by Understanding.

[THE 12 SIMILES]

21. Now twelve similes should be understood in order to explain this insight leading to emergence and the kinds of knowledge that precede and follow it. Here is the list:
- (1) The Bat, (2) the Black Snake, and (3) the House,
 - (4) The Oxen, (5) and the Ghoul, (6) the Child,
 - (7) Hunger, and (8) by Thirst, and (9) Cold, and (10) Heat,
 - And (11) Darkness, and (12) By Poison, too.²²

Determination of difference in the Noble Path's attributes

22. [*Progress.*] But if insight has from the start only been able to suppress defilements with difficulty, with effort and with prompting, then it is called 'of difficult progress'. The opposite kind is called 'of easy progress'. And when the manifestation of the path, the stagnation²³ of insight, is slowly accomplished after defilements have been suppressed, then it is called 'of sluggish direct-knowledge.' The opposite kind is called 'of swift direct-knowledge'. So this Equanimity About Formations stands at the arrival point and gives its own name to the path in each case, and so the path has four names according to the kind of progress (see D.iii 228).

For one Bhikkhu this progress is different in the four paths, while for another it is the same. For Buddhas, however, the four paths are of easy progress and swift direct-knowledge. Likewise in the case of the General of the Dhamma, the **Elder Sāriputta**. But

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in the **Elder Mahā-Moggallāna**'s case the first path was of easy progress and swift direct knowledge, but the others were of difficult progress and sluggish direct-knowledge.

[*Predominance.*] And as with the kinds of progress, so also it is with the kinds of predominance,²⁴ which are different in the four paths for one Bhikkhu and the same for another. So it is equanimity about formations that governs the difference in the progress.

Equanimity about formations is ended.

[9. CONFORMITY KNOWLEDGE]

23. As he repeats, develops and cultivates that equanimity about formations, his faith becomes more resolute, his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity about formations grows more refined.

For him 'when the path is about to arise',²⁵ equanimity about formations after comprehending formations as impermanent, or as painful, or as not self, sinks into the life-continuum. Next to the life-continuum, mind-door adverting arises making formations its object as impermanent or as painful or as not self according to the way taken by equanimity about formations. Then next to the functional adverting consciousness that arose displacing the life-continuum, the first impulsion consciousness arises making formations its object in the same way, maintaining the continuity of consciousness.²⁶ This is called the 'preliminary work.' Next to that a second impulsion consciousness arises making formations its object in the same way. This is called the 'access'. Next to that a third impulsion consciousness also arises making formations its object in the same way. This is called "conformity".

These are their individual names. But it is admissible to call all three impulsions 'repetition' or 'preliminary-work' or 'access' or 'conformity' indiscriminately.

Conformity to what: to what precedes and to what follows. It conforms to the functions of truth both in the eight preceding kinds of insight knowledge and in the thirty-seven states partaking of enlightenment that follow.

Just as a righteous king, who sits in the place of judgment, hearing the pronouncements of the judges, while excluding bias and

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remaining impartial, conforms both to their pronouncements and to the ancient royal custom by saying, ‘So be it’ so it is here too.

Conformity is like the king. The eight kinds of knowledge are like eight judges. The thirty-seven states partaking of enlightenment are like the ancient royal custom. Herein, just as the king conforms by saying ‘So be it’ both to the judges’ pronouncements and to the royal custom, so this conformity, which arises contingent upon formations through comprehending impermanence, etc., conforms to the function of truth both in the eight kinds of knowledge and in the thirty-seven states partaking of enlightenment that follow. Hence it is called ‘Knowledge in conformity with truth’.

Knowledge of conformity is ended.

[THE INSIGHT LEADING TO EMERGENCE]

24. Though this conformity Knowledge is the end of the Insight Leading To Emergence that has formations as its object, still change-of-lineage Knowledge is the last of all the kinds of Insight Leading To Emergence.

[SUTTA REFERENCES]

25. Now the following sutta references should be understood in order not to be confused about insight leading to emergence. For this insight leading to emergence is called ‘aloofness (*atammayatā*)²⁷ in the **Saḷāyatana-vibhaṅga Sutta** thus ‘Bhikkhus, by depending and relying on aloofness, abandon, surmount, equanimity that is unified, based on unity’ (M.iii,220).

In the **Alagaddūpama Sutta** it is called ‘dispassion (*nibbidā*) thus’ Being dispassionate his greed fades away. ‘With the fading away of greed he is liberated’ (M.139).

In the **Susīma Sutta** it is called ‘Knowledge of relationship of states (*dhammaṭṭhiti-nāṇa*)’ thus ‘Previously, Susīma, there is knowledge of relationship of states; subsequently there is knowledge of nibbāna’ (S.ii,124).

In the **Poṭṭhāpada Sutta** it is called the ‘culmination of perception (*saññāgga*)’ thus ‘First, Poṭṭhāpāda, the culmination of perception ‘arises, and afterwards knowledge’ (D.i,185).

In the **Dasuttara Sutta** it is called the ‘principal factor of purity

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(*pārisuddhi-padhāniyaṅga*) ' thus 'Purification by knowledge and vision of the way, is the principal factor of purity' (D.iii,288).

In the **Paṭisambhidāmagga** it is called by the three names thus, Desire for deliverance, and contemplation of reflection, and equanimity about formations: these things are one in meaning and only the letter is different' (Ps.ii,64).

In the **Paṭṭhāna** it is called by two names thus 'Conformity to change-of-lineage' and 'Conformity to cleansing'²⁸ (Ptn.I.159).

In the **Rathavinīta Sutta** it is called 'Purification by Knowledge and vision of the way' thus 'But how friend is it for the purpose of the purification by knowledge and vision of the way that the life of purity is lived under the Blessed One?' (M.i,147).

26. The Greatest Sage did thus proclaim
 This Insight stilled and purified,
 That to emergence leads beside
 With many a neatly chosen name.

 The round of rebirth's slough of pain
 Is vast and terrible; a man
 Wisely should strive as best he can,
 If he would this Emergence gain.

 The twenty-first chapter is called
 'The Description of Purification by Knowledge and
 Vision of the Way'

CHAPTER XXII
DESCRIPTION OF PURIFICATION BY
KNOWLEDGE AND VISION
(Ñāṇadassana-visuddhi-niddesa)

[1.CHANGE-OF-LINEAGE, THE FOUR PATHS,
THE FOUR FRUITIONS]

1. Change-of-lineage Knowledge comes next. Its position is to advert to the path, and so it belongs neither to Purification by Knowledge and Vision of the Way nor to Purification by Knowledge and Vision, but being intermediate, it is unassignable. Still, it is reckoned as insight because it falls in line with insight. Purification by Knowledge and Vision properly consists of knowledge of the four paths, that is to say, the Path of Stream Entry, the Path of Once-return, the Path of Non-return, and the Path of Arahantship.

[CHANGE-OF-LINEAGE KNOWLEDGE AND
KNOWLEDGE OF THE FIRST PATH]

2. Herein, nothing further needs to be done by one who wants to achieve, firstly, the knowledge of the first path. For what he needs to do has already been done by arousing the insight that ends in conformity knowledge.

As soon as conformity knowledge has arisen in him in this way, and the thick murk that hides the truths has been dispelled by the respective force peculiar to each of the three kinds of conformity, then his consciousness no longer enters into or settles down on or resolves upon any field of formations at all, or clings, cleaves, or clutches on to it, but retreats, retracts and recoils as water does from a lotus leaf, and every sign as object, every occurrence as object, appears as an impediment.

Then while every sign and occurrence appears to him as an impediment, when conformity knowledge's repetition has ended, change-of-lineage knowledge arises in him, which takes as its object the signless, no-occurrence, no-formation, cessation, nibbāna, — and this knowledge passes out of the lineage, the category, the plane, of

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the ordinary man and enters the lineage, the category, the plane, of the Noble Ones — which, being the first adverting, the first concern, the first reaction, to nibbāna as object, fulfils the state of a condition for the path in six ways, as proximity, contiguity, repetition, decisive-support, absence, and disappearance, conditions — which is the culminating peak of insight — which is irrevocable.

3. Here is a simile that illustrates how conformity and change-of-lineage occur with different objects though occurring in a single cognitive series with a single adverting.

Suppose a man wanted to leap across a broad stream and establish himself on the opposite bank. He would run fast, and seizing a rope fastened to the branch of a tree on the stream's near bank and hanging down, or a pole, would leap with his body tending, inclining and leaning towards the opposite bank, and when he had arrived above the opposite bank, he would let go, fall on to the opposite bank, staggering first and then steady himself there; so too this meditator, who wants to establish himself on nibbāna, the bank opposite to the kinds of becoming, generation, destiny, station, and abode, runs fast by means of the contemplations of rise and fall, etc. and seizing with conformity's adverting to impermanence, pain or not-self the rope of materiality fastened to the branch of his selfhood and hanging down, or one among the poles beginning with feeling, he leaps with the first conformity consciousness without letting go and with the second he tends, inclines and leans towards nibbāna, like the body that was tending, inclining and leaning towards the opposite bank; then, being with the third next to nibbāna, which is now attainable, like the other's arriving above the opposite bank, he lets go that formation as object with the ceasing of that consciousness, and with the change-of-lineage consciousness he falls on to the unformed nibbāna, the bank opposite; but staggering, as the man did, for lack of previous repetition, he is not yet properly steady on the single object. After that he is steadied by path knowledge.

4. Herein, conformity is able to dispel the murk of defilements that conceals the truths, but it is unable to make nibbāna its object. Change-of-lineage is only able to make nibbāna its object; it is unable to dispel the murk that conceals the truths.

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Here is a simile. A man with eyes went out at night, it seems, to find out the conjunction of the stars, and he looked up to see the moon. It was invisible because it was concealed by clouds. Then a wind sprang up and blew away the thick clouds; another blew away the medium clouds; and another blew away the fine clouds as well. Then the man saw the moon in the sky free from clouds, and he found out the conjunction of the stars.

Herein, the thick, medium and fine kinds of darkness that conceal the truths are like the three kinds of cloud. The three kinds of conformity consciousness are like the three winds. Change-of-lineage knowledge is like the man with eyes. Nibbāna is like the moon. The dispelling of the murk that conceals the truths by each kind of conformity consciousness is like the successive blowing away of the clouds by each wind. Change-of-lineage knowledge's seeing the clear nibbāna when the murk that concealed the truths has disappeared is like the man's seeing the clear moon in the sky free from cloud.

Just as the three winds are able only to blow away the clouds that conceal the moon but cannot see the moon, so the three kinds of conformity are able only to dispel the murk that conceals the truths but cannot see nibbāna. Just as the man can only see the moon but cannot blow away the clouds, so change-of-lineage knowledge can only see nibbāna but cannot dispel the defilements.

Hence it is called 'adverting to the path'. For although it is not adverting, it occupies the position of adverting; and then, after, as it were, giving a sign to the path to come into being, it ceases. And without pausing after the sign given by that change-of-lineage knowledge the path follows upon it in uninterrupted continuity, and as it comes into being it pierces and explodes the mass of greed, the mass of hate, and the mass of delusion, never pierced and exploded before (cf. Ps.ii,20).

5. Here is a simile for this. An archer, it seems, had a target¹ set up at a distance of eight *usabhas* (about 100 yards), and wrapping his face in a cloth and arming himself with an arrow, he stood on a wheel contrivance (a revolving platform). Another man turned the wheel contrivance, and when the target was opposite the archer, he

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gave him a sign with a stick. Without pausing after the sign the archer shot the arrow and hit the target.

Herein, change-of lineage knowledge is like the sign with the stick. Path knowledge is like the archer. Path knowledge's making nibbāna its object without pausing after the sign given by change-of-lineage, and its piercing and exploding the mass of greed, hate and delusion never pierced and exploded before is like the archer's hitting the target without pausing after the sign.

6. And not only does it cause the piercing of this mass of greed, etc., but it also dries up the ocean of suffering of the round in the beginningless round of rebirths. It closes all doors to the states of loss. It provides actual experience of the seven Noble Treasures,² It abandons the eightfold wrong path. It allays all enmity and fear.³ It leads to the state of the Fully Enlightened One's breast-born son (see S.ii,221). And it leads to the acquisition of many hundred other blessings.

So it is the knowledge associated with the Path of Stream Entry, the provider of many hundred blessings that is called Knowledge of the Path of Stream Entry.

The first kind of knowledge is ended.

[THE FIRST FRUITION — SECOND NOBLE PERSON]

7. Immediately next to that knowledge, however, there arise either two or three fruition consciousnesses, which are its result. For it is owing to this very fact that supramundane profitable consciousness results immediately that it is said 'And which he called the concentration with immediate result' (Sn.226), and 'Sluggishly he reaches what has immediate result for the destruction of the cankers' (A.ii, 149) and so on.

Some, however, say that there are one, two, three, four, or five fruition consciousnesses. That is inadmissible. For change-of-lineage knowledge arises at the end of conformity's repetition, so at the minimum there must be two conformity consciousnesses, since one alone does not act as repetition condition. And a single series of impulses has a maximum of seven impulse consciousnesses. Consequently, that series which has two conformities and change-

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of-lineage as third, and path consciousness as fourth; has three fruition consciousnesses. That which has three conformities, and change-of-lineage as fourth, and path consciousness as fifth; has two fruition consciousnesses. That is why it was said above ‘There arise either two or three fruition consciousnesses’.

Then some say that that which has four conformities and change-of-lineage as fifth and path consciousness as sixth has one fruition consciousness. But that is refuted because it is the fourth or the fifth impulsion that reaches the path, not those after that owing to their nearness to the life-continuum (see Ch.IV). So that cannot be accepted as correct.

8. And at this point this Stream Enterer is called the second Noble Person. However negligent he may be, he is bound to make an end of suffering when he has travelled and traversed the round of rebirths among deities and human beings for the seventh time.

At the end of the fruition his consciousness enters the life-continuum. After that, it arises as mind-door adverting interrupting the life-continuum for the purpose of reviewing the path. When that has ceased, seven impulsions of path reviewing arise. After re-entry into the life-continuum, adverting, etc. arise again in the same way for the purpose of reviewing fruition, and so on. With the arising of these he reviews the path, he reviews the fruition, he reviews the defilements abandoned, he reviews the defilements still remaining, and he reviews nibbāna.

He reviews the path in this way ‘So this is the path I have come by’. Next he reviews the fruition after that in this way ‘This is the blessing I have obtained’. Next he reviews the defilements that have been abandoned ‘These are the defilements abandoned in me’. Next he reviews the defilements still to be eliminated by the three higher paths ‘These are the defilements still remaining in me’. And lastly he reviews the deathless nibbāna in this way ‘This is the state (*dhamma*) that has been penetrated by me as object’. So the noble disciple who is a Stream Enterer has five kinds of reviewing.

And as in the case of the Stream Enterer, so it is also in the cases of the Once-Returner and Non-returner. But the Arahant has no reviewing of remaining defilements. So all the kinds of reviewing

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total nineteen. This is the maximum number. Trainers may or may not have the reviewing of the defilements abandoned and those still remaining. In fact it was owing to the absence of such reviewing that Mahānāma asked the Blessed One ‘What state is there still un-abandoned by me internally owing to which at times states of greed invade my mind and remain?’ (M.i,91), all of which should be quoted.

[KNOWLEDGE OF THE SECOND PATH —
THIRD NOBLE PERSON]

9. However, after reviewing in this way, either while sitting in the same session or on another occasion the noble disciple who is a Stream Enterer makes it his task to reach the second plane by attenuating both greed for sense desires and ill will. He brings to bear⁴ the Faculties, the Powers, and the Enlightenment Factors, and he works over and turns up that same field of formations, classed as materiality, feeling, perception, formations, and consciousness, with the knowledge that they are impermanent, painful, not self, and he embarks upon the progressive series of insight.

When he has done so, and when, at the end of equanimity about formations, conformity and change-of-lineage⁵ knowledge have arisen in a single adverting in the way already described, then the path of Once-return arises next to change-of-lineage. The knowledge associated with that is Knowledge of the path of Once-return.

The second kind of knowledge is ended.

[THE SECOND FRUITION — FOURTH NOBLE PERSON]

10. The fruition consciousnesses should be understood to follow immediately upon this knowledge in the same way as before. And at this point this Once-returner is called the Fourth Noble Person. He is bound to make an end of suffering after returning once to this world.

Next there comes reviewing in the way already described.

[KNOWLEDGE OF THE THIRD PATH — FIFTH NOBLE PERSON]

11. Now after reviewing in this way, either while sitting in the same session or on another occasion this noble disciple who is a Once-

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returner makes it his task to reach the third plane by abandoning, without remainder, both greed for sense desires and ill will. He brings to bear the Faculties, the Powers and the Enlightenment Factors, and he works over and turns up that same field of formations with the knowledge that they are impermanent, painful, not self, and he embarks upon the progressive series of insights.

When he has done so, and when, at the end of equanimity about formations, conformity and change-of-lineage have arisen in a single adverting in the way already described, then the Path of Non-return arises next to change-of-lineage. The knowledge associated with that is Knowledge of the Path of Non-return.

The third kind of knowledge is ended.

[THE THIRD FRUITION — SIXTH NOBLE PERSON]

12. The fruition consciousnesses should be understood to follow immediately upon this knowledge in the same way as before. And at this point this Non-returner is called the Sixth Noble Person. After death he reappears apparitionally elsewhere and attains complete extinction there without ever returning, without ever coming to this world again through rebirth-linking.

Next there comes reviewing in the way already described.

[KNOWLEDGE OF THE FOURTH PATH — SEVENTH NOBLE PERSON]

13. Now after reviewing in this way, either while sitting in the same session or on another occasion this noble disciple who is a Non-returner makes it his task to reach the fourth plane by abandoning, without remainder, greed for the fine-material and immaterial, conceit (pride), agitation, and ignorance. He brings to bear the Faculties, the Powers and the Enlightenment Factors, and he works over and turns up that same field of formations with the knowledge that they are impermanent, painful, not self and he embarks upon the progressive series of insights.

When he has done so, and when, at the end of equanimity about formations, conformity and change-of-lineage have arisen in a single adverting, then the path of Arahantship arises next to change-of-

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lineage. The knowledge associated with that is Knowledge of the Path of Arahantship.

The fourth kind of knowledge is ended.

[THE FOURTH FRUITION — EIGHTH NOBLE PERSON]

14. The fruition consciousness should be understood to follow immediately upon this knowledge in the same way as before. And at this point this Arahant is called the Eighth Noble Person. He is one of the Great Ones with cankers destroyed, he bears his last body, he has laid down the burden, reached his goal and destroyed the fetter of becoming, he is rightly liberated with final knowledge and worthy of the highest offerings of the world with its deities.

So when it was said above, ‘However, Purification by Knowledge and Vision properly consists in knowledge of the four paths, that is to say, the Path of Stream Entry, the Path of Once-return, the Path of Non-return, and the Path of Arahantship’, that referred to these four kinds of knowledge to be reached in this order.

[11. THE STATES ASSOCIATED WITH THE PATH, ETC.]

15. Now in order to appreciate the value of this same Purification by Knowledge and Vision with its four kinds of knowledge:

- (1) Fulfilment of States Sharing in Enlightenment,
 - (2) Emergence, and (3) the Coupling of the Powers,
 - (4) The kinds of states that ought to be abandoned,
 - (5) Also the act of their abandoning,
 - (6) Functions of Full-understanding, and the rest
- As stated when truths are penetrated to,
- (7) Each one of which ought to be recognized
- According to its individual essence.

16. 1. Herein, the *fulfilment of states sharing in enlightenment* is the fulfilledness of those states partaking in enlightenment. For they are the following thirty-seven states: the Four Foundations of Mindfulness (M. Sutta 10), the Four Right Endeavours (M.ii.11), the Four Roads to Power (M. i, 103), the Five Faculties (M. ii, 12), the Five Powers (M. ii, 12), the Seven Enlightenment Factors (M.i, 11), and the Noble Eightfold Path (D.ii,311f.). And they are called ‘partaking

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of enlightenment' because they take the part of the Noble Eightfold Path, which is called 'Enlightenment' in the sense of enlightening.⁶

17. (i) Foundation of Mindfulness (*satipaṭṭhāna*)⁷ is of four kinds because it occurs with respect to the body, feeling, consciousness, and mental objects (*dhamma*), taking them as foul, painful, impermanent, and not self, and because it accomplishes the function of abandoning perception of beauty, pleasure, permanence, and self. That is why 'Four Foundations of Mindfulness' is said.

(ii) Right endeavour (*sammāpadhāna*) is a name for energy. It accomplishes the functions of abandoning arisen unprofitable things, preventing the arising of those not yet arisen, arousing unarisen profitable things, and maintaining those already arisen; thus it is fourfold. That is why 'Four Right Endeavours' is said.

(iii) Roads to power (*basis for success=iddhipāda*) is fourfold as zeal (desire), and so on. That is why 'Four Roads to Power' are spoken of, according to the following: 'Four roads to power': the road to power consisting of zeal, the road to power consisting of energy, the road to power consisting of natural purity of consciousness, the road to power consisting of inquiry' (Vbh. 223). These are supramundane only. But because of the words 'If a Bhikkhu obtains concentration, obtains mental unification by making zeal predominant, this is called concentration through zeal' (Vbh. 216), etc., they are also mundane as states acquired by predominance of zeal, etc., respectively.

18. (iv) Faculty (*indriya*) is in the sense of predominance, in other words, of overcoming, because these states, as faculties, respectively overcome faithlessness, idleness, negligence, distraction, and confusion.

(v) Power (*bala*) is in the sense of unwaveringness because these states, as powers, are incapable of being overcome respectively by faithlessness, and so on. Both are fivefold as consisting of faith, energy, mindfulness, concentration, and understanding. That is why 'Five Faculties' and 'Five Powers' is said.

(vi) Mindfulness, investigation-of-states, energy, happiness, tranquillity, concentration, and equanimity, as factors in a being who

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is becoming enlightened, are the ‘Seven Enlightenment Factors’ (*bojjhaṅga*).

(vii) And right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, are the eight ‘Path Factors’ in the sense of being an outlet. Hence, ‘Seven Enlightenment Factors’ and ‘The Noble Eightfold Path’ (*Aṭṭhamaggaṅgāni*) is said.

19. So there are these thirty-seven states partaking of enlightenment. Now in the prior stage when mundane insight is occurring, they are found in a plurality of consciousnesses as follows: the Foundation of Mindfulness consisting in contemplation of the body is found in one discerning the body in the fourteen ways;⁸ the Foundation of Mindfulness consisting of contemplation of feeling, in one discerning feeling in the nine ways; the Foundation of Mindfulness consisting of contemplation of mind, in one discerning the manner of consciousness in the sixteen ways; the Foundation of mindfulness consisting of contemplation of mental objects, in one discerning mental objects in the five ways. And at the time when, on seeing an unprofitable state arisen in someone else, which has not yet arisen in his own person, he strives for its non-arising thus ‘I shall not behave as he has done in whom this is now arisen, and so this will not arise in me’, then he has the first right endeavour; when, seeing something unprofitable in his own behaviour, he strives to abandon it, then he has the second; when he strives to arouse jhāna or insight so far unarisen in this person, he has the third; and when he arouses again and again what has already arisen so that it shall not diminish, he has the fourth.

And at the time of arousing a profitable state with zeal as the motive force, there is the road to power consisting in zeal, and so on with the remaining three roads to power. And at the time of abstaining from wrong speech there is right speech, and so on with abstaining from wrong action and wrong livelihood.⁹

At the time of the arising of any one of these four kinds of path knowledge, then all these states are found in a single consciousness.

In the moment of fruition the thirty-three, excepting the Four Right Endeavours are found.

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When these are found in a single consciousness in this way, it is the one kind of mindfulness whose object is nibbāna that is called ‘the Four Foundations of Mindfulness’ because it accomplishes the function of abandoning the four perceptions of beauty, etc. in the four things beginning with the body. And also the one kind of energy is called ‘Four Right Endeavours’ because it accomplishes the four functions beginning with preventing the arising of the unarisen unprofitable state. But there is no decrease or increase with the rest.

This is how firstly the ‘fulfilment of states partaking in enlightenment’ should be understood here.

20. 2. *Emergence* and 3. *coupling of the powers*: the resolution of the compound ‘*Vuṭṭhānabalasamāyoga*’ is ‘*Vuṭṭhānañ c’eva balasamāyogo ca*’.

[2. *Emergence*:] mundane insight induces no emergence either from occurrence of defilement internally, because it does not cut off originating, which is the act of causing occurrence,¹⁰ or from the sign of formations externally, because it has the sign as object.

Change-of-lineage knowledge does not induce emergence from occurrence internally because it does not cut off originating, but it does induce emergence from the sign externally because it has nibbāna as its object: so there is emergence from one. Hence it is said ‘Understanding of emergence, and turning away from the external is knowledge of change of lineage’ (Ps.i,66). Likewise the whole passage, ‘Having turned away from arising, it enters into non-arising, thus it is change of lineage. Having turned away from occurrence, ... Having turned, away from the sign of formations externally, it enters into cessation, nibbāna, thus it is change of lineage’ (Ps.i,67) should be understood here.

These four kinds of path knowledge emerge from the sign because they have the signless as their object, and also from occurrence because they cut off origination. So they emerge from both. Hence it is said:

21. How is it that understanding of emergence and turning away from both is knowledge of the path?

(i) **At the moment of the Stream-entry path**, Right View in the sense of seeing (a) emerges from wrong view, and it emerges

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from defilements, and from the aggregates that occur consequent upon that wrong view,¹¹ and (b) externally it emerges from all signs; hence it was said: Understanding of emergence and turning away from both is knowledge of the path. Right Thinking in the sense of directing emerges from wrong thinking ...Right Speech in the sense of embracing emerges from wrong speech ...Right Action in the sense of originating emerges from wrong action ... Right livelihood in the sense of cleansing emerges from wrong livelihood ... Right Effort in the sense of exerting emerges from wrong effort ... Right Mindfulness, ... Right Concentration in the sense of non-distraction emerges from wrong concentration and it emerges from defilements and from the aggregates that occur consequent upon that wrong concentration, and externally it emerges from all signs; hence it was said: Understanding of emergence and turning away from both is knowledge of the path.

(ii) **At the moment of the Once-return Path**, Right View in the sense of seeing ...Right Concentration in the sense of non-distraction (a) emerges from the gross fetter of greed for sense desires, from the gross fetter of resentment, from, the gross inherent tendency to greed for sense desires, and from the gross inherent tendency to resentment, and it emerges from defilements and from the aggregates consequent upon that, and (b) externally it emerges from all signs; hence it was said: Understanding of emergence and turning away from both is knowledge of the path.

(iii) **At the moment of the Non-return path**, Right View in the sense of seeing ...Right concentration in the sense of non-distraction (a) emerges from the residual fetter of greed for sense desires, from the residual fetter of resentment, from the residual inherent tendency to greed for sense desires, from the residual inherent tendency to resentment, and it emerges from defilements and from the aggregates that occur consequent upon that, and (b) externally it emerges from all signs; hence it was said: Understanding of emergence and turning away from both is knowledge of the path.

(iv) **At the moment of the Arahant Path**, Right View in the sense of seeing ...Right Concentration in the sense of non-distraction (a) emerges from greed for the fine-material existence, from greed for immaterial existence, from conceit (pride), from agitation, from

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ignorance, from the inherent tendency to conceit (pride), from the inherent tendency to greed for becoming, from the inherent tendency to ignorance, and it emerges from defilements and from the aggregates that occur consequent upon that, and (b) externally it emerges from all signs; hence it was said: Understanding of emergence and turning away from both is knowledge of the path (Ps.i,69f.).

22. [3. *Coupling of the powers:*] At the time of developing the eight mundane attainments the serenity power is in excess, while at the time of developing the contemplations of impermanence, etc., the insight power is in excess. But at the noble path moment they occur coupled together in the sense that neither one exceeds the other. So there is coupling of the powers in the case of each one of these four kinds of knowledge, according to the following: ‘When he emerges from the defilements associated with agitation, and from the aggregates, his mental unification, non-distraction, concentration, has cessation as its domain. When he emerges from the defilements associated with ignorance and from the aggregates, his insight in the sense of contemplation has cessation as its domain. So serenity and insight have a single nature in the sense of emergence, they are coupled together, and neither exceeds the other. Hence it was said: He develops serenity and insight coupled together in the sense of emergence’ (Ps.ii,98).

‘Emergence’ and ‘coupling of the powers’ should be understood here in this way.

23. 4. *The kinds of states that ought to be abandoned*, 5. *Also the act of their abandoning*: now which states are to be abandoned by which kind of knowledge among these four should be understood, and also the act of abandoning them. For, as is proper¹², they bring about the abandoning of the states called fetters, defilements, wrongnesses, worldly states, kinds of avarice, perversions, ties, bad ways, cankers, floods, bonds, hindrances, adherences, clingsings, inherent tendencies, stains, unprofitable courses of action, and unprofitable thought-arising.

(i) Herein, the *Fetters* are the ten states beginning with greed for the fine-material, so called because they fetter aggregates in this

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life to aggregates of the next, or kamma to its fruit, or beings to suffering. For as long as these ones exist there is no cessation of the others. And of these fetters, greed for the fine-material, greed for the immaterial, conceit (pride), agitation, and ignorance, are called the Five Higher Fetters because they fetter beings to aggregates, etc. produced in the higher forms of becoming, while false view of individuality, uncertainty, adherence to rites and rituals, greed for sense desires, and resentment, are called the Five Lower Fetters because they fetter beings to aggregates, etc. produced in the lower forms of becoming.

24. (ii) The *Defilements* are the ten states, namely, greed, hate, delusion, conceit (pride), false view, uncertainty, stiffness of mind, agitation, consciencelessness, shamelessness. They are so called because they are themselves defiled and because they defile the states associated with them.

(iii) The *Wrongnesses* are the eight states, namely, wrong view, wrong thinking, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, which with wrong knowledge, and wrong deliverance,¹³ come to ten. They are so called because they occur wrongly.

(iv) The *Worldly States* are the eight, namely, gain, loss, fame, disgrace, pleasure, pain, blame, and praise. They are so called because they continually succeed each other as long as the world persists. But when the worldly states are included, then by the metaphorical use of the cause's name for its fruit, the approval that has the gain, etc., as its object and the resentment that has the loss, etc., as its object should also be understood as included.

25. (v) The *kinds of Avarice* are the five, namely, avarice about dwellings, families, gain, Dhamma, and praise, which occur as inability to bear sharing with others any of these things beginning with dwellings.

(vi) The *Perversions* are the three, namely, perversion of perception, of consciousness, and of view, which occur apprehending objects that are impermanent, painful, not self, and foul (ugly), as permanent, pleasant, self, and beautiful.

(vii) The *Ties* are the four beginning with covetousness, so

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called because they tie the mental body and the material body. They are described as ‘The bodily tie of covetousness, the bodily tie of ill will, the bodily tie of adherence to rites and rituals, and the bodily tie of insisting (misinterpreting) that “This only is the truth”’ (Vbh.374).

(viii) *Bad Ways* is a term for doing what ought not to be done and not doing what ought to be done, out of desire¹⁴, hate, delusion, and fear. They are called ‘bad ways’ because they are ways not to be travelled by Noble Ones.

26. (ix) *Cankers (āsava)*: as far as (*ā*) change-of-lineage in the case of states of consciousness and as far as (*ā*) the acme of becoming in the case of the kinds of becoming, that is to say, the fourth immaterial state, there are exudations (*savana*) owing to the formed nature of the object. This is a term for greed for sense-desires, greed for becoming, wrong view, and ignorance, because of the exuding (*savana*) of these defilements from unguarded sense-doors like water from cracks in a pot in the sense of constant trickling, or because of their producing (*savana*) the suffering of the round of rebirths.¹⁵

(x) The *Floods* are so called in the sense of sweeping away into the ocean of becoming, and in the sense of being hard, to cross.

(xi) The *Bonds* are so called because they do not allow disengagement from an object and disengagement from suffering. Both ‘Floods’ and ‘Bonds’ are terms for the Cankers already mentioned.

(xii) The *Hindrances* are the five, namely lust, ill will, stiffness-and-torpor, agitation-and-worry, and uncertainty, in the sense of obstructing and hindering and concealing reality from consciousness.

(xiii) *Adherence* (misapprehension — *parāmāsa*) is a term for wrong view, because it occurs in the aspect of missing the individual essence of a given state (dhamma) and apprehending (*āmasana*), likewise (*parato*), an unactual individual-essence.

(xiv) The *Clingings* are the four beginning with sense-desire clinging described in all their aspects in the Description of the Dependent Origination.

27. (xv) The *Inherent Tendencies* are the seven, namely, greed for sense-desires, etc. in the sense of inveterateness stated thus: the

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inherent tendency to greed for sense desires, the inherent tendency to resentment, conceit (pride), false view, uncertainty, greed for becoming, and ignorance. For it is owing to their inveteracy that they are called inherent tendencies (*anusaya*) since they inhere (*anusenti*) as cause for the arising of greed for sense desires, etc., again and again.

(xvi) The *Stains* are the three, namely, greed, hate, and delusion. They are so called because they are themselves dirty like oil, black, and mud, and because they dirty other things.

(xvii) The *Unprofitable Courses of Action* are the ten, namely, killing living things, taking what is not given, sexual misconduct; false speech, malicious speech, harsh speech, gossip; covetousness, ill-will, and wrong view. They are so called since they are both unprofitable action (*kamma*) and courses that lead to unhappy destinies.

(xviii) The *Unprofitable Thought-arisings* are the twelve consisting of the eight rooted in greed, the two rooted in hate, and the two rooted in delusion.

28. So these four kinds of knowledge each and severally abandon these states beginning with the fetters. How?

The five states eliminated by the first knowledge in the case of the *fetters*, firstly, are: False view of personality, doubt, adherence to rites and rituals, and then greed for sense desires and resentment that are strong enough to lead to states of loss. The remaining gross greed for sense desires and resentment are eliminated by the second knowledge. Subtle greed for sense desires and resentment are eliminated by the third knowledge. The five beginning with greed for the fine-material are only actually eliminated by the fourth knowledge¹⁶.

29. 5. *The act of the abandoning*: but how then? Do these knowledges abandon these states when they are past, or when they are future, or when they are present? What is the position here? For firstly; if they are said to abandon them when past or future, it follows that the effort is fruitless. Why? Because what has to be abandoned is nonexistent. Then if it is when they are present it is

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likewise fruitless because the things to be abandoned exist simultaneously with the effort, and it follows that there is development of a path that has defilement, or it follows that defilements are dissociated from consciousness though there is no such thing as a present defilement dissociated from consciousness.¹⁷

[THE FOUR FUNCTIONS]

30. (6) Functions of Full-understanding and the rest
As stated when truths are penetrated to,
(7) Each one of which ought to be recognised
According to his individual essence (§15).

[THE FOUR FUNCTIONS IN A SINGLE MOMENT]

Now at the times of penetrating to the truths each one of the four path knowledges is said to exercise four functions in a single moment. These are full-understanding, abandoning, realizing, and developing; and each one of them ought to be recognized according to its individual essence. For this is said by the Ancients ‘Just as a lamp performs four functions simultaneously in a single moment — it burns the wick, dispels darkness, makes light appear, and uses up the oil — so too, path knowledge penetrates to the four truths simultaneously in a single moment — it penetrates to suffering by penetrating to it with full-understanding, penetrates to origination by penetrating to it with abandoning, penetrates to the path by penetrating to it with developing and penetrates to cessation by penetrating to it with realizing (see Pe.134)’. What is meant by this? By making cessation its object it reaches, sees and pierces the four truths.

For this is said: ‘Bhikkhus, he who sees suffering sees also the origin of suffering, sees also the cessation of suffering, sees also the way leading to the cessation of suffering’ (S.v.437), etc., and so it should be understood for all the other three truths. And further it is said: ‘The knowledge of one who possesses the path is knowledge of suffering and it is knowledge of the origin of suffering and it is knowledge of the cessation of suffering and it is knowledge of the way leading to the cessation of suffering’ (Ps.i,119).

As the lamp burns the wick, so his path knowledge fully-understands suffering; as the lamp dispels the darkness, so the knowledge

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abandons origin; as the lamp makes the light appear, so the knowledge as right view develops the path or, in other words, the states consisting in right thinking, etc., by acting as co-nascence, etc. for them; and as the lamp uses up the oil, so the knowledge realizes cessation, which brings defilements to an end. This is how the application of the simile should be understood.

31. Another method: as the sun, when it rises, performs four functions simultaneously with its appearance — it illuminates visible objects, dispels darkness, causes light to be seen, and allays cold — so too, path knowledge ... penetrates to cessation by penetrating to it with realizing. And here also, as the sun illuminates visible objects, so path knowledge fully understands suffering; as the sun dispels darkness, so path knowledge abandons origin; as the sun causes light to be seen, so path knowledge as right view develops the other path factors by acting as their co-nascence condition, etc.; as the sun allays cold, so path knowledge realizes the cessation which is the tranquillizing of defilement. This is how the application of the simile should be understood.
32. Another method: as a boat performs four functions simultaneously in a single moment — it leaves the hither shore, it cleaves the stream, it carries its cargo, and it approaches the further shore — so too path knowledge ... penetrates to cessation by penetrating to it with realizing. And here, as the boat leaves the hither shore, so path knowledge fully understands suffering; as the boat cleaves the stream, so path knowledge abandons origin; as the boat carries its cargo so path knowledge develops the other path factors by acting as their co-nascence condition, etc.; as the boat approaches the further shore, so path knowledge realizes cessation, which is the further shore. This is how the application of the simile should be understood.
33. So when his knowledge occurs with the four functions in a single moment at the time of penetrating the four truths, then the four truths have a single penetration in the sense of trueness (reality) in sixteen ways, as it is said: ‘How is there single penetration of the four truths in the sense of trueness? There is single penetration of

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the four truths in the sense of trueness in sixteen aspects: suffering has the meaning of oppressing, meaning of being formed, meaning of burning (torment), meaning of change, as its meaning of trueness; origin has the meaning of accumulation, meaning of source, meaning of bondage, meaning of impediment, as its meaning of trueness; cessation has the meaning of escape, meaning of seclusion, meaning of being not formed, meaning of deathlessness, as its meaning of trueness; the path has the meaning of outlet, meaning of cause, meaning of seeing, meaning of dominance, as its meaning of trueness. The four truths in these sixteen ways are included as one. What is included as one is unity. Unity is penetrated by a single knowledge. ‘Thus the four truths have a single penetration’¹⁸ (Ps.ii,107).

[THE FOUR FUNCTIONS DESCRIBED SEPARATELY]

34. 7. Now as to those four functions beginning with Full-understanding, which were mentioned above (§30):

(a) Full-understanding is threefold;
So too (b) abandoning, and (c) realizing,
And (d) two developings are reckoned —
Thus should be known the exposition.

(a) *Full-understanding is threefold*, that is, (i) full-understanding as the known, (ii) full-understanding as investigating (judging), and (iii) full-understanding as abandoning. (see Ch.XX,3)

35. (b) *So too abandoning*: abandoning is threefold too, like full-understanding, that is, (i) abandoning by suppressing, (ii) abandoning by substitution of opposites, and (iii) abandoning by cutting off. (i) Herein, when any of the mundane kinds of concentration suppresses opposing states such as the hindrances, that act of suppressing, which is like pressing out of water-weed by placing a pot on weed-filled water¹⁹ is called *abandoning by suppressing*. But the suppression of only the hindrances is given in the text thus: ‘And there is abandoning of the hindrances by suppression in one who develops the first jhāna’ (Ps.i, 27). However that should be understood as so stated because of the obviousness of the suppression then. For even before and after the jhāna as well, hindrances do not invade consciousness suddenly; but applied thought, etc. are

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suppressed only at the moment of actual absorption in the second jhāna, etc., and so the suppression of the hindrances then is obvious.

36. (ii) But what is called *abandoning by substitution of opposites* is the abandoning of any given state that ought to be abandoned through the means of a particular factor of knowledge, which as a constituent of insight, is opposed to it, like the abandoning of darkness at night through the means of a light. It is in fact the abandoning firstly of the false view of individuality through the means of Delimitation of Mentality-materiality; the abandoning of both the no-cause view and the fictitious-cause view and also of the Stain of doubt through the means of Discerning Conditions: the abandoning of apprehension of a conglomeration as ‘I’ and ‘mine’ through the means of Comprehension by Groups; the abandoning of perception of the path in what is not the path through the means of the Definition of What is the Path and What is Not the Path; the abandoning of the annihilation view, through the means of seeing rise; the abandoning of the eternity view through the means of seeing fall; the abandoning of the perception of non-terror in what is terror through the means of appearance as terror; the abandoning of the perception of enjoyment through the means of seeing danger; the abandoning of the perception of delight through the means of the contemplation of dispassion (revulsion); the abandoning of lack of desire for deliverance through the means of desire for deliverance; the abandoning of non-reflection through the means of reflection; the abandoning of not looking on equably through the means of equanimity; the abandoning of apprehension contrary to truth, through the means of conformity.²⁰
37. (iii) The abandoning of the states beginning with the fetters by the Noble Path knowledge in such a way that they never occur again, like a tree struck by a thunderbolt, is called *abandoning by cutting off*. With reference to this, it is said ‘Abandoning by cutting off comes about in one who develops the supramundane path that leads to the destruction of defilement’ (Ps.i,27).
- So of these three kinds of abandoning, it is only abandoning by cutting off that is intended here.

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But since that meditator's previous abandoning by suppression and by substitution by opposites have that third kind as their aim, too, all three kinds of abandoning can therefore be understood in this way as the function of path knowledge. For when a man has gained an empire by killing off the opposing kings, what was done by him previous to that is also called 'done by the king'.

38. (c) *Realizing* is divided into two as (i) mundane realizing, and (ii) supramundane realizing. And it is threefold too with the subdivision of the supramundane into two as seeing and developing.

(i) Herein, the touch (*phassanā*) of the first jhāna, etc., as given in the way beginning: 'I am an obtainer, a master of the first jhāna; the first jhāna has been realized by me' (Vin.iii, 93-4) is called *mundane realizing*.

(ii) The seeing of nibbāna at the moment of the first path is *realizing as seeing*. At the other path moments it is *realizing as developing*. This twofold realizing is intended here²¹. So realizing of nibbāna as seeing and as developing should be understood as a function of this knowledge.

39. (d) *And two developings are reckoned*: but developing is reckoned as twofold only, namely as (i) mundane developing and (ii) as supramundane developing.

(i) Herein, the arousing of mundane virtue, concentration and understanding, and the influencing of the continuity by their means, is *mundane developing*. And (ii) the arousing of supramundane virtue, concentration and understanding, and the influencing of the continuity by them is *supramundane developing*. Of these, it is the supramundane that is intended here. For this fourfold knowledge arouses supramundane virtue, etc. since it is their co-nascence condition, and it influences the continuity by their means. So it is only supramundane developing that is a function of it.

The twenty-second chapter called
'The Description of Purification by Knowledge and Vision'

CHAPTER XXIII

DESCRIPTION OF THE BENEFITS IN DEVELOPING UNDERSTANDING

(Paññābhāvanānisamsa-niddesa)

1. (vi) WHAT ARE THE BENEFITS IN DEVELOPING UNDERSTANDING?

To this question, we reply that this development of understanding has many hundred benefits. Briefly, though, its benefits should be understood as these: (A) removal of the various defilements, (B) experience of the taste of the Noble Fruit, (C) ability to attain the attainment of cessation, and (D) achievement of worthiness to receive gifts and so on.

[A. THE REMOVAL OF THE VARIOUS DEFILEMENTS]

2. Herein, it should be understood that one of the benefits of the mundane development of understanding is the removal of the various defilements beginning with mistaken view of individuality. This starts with the Delimitation of Mentality-materiality. Then one of the benefits of the supramundane development of understanding is the removal, at the path moment, of the various defilements beginning with the fetters.

With dreadful thump the thunderbolt
Annihilates the rock.
The fire whipped by the driving wind
Annihilates the wood.

The radiant orb of solar flame
Annihilates the dark.
Developed understanding, too,
Annihilates inveterate

Defilements' netted overgrowth,
The source of every woe.
This blessing in this very life
A man himself may know.

The Benefits of Understanding

[B. EXPERIENCE OF THE TASTE OF THE NOBLE FRUIT]

3. Not only the removal of the various defilements but also the experience of the taste of the Noble fruit is a benefit of the development of understanding. For it is the fruitions of Stream-Entry, etc—the Fruits of Asceticism—that are called the ‘Noble Fruit’. Its taste is experienced in two ways, that is to say, in its occurrence in the cognitive series of the Path, and in its occurrence in the attainment of fruition. Of these, only its occurrence in the cognitive series of the Path has been shown.
4. However, in order to show how it occurs in the attainment of fruition, there is the following set of questions and answers:
 - (1) *What is fruition attainment?* It is absorption of the Noble Fruition in the cessation.¹
5.
 - (2) *Who attains it?* (3) *Who do not attain it?* No ordinary men attain it. Why? It is because it is beyond their reach. But all Noble Ones attain it. Why? It is because it is within their reach. But those who have reached a higher path do not attain a lower fruition because the state of each successive Person is more tranquillized than the one below. And those who have only reached a lower path do not attain a higher fruition because it is beyond their reach. But each one attains his appropriate fruition. This is what has been agreed here.
6.
 - (4) *Why do they attain it?* It is for the purpose of abiding in bliss here and now. For just as a king experiences royal bliss and a deity experiences divine bliss, so too the Noble Ones think, ‘We shall experience the noble supramundane bliss’, and after deciding on the duration, they attain the attainment of fruition whenever they choose.²
7.
 - (5) *How does its attainment come about?* In the first place its attainment comes about for two reasons: with not bringing to mind any object other than nibbāna, and with bringing nibbāna to mind. Now the process of attaining it is as follows. A noble disciple who seeks the attainment of fruition should go into solitary retreat. He

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should see formations with insight according to rise and fall and so on. When that insight has progressed as far as conformity: then comes change-of-lineage knowledge with formations as its object.³ And immediately next to it consciousness becomes absorbed in cessation with the attainment of fruition. And here it is only fruition, not path that arises even in a trainer, because his tendency is to fruition attainment.

(6) *How is it made to last?* It is made to last in three ways, because of the words, ‘Friend, there are three conditions for the persistence of the signless mind-deliverance: they are the non-bringing to mind of all signs, the bringing to mind of the signless element, and the prior volition’ (M.i.296-7). Herein, the *prior volition* is the predetermining of the time before attaining; for it is by determining it thus, ‘I shall emerge at such a time’ that it lasts until that time comes. This is how it is made to last.

(7) *How does the emergence from it come about?* Emergence from it comes about in two ways, because of the words, ‘Friend, there are two conditions for the emergence from the signless mind-deliverance: they are the bringing to mind of all signs, and the non-bringing to mind of the signless element’ (M.i.297) .

8. (8) *What is next to fruition?* (9) *What is fruition next to?* In the first case (8) either fruition itself is next to fruition or the life-continuum is next to it. But (9) there is fruition that is (a) next to the path, (b) there is that next to fruition, (c) there is that next to change-of-lineage, and (d) there is that next to the base consisting of neither perception nor non-perception.

Herein, (a) it is *next to the path* in the cognitive series of the path. (b) Each one that is subsequent to a previous one is *next to fruition*. (c) Each first one in the attainments of fruition is *next to change-of-lineage*. And conformity should be understood here as ‘Change-of-lineage’; for this is said in the Paṭṭhāna, ‘In the Arahant conformity is a condition, as proximity condition, for fruition attainment. In trainers, conformity is a condition, as proximity condition, for fruition attainment’ (Ptn.1.159). (d) The fruition by means of which there is emergence from the attainment of cessation is *next to the base consisting of neither perception nor non-perception*.

The Benefits of Understanding

Herein, all except the fruition that arises in the cognitive series of the path occur as fruition attainment. So whether it arises in the cognitive series of the path or in fruition attainment,

Asceticism's fruit sublime,
Which tranquillizes all distress,
Its beauty from the Deathless draws,
Its calm from lack of worldliness.

Of a sweet purifying bliss
It is the fountainhead besides,
Whose honey-sweet ambrosia
A deathless sustenance provides.

Now if a wise man cultivates
His understanding, he shall know
This peerless bliss, which is the taste
The Noble Fruit provides; and so

This is the reason why they call
Experience here and now aright
Of flavour of the Noble Fruit
A blessing of fulfilled insight.

[C. THE ABILITY TO ATTAIN THE ATTAINMENT OF CESSATION]

9. And not only the experience of the taste of the Noble Fruit but also the ability to attain the attainment of cessation should be understood as a benefit of the development of understanding.

Now in order to explain the attainment of cessation there is this set of questions and answers.

(1) *What is the attainment of cessation?* It is the non-occurrence of consciousness and its concomitants owing to their progressive cessation. (2) *Who attains it?* (3) *Who do not attain it?* No ordinary men, no Stream Enterers or Once-returners, and no Non-returners and Arahants, who are bare-insight workers, attain it. But both Non-returners and those with cankers destroyed who are obtainers of the eight attainments, attain it. For it is said, 'Understanding that is mastery, owing to possession of two powers, to the tranquillization of three formations, to sixteen kinds of exercise of knowledge, and

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to nine kinds of exercise of concentration, is knowledge of the attainment of cessation' (Ps.i,97). And these qualifications are not to be found together in any persons other than Non-returners and those whose cankers are destroyed, who are obtainers of the eight attainments. That is why only they and no others attain it.

10. (4) *Where do they attain it?* It is in the five-constituent becoming. Why? It is because of the necessity for the succession of all the attainments (cf.S.iv,217). But in the four-constituent becoming there is no arising of the first jhāna, etc., and so it is not possible to attain it there. But some say that is because of the lack of a physical basis for the mind there.⁴
11. (5) *Why do they attain it?* Being wearied by the occurrence and dissolution of formations, they attain it thinking, 'Let us dwell in bliss by being without consciousness here and now and reaching the cessation that is nibbāna'.⁵
12. (6) *How does its attainment come about?* It comes about in one who performs the preparatory tasks by striving with serenity and insight and causes the cessation of consciousness belonging to the base consisting of neither perception nor non-perception. One who strives with serenity alone reaches the base consisting of neither perception nor non-perception and remains there, while one who strives with insight alone reaches the attainment of fruition and remains there. But it is one who strives with both, and after performing the preparatory tasks, causes the cessation of consciousness belonging to the base consisting of neither perception nor non-perception, who attains it. This is in brief.
13. But the detail is this. When a Bhikkhu who desires to attain cessation has finished all that has to do with his meal and has washed his hands and feet well, he sits down on a well-prepared seat in a secluded place. Having folded his legs crosswise, set his body erect, established mindfulness towards the meditation object, he attains the first jhāna, and on emerging he sees the formations in it with insight as impermanent, painful, not-self.

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This insight is threefold as insight that discerns formations, insight for the attainment of fruition, and insight for the attainment of cessation. Herein, insight that discerns formations, whether sluggish or keen, is the proximate cause only for a path. Insight for the attainment of fruition, which is only valid when keen, is similar to that for the development of a path. Insight for the attainment of cessation is only valid when it is not over-sluggish and not over-keen. Therefore he sees those formations with insight that is not over-sluggish and not over-keen.

After that, he attains the second jhāna, and on emerging he sees formations with insight in like manner. After that he attains the third jhāna ... (etc.). After that he attains the base consisting of boundless consciousness, and on emerging he sees the formations in it in like manner. Likewise he attains the base consisting of nothingness. On emerging from that he does the fourfold preparatory task, that is to say, about (a) non-damage to the property that is not physically attached to him,⁶ (b) the Community's waiting, (c) the Master's summons, and (d) the limit of the duration.

14. (a) Herein, *non-damage to others' property* refers to what the Bhikkhu has about him that is not his personal property: a robe and bowl, or a bed and chair, or a living room, or any other kind of requisite kept by him but the property of various others. It should be resolved⁷ that such property will not be damaged, will not be destroyed by fire, water, wind, thieves, rats, and so on. Here is the form of the resolve: 'During these seven days let this and this not be burnt by fire; let it not be swept off by water; let it not be spoilt by wind; let it not be stolen by thieves; let it not be devoured by rats, and so on'. When he has resolved in this way, they are not in danger during the seven days.

If he does not resolve in this way, they may be destroyed by fire, etc., as in the case of the **Elder Mahā-Nāga**. The Elder, it seems, went for alms into the village where his mother, a lay follower, lived. She gave him rice gruel and seated him in the sitting hall. The Elder sat down and attained cessation. While he was sitting there the hall caught fire. The other Bhikkhus each picked up their seats and fled. The villagers gathered together, and seeing the Elder, they said

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‘What a lazy monk! What a lazy monk’! The fire burned the grass thatch, the bamboos and timbers, and it encircled the Elder. People brought water and put it out. They removed the ashes, did repairs,⁸ scattered flowers, and then stood respectfully waiting. The Elder emerged at the time he had determined. Seeing them, he said ‘I am discovered!’ and he rose up into the air and went to Piyaṅgu Island. This is ‘no-damage to what is not attached to him.’⁹

There is no special resolving to be done for what is attached to his body¹⁰ such as the inner and outer robes or the seat he is sitting on. He protects all that by means of the attainment itself, like those of the **Venerable Sañjīva**. And this is said, ‘There was success by intervention of concentration in the Venerable Sañjīva. There was success by intervention of concentration in the venerable Sāriputta’. (Ps.i,212)

15. (b) *The Community’s waiting* is the Community’s expecting; the meaning is: till this Bhikkhu comes there is no carrying out of acts of the Community. And here it is not the actual Community’s waiting that is the preparatory task, but the adverting to the waiting. So it should be adverted to in this way: ‘While I am sitting for seven days in the attainment of cessation, if the Community wants to enact a resolution, etc., I shall emerge before any Bhikkhu comes to summon me’. One who attains it after doing this emerges at exactly that time.

But if he does not do so, then perhaps the Community assembles, and not seeing him, it is asked ‘Where is the Bhikkhu so and so?’ They reply ‘He has attained cessation’. The Community despatches a Bhikkhu, telling him ‘Go and summon him in the name of the Community’. Then as soon as the Bhikkhu stands within his hearing and merely says, ‘The Community is waiting for you, friend’ he emerges.

Such is the importance of the Community’s order. So he should attain in such wise that, by adverting to it beforehand, he emerges by himself.

16. (c) *The Master’s summons*: here too it is the adverting to the Master’s summons that is the preparatory task. So that also should

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be adverted to in this way ‘While I am sitting for seven days in the attainment of cessation, if the Master, after examining a case, makes known a course of training, or teaches the Dhamma, the origin of which discourse is some need that has arisen¹¹, I shall emerge before anyone comes to summon me’. For when he has seated himself after doing so, he emerges at exactly that time.

But if he does not do so, when the Community assembles, the Master, not seeing him, asks ‘Where is the Bhikkhu so and so?’ They reply ‘He has attained cessation’. Then he despatches a Bhikkhu, telling him ‘Go and summon him in my name’. As soon as the Bhikkhu stands within his hearing and merely says ‘The Master calls the venerable one’ he emerges. Such is the importance of the Master’s summons. So he should attain in such wise that, by advert-ing to it beforehand, he emerges himself.

17. d) *The limit of duration* is the limit of life’s duration. For this Bhikkhu should be very careful to determine what the limit of his life’s duration is. He should attain only after adverting in this way ‘Will my own vital formations go on occurring for seven days or will they not?’ For if he attains it without adverting when the vital formations are due to cease within seven days, then since the attainment of cessation cannot ward off his death because there is no dying during cessation,¹² he consequently emerges from the attainment meanwhile. So he should attain only after adverting to that. For it is said that while it may be permissible to omit adverting to others, this however must be adverted to.

Now when he has thus attained the base consisting of nothingness and emerged and done this preparatory task, he then attains the base consisting of neither perception nor non-perception. Then after one, or two turns of consciousness have passed, he becomes without consciousness, and he achieves cessation.

But why do consciousnesses not go on occurring in him after the two consciousnesses? It is because the effort is directed to cessation. For this Bhikkhu’s mounting through the eight attainments, coupling together the states of serenity and insight is directed to successive cessation, not to attaining the base consisting of neither perception nor non-perception. So it is because the effort is directed to cessation

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that no more than the two consciousnesses occur. But if a Bhikkhu emerges from the base consisting of nothingness without having done this preparatory task and then attains the base consisting of neither perception nor non-perception, he is unable then to become without consciousness: he returns to the base consisting of nothingness and settles down there.

When the Bhikkhu does the preparatory task and then attains the base consisting of neither perception nor non-perception, then he achieves cessation, which is the other side, by becoming without consciousness.

18. (7) *How is it made to last?* It lasts as long as the time predetermined for its duration, unless interrupted meanwhile by exhaustion of the life span, by the waiting of the Community, or by the Master's summons.

(8) *How does the emergence from it come about?* The emergence comes about in two ways thus: by means of the fruition of non-return in the case of the Non-returner, or by means of the fruition of Arahantship in the case of the Arahant.

(9) *Towards what does the mind of one who has emerged tend?* It tends towards nibbāna. For this is said 'When a Bhikkhu has emerged from the attainment of the cessation of perception and feeling, friend Visākha, his consciousness inclines to seclusion, leans to seclusion, tends to seclusion' (M.i,302).

19. (10) *What is the difference between one who has attained and one who is dead?* This is also given in a sutta, in which it is said 'When a Bhikkhu is dead, friend, has completed his term, his bodily formations have ceased and are quite still, his verbal formations have ceased and are quite still, his mental formations have ceased and are quite still, his life is exhausted, his heat has subsided, and his faculties are broken up. When a Bhikkhu has entered upon the cessation of perception and feeling, his bodily formations have ceased and are quite still, his verbal formations have ceased and are quite still, his mental formations have ceased and are quite still, his life is unexhausted, his heat has not subsided, his faculties are quite whole' (M.i,296).

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20. (11) As to the question *Is the attainment of cessation formed or unformed, etc.?* It is not classifiable as formed or unformed, mundane or supramundane. Why? It is because it has no individual essence. But since it comes to be attained by one who attains it, it is therefore permissible to say that it is produced, not un-produced.¹³

This too is an attainment which
A Noble One may cultivate:
The peace it gives is reckoned as
Nibbāna here and now.

A wise man by developing
The Noble Understanding can
With it himself endow:
So this ability is called
A boon of understanding, too,
The Noble Paths allow.

[D.THE ACHIEVEMENT OF WORTHINESS TO RECEIVE GIFTS]

21. And not only the ability to attain the attainment of cessation but also achievement of worthiness to receive gifts should be understood as a benefit of this supramundane development of understanding.

For, generally speaking, it is because understanding has been developed in these four ways that a person who has developed it is fit for the gifts of the world with its deities, fit for its hospitality, fit for its offerings, and fit for its reverential salutation, and an incomparable field of merit for the world.

22. But in particular, firstly one who arrives at development of understanding of the first path with sluggish insight and limp faculties is called 'One who will be reborn seven times at most; he traverses the round of rebirths seven times in the happy destinies. One who arrives with medium insight and medium faculties is called 'One who goes from noble family to noble family'; with two or three rebirths in noble families he makes an end of suffering. One who arrives with keen insight and keen faculties is called 'One who germinates only once'; with one rebirth in the human world he makes an end of suffering (see A.i,133).

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By developing understanding of the second path, he is called a Once-returned. He returns once to this world and makes an end of suffering.

23. By developing understanding of the third path he is called a Non-returned.

According to the difference in his faculties he completes his course in one of five ways after he has left this world: he becomes 'One who attains nibbāna early in his next existence' or 'One who attains nibbāna more than half way through his next existence' or 'One who attains nibbāna without prompting' or 'One who attains nibbāna with prompting' or 'One who is going upstream bound for the Highest Gods' (see D.iii,237).

Herein, *one who attains nibbāna early in his next existence* attains nibbāna after reappearing anywhere in the Pure Abodes, without reaching the middle of his life span there. *One who attains nibbāna more than half way through his next existence* attains nibbāna after the middle of his life span there. *One who attains nibbāna without prompting* generates the highest path without prompting, with little effort. *One who attains nibbāna with prompting*⁷ generates the highest path with prompting, with effort. *One who is going upstream bound for the Highest Gods passes* on upwards from wherever he is reborn in the Pure Abodes to the Highest Gods' becoming and attains extinction there.

24. By developing understanding of the fourth path one becomes 'Liberated by Faith', another 'Liberated by understanding', another 'Both-ways Liberated', another 'One with the Triple Clear Vision', another 'One with the six kinds of Direct-knowledge', another 'One of the Great Ones whose Cankers are Destroyed who has reached the Categories of Discrimination'.

It was about one who has developed the fourth path that it was said 'But it is at the moment of the path that he is said to be disentangling that tangle: at the moment of fruition he has disentangled the tangle and is worthy of the highest offerings in the world with its deities'.

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The Noble Understanding, when
Developed, will these blessings win;
Accordingly discerning men
Rejoice exceedingly therein.

The twenty-third chapter called
'The Description of the Benefits of Understanding'

CONCLUSION

May it continue here to show
The way to purity of virtue, etc.,
For clansmen seeking out the means
To ferry them across the worlds

For just as long as in this world
Shall last that name 'Enlightened One',
By which, thus purified in mind,
Is known the Greatest sage, World Chief.

* * *

NOTES

PART I: VIRTUE

CHAPTER I: VIRTUE

1. From a visible datum sometimes as far down as a mental datum, or vice versa, following the order of the six kinds of objects of consciousness as given in the teaching (Pm.5, see Ch.XV, §1).
2. “Develops” applies to both “Consciousness” and “Understanding”. But are they mundane or supramundane? They are supramundane because the sublime goal is described; for one developing them is said to disentangle the tangle of craving by cutting it off at the path moment, and that is not mundane. But the mundane are included here too because they immediately precede, since supramundane concentration and insight are impossible without mundane concentration and insight to precede them; for without the access and absorption concentration in one whose vehicle is serenity, or without the momentary concentration in one whose vehicle is insight, and without the Gateways to Liberation, the supramundane can never in either case be reached’ (Pm. 13). ‘With triple root-cause’ means with non-greed, non-hate and non-delusion.
3. ‘The words “insight alone” are meant to exclude, not virtue, etc., but serenity (i.e. *jhāna*), which is the opposite number in the pair, serenity and insight. This is for emphasis. But the word “alone” actually excludes only that concentration with distinction [of *jhāna*]; for concentration is classed as both access and absorption. Taking this stanza, as the teaching for one whose vehicle is insight does not imply that there is no concentration; for no insight comes about without momentary concentration. And again, insight should be understood as the three contemplations of impermanence, pain, and not-self: not contemplation of impermanence alone’ (Pm. 9-10).
4. Consciousness-concomitants (*cetasika*) is a collective term for feeling, perception, and formations, variously subdivided; in other words, aspects of mentality that arise together with consciousness.
5. *Sīlana*, and *upadhāraṇa* is the meaning.
6. The three kinds of profitable bodily kamma or action (not killing or stealing or indulging in sexual misconduct), the four kinds of profitable verbal kamma or action (refraining from lying, malicious speech, harsh speech, and gossip), and right livelihood as the eighth.
7. *Uposatha* (der. from *upavasati* to observe or to prepare) is the name for the day of ‘fasting’ or ‘vigil’ observed on the days of the new moon,

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waxing half-moon, full moon, and waning half moon. On these days it is customary for laymen to undertake the Eight Precepts (*sīla*) or Five Precepts. On the new-moon and full-moon days the *Pātimokkha* is recited by bhikkhus. The two quarter-moon days are called the 'Eighth of the Half-moon'. The full-moon day is called the 'Fifteenth' (*i.e.* 15 days from the new-moon) and is the last day of the lunar month. That of the new moon is called the 'Fourteenth' when it is the second and fourth new moon of the four-month season (*i.e.* 14 days from the full-moon), the other two are called the 'Fifteenth'. This compensates for the irregularities of the lunar period.

8. **The Suttavibhaṅga.** the first book of the Vinaya Piṭaka, contains in its two parts the 227 rules for bhikkhus and the rules for bhikkhunīs, who have received the Admission (*upasampadā*), together with accounts of the incidents that led to the announcement of the rules, the modifications of the rules and the explanations of them. The bare rules themselves form the *Pātimokkha* for bhikkhus and that for bhikkhunīs. They are also known as the 'Two Codes (*Dve Mātikā*)'. The *Pātimokkha* is recited by bhikkhus on the Uposatha days of the full moon and new moon.
9. The 'ten instances of talk' (*dasa kathāvatthūni*) refer to the kinds of talk given in the Suttas thus 'Such talk as is concerned with effacement, as favours the heart's release, as leads to complete dispassion, fading, cessation, peace, direct knowledge, enlightenment, nibbāna, that is to say: talk on wanting little, contentment, seclusion, aloofness from contact, strenuousness, virtue, concentration, understanding, deliverance, knowledge and vision of deliverance'. (M.i,145, iii,113).
10. As the Elder was going along (occupied) only in keeping his meditation subject in mind, since noise is a thorn to that in the early stage, he looked up with the noise of the laughter (wondering) "What is that?" "*Perception of foulness*" is perception of bones; for the Elder was then making bones his meditation subject. The Elder, it seems, as soon as he saw her teeth-bones while she was laughing, got the counterpart sign with access jhāna because he had developed the preliminary-work well. While he stood there he reached the first jhāna. Then he made that the basis for insight, which he augmented until he attained the paths one after the other and reached destruction of cankers' (Pm. 41-42).
11. The formula '*kuhanā kuhāyanā kuhitattam*, *i.e.* verbal noun in two forms and abstract noun from pp., all from the same root, is common in Abhidhamma definitions. It is sometimes hard to produce a corresponding effect in English, yet to render such groups with words of different derivation

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- obscures the meaning and confuses the effect.
12. The renderings, ‘scheming’ and so on in this context do not in all cases agree with the P.T.S. Dict. They have been chosen after careful consideration. The rendering ‘rejection of requisites’ takes the preferable reading *paṭisedhana* though the more common reading here is *paṭisevana* (cultivation). See also meaning of this text (PP. 25-30).
 13. PP.31-36 & EPP.16-17.
 14. Kikī means here pheasant not hen (Tipiṭaka Pāli Myanmar Dictionary)
 15. Pātimokkhasaṃvarasīlaṃ pi (Vis.i, 35): pi means here also.
 16. ‘Four-sweets — *catumadhura*’: a medicinal sweet made of four ingredients.
 17. Parama sallekhavuttī (Vis.i, 39)
 18. “*As elements*” in this way: “This robe, etc., consists merely of [the four] elements and occurs when its conditions are present; and the person who uses it [likewise]”. “*As repulsive*” in this way: Firstly perception of repulsiveness in nutriment in the case of alms food; then as bringing repulsiveness to mind thus: “But all these robes, etc., which are not in themselves disgusting, become utterly disgusting on reaching this filthy body” (Pm. 61).
 19. “*Use as theft*”: use by one who is unworthy. And the requisites are allowed by the Blessed One to one in his own dispensation who is virtuous, not unvirtuous; and the generosity of the givers is towards one who is virtuous, not towards one who is not, since they expect great fruit from their actions’ (Pm. 61; cf. M. Sutta 142 and commentary).
 20. Desanāsuddhi (Vis.i, 42) desanā means confession here, not teaching.
 21. Evaṃ karoto hi kiccaḅārī hoti. (Vis, i.42)
 22. The figures depend on whether koṭi is taken as 1,000,000, 100,000, or 10,000 (koṭi= 10,000,000) in Tipiṭaka Pāli Myanmar Dictionary.
 23. The seven consisting of pārajikā, saṅghādisesā, pācittiyā, pāṭidesaniyā, thullaccayā, dukkaṭā, dubbhāsītā (mentioned at MA. ii, 33).
 24. The Pāli word (diṭṭhānugatiṃ, Vis.i, 51) is to be separated as diṭṭha+ anugati. Diṭṭha means what is seen and anugati means following. So following what is seen –that means following his conduct. So it should be rendered that ‘*those who are imitating his conduct*’ are brought to long-lasting suffering in the state of loss.

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25. An allusion to the **Gosiṅga Suttas** (M. Suttas 31 and 32).
26. “There are no cankers here and now”. It should say, “There are no dangers here and now” not ‘cankers’.

CHAPTER II: THE ASCETIC PRACTICE

1. “*Ekasaṅgītika*”: one who knows one of the five Collections (*nikāya*) beginning with the Collection of Long Discourses (*Dīgha-nikāya*) Pm. 76).
2. ‘*Apadāna* —institution (or production)’.
3. See PP. 65
4. ‘A meal to be given by setting it out in a principal house only (Pm. 79). This meaning of *dhura-bhatta*.
5. ‘Tickets that are not for actual food, but deal with medicine, etc.’ (Pm. 79). *Paṭikkamana* — ‘refectory’.
6. See PP. 67
7. Ibid; pp. 68-69
8. Ibid; pp. 69-70
9. ‘*Sakkarā*-sugar’: spelt *sakkharā* in P.T.S. Dict.
10. See PP. 70-71
11. Ibid; p. 71
12. ‘He should not go into families’ houses because he smells of the dead and is followed by *Pisāca* goblins’ (Pm. 84).
13. See PP. 78
14. Ibid; p. 79
15. See Ch. XXI

PART II. CONCENTRATION

CHAPTER III: THE TAKING A MEDITATION SUBJECT

1. *Cittas* ‘*ekaggatā*’ is rendered here as ‘unification of mind’ in the sense of agreement or harmony (cf. *samagga*) of consciousness and its concomitants in focusing on a single object (see A. i, 70). It is sometimes rendered ‘one-pointedness’ in that sense, or in the sense of the focusing

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of a searchlight. It may be concluded that this term is simply a synonym for *samādhi* and nothing more firstly from its use in the suttas and secondly from the fact that it is given no separate definition in the description of the formations aggregate at MA. i, 124.

2. The characteristic of non-distraction is the individual essence peculiar to concentration. Hence no analysis of it is possible, which is why he said: “*It is of one kind with the characteristic of non-distraction*” (Pm. 91).
3. See - PP.88-90
4. Story- Ibid; pp.91-93
5. Story- Ibid; pp.93-94
6. Story- Ibid; pp.96-98
7. ‘*Sīmā* —boundary’: loosely used in this sense, it corresponds vaguely to what is meant by ‘parish’. In the strict sense it is the actual area (usually a ‘chapter house’) agreed according to rule laid down in the Vinaya and marked by boundary stones, within which the Community (*saṅgha*) carries out its formal acts.
8. ‘*Atthayitabba* —needed’.
9. See detailed instructions (PP.100-102)
10. *Māna*, usually rendered by ‘pride’, is rendered here both by ‘pride’ and ‘conceit’. Etymologically derived perhaps from *māneti* (to honour) or *miṇṇāti* (to measure). In sense, however, it tends to become associated with *maññati* to conceive (false notions, see M. i, I), to imagine, to think (as e.g. at Nd I. 80, Vbh. 390 and Comy.). As one of the ‘defilements’ (see M. i, 36) it is probably best rendered by ‘pride’. In the expression *asmi-māna* (often rendered by ‘the pride that says “I am”’) it more nearly approaches *maññanā* (false imagining, misconception, see M. iii, 246) and is better rendered by the conceit “I am” since the word ‘conceit’ straddles both the meanings of ‘pride’ (i.e. haughtiness) and ‘conception’.
11. ““Some” is said with reference to **Elder Upatissa**. For it is put in this way by him in Vimuttimagga. The word ‘*apparently*’ indicates dissent from what follows’ (Pm.103). A similar passage to that referred to appears in Ch. 6 of the Chinese version of Vimuttimagga, the only one extant.
12. See other answers PP. 104-111
13. “*Kasiṇa*” is in the sense of entirety (*sakalaṭṭhena*)’ (MA. iii, 260).
14. Here ten kinds of foulness are given. But in the suttas only either five or six of this set appear to be mentioned, that is, ‘Perception of a skeleton,

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perception of the worm-infested, perception of the livid, perception of the cut-up, perception of the bloated’ (see A. i, 42 and S. v, 131; A. ii, 17 adds ‘perception of the festering’). No details are given. All ten appear at Dhs. 263-4 and Ps. i, 49. It will be noted that no order of progress of decay in the kinds of corpse appears here; also the instructions in Ch. VI are for contemplating actual corpses in these states. The primary purpose here is to cultivate ‘repulsiveness’.

Another set of nine progressive stages in the decay of a corpse, mostly differing from these, is given at M. i, 58, 89, etc., beginning with a corpse one day old and ending with bones turned to dust. From the words ‘suppose a bhikkhu saw a corpse thrown on a charnel ground ... he compares this same body of his with it thus “This body too is of like nature, awaits a like fate, is not exempt from that”’, (M i, 58) it can be assumed that these nine, which are given in progressive order of decay in order to demonstrate the body’s impermanence, are not necessarily intended as contemplations of actual corpses so much as mental images to be created, the primary purpose being to cultivate impermanence. This may be why these nine are not used here (see Ch. VIII).

The word *asubha* (foul, foulness) is used both of the contemplations of corpses as here and of the contemplation of the parts of the body (A. v, 109).

15. See-PP. 113—117
16. “*The cryptic books*”: the meditation-subject books dealing with the truths, the dependent origination, etc., which are profound and associated with voidness’ (Pm. III), Cf. MA. ii, 264; **AA. Commentary** to A. Catukka-nipāta, 180.

CHAPTER IV: THE EARTH KASIṆA

1. See. PP. 122-125
2. ‘Said in the **Old Commentary**. “*One who is learning the earth kasiṇa*” one who is apprehending, grasping, an earth kasiṇa as a “learning sign”. The meaning is, one who is producing an earth kasiṇa that has become the sign of learning; and here “arousing” should be regarded as the establishing of the sign in that way. “In earth” in an earth disk of the kind about to be described. “*Apprehends the sign*”: he apprehends in that, with knowledge connected with meditative development, the sign of earth of the kind about to be described, as one does with the eye the sign of the

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face in a looking-glass. “*Made up*”: prepared in the manner about to be described. “*Not made up*”: in a disk of earth consisting of an ordinary threshing-floor disk, and so on. “*Bounded*”: with a periphery not without a periphery, circumscribed not uncircumscribed, either the size of a bushel (*suppa*) or the size of a saucer (*sarava*). He sees to it that that sign is well apprehended, well attended to, well defined. Having done that, and seeing its advantages and perceiving it as a treasure, building up respect for it, making it dear to him, he anchors his mind to that object, thinking: “Surely in this way I shall be freed from ageing and death”. Secluded from sense desires, ... he enters upon and dwells in the first jhāna ...”

3. ‘*Gangā* (=‘river’) is the name for the Ganges in India and for the Mahāvaeli-gangā, Ceylon’s principal river. However, in the Island of Ceylon there is a river, it seems, called the Rāvaṇagangā. The Clay in the places where the banks are cut away by its stream is the colour of dawn’ (Pm. 119).
4. Su atthate piṭṭhe (Vis.i, 121) *su atthate* means here (*well-placed*), not well-covered.
5. “‘*Apprehend the sign*’: apprehend with the mind the sign apprehended by the eye in the earth kasiṇa. “*And develop it*”: the apprehending of the sign as it occurs should be continued intensively and constantly practiced’ (Pm.120).
6. ‘Just as one who sees his reflection (*mukha-nimitta* —lit. face-sign) on the surface of a looking-glass does not open his eyes too widely or too little [in order to get the effect], nor does he review the colour of the looking-glass or give attention to its characteristic, but rather looks with moderately opened eyes and sees only the sign of his face, so too this meditator looks with moderately opened eyes at the earth kasiṇa and is occupied only with the sign’ (Pm. 121).
7. ‘The dawn colour that is there in the kasiṇa should not be thought about, though it cannot be denied that it is apprehended by eye consciousness. That is why; instead of saying here “should not be looked at”, he says that it should not be apprehended, by reviewing. Also the earth element’s characteristic of hardness, which is there, should not be given attention because the apprehension has to be done through the channel of seeing. And after saying “*while not ignoring the colour*” he said “*relegating the colour to the position of a property of the physical support*”, showing that here the concern is not with the colour, which is the channel, but rather that this colour should be treated as an accessory of the physical support;

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the meaning is that the kaṣiṇa [disk] should be given attention with awareness of both the accompanying earth-aspect and its ancillary colour-aspect, but taking the earth-aspect with its ancillary concomitant colour as both supported equally by that physical support [the disk]. “*On the concept as the mental datum since that is what is outstanding*”; the term of ordinary usage “earth (*paṭhavī*)” as applied to earth with its accessories, since the prominence of its individual effect is due to outstandingness of the earth element: “*setting the mind*” on that mental datum consisting of a [name] concept (*paññatti-dhamma*), the kaṣiṇa should be given attention as “earth, earth”.— If the mind is to be set on a mere concept through the means of a term of common usage, ought earth to be given attention by means of different names? —It can be. What is wrong? It is to show that that is done he said “*Mahī, medinī*”, and so on’ (Pm. 122).

8. “*Comes into focus*”: becomes the resort of mind-door impulsion’ (Pm.122).
9. ‘Why should he not? If, after the learning sign was produced, he went on developing it by looking at the disk of the earth, there would be no arising of the counterpart sign’ (Pm. 122).
10. ‘Stamped with the three characteristics of the formed beginning with rise (see A. i, 152), or marked with the three characteristics beginning with impermanence’ (Pm. 122).
11. ‘If “*it is not like that*” —is not possessed of colour, etc. —then how is it the object of jhāna? It is in order to answer that question that the sentence beginning “*For it is...*” is given. “*Born of the perception*” produced by the perception during development, simply born from the perception during development. Since there is no arising from anywhere of what has no individual essence, he therefore said: “*Being the mere mode of appearance*”’ (Pm. 122).
12. ‘North or south to avoid facing the rising sun in coming or going’. ‘1½ kosas=3,000 bows’ (Pm. 123).
13. Twenty-six kinds of ‘aimless’ (lit. ‘animal’) talk are given in the suttas (e.g. M. ii, 1; iii, 113), which the commentary increases to thirty-two (MA. iii, 223). The ten instances of talk are those given in the suttas (e.g. M. i, 145; iii, 113). See EPP. Ch. I, n. 9.
14. ‘One who is occupied with exercising and caring for the body’ (Pm. 124).
15. See. PP.136-137
16. Ibid; pp.138-139

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17. Acheko = not clever enough.
18. See other similes PP 141-142
19. In this context ‘when absorption is about to arise’ is better than [then knowing] ‘now absorption will succeed’. Idāni appaṇā ijjhissatī ti (Vis,i. 134)
20. It guards the line (*gaṃ tāyati*), thus it is lineage (*gotta*). When it occurs limitedly, it guards the naming (*abhidhāna*) and the recognition (*buddhi*) of the naming as restricted to a definite scope (*ekamsa-visayatā*). For just as recognition does not take place without a meaning (*attha*) for its objective support (*ārammaṇa*), so naming (*abhidhāna*) does not take place without what is named (*abhidheyya*). So it (the *gotta*) is said to protect and keep these. But the limited should be regarded as the materiality peculiar to sense-sphere states, which are the resort of craving for sense desires, and destitute of the exalted (fine-material and immaterial) or the unsurpassed (supramundane). The exalted lineage is explainable in the same way’ (Pm. 134).
21. See Ch. XVII.
22. ‘The intention is that it is as if the sixth and seventh impulsions had lapsed since impulsion beyond the fifth is exhausted. The Elder’s opinion was that just as the first impulsion, which lacks the quality of repetition, does not arouse change-of-lineage because of its weakness, while the second or the third, which have the quality of repetition, can do so because they are strong on that account, so too the sixth and seventh fix in absorption owing to their strength due to their quality of repetition. But it is unsupported by a sutta or by any teacher’s statement in conformity with a sutta. And the text quoted is not a reason because strength due to the quality of repetition is not a principle without exceptions (*anekantikattā*); for the first volition, which is not a repetition has results experienceable here and now, while the second to the sixth, which are repetitions, have results experienceable in future becomings’ (Pm. 135).
23. Here although it does not say ‘quite secluded from sense desires and quite secluded from unprofitable things’, we must understand that ‘quite’ is meant in the second phrase also. The word ‘quite’ here means something like ‘not otherwise’.
24. See PP 145-152.
25. The four assemblies (*Parisā*) are the bhikkhus, bhikkhunīs, laymen followers and laywomen followers.

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26. See PP. 153-155
27. See PP.156-157
28. ‘*Kāya-duṭṭhulla* —bodily irritability’: explained here as ‘bodily disturbance (*daratha*), excitement of the body (*kāya-sāraddhatā*) by Pm. (p.148); here it represents the hindrance of ill will; cf. M. iii, 151,159, where commented on as *kāyālasīya* —bodily inertia’ (MA. iv, 202, 208).
29. What the story is intended to illustrate is the rapidity with which the Elder entered the jhāna, controlled its duration, and emerged, which is the necessary preliminary to the working of a marvel (the creation of a rock in this case). The last remark seems to indicate that all the others would have been too slow (see Pm. 150).
30. Idāni dutiyam jhānam uppajjissati. (Vis.i, p.150)
31. Idāni tatiyam jhānam uppajjissati. (Vis.i, p.154)
32. See PP. 165-166
33. The ‘eight kinds’ are those connected with the eight jhāna attainments. The ‘ten kinds’ are those connected with the four paths, the four fruitions, the void liberation, and the singleness liberation.
34. ‘*Avatthā* —position, occasion’.
35. Idāni catuttham jhānam uppajjissati. (Vis.i, p.159)

CHAPTER V: THE REMAINING KASIÑAS

1. ‘*Kuṇḍika* —four-footed water pot’.
2. English cannot really furnish five words for water.
3. ‘*Vañña dhātu* —color element’ should perhaps have been rendered simply by ‘paint’. The one Pāli word ‘*nīla*’ has to serve for the English blue, green, and sometimes black.
4. ‘*Pattaṅga*’: not in P.T.S. Dict. ‘*Āsana* —altar’.
5. In the Suttas the first eight kasiṅas are the same as those given here, and they are the only ones mentioned in the **Dhammasaṅgaṇī** (§ 160—203) and **Paṭisambhidā**. (Ps. i, 6) The Suttas give space and consciousness as ninth and tenth respectively (M. ii, 14-5; D. iii, 268, Netti 89 etc.). But these last two appear to coincide with the first two immaterial states, that is, boundless space and boundless consciousness. The light kasiṅa given here as ninth does not appear in the Suttas. It is perhaps a development from the ‘perception of light (*āloka-saññā*)’ (A. ii, 45). The limited-space

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kaṣiṇa given here as tenth has perhaps been made ‘limited’ in order to differentiate it from the first immaterial state. The Commentary on the consciousness kaṣiṇa (MA. iii, 261) says nothing on this aspect. As to space, Pm. (p.373) says ‘The attainment of the immaterial states is not produced by means of the space kaṣiṇa, and with the words “ending with the white kaṣiṇa” the light kaṣiṇa is included in the white kaṣiṇa’. For a description of space (*ākāsa*) see Dhs A. 325, **Netti** 29. Also Pm. (p. 393) defines space thus ‘Wherever there is no obstruction, that is called space’. Again the **Majjhima-nikāya Tīkā** (commenting on M. sutta 106) remarks ‘[Sense desires] are not called empty (*ritta*) in the sense that space, which is entirely devoid of individual essence, is called empty’.

6. The five kinds of bad kamma with immediate effect on rebirth are, in that order of priority, matricide, patricide, arahanticide, intentional shedding of a Buddha’s blood, and causing a schism in the Community, all of which cause rebirth in hell and remaining there for the remainder of the aeon (*kappa*), whatever other kinds of kamma may have been performed (MA. iv, 109f.).
7. The no-cause view, moral-inefficacy-of-action view, the nihilistic view that there is no such thing as giving, and so on (see D. Sutta 2).

CHAPTER VI: FOULNESS AS A MEDITATION SUBJECT

1. It is not possible to render such associative and alliterative derivations of meaning into English. They have nothing to do with the historical development of words, and their purpose is purely mnemonic.
2. *Apavārita* — ‘opened up’.
3. This does not imply what we, now, might suppose. See the description of ‘brain’ in Ch. VIII.
4. Reference back to PP. §8 or EPP. §5 requires *sbhāvato upalakkhati* [nature] [to distinguish] rather than *s. vava-tthāpeti*, [to define] but so the readings have it.
5. ‘*Vaṇita*—inflated’: glossed by Pm. with *sūna* (swollen).
6. ‘*Vipphandana*—wrong kind of excitement’: Pm. says here ‘*Kilesapari-phandanass’eva nimittam hotī ti attho* (the meaning is, it becomes the sign for the interference by (activity of) defilement)’ Pm. 170). *Phandati* and *vipphandati* are both given only such meanings as ‘to throb, stir, twitch. There seems to be an association of meaning between *vipphāra*, *vyāpāra*, *vipphandana*, *thaka*, and *paripphandana* (perhaps also *abhoga*)

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in the general senses of interestedness, activity, concern, interference, intervention, etc.

7. The Harvard text has *ugghāṭita*, but Pm. (p.170) reads ‘*ugghāṇitā pī ti uddhumātakabhāvappattā pi sabbaso kuthitasarīrā pī ti attho*’.
8. ‘*Udara-pariyosānaṃ ‘uparisariraṃ*’ (Pm. 172). *Pariyosāna* here means ‘intensity’ though normally it means ‘end’; but see P. T. S. Dict. *pariyosita*.
9. ‘He would come to handle it without disgust as a corpse-burner would’ (Pm. 176.).
10. Reading *manussa* with the Sinhalese ed.
11. Kimsuka (*masculine*) the tree *Butea Frondosa*, Buddhadatta, p. 85.

CHAPTER VII: SIX RECOLLECTIONS

1. The word ‘*dhamma*’ —[perhaps the most important and frequently used of Pāḷi words] —has no single equivalent in English because no English word has both a generalization so wide and loose as the word ‘*dhamma*’ in its widest sense (which includes ‘everything’ that can be known or thought of in any way) and at the same time an ability to be, as it were, focused in a set of well-defined specific uses. Roughly *dhamma*=what-can-be-remembered or what-can-be-borne-in-mind (*dhāretabba*) as *kamma*=what-can-be-done (*kātabba*). The following two principal (and overlapping) senses are involved here: (i) the Law as taught, and (ii) objects of consciousness. (i) In the first case the word has either been left without being translated as ‘Dhamma’ or ‘dhamma,’ or it has been rendered as ‘Law’ or ‘law’. This ranges from the loose sense of the ‘Good Law’, ‘cosmic law’ and ‘teaching’ to such specific technical senses as the ‘discrimination of law’, ‘causality’, ‘being subject to or having the nature of’”. (ii) In the second case the word in its looser sense of ‘something known or thought of’ has either been left without being translated as ‘dhamma’ or rendered by ‘state’ (more rarely by ‘thing’ or ‘phenomenon’), while in its technical sense as one of the twelve bases or eighteen elements ‘mental object’ and ‘mental datum’ have been used. The sometimes, indiscriminate use of ‘dhamma’ ‘state’ and ‘law’ in both the looser senses is deliberate. The English words have been reserved as far as possible for rendering ‘dhamma’ (except that ‘state’ has sometimes been used to render ‘*bhāva*’, etc., in the sense of ‘-ness’). Other subsidiary meanings of a non-technical nature have occasionally been otherwise rendered according to context. In order to avoid muddle it is necessary to distinguish renderings

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of the word *dhamma* and renderings of the words used to define it. The word itself is a gerundive of the verb *dharati* (caus. *dhāreti* —to bear) and so is the literal equivalent of ‘(quality) that is to be borne’. But since the grammatical meanings of the two words *dharati* (to bear) and *dahati* (to put or sort out, whence *dhātu* element) sometimes coalesce it often comes very close to *dhātu*. If it is asked, what bears the qualities to be borne? a correct answer here would probably be that it is the event (*samaya*) as stated in the **Dhammasaṅgaṇī** (§1 onwards) in which the various dhammas listed there arise and are present, variously related to each other. The word *dhammin* (thing qualified or ‘bearer of what is to be borne’) is a late introduction as a logical term (perhaps first used in Pāli by Pm., see p. 534).

As to the definitions of the word, there are several. At (DA. i, 99) four meanings are given: moral (meritorious) special quality (*guṇa*), preaching of the Law (*desanā*), scripture (*pariyatti*), and ‘no-living-being-ness’ (*nissattatā*). Four meanings are also given at Dhs A. 38: scripture (*Pariyatti*), cause (of effect) as law (*hetu*), moral (meritorious) special quality (*guṇa*), and ‘no-living-being-ness and soullessness’ (*nissatta-nijjīvatā*). A wider definition is given at MA, i, 17, where the following meanings are distinguished: scripture or mastery (*pariyatti*—A. iii, 86), truth (*sacca*—Vin. i, 12), concentration (*samādhi*—D. ii, 54), understanding (*Paññā*—Jā. i, 280), nature (*pakati*—M. i, 162), individual essence (*sabhāva*—Dhs.I), voidness (*suññatā*—Dhs. 25), merit (*puñña*—Sn. 182), offence (*āpatti*—Vin. iii, 187), what is knowable (*ñeyya*—Ps. ii, 194), and ‘so on’.

2. ““Absolute confidence” is the confidence afforded by the noble path. Development of the recollection comes to success in him who has that, not in any other’ (Pm. 181). ‘Absolute confidence’ is a constituent of the first three ‘factors of Stream Entry’ (see S. v, 196).
3. Cf. derivation of the word ‘*ariya* (noble)’ at MA. i, 21.
4. See PP. 210-212
5. A possessor of ‘the seven’ has faith, conscience, shame, learning, energy, mindfulness, and understanding (see D. iii, 252). P.T.S. Dict. traces *saddhamma* (as ‘the true dhamma’, etc.) to *sant+dhamma*; but it is as likely traceable to *srad+dhamma*=(good ground) for the placing of faith (*saddhā*).
6. The following renderings have been adopted for the most widely used epithets for the Buddha. *Tathāgata* (Perfect One—for definitions see MA.

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- i, 45f.), *Bhagavant* (Blessed One), *Sugata* (Sublime One). These renderings do not pretend to literalness. Attempts to be literal here are apt to produce a bizarre or quaint effect, and for that very reason fail to render what is in the Pāḷi.
7. *Gadati*—to enunciate:
 8. Lokassa antaṃ samitāvī ñatvā (Vis.i, 199)
 9. See Buddhist Geography; (PP. 217-221)
 10. For the breaking up of this compound, cf. parallel passage at MA. 1,10.
 11. The **Niddesa** method is this: “The word ‘Blessed’ (*bhagavā*) is a term of respect. Moreover, he has abolished (*bhagga*) greed, thus he is blessed (*bhagavā*); he has abolished hate... delusion... views... craving... defilement, thus he is blessed.
 12. For a short exposition of this recollection see Commentary to A., *Ekanipāta*, XVI, 1.
 13. This passage can only be loosely rendered because the exegesis here is based almost entirely on the substitution of one Pāḷi grammatical form for another (*pāda—siddhi*).
 14. See PP. 240-241
 15. Ibid. pp. 241-243

CHAPTER VIII: OTHER RECOLLECTIONS AS MEDITATION SUBJECTS

1. (*Lohaṃ mataṃ* Vis.i, 222). It means dead iron, not dead metal.
2. Amplifications are from Pm., p. 236.
3. ‘The word “etc.” includes Nanda-yakkha, Nanda-māṇavaka, and others’ (Pm. 236). See **AA. Commentary** to **A. Dukanipāta** 1, 3. and MA.iv,8.
4. For the expression ‘*upāya-manasikāra* —attention as a (right) means’ see MA. i, 64.
5. ‘Success and failure’ are better than ‘as the ruin of success’ in this context.
6. The Emperor Asoka is referred to. His name Asoka means ‘Sorrowless’. This story is in the **Asokāvadāna** and **Divya** p. 429-434.
7. See detail, PP. 250 —252

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8. ‘*Ñāyare* —can know’; Pm. explains by *ñāyanti*.
9. The Pāli terms refer to the different stages in the formation of the embryo. Spk: The *kalala* is the size of a drop of oil placed on the tip of a thread made from three stands of wool. After a week *from the kalala comes the abbuda*, which is the colour of meat-washing water. After another week, *from the abbuda the pesi is produced*, which is similar to molten tin [Spk-pt: in shape, but in colour it is pink]. After still another week, *from the pesi the ghana arises*, which has the shape of chicken egg? In the fifth week, *from the ghana emerge the limbs*: five pimples appear, the rudiments of the arms, legs and head. But the head-hairs, body-hairs, and nails are not produced until the forty-second week. [*The Connected Discourses of the Buddha (Samyutta Nikāya)*][Vol. I] by Bhikkhu Bodhi p. 474, Wisdom, 2000
10. Appaṃ vā bhiyyo Vis.i, P.229
11. “*But since the object is state with individual essences*”: the break up of states with individual essences, their destruction, their fall, — [all] that has to do only with states with individual essences. Hence the Blessed One said “Bhikkhus, ageing-and-death is impermanent, formed, dependently arisen” (S. ii, 26) ... If it cannot reach absorption because of [its object being] states with individual essences, then what about the supramundane jhānas and certain of the immaterial jhānas? It was to answer this that he said “now with special development the supramundane jhāna” and so on’ (Pm. 243). Kasiṇa jhāna, for example, has a concept (*paññatti*) as its object (Ch. IV) and a concept is a dhamma without individual essence (asabhāva-dhamma).
12. In the A. text the negative and positive clauses are in the opposite order.
13. See PP. 260-261
14. ‘*Agaru* —aloes’: not so spelt in P. T. S. Dict.; but see *agalu*. [‘*Agaru*, a. 1. not heavy; 2. not troublesome. m. aloe wood. Buddhadatta p. 2]
15. ‘*Hatthasāṅkhalikā* —the fingers of a pair of clasped hands’ — ‘a row of fingers (*aṅgulīpanti*)’ — (Pm. 246).
16. ‘For the penetration of the characteristic of foulness, for the observation of repulsiveness as the individual essence’ (Pm. 246).
17. See PP. 263-267
18. ‘The higher consciousness’ is term for jhāna.
19. ‘*Ariṭṭhaka*’ as a plant is not in P. T. S. Dict; [‘*Ariṭṭha*’, 1.nimb tree, 2. soap-berry tree. nt. Medicinal spirit. Buddhadatta, p 32.]

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20. There are various readings.
21. ‘*Galavāṭaka*,’ here rendered by, ‘nape of the neck’, which the context demands. But elsewhere ‘base of the neck’ seems indicated, that is, where the neck fits on to the body, or ‘gullet’.
22. A fiber of the swallow-wort or the rush (Pe., 286) [*makaci*, *m.* the bow-string hemp. *makaci-vāka*, *nt.* The fiber of the above-said plant. Buddhadatta, p.201]
23. A measure of length, as much as a ‘louse’s head’.
24. ‘*Nisadapota* —rolling pin’: (*-silā-puttaka* —Pm. 250) what is meant is probably the stone roller, thicker in the middle than at the ends, with which curry spices, etc., are normally rolled by hand on a small stone slab in Ceylon today. [*Nisada*, *m.* a grindstone. *Nisada-pota*, *m.* the upper stone for grinding. — Buddhadatta, p.147].
25. ‘*Koṭṭhaṭṭhīni* —shoulder-blade bones’: for *koṭṭha* (-flat) cf. *koṭṭhalika*, the meaning is demanded by the context, otherwise no mention would be made of these two bones, and the description fits. P. T. S. Dict. this ref. has, ‘stomach bone’ (?). Should one read *a-tikhīṇa* (blunt) or *ati-khīṇa* (very sharp)?
26. *Ti(mattani) aṭṭhisatani*. *Vis*, i. 247. *matta* means here about, but not exactly.
27. A small of capacity, a handful (seems to be applied to water only) J. i, 101 (*mattan udakan*). IV.201 (*udaka*); V.382 (*mattan pāṇīyan*). Often reduplicated. *Pasatan pasatan* ‘by handfuls’. M.i, 245. J.v, 164. At DA i. 298 it is closely connected with *sarava* (cup). As denoting the amount of a small gift. P.T.S. Pali-English Dictionary, P.68
 [*Pasata*, *m.* a handful; ¼ of a seer. —Buddhadatta —p. 179] [seer — *sēr*; *n.* An Indian weight of widely ranging amount, officially about 2 lb.— Chambers Concise Dictionary, p. 902]
28. ‘*Obhagga* —looped’.
29. ‘*Dakasāṭalika*’; rendered in Sinhalese translation by ‘*helmaeli* (white edible water lily)’.
30. ‘*Mamsakasambupaliveṭhanakiliṭṭhapāvārapupphakasadisa*’: this is rendered into Sinhalese by “*kuṇu mas kasaḷa velu porōṇā kaḍek pup* (an inflated piece (or bag) of cloth, which has wrapped rotten meat refuse)’. In P.T.S. Dict. *pāvāra* is given as ‘clock, mantle’ and (this ref.) as ‘the mango tree’; but there seems to be no authority for the rendering ‘mango tree’; which has nothing to do with this context. *Pupphaka* (balloon) (cf. common Burmese spelling of *bubbuḷa* (bubble) as *pupphuḷa*).

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31. It would be a mistake to take the renderings of these worm's names too literally. *Gaṇḍuppada* (boil-producing worm?) appears only as 'earth worm' in P.T.S. Dict., which will not do here. The more generally accepted reading seems to take *paṭatantuka* and *suttaka* (tape-worm and thread-worm) as two kinds rather than *paṭatantusuttaka*.
32. madhuka=thick oil of the *bassia latifolia* (P. M.Tin, 296)
33. 'Kaṇḍūyati —to itch': see *kaṇḍu* (*Vs,i.279*) [*Kaṇḍūyana*, —*vana*— itching; scratching. *Kaṇḍūvati* (*Deno.* from *kaṇḍu*) —to itch; to be irritated; to suffer from itch. *Aor.* —*ūvi*. —Buddhadatta —page 75].
34. 'Upādiṇṇa —clung-to'.
35. The allusion seems to be to the Bases of Mastery (*abhibhāyatana* —or better, Bases for Transcendence), see M. ii. 13 and MA. iii, 257f.; but see PP§60 and EPP§17.
36. Both quite peaceful and quite sublime. *Santo c'eva paṇīto ca* (*Vis,i. 258*)
37. 'Towards the meditation object' is better than 'in front of him'. (*Parimukhaṃ*) *satim upaṭṭhapetvā*. *Vis,i.258*)
38. See detail PP. 287-299
39. "As a meditation subject for a beginner" is said with reference to the serenity (i.e. *jhāna*) meditation subject; but the insight meditation subject applies to the other tetrads too' (Pm. 266)
40. We should say 'when he counts quickly, it appears to him as though it were an uninterrupted process' instead of saying: 'when he counts quickly, the meditation subject becomes apparent to him as an uninterrupted process'. (PP. 301))
Tassevaṃ sigham sigham gaṇayanto kammaṭṭhānaṃ nirantaraṃ pavattaṃ viya hutvā patiṭṭhāti. (*Vis.i, 271*)
41. "Buffeted by wind": if he gives much attention to the wind that has gone inside, that place seems to him as if it were buffeted by the wind, as if filled with fat' (Pm. 268).
42. "Following (*anugamana*)" is occurring along with (*anu anu pavattana*) going after (*anugacchana*), by means of mindfulness through making the breaths the object as they occur.
43. See remaining three similes PP. 302-304
44. The point made here is that if the breaths themselves get temporarily too faint to be observed, he should carry on by observing the tip of the nose

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where they normally touch till they become apparent again. He brings the meditation back to mind for the moment, ‘as the place (*desato*)’ where they were last noticed, instead of ‘as breaths’, which have temporarily vanished.

45. Those born in the world of unconscious beings in the fine-material Brahmā-world (D. i, 28).
46. ‘“*The sign*” is the learning sign and the counterpart sign, for both are stated here together. Herein, the three similes beginning with cotton are properly the learning sign, the rest are both. “*Some*” are certain teachers. The similes beginning with the “*cluster of gems*” are properly the counterpart sign’ (Pm. 273).
47. For the ‘Wheel-turning Monarch (*cakkavattin*)’ see D. Sutta 26 and M. Sutta 129.
48. See PP. 309-317
49. Ibid; pp. 317-319
50. Some texts add *leṇa* (another word for shelter). Still others are given in the **Samyutta** text.

CHAPTER IX: THE DIVINE ABIDINGS

1. ‘“Fighting against the wall”: having undertaken the precepts of virtue and sat down on a seat in his room with the door locked, he was developing loving-kindness. Blinded by lust arisen under cover of the loving-kindness, he wanted to go to his wife, and without noticing the door he beat on the wall in his desire to get out even by breaking the wall down’. (Pm. 286)
2. Reading *dāna-piyavacanādīni* with Sinhalese ed. (see Four Saṅgaha-vatthūni —A. ii, 32).
3. See PP. 324-332
4. *Lakkhaṇa* (Vs.i, 300) means indication in this context, not characteristic.
5. See PP.334-335
6. $(5 \times 4 \times 10 = 200) // (7 \times 4 \times 10 = 280) // (20 + 28 + 200 + 280 = 528)$
7. ‘*Muditā* — sympathetic joy’ as one of the divine abiding is always in the sense of ‘sympathetic joy at others’ success. Sometimes rendered ‘altruistic joy’ and ‘gladness’.

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8. its similarity, like an enemy masquerading as a friend' (Pm. 309).
9. Muditā = Sympathetic joy is better than gladness here.
10. 'Paṭihaññati —to be resentful': the verb has been needed to correspond to 'resentment (*paṭigha*)' as the verb 'to be inflamed with greed (*rajjati*)' corresponds with 'greed (*rāga*)'.
11. See Four Questions etc., PP. 347—352 and EPP. §24, page 160.
12. For the 'Ten Powers' and 'Four Kinds of Fearlessness' see M. Sutta 12. For the 'Six Kinds of Knowledge Not Shared by Disciples' see Ps. i, 121f. For the 'Eighteen States of the Enlightened One', see Cp. Commentary.

CHAPTER X: THE IMMATERIAL STATES

1. P. T. S. Dict., this ref. reads *yānopuṭosā* for *yānapattoli* taking it as one compound (see under *yāna* and *mutoḷī*), but this does not fit the context happily. Pm.(p.321) has [“*Yānappatoḷikumbhimukhādīnan*”*ti oḡuṅṭhana-sivikādi-yānaṃ mukhaṃ=yāna-mukhaṃ; patoliyā kudda-kadvārassa mukhaṃ =patoli-mukhaṃ; kumbhi-mukhan ti paccekam mukha-saddo sambandhitabbo*]. This necessitates taking *yāna* separately.
2. (See detail —PP. 356-360)
3. 'He should not give attention to it only as “Boundless, boundless”; instead of developing it thus, he should give attention to it in this way; “Boundless consciousness, boundless consciousness” or as “Consciousness, consciousness”, (Pm. 324).
4. See PP. 361-362
5. Ibid; pp. 363-364
6. Ibid; pp. 365-368
7. Ibid; pp. 369-371

CHAPTER XI: CONCENTRATION - CONCLUSION

1. A more detailed exposition of nutriment is given at MA. i, 107ff. “*It nourishes (āhāراتي)*”: the meaning is that it leads up, fetches, produces, its own fruit through its state as a condition for the fruit’s arising or presence, which state is called “nutriment condition”. It is made into a mouthful (*kabalaṃ karīyati*), thus it is physical (*kabalīnkāra*). In this way it gets its designation from the concrete object; but as to characteristic, it should be understood to have the characteristic of nutritive-essence (*ojā*). It is phys-

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ical and it is nutriment in the sense stated, thus it is physical nutriment. So it is with the rest. It touches (*phusati*), thus it is contact (*phassa*); for although this is an immaterial state, it occurs also as the aspect of touching on an object (*ārammaṇa* — lit. —What is to be leaned on), which is why it is said to have the characteristic of touching. It wills (*cetayati*), thus it is volition (*cetanā*); the meaning is that it arranges (collects) itself together with associated states upon the object.

Mental volition is volition occupied with the mind. It cognizes (*vi-jānāti*) by conjecturing about rebirth, thus it is consciousness (*viññāṇa*=cognition) (Pm. 335).

2. For the ‘octad with nutritive-essence as eighth (*ojāṭṭhamaka*). [*oja* or *ojā* + *aṭṭhamaka*]
3. **Pm.** (p. 355) explains *attachment* here as craving which is ‘perilous because it brings harm’ (see e.g. D. ii, 58-9), or in other words ‘greed for the five aggregates (lust after five-aggregate experience)’. *Approaching* is explained as ‘meeting, coinciding, with unabandoned perversions [of perception], due to an object [being, perceived as permanent, etc., when it is not]’. That is ‘perilous since it is not free from the three kinds of suffering’. *Reappearance* is ‘rebirth in some kind of becoming or other. Being flung into a new becoming is perilous because there is no immunity from the risks rooted in reappearance’. *Rebirth linking* is the actual linking with the next becoming, which ‘is perilous since it is not immune from the suffering due to the signs of [the impending] rebirth-linking’.
4. See PP. 374—379
5. “‘*That sign* ‘; that object as the sign for development, which sign is called physical nutriment and has appeared in the repulsive aspect to one who gives his attention to it repeatedly in the ways already described. And there, while development occurs through the repulsive aspect, it is only the dhammas on account of which there comes to be the concept of physical nutriment that are repulsive, not the concept. But it is because the occurrence of development is contingent only upon dhammas with an individual essence, and because the profundity is due to that actual individual essence of dhammas that have individual essences, that the jhāna cannot reach absorption in it through apprehension of the repulsive aspect. For it is owing to profundity, that the first pair of truths is hard to see’ (Pm. 342-3).
6. “‘*By characterizing individual essences*’’: by making certain (*upa-dhāraṇa*) of the specific characteristics of hardness, and so on. For this

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meditation subject does not consist in the observing of a mere concept, as in the case of the earth *kaṣiṇa* as a meditation subject, neither does it consist in the observing of the colour blue, etc., as in the case of the blue *kaṣiṇa* as a meditation subject, nor as the observing of the general characteristics of impermanence, etc., in formations, as in the case of insight as a meditation subject; but rather it consists in the observing of the individual essences of earth, and so on. That is why “by characterizing individual essences” is said, which means, “by making certain of the specific characteristics of hardness, and so on” (Pm. 344).

7. ‘Herein, as regards “*earth element*”, etc., the meaning of element is the meaning of individual essence, the meaning of individual essence is the meaning of voidness, the meaning of voidness is the meaning of not-a-living-being. So it is just earth in the sense of individual essence, voidness, and not-a-living-being that is the element; hence it is earth element. So it is too in the case of the water element, and the rest. The earth element is the element that is the foothold for the co-nascent material states. Likewise the water element is the element of their cohesion; the fire element is the element of their ripening; and the air element is the element of their conveyance and distension’ (Pm. 345).

To avoid confusion, it might be mentioned here that in ‘physical’ earth, fire, water, and air, it would be held that all four elements are present in each equally, but that in ‘physical’ earth the earth element is dominant in efficacy as the mode of hardness; and correspondingly with water and the rest.

8. ‘*Drava-bhāva*— fluidity’.
9. See detail PP. 386—395
10. Ibid; p. 395
11. Ibid; pp. 397—405
12. ‘*Ugghāta*— exhilarated’ and ‘*nigghāta*— depressed’: neither word is in P. T. S. Dict.; Pm. glosses with *ubbilāvitatta* and *dīnabhāvappatti* respectively.
13. Reading: *yogivarasīhassa kīḷitaṃ* Cf. *Netti ‘Sīha-kīḷanā’*.
14. This is an allusion to M. i, 179, etc.; ‘The process of existence in the round of rebirths, which is a very cramped place, is crowded by the defilements of craving and so on’ (Pm. 371).
15. ‘*Sūdana*— cleaning’. Another reading here is *sodhana*. [*sodhana, nt.* — cleansing; correcting. — *Buddhadatta*, p. 290]

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CHAPTER XII: DIRECT KNOWLEDGE - THE SUPERNORMAL POWERS

1. ‘*Āneñja*— imperturbability’: a term normally used for the four immaterial states, together with the fourth jhāna. See also PP §16f and M. Sutta 106.
2. ‘*Giribhaṇḍavahanapūjā*’: Pm. (p, 375) says *Giribhaṇḍavahanapūjā nāma. Cetiyaḡirim ādim katvā sakaladīpe samudde ca yāva yojanā mahatī dīpapūjā.* (a g. is a name for a great island-offering starting with the Cetiyaḡiri (Mahintale) and extending over the whole Island and up to a league into the sea)’. Mentioned in **AA. Commentary to A. Ekaka Nipāta**, i, i; MA. ii, 398, and **Mahāvamsa** 34, 81.
3. These are the four headings of the Roads to Power.
4. See PP. 416-417
5. Ibid; pp. 419-420
6. Ibid; pp. 422-423
7. Ibid; p. 423
8. Ibid; pp. 424-427
9. Certain grammatical problems arise about the case of the word. ‘*āvibhāvam*’ etc. both in the sutta passage and (more so) in the **Paṭisambhidā** passage; they are examined by Pm. (p.390) but cannot be rendered into English. [Āvi, *in*.—openly; before one’s eyes. —Buddhadatta, p. 47]
10. See PP. 427- 429
11. Ibid; pp. 430- 432
12. Ibid; pp. 435- 439
13. Ibid; pp. 439- 440
14. Ibid; pp. 440- 442

CHAPTER XIII: DIRECT KNOWLEDGE - CONCLUSION

1. ‘With the consciousness belonging to the particular concentration that constitutes the preliminary work’; the meaning is; by means of consciousness concentrated with the momentary concentration that occurs in the form of the preliminary work for knowledge of the divine ear element. The occasion of access for the divine ear element is called preliminary-

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work consciousness but; that as stated refers to multiple acts of adverting’ (Pm. 401).

2. ‘The sound sign is the sound itself, since it is the cause for the arising of the knowledge; or the gross-subtle aspect acquired in the way stated is the sound sign’ (Pm. 402).
3. ‘This is momentary-concentration consciousness, which owing to the fact that the preliminary work contingent upon the sound has been performed, occurs in one who has attained the basic jhāna and emerged for the purpose of arousing the divine ear element’ (Pm. 402).
4. Idāni dibbasotadhātu uppajjissatī ti (Vis, ii.38)
5. (a) ‘“*Becomes merged*”; is amalgamated with the divine ear element. He is called an obtainer of divine-ear knowledge as soon as the absorption consciousness has arisen. The meaning is that there is now no further need of development for the purpose’ (Pm. 403).
(b) ‘Falls into the stream [of knowledge]’ is better than ‘merged in that ear’ in this context.
6. ‘The “matter of the heart” is not the heart-basis, but rather it is the heart as the piece of flesh described as resembling a lotus bud in shape outside and like a *kosātakī*/(loofah gourd) fruit inside (Ch. VIII). For the blood mentioned here is to be found with that as its support. But the heart basis occurs with this blood as its support’ (Pm. 403).
7. Instead of saying ‘for such is the extent to which they can convey [their minds back respectively]’ we should say: ‘for such is the extent to which they have accumulated their perfections’.
8. A commentarial account of the behaviour of lions will be found in the Manorathapūraṇī Commentary to A. Catukka Nipāta 33. Pm. says *Sīhokkamanavasena sīhātīpātanavasena ñāṇagatiyā gacchati*’ (p. 408).
9. ‘*Ugghātetvā*’; see Ch. X, the word is obviously used here in the same sense”.
10. Koṭi sata sahassa. Vis.ii, .P.44 (koṭi=10,000,000, sata sahassa=100,000)
11. See detail ‘A Buddhist Cosmology’ PP. 456-463
12. He sat down on a big piece of wood that people had brought to make a doorpost, and he drank it.

So manussehi ummāratthā ya āhaṭe dārukhande [dārukhaṇḍe] nisīditvā pivi. Vis. ii, P.55

PART III: UNDERSTANDING

CHAPTER XIV: THE AGGREGATES

1. Cf. Ps. i, 42, etc.; Abhidhamma definitions very commonly make use of the Pāḷi forms of verbal nouns, here instanced by *paññā* (understanding = state of understanding) and *pajānanā* (understanding=act of understanding), both from the verb *pajānāti* (he understands). English does not always, as in this case, distinguish between the two. Similarly, for example, from the verb *socati* (he sorrows) we find *soka* (sorrow) state of sorrowing) and *socanā* (sorrowing) act of sorrowing), and here the English differentiates. Cf. parallel treatment of *paññā* at MA. ii, 343f.
2. ‘In arisings of consciousness with two root-causes [i.e. with non-greed and non-hate but without non-delusion], or without root-cause, understanding does not occur’ (Pm. 432).
 ‘Just as pleasure is not invariably inseparable from happiness so perception and consciousness are not invariably inseparable from understanding. But just as happiness is invariably inseparable from pleasure, so understanding is invariably inseparable from perception and consciousness’ (Pm. 432).
3. ‘A phenomenon’s own essence (*sako bhāvo*) or existing essence (*samāno vā bhāvo*) is its individual essence (*sabhāva*)’ (Pm. 433).
4. *Paṭisambhidā*, is usually rendered by ‘analysis’ (see e.g. *Points of Controversy— Kathāvatthu* translation— pp. 377ff). But the Tipiṭaka explanations of the four *paṭisambhidā* suggest no emphasis on *analysis* rather than *synthesis*. Pm. gives the following definition of the term: ‘Knowledge that is classified (*pabheda-gata*=put into a division) under meaning (*attha*) as capable of effecting the explanation and definition of specific characteristics of the meaning class (meaning division) is called “*attha-paṭisambhidā*”; and so with the other three’ (Pm. 436). ‘Discrimination’ has been chosen for *paṭisambhidā* because, while it has the sense of ‘division’ it does not imply an opposite process as ‘analysis’ does. Also it may be questioned whether the four are well described as ‘entirely logical’: ‘entirely epistemological’ might perhaps be both less rigid and nearer; for they seem to cover four interlocking fields, namely: meanings of statements and effects of causes (etc.), statements of meanings and causes of effects (etc.), language as restricted to etymological rules of verbal expression, and clarity (or perspicuous inspiration) in marshalling the other three.

(See also Understandings in detail: PP. 482-488)

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5. ‘Tangible data are omitted from this list because, not being derived matter, they are included in the primaries’ (Pm. 442). They are described as consisting of three of the four primaries, excluding the water (cohesion) element. What is the materiality of the great primaries? It is the tangible-data base and the water-element’ (Dhs. 663). For the whole list see Dhs. 596, in which (N. B.) the heart-basis does not appear.
6. *Upādiṇṇa* (also *upādiṇṇaka*) is pp. of *upādiyati* (he clings), from which the noun *upādāna* (clinging) also comes. *Upādiṇṇa-(ka-) rūpa* (clung-to matter)=*kammaja-rūpa* (kamma-born matter), see Dhs. 653. It is vaguely renderable by ‘organic or sentient or living matter’; technically it is matter of the four primaries that is ‘clung to (*upādiṇṇa*), or ‘derived (*upādāya*)’ by kamma. Generally taken as a purely Abhidhamma term (Dhs., p. 1), it nevertheless occurs in the Suttas at M. i. 185 in the same sense.
7. P.T.S. Text reads *aññamañña-saṅkaro natthi*; Harvard text omits *saṅkaro natthi*: The word *saṅkara* in the sense of ‘confounding’ or error.

‘Though these things, that is to say, the “*mark...of the female*”, etc., arise each due to its own condition consisting in kamma, etc., they mostly only do so as modes in a continuity accompanied by the femininity faculty. And so “*it is manifested as the reason for the mark*”, etc., is said making the femininity faculty their cause.

‘As regards the “mark of the female”, etc., too, its “facultyness” is stated as predominance, in other words, as a state of cause, because the conditions for the modal matter (*ākāra-rūpa*) consisting of the mark of the female, etc., in a continuity accompanied by faculties do not arise otherwise, and because these kinds of materiality are a condition for apprehending the female. But because the femininity faculty does not generate even the material instances in its own group or maintain or consolidate them, and because it does not so act for the material instances of other groups, it is therefore not called in the text faculty, presence, and non-disappearance, conditions, as the life-faculty is for the material instances of its group, and as nutriment is for the material instances in succeeding groups. And it is because the mark, etc., are dependent on other conditions that wherever they have predominance its shape is encountered, even in dead and sculptured matter that resembles it. And so too with the masculinity faculty.

‘And since these two do not occur together in a single continuity, because of the words “Does the masculinity faculty arise in one in whom

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the femininity faculty arises? —No” (Yamaka), etc., therefore even in a hermaphrodite there is only one of them at a given moment (see also DhsA. 323)’ (Pm. 448).

8. Since the life-faculty is itself entirely kamma-born it is established, by taking them as co-nascent, that the things to be protected by it are kamma-born too; this is why there is no inclusion of the term “kamma-born”. It maintains as if it were its own that kamma-born matter by being the cause of its occurrence even though only lasting for a moment, that is why it has the characteristic of maintaining co-nascent kinds of matter. For kamma alone is not competent to be the cause of kamma-born things’ presence, as nutriment, etc., are of the nutriment-born. Why? Because it is no longer existent at that moment.

“Because it does accomplish each of those functions”: it does so because it is a condition for distinguishing what is living. For it is the life faculty that distinguishes matter that is bound up with faculties from dead matter, and kamma-born matter and what is bound up with that from matter that is temperature originated, and so on.

‘And the life faculty must be regarded as the reason not only for presence during a moment but also for non-interruption of connexion; otherwise death as the termination of a life span would be illogical (Pm. 448).

9. **“The heart-basis ... the support for the mind-element and for the mind-consciousness-element”**: how is that to be known? (i) From scriptures and (ii) from logical reasoning.

The scripture is this: “The materiality dependent on which the mind-element and mind-consciousness-element occur is a condition, as a support-condition, for the mind-element and the mind-consciousness element and what is associated therewith” (Ptn I.4). If that is so, why is it not mentioned in the Rūpa Kaṇḍa of the **Dhammasaṅgaṇī** (Dhs. 583ff.)? Its not being mentioned there is for another reason. What is that? Non-inconsistency of the teaching. For while eye-consciousness, etc., have the eye, etc., as their respective supports absolutely, mind-consciousness does not in the same way have the heart-basis as its support absolutely. And the teaching in the physical basis dyad (*vatthu-duka*) is given by way of the material support thus, “There is matter that is the physical basis of eye-consciousness, there is matter that is not the physical basis of eye-consciousness” (Dhs. 585) and so on; and if the dyads were stated by way of what had the heart basis absolutely as its support thus, “There is matter

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that is the physical basis of mind consciousness” and so on, then the object dyads (*ārammaṇa-duka*) do not fall into line: for one cannot say “There is matter that is the object of mind-consciousness, there is matter that is not the object of mind-consciousness”. So the physical-basis dyads and object dyads being thus made inconsistent, the teaching would lack unity, and the Master’s wish was to give the teaching here in a form that has unity. That is why the heart-basis is not mentioned, not because it is unapprehensible.

(ii) But the **logical reasoning** should be understood in this way. In the five-constituent becoming, [that is, in the sense sphere and fine-material sphere,] these two elements have as their support produced (*nippanna*) derived matter. Herein, since the visible-data base, etc., and nutritive essence, are found to occur apart from what is bound up with faculties, to make them the support would be illogical. And since these two elements are found in a continuity that is devoid of the femininity and masculinity faculties [i.e. in the Brahma World], to make them the support would be illogical too. And in the case of the life faculty that would have to have another function, so to make it the support would be illogical too. So it is the heart-basis that remains to be recognized as their support. For it is possible to say that these two elements have as their support produced derived matter, since existence is bound up with matter in the five-constituent becoming. Whatever has its existence bound up with matter is found to have as its support produced derived matter, as the eye-consciousness-element does. And the distinction “in the five-constituent becoming” is made on account of the mind-consciousness-element; in the four-constituent becoming [that is, the immaterial sphere,] there is no mind-element. Does there not follow contradiction of the middle term (*hetu*) because of establishing faculties as their support? No: because that is disproved by what is seen. For these two elements are not, as in the case of eye-consciousness, controlled by the slackness and keenness, etc., of their physical basis; and accordingly it is not said in the texts that they have the faculties as their condition. Hence their having faculties as their support, in other words, their being controlled by them, is disproved.

‘Granted that these two elements have as their support the derived matter consisting of the heart-basis, how is it to be known that it is kamma-originated, has an invariable function, and is to be found located in the heart? It may be said to be kamma-originated because, like the eye, it is the materiality of a physical basis; and because of that it has an invariable function; because it is the materiality of a physical basis and because it is a support for consciousness, is the meaning. It is known that its location

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is there because of the heart's exhaustion (*khijjana*) in one who thinks of anything, bringing it to mind intently and directing his whole mind to it' (Pm. 449-50).

The word '*hadaya* (heart)', used in a purely mental and not physical sense, occurs in the definitions of the mind-element and mind-consciousness-element in the **Vibhaṅga** (Vbh. 88-9). The brain (*matthaluṅga*), which seems to have been first added as the 32nd part of the body in the **Paṭisambhidā** (Ps.i, 7), was ignored, and the **Visuddhimagga** is hard put to it to find a use for it. **The Piṭakas** (e.g. Ptn 1.4 quoted above) connect the mind with the matter of the body without specifying.

10. 'It is the mode and the alteration of what? Of consciousness —originated primary elements that have the air-element in excess of capability. What is that capability? It is the state of being consciousness-born and the state of being derived matter.

Or alternatively it can be taken as the mode alteration of the air-element. If that is so, then intimation is illogical as derived matter, for there is no derived matter with a single primary as its support, since "Matter derived from the four great primaries" (M.i, 53) is said. That is not wrong. Alteration of one of the four is that of all four, as with wealth shared among four. And excess of air-element in a material group (*kalāpa*) does not contradict the words "of the ... air-element"; and excess is in capability, not in quantity, otherwise their inseparability would be illogical. According to some it is that of the air-element only. In their opinion the state of derived matter is inapplicable (*durūpapāda*) to intimation, since the alteration of one is not that of all. But this [air-element] is apprehended by mind-door impulsion that is next to the non-intimating [apprehension] that is next to the apprehension of the appearance of motion in the movement of the hands, and so on. There is a certain kind of alteration that is separate from the appearance of motion. And the apprehension of the former is next to the apprehension of the latter. How is that to be known? By the apprehension of intention. For no apprehension of intention such as "He is getting this done, it seems" is met with in the case of trees' movements, etc., which are devoid of intention. But it is met with in the case of hand movements and so on. Therefore there is a certain kind of alteration that is separate from the appearance of motion, and it is known as the "intimator of the intention". Also it is known by inference that the apprehension of the alteration is next to the apprehension of the appearance thus: The intimator intimates the meaning to be intimated only when it is apprehended as a cause, not merely as present. For they say accordingly:

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Sounds that have entered no objective field
Do not awaken any kind of meaning;
And also beings merely recognized
As such communicate no meanings either.

‘If just the apprehension of the alteration is the reason for the apprehension of the intention, why is there no apprehension of intention in un-apprehended communication (*sañketa*)? It is not only just the apprehension of the alteration that is the reason for the apprehension of the intention; but rather it should be taken that the apprehension of the previously-established connexion is the decisive-support for this. The stiffening upholding, and movement are due to the air-element associated with the alteration belonging to the intimation, is what is said. What, is it all the air-element that does all those things? It is not like that. For it is the air-element given rise to by the seventh impulsion that, by acquiring as its reinforcing conditions the air elements given rise to by the preceding impulsions, moves consciousness-originated matter by acting as cause for its successive arisings in adjacent locations (*des-antar-uppatti*— cf. Ch. VIII PP n. 54, EPP. n. 42), not the others. The others, however, help it by doing the stiffening and upholding, the successive arising in adjacent locations being itself the movement. So the instrumentality should be taken as attributed when there is the sign [of movement]; otherwise there would not be uninterestedness and momentariness of dhammas. And here the cart to be drawn by seven yokes is given as simile in the Commentary. But when consciousness-born matter moves, the kinds of matter born of temperature, kamma, and nutriment, move too because they are bound up with it, like a piece of dry cow-dung thrown into a river’s current.

‘Since it has been said that the apprehension of intimation is next to the apprehension of the appearance of motion, how then, is the air-element itself as the maker of the movement accompanied by the alteration consisting in the intimation? It is not like that. It is the air-elements given rise to by the first impulsion, etc., and which are unable to cause movement in that way and perform only the stiffening and upholding, that should be taken as only *accompanied by the alteration belonging to intimation*. For it is the alteration coexistent with the intention that is the *intimation*, because of giving rise to alteration in whatever direction it wishes to cause the occurrence of moving forward and so on. Taking it in this way, it is perfectly logical to say that the origination of intimation belongs to mind-door adverting. Since the intention possessed of the afore-said alteration is intimated through the apprehension of that alteration it is said that, “*Its function is to display intention*”. The air-element being

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the cause of the motion of the body intimation is figuratively said, as a state of alteration, to be “*manifested as the cause of bodily motion*”. “*Its proximate cause is the consciousness-originated air-element*” is said since the air-element’s excessive function is the cause of intimating intention by movement of the body’ (Pm. 450-2). Cf: Dhs A. 83f.

11. ‘*Vacī-bheda*— speech utterance’. Pm. (p. 452) explains: ‘The function (— “knocking together”) of the vocal apparatus (— “clung-to matter”)’. *Vacī-bheda (m)* = ‘an utterance’. Buddhadatta, p.225.
12. The question “It is the mode and the alteration of what?” should be handled in the same way as for bodily intimation, with this difference: for “next to the apprehension of the appearance of movement” substitute “next to the hearing of an audible sound”. And here because of the absence of stiffening, etc., the argument beginning “For it is the air-element given rise to by the seventh impulsion” does not apply; for the sound arises together with the knocking together, and the knocking together only applies in the case of the first impulsion, and so on. The knocking together is the arising of groups of primaries (*bhūta-kalāpa*) in proximity to each other due to conditions. The movement is the progression of the successive arising in adjacent locations. This is the difference. The earth-element’s knocking together is parallel to the air-element’s moving as regards function’ (Pm. 452).
13. ‘Continuing’ is better than ‘occurrence’ here.
14. *Profitable* in the sense of health, blamelessness, and pleasant result (see Pm. 463). *Unprofitable* in the opposite sense. *Indeterminate* because not describable as either profitable or unprofitable (see Pm. 464). This is the first of the twenty-two triads in the **Abhidhamma Mātikā** (Dhs., p. 1).

Pāli has five principal words, *nāma*, *viññāṇa*, *mano*, *citta*, and *ceto*, against the normal English *consciousness*, and *mind*. While their etymology can be looked up in the dictionary, one or two points need noting here. *Nāma* (rendered by ‘mentality’ when not used to refer to a *name*) is almost confined in the sense considered to the expression *nāma-rūpa* (‘mentality-materiality’) as the fourth member of the Dependent Origination, where it comprises the three mental aggregates of feeling, perceptions, and formations, but not that of consciousness (*viññāṇa*). *Viññāṇa* (rendered by ‘consciousness’) is, loosely, more or less a synonym for *mano* and *citta*; technically, it is bare cognition considered apart from feeling, perception or formations. *Mano* (rendered by ‘mind’), when used technically, is confined to the sixth internal base for contact (Ch. XV). *Citta* (rendered by ‘mind and ‘consciousness’ or ‘[manner of] conscious-

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- ness'), when used technically, refers to a momentary type-situation considered as *viññāṇa* in relation to the tone of its concomitant feeling, perception and formations. Possibly a better rendering would have been 'cognizance' throughout. It carries a flavour of its etymological relative *cetanā* ('volition'). *Ceto* (another etymological relative, rendered by 'heart' i.e. 'seat of the 'emotions', 'will' or 'mind'), when used loosely is very near to *citta*; but technically it is restricted to one or two such expressions as *ceto-vimutti* ('mind-deliverance' or 'heart-deliverance').
15. "Sense sphere (*kāmāvacara*)": here there are the two kinds of sense desire (*kāma*), sense-desire as basis (*vatthu-kāma*) and sense-desire as defilement (*kilesa-kāma*). Of these, sense-desire as [objective] basis, particularized as the five cords of sense-desire (*pañca-kāma-guṇa* = dimensions of sensual desires), is desired (*kāmiyati*). Sense desire as defilement, which is craving, desires (*kāmeti*). The sense-sphere (*kāmāvacara*) is where these two operate (*ava-caranti*) together. But what is that? It is the eleven-fold sense-desire becoming i.e., hell, Asura demons, ghosts, animals, human beings, and six sensual-sphere heavens). So too with the fine-material sphere and the immaterial sphere, taking 'fine-material' as craving for the fine-material too, and 'immaterial' as craving for the immaterial too. It crosses over (*uttarati*) from the world (*loka*) thus it is supramundane (*lokuttara*)' (P.m. 464).
 16. 'Objects' is better than 'desires' here.
 17. See PP. 510-511
 18. 'Feeling' is better than 'being felt' here.
 19. "The characteristic of agglomerating" means the characteristic of adding together (*sampiṇḍana*); then they are said to have the function of accumulating; for the dhammas in the formations aggregate are so described because volition is their basis' (Pm. 484).
 20. 'Vipphāra—intervening' here is explained by Pm. (p.484) as *vyāpāra* (interest or work). 'Vipphāra (m.) = diffusion, pervasion' in *Buddhadatta, p.240*.
(b) 'Activeness' is better than 'intervening' here.
 21. "As the act of touching too": by this he shows that this is its individual essence even though it is immaterial. And the characteristic of touching is obvious in its occurrence in such instances as, say, the watering of the mouth in one who sees another tasting vinegar or a ripe mango, the bodily shuddering in a sympathetic person who sees another being hurt, the trembling of the knees in a timid man standing on the ground when he sees a

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- man precariously balanced on a high tree branch, the lost of power of the legs in one who sees something terrifying such as *pisāca* (goblin)’ (Pm.484-5).
22. ‘*Adhiṭṭhāna*—habitat (or site or location or foundation)’.
 23. “‘*The act of resolving*” should be understood as the act of being convinced (*sanniṭṭhāna*) about an object, not as trusting *pasādana*’ (Pm. 489). See PP. §140 & EPP. §35).
 24. It is impossible to render into English this ‘portmanteau’ etymology, e.g. *Kucchita-kata* —*kukata*, *kukutā* ... *kukkucca* which depends mostly on a fortuitous parallelism of meaning and verbal forms in the Pāḷi. While useless to strict modern etymologists, it has a definite semantic and mnemonic use.
 25. ‘“Mere steadiness in occurrence” is mere presence for a moment. That it is only “mere steadiness in occurrence” owing to the mere condition for the steadiness of the mind (*ceto*) is because of lack of real steadiness due to absence of decidedness (*nicchaya*) and it is incapable of being a condition for such steadiness in continuity (see PP. §188) as the steadiness of consciousness stated thus “like the steadiness of a flame sheltered from a draught” (Pm.495)
 26. ‘Understanding’ is better than ‘theory’ here.
 27. ‘And here by tranquillization, etc., of consciousness only consciousness is tranquillized and become light, malleable, wieldy, proficient and upright. But with tranquilization, etc., of the [mental] body also the material body is tranquillized, and so on. This is why the twofold-ness of states is given by the Blessed One here, but not in all places’ (Pm. 489).
 28. See PP. 541-542
 29. ‘*Avarodha*—inclusion’: The Term ‘*etaparama*—the widest limit’.
 30. ‘When all formed Dhammas are grouped together according to similarity, they naturally fall into five aggregates. Herein, it is the items that are the same owing to the sameness consisting respectively in “molesting”, etc., that are to be understood as “similar”. Among them, those that are strong in the volition whose nature is accumulating, with the function of forming the formed, are called the formations aggregate. And the others, that is, contact, etc., which are devoid of the distinguishing characteristics of “being molested”, etc., may also be so regarded under the generality of forming the formed. But the similarities consisting in touching are not describable separately by the word “aggregate”, and so that is why no

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aggregates of contact, etc., have been stated by the Perfect One who knows the similarities of dhammas. “Bhikkhus, whatever ascetics or brahmins there are who are asserters of eternity and declare the self and the world to be eternal, all do so depending and relying on these same five aggregates or on one or other of them” (cf. S. iii, 46), and so on’ (Pm. 503).

31. ‘The *matter* of the body is like the *prison* because it is the site of punishment. *Perception* is like the *offence* because owing to perception of beauty, etc., it is a cause of *punishment*, which is feeling. The *formations aggregate* is like the *punisher* because it is a cause of feeling. *Consciousness* is like the *offender* because it is afflicted by feeling. Again, *matter* is like the *dish*, because it bears the food. *Perception* is like the *curry sauce* because, owing to perception of beauty, etc., it hides the *food*, which is *feeling*. The *formations aggregate* is like the *server* because it is a cause of *feeling*, and service is included since one who is taking a meal is usually served. *Consciousness* is like the *eater* because it is helped by feeling’ (Pm. 504) For *Cārika* (prison) see PP. Ch.XVI §18.
32. P.T.S. and Harvard eds. both read *visesato ca sūlāraṃ pi ajjhattikaṃ rūpaṃ*. But Burmese ed. of Sammohavinodanā in identical passage reads *visesato ca subhārammaṇaṃ pi oḷārikaṃ pi ajjhattika-rūpaṃ*.

CHAPTER XV: THE BASES AND ELEMENTS

1. (a) The following words: *cakkhati* (it relishes), *rūpayati* (it makes visible —only referred to under *rūpa*), *sappati* (it is emitted; pass. of *sapati* to swear (Ud.45,) *udāhariyati* (it is uttered, lit. ‘is carried up to’), *gandhayati* (it is smelt) *sūcayati* (it betrays), *rasati* (it tastes). Burmese ed. of VbhA. reads *manayati*, for *muṇāti* in parallel passage. Pm. (p.508) explains *cakkhati* (relishes) semantically by ‘tasting a flavour as in “relishing” honey or sauce’ and cites M.i,503. Linguistically it connects the word with *ācikkhati* (to show).

‘When a visible form (*rūpa*) undergoes, like the visible aspect of a chameleon, an alteration in appearance (colour) at times when [the mind is] dyed with greed or corrupted with hate, etc., it makes visible what state [is prevalent] in the heart (i.e., the mind) and makes that evident as though it were an actual visible object; the meaning is that it demonstrates it by giving it, as it were, a graspable entity (*saviggaha*). Or the word *rūpa* means demonstration, and that is the same as evidencing. Or the word *rūpa* can be regarded as evidencing of elements too, since it has many meanings. *Rūpayati* (it makes visible): it is a derivative (*nibbacana*) of the word *rūpa* that expresses appearance (colour), while *ruppatti* (it is

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molested) as a derivative that expresses the materiality aggregate. [As to sound] only the sound of words (*vacana-sadda*) would (be covered) by the meaning “*is uttered (udāhariyati)*”, and here sound is not only the sound of words; but rather all that can be cognized by the ear is what “*is emitted (sappati)*”; the meaning is that by means of its own conditions it is emitted (*sappiyati*), is made cognizable by the ear’ (Pm. 508) (cf. also *sappati* to crawl). “*It evokes life (jīvitam avhayati)*” owing to appetite for tastes in food (*āhāra*), which is the cause of life (*jīvita*), since the act of swallowing is rooted in approval of tastes. This is the linguistic characteristic of the word *jivhā* (tongue)’ (Pm. 509).

(b) They bear their own characteristics, thus they are dhamma.

Attano lakkhaṇaṃ dhārentiti dhammā. (Vis.ii, P.112)

2. *āyatana* (actuating: verbal n. fm. *āyatati* to actuate), *tanana* (range: verbal n. fm. *tanoti* to provide a range for, to extend —q.v. P. T. S. Dict. —; mentioned under *āyatana* base), *nayana* (leading on: verbal n. fm. *neti* to lead on; lit. *āyatati* (to actuate —*cakkhuvīññāṇādīnaṃ uppādānaṃ āyatanam* Pm.). See also *āyāpentī* at Ps. ii, 21.
3. (a) The verb *dahati*, the basis of all these derivatives, means literally to put. ‘There are five meanings stated, since the word *dhātu* (element, sort, “putting”) has its form established (*siddha*) here by (a) the transitive (*kattu*), (b) the intransitive (*kamma*), (c) the abstract noun (*bhava*), (d) the instrumental case (*kāraṇā*), and (e) the causative voice (*adhikāraṇā*). Supramundane elements do not sort out (*vidahanti*) the suffering of the round of rebirths; on the contrary, they destroy (*vidhamsenti*) it. That is why “*mundane*” is specified’ (Pm. 513) “*Are elements since they cause [a state’s] own individual essence to be borne*”: here, while the establishment of the word’s form should be understood as “*dadhātī ti dhātu* (it puts, sorts, thus it is an element)”, still taking the word *dhā* to share the meanings, there is also the meaning of the active voice different from the first, because the meanings of *vidhāna* (sorting out) and *dhārana* (causing to bear) are unconnected. The causing of the bearing of mere individual essences without any permanent living being, is a basic meaning of the word *dhātu* (element), and so it is stated separately’ (Pm. 513).

(b) That (sort out) is not the meaning of (*dhātu*) the Pāli word here. The Pāli word here is ‘to make or to create’. They are called dhātus because they make or they create suffering in saṃsāra.

4. ‘*Adharāraṇi* (*adho-araṇi*) —lower fire-stick’ and ‘*uttarāraṇi* (*uttara-araṇi*) —upper fire-stick’.

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CHAPTER XVI: THE FACULTIES AND TRUTHS

1. ‘In the noble path moment’s initial stage’ (Pm. 519).
2. *Anuvattāpana* —causing occurrence parallel to.
Anuvattaka, —vattī = siding in with: one who follows or acts according to. Buddhadatta page 17. [*Anuvattati*, (anu + vat + a), to agree; to follow one’s example —Ibid. page 17].
3. “*Sign-less*”: being secluded from the sign of the five aggregates, it is taken as having no graspable entity (*aviggaha*)’, (Pm. 525).
4. ‘Sickness is not included here (as at D. ii, 305 for example) because no particular person is meant, and there are persons in whom sickness does not arise at all, like the **Venerable Bakkula** (M. Sutta 124); otherwise it may be taken as already included by suffering itself; for in the ultimate sense sickness is bodily pain conditioned by disturbance of elements’ (Pm. 527).
5. The question “*But why is it suffering?*” means this: granted firstly that birth in hell is painful, since hell is unalloyed pain, and that it is painful in the other unhappy destinies since it is originated by bad kamma; but how is it so in the happy destinies since it is there originated by kamma that leads to bliss? The answer, “*Because it is the basis for many kinds of suffering*”, etc., shows that this birth is not called suffering because of having suffering as its individual essence —for there is no rebirth-linking associated with painful feeling —but rather because it is the foundation for suffering’ (Pm. 528).

Something must be said here about the words *dukkha* and *sukha*, the former being perhaps the hardest after *dhamma* to render into English. *Dukkha* is consistently rendered by either the more vague general term ‘suffering’ or by the more specific ‘[bodily] pain’. Different, but overlapping ideas are expressed. The latter needs no explanation; but ‘suffering’ must be stretched to include the general insecurity of the whole of experience, of the impermanent world. For this ‘uneasiness’ would certainly be preferable (‘ill’ is sometimes used), but multiplication of renderings is to be avoided as much as possible; local accuracy is only too often gained at the cost of general disorientation in a work of this sort, with these very general words capable of sharp focusing. Again *sukha* has been rendered as either ‘bliss’ or ‘pleasure’, though the latter does not at all necessarily imply any hedonism construed with sensual pleasure (*kāma*). Again ‘ease’ (in the sense of relief) is in many ways preferable for the first sense but has not been used for the reason already given.

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6. ‘Since also what does not have suffering as its individual essence is yet called suffering indirectly, consequently “intrinsic suffering (*dukkha-dukkha*)” is said particularizing what does have suffering as its individual essence, just as in the case of particularizing “concrete matter (*rūpa-rūpa*)” (Pm. 528). For these three kinds see S. iv, 259.
7. See M. Sutta 13 and 129, though it is not clear where the figure ‘32’ is taken from.
8. ‘*Pavana*—stench’. **The Sammohavinodanī** (Burm. ed.) reproducing this passage inserts the word *asuci* (impurity) lacking in P. T. S. and Harvard eds. of Vis. *Kuṇapa* is only given the meaning of ‘corpse or carcass’ in P. T.S. Dict. but Pm. says ‘various ordures (*kuṇapa*) such as bile, phlegm, pus, blood, excrement, gorge, and so on’ (Pm. 529). ‘Whether the mother is 20, 30 or 40 years old, it is “*as exceptionally loathsome*” as an excrement bucket that has not been washed for a like number of years’ (Pm. 529). *Kuṇapa, m.* =corpse; carcass; a loathsome thing. [*Kuṇapa-gandha, m.* smell of a rotting corpse] Buddhadatta: page 86.
9. ‘Difficult delivery’ is better than ‘abortion’ here. *Mūlḥagabbhāya mātuyā* (Vis. ii, P.131)
10. ‘In reality’ is better than ‘in meaning’ here.
11. The P. T. S. and Harvard texts read *uddhapādāṃ* (or *uddham pādāṃ*) *papatanti*, but Burmese ed. Of **Sammohavinodanī** reads *chinnapapātāṃ papatanti*. [*Upddhapāda, a.* having heels upwards — Buddhadatta, p.56].
12. ‘Anguish’ is better than ‘humour’ here.
13. Burmese ed. of Sammohavinodanī adds *telādīnam*; [*Tela, nt.* oil. — Buddhadatta, p.121].
14. ‘Weapon’ is better than ‘shooting’ here.
15. ‘*Anutthunana*—brooding’: = *anto nijjhāyana* (Pm. 532).
Anutthunana, nt.—Murmur; wailing; lamentation. Buddhadatta, p. 14.
16. ‘Just as a lion directs his strength against the man who shot the arrow at him, not against the arrow, so the Buddhas deal with the cause, not with the fruit. But just as dogs, when struck with a clod, snarl and bite the clod and do not attack the striker, so the sectarians who want to make suffering cease devote themselves to mutilating the body, not to causing cessation of defilements’ (Pm. 533).
17. ‘Groups’ is better than ‘aggregates’.

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18. ‘Reaching’ is better than ‘arising’.
19. ‘Produced’ is better than ‘aroused’
20. [Q.9] We should say ‘as Nibbāna is permanent, so the atoms, etc., are also permanent?’ instead of saying: ‘then it follows that nibbāna, too, has the kind of permanence [claimed] of the atom and so on?’
21. ‘Reason’ is better than ‘cause’ here.
22. We should say ‘It is a single goal because there is no difference in the goal of Buddhas, etc.’ instead of saying: ‘the Buddha’s’ goal is one and has no plurality’.
23. This discussion falls under three headings: Qs. 1 to 4 refute the assertion that nibbāna is mythical and non-existent; Qs. 5 to 7 refute the assertion that nibbāna is ‘mere destruction’ (further argued in the **Sammohavinodanī**—VbhA. 51f.). The remaining questions deal with the proof that only nibbāna (and not the atom, etc.) is permanent because uncreated.

The Paramatthamañjūsā covers the subject at great length and reinforces the arguments given here with much syllogistic reasoning. However, only the following paragraph will be quoted here, which is reproduced in the commentaries to Ud. 80 and Iti. 37

‘Now in the ultimate sense the existing-ness of the nibbāna-element has been demonstrated by the Fully Enlightened One, compassionate for the whole world, by many Sutta passages such as “Dhammas without condition,” “Unformed dhammas” (See Dhs., p. 2), “Bhikkhus, there is that base (sphere) where neither earth ...” (Ud.80), “This state is very hard to see, that is to say, the stilling of all formations, the relinquishing of all substance of becoming” (D. ii, 36; M. i. 167), “Bhikkhus, I shall teach you the unformed and the way leading to the unformed” (S. iv. 362), and so on, and in this sutta “Bhikkhus, there is an unborn ...” (Iti. 87; Ud. 80). So even if the wise trust completely in the Dispensation and have no doubts, though they may not yet have had direct perception of it, nevertheless there are persons who come to understand through another’s guidance (reading *paraneyya-buddhino*); and the intention here is that this logical reasoning under the heading of deduction (*niddhāraṇa*) should be for the purpose of removing their doubts.

‘Just as it is owing to full-understanding (reading *yathā pariññeyya-tāya*) that, from the sense-desires and from materiality, etc. (reading *rūpādīnam*), that have something beyond them, there is made known an escape [from them] that is their opposite and whose individual essence is devoid of them, so there must exist an escape that is the opposite of, and

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whose individual essence is devoid of, all formed dhammas, all of which have the aforesaid individual essence (reading *evaṃ taṃ-sabhāvānam*), and it is this escape that is the unformed element.

Besides, insight-knowledge, which has formed dhammas as its object, and also conformity knowledge, abandon the defilements with the abandoning consisting in substitution of opposites, being unable to abandon them with the abandoning consisting in cutting off. Likewise the kind of knowledge that has conventional truth (*sammuti-sacca*), [that is, concepts], as its object, in the first jhāna etc., abandons the defilements only with the abandoning consisting in suppression, not by cutting them off. So, because the kind of knowledge that has formed dhammas as its object and that which has conventional truth as its object are both incapable of abandoning defilements by cutting them off, there must [consequently] exist an object for the noble-path knowledge that effects their abandonment by cutting them off, [which object must be] of a kind opposite to both. And it is this that is the unformed element.

Likewise, the words “Bhikkhus, there is an unborn, an unbecome, an unmade, an unformed” and so on, which demonstrate the existing-ness of nibbāna in the ultimate sense, are not misleading because they are spoken by the Blessed One, like the words “All formations are impermanent, all formations are painful, all *dhammas* (states) are not self” (Dh. 277-9; A. i, 286; etc.).

Likewise, in certain instances as regards scope, the word “nibbāna” has the correct ultimate meaning for its scope [precisely] because of the existence of its use as a mere metaphor—like the word “lion”. *Or alternatively, the unformed element exists in the ultimate sense also, because its individual essence is the opposite of, is free from, that of the other kind [of element such as] the earth-element and feeling* (Pm. 534-40).

CHAPTER XVII: THE PLANE OF UNDERSTANDING

1. Paṭiccasamuppāda
2. Paṭiccasamuppanna in Pāḷi
3. “Subject to destruction (*khaya-dhamma*)” means that its individual essence is the state of being destroyed (*khayana-sabhāva*)’ (Pm. 549). The other expressions are explained in the same way.
4. See explanation in detail, PP. 593-599
5. The term ‘Analyser (*vibhajjavādin*)’ appears at A. v. 190, and at M. ii,

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197, in this sense, used to describe the Buddha and his followers, who do not rashly give unqualified answers to questions that need analysing before being answered.

6. We should say ‘who does not overstep his own tradition’ instead of saying: ‘who does not advertise his own standpoint.’ Sakasamayam avokkaman-tena (Vis.ii,153 [*Saka, a. one’s own —Buddhadatta, p. 252*])
7. ‘The “law (*dhamma*)” is the text of the dependent origination. The “meaning (*attha*)” is the meaning of that. Or they are the cause, and the fruit of the cause, respectively: this is the casual state here and this is the fruit of the cause here, is what is meant. Or “law (*dhamma*)” is regularity (*dhammatā*). Now some, misinterpreting the meaning of the Sutta passage, ‘Whether Perfect Ones arise or do not arise, there yet remains that element, ...’ (S.ii. 25), wrongly describe the regularity of the dependent origination as a “permanent dependent origination” instead of which it should be described as having the individual essence of a cause (*kāraṇa*), defined according to its own fruit, in the way stated. And some misinterpret the meaning of the dependent origination thus, “Without cessation, without arising (*anuppādam anirodham*)” instead of taking the unequivocal meaning in the way stated’ (Pm. 561). The last-mentioned quotation ‘Without cessation, without arising (*anuppādam, anirodham*), seems almost certainly to refer to a well-known stanza in Nāgārjuna’s *Mūlamādhyamika Kārikā*:

Anirodham anutpādam anucchedam asāsrataṃ
Anekarthaṃ anānarthaṃ anāgamaṃ anirgamaṃ
Yaḥ pratītyasamutpādam prapañcopasamaṃ sivaṃ
Desayamāsa sambuddhas taṃ vande vadatāṃ varaṃ.
8. See PP.600 — 601
9. (Gracious) is better than ‘beneficial’ here.
10. See in particular PP. 601—602
11. Ibid; pp.608— 609
12. Ibid; pp.609— 610
13. Ibid; pp.627— 644
14. ‘By depending upon’ is better than ‘by clinging’ (upādāya) Vis. ii,192
15. See PP.644— 649
16. Ibid pp.649—652
17. ‘*Rasāyana*—elixir’ DA. 568 and UdA. (Commentary to Ud. VIII, 5).

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18. See PP. 616-617
19. Viññāṇāhāra
20. Phassāhāra
21. Manosañcetanāhāra
22. See PP. 615-616
23. As regards these four paragraphs from the **Paṭisambhidā** (see §§292, 294, 296, and 298); all four end with the word '*paccayā*' (nom. pl. and abl. s. of *paccaya*=*condition*). In the first and third paragraphs (§§292 and 296) this is obviously nom. pl. and agrees with *ime pañca dhammā* (these five things). But in the second and fourth paragraphs the context suggests *vipākā* (results) instead of conditions. However there is no doubt that the accepted reading is *paccayā* here too: for the passage is also quoted in Ch. XIX, §13, in the **Sammohavinodanī** (Paccayākāra-Vibhaṅga commentary = present context,) and at MA. i, 53. The **Paramatthamañjūsā and Mūla-ṭīkā** do not mention this point. The **Saddhammappakāsinī** (Paṭisambhidā commentary) comments on the first para: '*Purimakammabhavasmiṇ ti atītajātiyā kammabhava karīyamāne pavattā; idha paṭisandhiyā paccayā ti paccupannā paṭisandhiyā paccayabhūtā*', and on the second para '*Idh'upapattibhavasmiṇ pure katassa kamma paccayā ti paccupanne vipākabhava atītajātiyaṃ katassa kamma paccayena pavattī ti attho*'. The **Ṭīkā to the Majjima-nikāya Commentary** (MA, i, 53) says of the second paragraph '*Ime paccayā ti ime viññāṇādayo pañca koṭṭhāsikā dhammā, purimabhava katassa, kamma, kammavattassa, paccayā, paccayabhāvato, taṃ paṭicca, idha, etarahi, upapattibhavasmiṇ upapattibhavabhāvena vā hontī ti attho*'. From these comments it is plain enough that '*paccayā*' in the second and fourth paragraphs is taken as abl. sing. (e.g., *avijjā-paccayā saṅkhārā*). There is a parallel ablative construction with genitive at Ps. ii, 72, 1.8: '*Gatisampattiyaṃ ñāṇa sampayutte atthannaṃ hetūnaṃ paccayā uppatti hoti*'. Perhaps the literal rendering of the second and fourth paragraphs' final sentence might be: Thus there are these five things here in the [present] rebirth-process becoming with their condition [consisting] of kamma done in the past', and so on. The point is unimportant.

CHAPTER XVIII: PURIFICATION OF VIEW

1. Mentality should be taken here as the four aggregates beginning with feeling and belonging to the three planes, not omitting consciousness as in

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the case of “With consciousness as condition, mentality-materiality” and not including the supramundane aggregates associated with nibbāna’ (Pm. 744 Burmese ed.)

2. Serenity (*samatha*) is a general term for concentration, as the complement of insight (*vipassanā*), which is roughly the equivalent of understanding (*paññā*).
3. ‘One who is beginning this work has difficulty in discerning the highest form of becoming, that is, the base consisting of neither perception nor non-perception’ (Pm.744). This is owing to the diminished perception (see M.iii, 28).
4. See S. ii, 23-4. ‘Bending in the direction of the object means that there is no occurrence without an object; it is in the sense of that sort of bending, or it is in the sense of bestowing a name (*nāma-karaṇa*)’ (Pm.744). ‘Name-and form’ has many advantages over ‘mentality-materiality’ if only because it preserves the integrity of *nāma* and excludes any metaphysical assumption of matter existing as a substance behind apparent forms.
5. ‘Now because sweat etc., arise owing to heat, fatigue etc., and owing to mental perturbation they are called “originated by temperature and by consciousness”, (Pm. 745).

There are seven kinds of decads: those of the physical basis of mind (heart), sex, living, physical eye, ear, nose, tongue, and body. The first nine components of a decad are the same in all instances, and by themselves they are called the ‘life ennead’. The first eight components by themselves are called the ‘octad-with-nutritive-essence-as-eighth’. This octad plus sound is called the ‘sound ennead’. In general these are called ‘material groups (*rūpa-kalāpa*)’. But this kind of ‘group (*kalāpa*)’ has nothing to do with the ‘comprehension by groups (*kalāpasammasana*)’ of Ch.XX, which is simply generalization (from one’s own particular experience to each of the five aggregates as past, etc., i.e. as a ‘group’). The ‘material groups’ are not in the Piṭakas.

6. The ten are four aspects of the fire element and six aspects of the air element; what heats, what consumes, what burns up, what digests; up-going winds (or forces), down-going winds, winds in the stomach, winds in bowels, winds in the limbs, breaths.
7. ‘The exalted consciousness of the fine-material and immaterial spheres is only quite plain to one who has attained the attainments’ (Pm. 746).
8. ‘As well as by means of the elements, etc., materiality can also be

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discerned through the faculties, the truths, and the dependent origination. How?

‘Firstly, through the faculties; these seven, namely the five beginning with the eye plus femininity and masculinity are materiality; the eleven consisting of the mind faculty, the five feeling faculties, and the five beginning with faith, are mentality: the life faculty is both mentality and materiality. The last three, being supramundane, are not intended here.

The truth of suffering is both mentality and materiality; the truth of origin is mentality; the other two are not intended here because they are supramundane.

In the Structure of Conditions, the first three members are mentality; the fourth and fifth are mentality and materiality; the sixth, seventh, eight and ninth are mentality; the tenth is both mentality and materiality; the last two are each mentality and materiality’ (Pm.747-8).

9. “*All states of the three planes*” is said all-inclusively owing to the necessity not to omit anything suitable for comprehension. For it must be fully understood without any exception, and greed must be made to fade away absolutely so that the mind may be liberated by the fading away of greed. That is why the Blessed One said “Bhikkhus, without directly knowing, without fully understanding all, without causing the fading away of greed for it, without abandoning it, the mind is incapable of the destruction of suffering. Bhikkhus, it is by directly knowing, by fully understanding all, by causing the fading away of greed for it, by abandoning it, that the mind is capable of the destruction of suffering” (S. iv, 17). If all the states of the three planes are taken as mentality-materiality without exception then how should one deal with what has been conceived by those outside the Dispensation as verbal meanings, such as the Primordial Essence (*pakati*), etc. [e.g. of the Sāṃkhya], the Substance (*drabya*), etc. [e.g. of the Vaiśeṣika], the soul (*jīva*), etc., and the Body (*kāya*), etc. Since these are like the hallucination of lunatics and are taught by the not fully enlightened, what other way of dealing with them is there than to ignore them? Or alternatively, their existence or non-existence can be understood as established by their inclusion within mentality-materiality’ (Pm.751-2). There follows a long paragraph showing how the concepts of these systems are to be assimilated into mentality-materiality whereby they lose their significance and are shown to be impermanent and formed. Pm. concludes by saying ‘Wherever the verbal meaning of self is expressed by some such metaphor as world-soul (*purisa*) self (*attā ātman*) soul (*jīva*), etc., these

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being themselves conceived in their various ways on the basis of mere mentality-materiality, are mere mentality-materiality, too' (Pm.754-5).

10. See detail PP. 688—691

CHAPTER XIX: PURIFICATION BY OVERCOMING DOUBT

1. Udarapaṭalam pacchato, piṭṭhikaṇṭakam purato katvā. Vis.ii, 233
2. See other conditions PP. 694—696
3. Kaṅkhāvitarāṇa Visuddhi
4. Dhammaṭṭhiti Ñāṇam
5. Yathābhūta Ñāṇam
6. Sammā dassanam
7. Cūḷa sotāpanna

CHAPTER XX: PURIFICATION BY KNOWLEDGE AND VISION OF WHAT IS AND WHAT IS NOT PATH

1. 'Comprehension by placing together in groups (totals) the states that are differentiated into past, future and present is "*Comprehension by groups*". This, it seems, is the term used by the inhabitants of **Jambudīpa** (India). However, insight into states by means of the method beginning, "Any materiality whatever" (M. iii, 16) is "*Inductive Insight*" (Ceylon). That is why he said, "*to inductive insight called comprehension by groups*" (Pm. 778).
2. '*Tīraṇa*' could also (be rendered) by 'judging'. On specific and general characteristics Pm. Says 'Hardness, touching etc. as the respective characteristics of earth, contact, etc., which are observable at all three instances [of arising, presence and dissolution], are apprehended by their being established as the respective individual essences of definite material-ness. But it is not so with the characteristics of impermanence, and so on. These are apprehended as though they were attributive material instances before they have to be apprehended under the respective headings of dissolution and rise and fall, of oppression, and of insusceptibility to the exercise of mastery' (Pm. 779). [*Tīraṇa, nt.* —decision; judgment. Buddhadatta, p.119]
3. "*Contemplating as impermanent*" is contemplating, comprehending, formations in the aspect of impermanence. "*The perception of permanence*"

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is the wrong perception that they are permanent, eternal; the kinds of consciousness associated with wrong view should be regarded as included under the heading of “perception”.

So too with what follows. “*Becoming dispassionate*” is seeing formations with dispassion induced by the contemplations of impermanence and so on. “*Delighting*” is craving accompanied by happiness. “*Causing fading away*” is contemplating in such a way that greed (*rāga*) for formations does not arise owing to the causing of greed to fade (*virajjana*) by the contemplation of fading away (*virāgānupassanā*); for one who acts thus is said to abandon greed. “*Causing cessation*” is contemplating in such a way that, by the contemplation of cessation, formations cease only, they do not arise in the future through a new becoming; since one who acts thus is said to abandon the arousing (originating) of formations because of producing the nature of non-arising. “*Relinquishing*” is relinquishing in such a way that, by the contemplation of relinquishment, formations are not grasped any more; hence he said, “*He abandons grasping*”; or the meaning is that he relinquishes apprehending [them] as permanent and so on (Pm. 780).

4. *Liking that is in conformity*” is a liking for knowledge that is in conformity with the attainment of the path. Actually the knowledge itself is the liking (*khanti*) since it likes (*khamati*), it endures, defining by going into the individual essence of its objective field. The “*certainty of rightness*” is the Noble Path; for that is called the rightness beginning with right view and also the certainty of an irreversible trend’ (Pm. 784).
5. *Sabbabhayānaṃ ākaratāya, dukkha vūpasama saṅkhātassa pārāmassā-sassa paṭipakkha bhutāya ca. Vis,i.247. (See also P M Tin,739).*
6. ‘*Upasatṭhatā* —being menaced’: noun from pp. of *upa+saj*.
7. The Eight abstract Worldly States are: gain and non-gain, fame and non-fame, blame and praise, and pleasure and pain (D.iii, 160).
8. ‘*Avatthā* —occasion’.
9. ‘*Allīyitum* —to give shelter’.
10. ‘*Allīnānaṃ* —for the unsheltered’: *allīna*=pp. of *a+līyati*, the ‘un-sheltered’. Not in P. T. S. Dict. Not to be confused with *allīna*=adherent (pp. of *ā+līyati* to stick, to be contiguous).
11. Pm. has ‘*Jāti-ādi-bhayānaṃ hiṃsanaṃ vidhamanaṃ bhaya- sārāṇattam*’ which suggests the rendering because of not being a refuge from fear’.

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12. 'Ādīna —misery or miserable'.
13. Aniccānupassanā (5X10=50).
14. Anattānupassanā (5x5=25)*
15. Dukkhānupassanā (5x25=125).
16. Total=50+125+25= 200
17. 'No one, not even the Blessed One, has such mastery: for it is impossible for anyone to alter the three characteristics. The province of supernormal power is simply the alteration of a state' (Pm. 797). "*Because of precluding a self*" means because of precluding the self conceived by those outside the Dispensation; for the non-existence in dhammas of any self as conceived by outsiders is stated by the words "*because void etc.,*" but by this expression [it is stated] that there is no self because there is no such individual essence' (Pm. 797).
18. Therefore that is impermanent too and painful and not self. (PP, 721, pr.49) We should say here that: therefore it too is impermanent and painful and not self. (That changes to it, and 'too' should be added after 'it').
19. 'Vūṭharana —shifting sideways', 'sannikkhepan —placing down' and 'sannirujjhana —fixing down' MA. i, 260.
20. 'Omatta —subordinate'.
21. The first seven of the 18 Principle Insights are known as the 'seven Contemplations'.
22. 'The interpreting of rise and fall must be done on a state that is present according to continuity or present according to instant but not on one that is past or future, which is why "of present states" is said' (Pm. 808). 'Present materiality is called born materiality; it is included in the trio of instants [of arising, presence and dissolution] is what is meant. But that is hard to discern at the start, so the interpreting by insight should be done by means of presence according to continuity' (Pm. 808).

In this base, however, the last two members of the dependent origination are left out. 'Although states possessed of ageing and death are mentioned under the heading of birth and of ageing and death in Comprehension by Groups, etc., nevertheless here in the description of Knowledge of Rise and Fall, if it were said "present birth is born; the characteristic of its generation is rise, the characteristic of its change is fall" etc., it would be tantamount to an affirmation and approval of the proposition that birth and ageing-and-death were possessed of birth and

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- of ageing-and-death. So the text ends with “becoming” in order to avoid that’ (Pm. 808).
23. Jātassa nāmarūpassa. Vis.ii, ,266)
 24. ‘Which is’ is better than ‘due to’ here.
 25. ‘With the seeing of rise and fall not only the characteristics of impermanence and pain become evident, but also the characteristics, in other words, the individual essences, of earth, contact, etc. termed hardness, touching etc. respectively, become clearly evident and discreet (*avacchinna*) in their individual essences’ (Pm. 814).
 26. ‘The inclusion of only rise and fall here is because this kind of knowledge occurs as seeing only rise and fall, not because of non-existence of the instant of presence’ (Pm. 814).
 27. ‘Different’ is better than ‘several’ here.
 28. ‘Always new’ is better than ‘perpetually renewed’ here.
 29. We should say ‘Only what is subject to fall arises and what has arisen naturally falls’ instead of saying: ‘only what is subject to fall arises; and to be arisen necessitates fall’. (PP.738).
 30. “*Illumination due to insight*” is the luminous materiality originated by insight consciousness, and that originated by temperature belonging to his own continuity. Of these, that originated by insight consciousness is bright and is found only in the meditator’s body. The other kind leaves his body and spreads all round according to the power of his knowledge. It is manifest to him only and he sees anything material in the place touched by it. (Pm. 816).
 31. ‘*Caturaṅga-samannāgatam tamaṃ*—four-factored gloom’ is mentioned also at SA. i, 170, MA, v, 16 (*c. andhakāra*), and UdA.66, 304.
 32. See, PP.740-741
 33. ‘*Okkhandati*—to descend into’ MA. i, 238.
“*Equanimity about insight*” is neutrality in the investigation of formations owing to the objective field having been already investigated. But in meaning, when it occurs thus, it is only neutrality. The volition associated with mind-door adverting is called “*equanimity (upekkhā) in adverting*” because it occurs in adverting as ‘on-looking (*ajjhupekkhana*)’ Pm. 819.
 34. Burmese ed. of Pm. Reads ‘*ayaṃ kho so*’ instead of the ‘*ayaṃ kho me* in the P.T.S. and Harvard editions.

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CHAPTER XXI: PURIFICATION BY KNOWLEDGE AND VISION OF THE WAY

1. 'He calls Conformity Knowledge "*knowledge in conformity with truth*" because it is suitable for penetrating the truths owing to the disappearance of the grosser darkness of delusion that conceals the truths' (Pm. 822). The term *saccānulomikañāṇa* —knowledge in conformity with truth' occurs at Vbh. 315. The term '*anulomañāṇa* —conformity knowledge' occurs in the Paṭṭhāna (Ptn. 159), but not elsewhere in the Piṭakas apparently.
2. '*Knowledge of rise and fall* that has become familiar should be understood as belonging to full Understanding as Abandoning. The contemplation of only the dissolution of formations is *contemplation of dissolution*; that same contemplation as knowledge is "knowledge of contemplation of dissolution". One who, owing to it, sees things as they are is terrified, thus it is terror. The knowledge that seizes the terrifying aspect of states of the three planes when they appear as terrifying is *knowledge of appearance as terror*. One desires to be delivered, thus it is (one) desiring deliverance: that is, either as a consciousness or as a person. His (its) state is desire for deliverance. That itself as knowledge is *knowledge of desire for deliverance*. Knowledge that occurs in the mode of reflecting again is *knowledge of contemplation of reflection*. Knowledge that occurs as looking on (*upekkhanā*) at formations with indifference (*nirapekkhatā*) is *knowledge of equanimity (upekkhā) about formations*' (Pm. 822-3)
3. Cf. Pe. 128. In the commentary to the **Āyatana-Vibhaṅga** we find: 'Impermanence is obvious, as when a saucer (say) falls and breaks; ... pain is obvious, as when a boil (say) appears in the body; ... the characteristic of not self is not obvious; ... whether Perfect Ones arise or do not arise the characteristics of impermanence and pain are made known but unless there is the arising of a Buddha the characteristic of not-self is not made known' (VbhA. 49-50 abridged for clarity).

Again in the commentary to **Majjhima Nikāya Sutta 22**: 'Having been, it is not, therefore it is impermanent; it is impermanent for four reasons, that is, in the sense of the state of rise and fall, of change, of temporariness, and of denying permanence. It is painful on account of the mode of oppression; it is painful for four reasons, that is, in the sense of burning, of being hard to bear, of being the basis for pain, and of opposing pleasure ... It is not self on account of the mode of insusceptibility to the exercise of power; It is not self for four reasons, that is, in the sense of void-ness, of having no owner-master, of having no Overlord, and of

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opposing self” (MA. ii, 113 abridged for clarity).

4. (a) Instead of saying ‘mode alternation, in other words, non-existence after having been, [is the characteristic of impermanence.]’ we should say ‘a particular mode which is known as non-existence after having been, is the characteristic of impermanence.’

(Aniccalakkhaṇaṃ hutvā abhāva saṅkhāto vā ākāravikāro. (Vis,ii.277)

(b) [These modes, [that is, the three characteristics,] are not included in the Aggregates because they are states without individual essence (*asabhāva-dhammā*); and they are not separate from the aggregates because they are unapprehensible without the aggregates. But they should be understood as *appropriate conceptual differences* (*paññatti-visesā*) that are reason for differentiation in the explaining of dangers in the five aggregates, and which are allowable by common usage in respect of the five aggregates (Pm. 825).

*Instead of saying ‘appropriate conceptual differences’ we should say “*particular appropriate concepts that are reasons for differentiation...*”

5. The keenness of knowledge comes about owing to familiarity with development. And when it is familiar, development occurs as though it were absorbed in the object owing to the absence of distraction’ (Pm. 825).
6. “*Arising*” is the alteration consisting in generation. “*Presence*” is the arrival at presence: ageing is what is meant. “*Occurrence*” is the occurrence of what is clung-to. “*The sign*” is the sign of formations; the appearance of formations like graspable entities, which is due to compactness of mass, etc., and to individualization of function, is the sign of formations’ (Pm. 826). See also PP n. 13.

‘It is momentary cessation that is in other words “*cessation as destruction, fall and break-up*” (Pm. 826).

7. Etasmiṃ khaṇe (or etasmiṃ ṭhāne) seems a better reading here than ekasmiṃ khaṇe: cf. parallel phrases at the end of PP §29, 30, 31, and EPP §6.
8. The reference is to the happy destinies of sense-desire world (human beings and deities), the fine-material Brahmā world, and immaterial Brahmā world.
9. Rāhu is the name for the eclipse of the sun or moon, personalized as a demon, which takes them in his mouth (see S. i, 50-1 and M. i, 87).
10. ‘*Dvikoṭika* (double logical relation)’ and *catukoṭika* (quadruple logical relation)’: Skr. *catuhkoti* (cf. Th. Stcherbatsky, *Buddhist Logic* p. 60-1 note 5).

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11. There are a number of variant readings to this sutta passage (which is met with elsewhere as follows: A.I,206; ii,177; cf. iii,170). There are also variant readings of the commentary, reproduced at MA.iv,63-5, and in the commentary to A.ii,177. The readings adopted are those, which a study of the various contexts has indicated. The passage is a difficult one.

The sutta passage seems from its various settings to have been a phrase current among non-Buddhists, as a sort of slogan for naked ascetics (A.i, 206); and it is used to describe the base consisting of nothingness (M.iii, 263), in which latter sense it is incorporated in the Buddha's teaching as a description that can be made the basis for right view or wrong view according as it is treated.

The commentarial interpretation given here is summed up by Pm. as follows: "Nāhaṃ kvacini": he sees the non-existence of a self of his own. "Na kassaci kiñcanat'asmim": he sees of his own self too that it is not the property of another's self. "Na ca mama": these words should be construed as indicated. "Atthi" applies to each clause. He sees the non-existence of another's self thus "There is no other's self anywhere". He sees of another that that other is not the property of his own self thus "My owning of that other's self does not exist". So this mere conglomeration of formations is seen, by discerning it with the void-ness of the quadruple logical relation, as void-ness of self or property of a self in both internal and external aggregates' (Pm. 840-1=**Majjhima-Nikāya** **Ṭikā**. to M. Sutta 106).

12. 'Bhāti-tṭhāne— in the case of a brother'.
13. Possession is better than chattel in this context.
14. MA. Sinhalese (Āluvihāra) ed. has *kiñcanabhāvena* here instead of *kiñcanabhāve*.
15. Sinhalese eds. of MA. and AA. both read here '... upanetabbam passati, na parassa attānam passati, na parassa attano kiñcanabhāve upanetabbam passati', which the sense demands.
16. 'Kūpaka-yaṭṭhi —mast-head (?)': the word *kūpaka* appears in P. T. S. Dict. only as an equivalent for *kūpa*=a hole. Cf. D. i, 222 for this simile.
17. *Vaṭṭayamāna* —sifting: Pm. glosses with *niccoriyamāna*,. 'Nibbaṭṭita —picked out': Pm. glosses 'nibbaṭṭita-kappāsam' with 'nibbaṭṭita bīja-kappāsam'. 'Vihaṭamāna —carding': glossed by Pm. with *dhūnakena*, *vihaññamānaṃ viya*, (Pm. 844).

Nibbaṭṭa, a.—freed from (seed—*bīja*). Buddhadatta p,142. *Vihata*, pp of

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- vihanati*, 1, killed; destroyed; 2.combed or carded (cotton etc.) Ibid p.247.
18. When insight reaches its culmination, it settles down in one of the three contemplations [impermanence, pain, not self] and at this stage of development the ‘seven contemplations’ and ‘the eighteen contemplations’ (18 Principal insights)’ are all included by the three (see Pm.844).

‘The three faculties are those of faith, concentration and understanding. “With the predominance”: with the predominance of associated states; for the faith faculty is strong in one who contemplates impermanent much, the concentration faculty is strong in one who contemplates pain much, and the understanding faculty is strong in one who contemplates non-self much. So these three faculties, which have been respectively strengthened by the three contemplations, bring about the entry upon the state of the gateways to liberation’ (Pm.844). Cr. II, 48-9.
 19. ‘Contemplation of impermanence sees formations as limited by rise in the beginning and by fall in the end, and it is sees that it is because they have a beginning and an end that they are impermanent. “*Into the signless element*”: into the unformed element, which is given the name signless because it is the opposite of the sign of formations. “*To the entering of consciousness*”: to the higher consciousness’s completely going into by means of the state of conformity knowledge, after delimiting.” *Into the desireless*”: into the unformed element, which is given the name “desireless” owing to the non-existence of desire due to greed and so on. “*Into the void*”: into the unformed element, which is given the name “void” because of voidness of self’ (Pm.845)
 20. ‘Contemplated’ is better than ‘interpreted’ here.
 21. “*Emerges from the internal*” is said figuratively owing to the fact that in this case: the insight leading to emergence has an internal state as its object. In the literal sense, *however*, the path emerges from both’ (Pm. 853).
 22. See detail PP. 775-780
 23. ‘Stagnation’ is better than ‘goal’ here.
 24. The four pre-dominances are those of zeal (desire), energy, consciousness, and inquiry. Cf. 4 Roads to Power (Dhs. 73-4; Vbh. 216 and Comy.).
 25. Tassa ‘dāni maggo uppajjissatī ti, Vis.ii, 308
 26. “*Maintaining the continuity of consciousness*” by absence of interruption, in other words, of occurrence of dissimilar consciousness. For when then life-continuum, [which is mind-consciousness element], is displaced

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by the functional mind element [of five-door adverting (70), the occurrence of the functional consciousness makes an interruption, an interval, between the occurrence of the resultant consciousness, i.e., [the life-continuum, and the consciousness that follow]. But this is not so with mind-door adverting (71), [which is mind-consciousness element]’ (Pm. 862).

27. ‘Aloofness—*atammayatā*’. See also M. iii, 43. The word is made up of *a+tam=maya+tā*=not-made-of-that-ness. Its’ meaning is not-attachment to any form of being.
28. The word ‘*vodāna* (cleansing)’ is used, in its loose sense of ‘purifying’ in general.

CHAPTER XXII: PURIFICATION BY KNOWLEDGE AND VISION

1. ‘*Phalakasatam* —target’. Pm. says ‘*Phalakasatan ti asana-sāra-mayaṃ phalakasatam* —a “*phalakasata*” is one made of the heart (pith) of the *asana* tree’. The ‘wheel contrivance’ resembles a potter’s wheel according to Pm. (p. 867). [Phalaka, *m. nt.* a board; plank; a shield. Buddhadatta P. 191].
2. The Seven (Noble) Treasures are: faith, virtue, conscience, shame, learning, generosity, and understanding (D. iii, 251).
3. See the five kinds of enmity and fear at S.ii,68f. Pm., however, says ‘The five kinds of enmity beginning with killing living things and the Twenty-five Great Terrors (*mahā-bhayāni*) are what constitute ‘*all enmity and fear*’“ (Pm. 867).
4. For the use of the expression ‘brings to bear —*samodhāneti*’ in this sense see Ps. i, 181.
5. ‘Here “*change-of-lineage*” means “like change-of-lineage”; for the knowledge that ushers in the [first] path is called that in the literal sense because it overcomes the ordinary man’s lineage and develops the Noble One’s lineage. But this is called “change-of-lineage” figuratively because of its similarity to the other. It is also called “cleansing (*vodāna*)” because it purifies from certain defilements and because it makes absolute purification its object. Hence it is said in the **Paṭṭhāna** “Conformity is a condition, as proximity condition, for cleansing” (PtnI.S9). But “*next to change-of-lineage*” is said here because it is said in the Paṭisambhidāmagga that for the purpose of “overcoming arising”, etc., “eight states of

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change-of-lineage arise through concentration” and “ten states of change-of-lineage arise through insight” (Ps.i, 68-9), and it is given in the same way in this page’ (Pm. 869).

Technically the word ‘cleansing (*vodāna*)’ means the ‘change-of-lineage’ consciousness that precedes the consciousness of each of the three higher paths (Ptn. quotation given above), and it also means the ‘change-of-lineage’ consciousness that preceded each higher *jhāna* consciousness (see Vbh.343 and Commentary.)

6. The Four Foundations of Mindfulness are fully commented on the Commentary to M. Sutta 10 (=commentary to D, Sutta 22). The Right Endeavours are fully commented on in the commentary to the **Samma-ppadhāna Vibhaṅga** (cf. MA.iii, 243ff.; also AA. commenting on A. Ekanipāta, II, 1). The Four Roads to Power are briefly commented on at MA. ii, 69 and fully in the commentary to the Iddhipāda Vibhaṅga. The Seven Enlightenment Factors are commented on at MA. i, 82f. and more fully in the commentary to the Bojjhaṅga Vibhaṅga. The Noble Eightfold Path is commented on at MA. i, 105 and from a different angle in the commentary to the Magga Vibhaṅga. The Five Faculties and the Five Powers are not apparently dealt with in the Nikāya and Abhidhamma Commentaries by adding anything further to what is said: EPP. The Faculties are §18 (iv) and Powers §18 (v).
7. **The Paṭisambhidā** (Ps.i, 177) derives ‘*sati*’ from *sati* (mindfulness) and *paṭṭhāna* (foundation, establishment); The commentaries prefer to derive it from *sati* and *upaṭṭhāna* (establishment, appearance, and also waiting upon: see MA. i, 238). The readings of the P. T. S. and Harvard eds. disagree here and that of the former has been followed though the result is much the same.
8. These figures refer to the numbers of different contemplations described in the tenth Sutta of the **Majjhima Nikāya** (=D. Sutta 22). These three abstinences are the ‘prior stage’ of the Eightfold Path (see M.iii, 289).
9. ‘Only the road to power consisting in zeal, and right speech, are actually included here; but when these are mentioned, the remaining roads to power and remaining two abstentions are implied in meaning too. The meaning of this sentence should be understood according to the Category of Characteristics (*Lakkhaṇa-hāra* —see **Nettipakaraṇa**)’ (Pm. 872).

This **Netti rule** says:

‘When one thing has been stated, then those things,
That are in characteristic one with it

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Are stated too —this is the formulation
Of the Category of Characteristics’ (Netti. 3).

10. ‘Emergence from the sign consists in relinquishing the sign of formations and making nibbāna the object. Emergence from occurrence consists in entering upon the state of non-liability to the occurrence of kamma-result in the future by causing the cessation of the cause’ (Pm. 874).
11. ‘It emerges from the defilements of uncertainty, etc., that occur consequent upon that view, which is wrong since it leads to states of loss’ (Pm. 874).
12. ‘As is proper’ is better than ‘each and severally’ here.
13. ‘“*Wrong knowledge*”, which is wrong because it does not occur rightly [i.e. in conformity with truth], and is wrong and mistaken owing to misinterpretations, etc., is just delusion. “*Wrong deliverance*” is the wrong notion of liberation that assumes liberation to take place in a “World Apex” (*lokathūpikā*—see Ch. XVI), and so on’ (Pm. 886).
14. ‘Desire’ is better than ‘zeal’ here.
15. The meaning of this paragraph is made clearer by reference to the **Atthasālinī** (DhsA, 48) and **Mūla-Ṭṭkā** (Dhs AA. 51), where the use of *ā* as an adverb in the sense of ‘as far as’ indirectly with the ablative (*gotrabhūto*, etc.) is explained; the abl. properly belongs to *savana* (i.e. exudations from). Pm. only says ‘“*Exudations (savana)*” because of occurring [due to], “*Savanato* (because of exuding)” is because of flowing out as the filth of defilement. “*Savanato (because of producing)*” the second time is because of giving out (*pasavana*)’ (Pm. 876. Cf. also MAi, 61).
16. See, PP.801-803
17. ‘The intention is: Or it follows that there is dissociation of defilements from consciousness, like that of formations according to those who assert that formations exist dissociated from consciousness. He said, “There is no such thing as a present defilement dissociated from consciousness” in order to show that that is merely the opinion of those who make the assertion. For it is when immaterial states are actually occurring by their having a single basis and being included in the three instants that they are present; so how could that be dissociated from consciousness? Consequently there is no dissociation from consciousness here’ (Pm. 878).
18. See, PP. 810-811
19. We should say ‘pressing out of water-weed by placing a pot on weed-filled water’ Instead of saying: ‘the pressing down of water-weed by placing a

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porous pot on weed-filled water’.

Tattha yaṃ sa sevāle udake pakkhittena ghatena sevālassa viya. (Vis.ii.335)

20. See PP.8 14-816
21. We should say ‘this twofold realizing is intended here’ instead of saying: ‘and it is intended as twofold here’. Sa duvidhāpi idha adhippetā, Vis.ii.338

CHAPTER XXIII: THE BENEFIT OF UNDERSTANDING

1. Instead of saying ‘It is absorption in the cessation in which the Noble Fruition consists’ we should say: ‘it is absorption of the Noble Fruition in the cessation.’ (Yā ariyaphalassa nirodhe appaṇā. Vis,ii.340)
2. ‘Although they are resultant states, nevertheless the states of fruition attainment occur in the noble person only when he chooses since they do not arise without the preliminary work and do so only when they are given predominance’ (Pm. 895).
3. ‘Why does change-of-lineage not have nibbāna as its object here as it does when it precedes the path? Because states belonging to fruition are not associated with an outlet [as in the case of the path]. For this is said “What states are an outlet? It is the four un-included paths” (Dhs. 1592)’ (Pm. 895).
4. ‘They say so because of absence of heart-basis; but the meaning is because of absence of basis called physical body. For if anyone were to attain cessation in the immaterial worlds he would become indefinable (*appaññattika*) owing to the non-existence of any consciousness or consciousness concomitant at all, and he would be as though attained to final nibbāna without remainder of results of past clinging; for what remainder of results of past clinging could be predicated of him when he had entered into cessation?

So it is because of the lack of the necessary factors that there is no attaining of the attainment of cessation in the immaterial worlds’ (Pm. 902).

5. “*Reaching the cessation that is nibbāna*”: as though reaching nibbāna without remainder of result of past clinging. “*In bliss*” means without suffering’ (Pm. 902).
6. Instead of saying: ‘non-damage to others’ property’ we should say: ‘Non-damage to the property that is not physically attached to him’.

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7. *It should be resolved*”: the thought should be aroused. For here the resolve consists in arousing the thought. In the non-arising of consciousness-originated materiality, etc., and in the absence of support by a post-nascence condition, etc., the physical body continues the same only for seven days, after that it suffers wastage. So he limits the duration to seven days when he attains cessation, they say’ (Pm. 903).
8. *‘Paribhaṇḍa ... repair work*’: cf. MA. iv, 157 (patching of old robes), and MA. i. 291. (*‘Paribhaṇḍa, m.* =plastered flooring; an encircling. Buddha-datta, p. 173.)
9. Instead of saying ‘that is not attached to him’ we should say ‘to others’ property’.
10. Instead of saying ‘what is his own personal property’ we should say: ‘what is attached to his body’.
11. The word *‘atthuppatti* (The origin being a need arisen)’ is a technical commentarial term. ‘There are four kinds of origins (*uppatti*) or settings forth of suttas (*sutta-nikkhepa*): on account of the speaker’s own inclination (*attajjhāsaya*), on account of another’s inclination (*parajjhāsaya*) as the result of a question asked (*pucchāvasika*), and on account of a need arisen (*atthuppattika*)’ MA 15.
12. “*Vital formations*” are the same as life span; though some say that they are the life span, heat and consciousness. These are the object only of his normal consciousness. There is no death during cessation because dying takes place by means of the final life-continuum [consciousness]. He should attain only after adverting thus “Let sudden death not occur”. For in the case of sudden death he would not be able to declare final knowledge, advise the Bhikkhus and testify to the Dispensation’s power. And there would be no reaching the highest path in the case of a Non-returner’ (Pm. 904).
13. The subtleties of the word *‘nippahanna*’ are best cleared up by quoting a paragraph from the Sammohavinodanī (VbhA. 29): ‘The five aggregates are positively-produced (*parinippahanna*) always, not un-positively-produced (*aparinippahanna*); they are always formed, not unformed. Besides, they are produced (*nippahanna*) as well. For among the dhammas that are individual essences (*sabhāva-dhamma*) it is only nibbāna that is un-positively-produced and un-produced (*anippahanna*)’, on which the **Mūla Tīkā** comments ‘What is the difference between the positively-produced and the produced? A dhamma that is an individual essence with a beginning and an end in time, produced by conditions, and marked by the

three characteristics, is *positively produced*. But besides this, what is *produced [but not positively-produced]* is a *dharmā with no individual essence (asabhāva-dharmā)* when it is produced by the taking of a name or by attaining [the attainment of cessation]’ (Vbh. AA. 23).

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PALI-ENGLISH GLOSSARY
of
Some Subjects and Technical Terms

- Akiriya-diṭṭhi —(moral-) inefficacy-of
action view
akusala — (1) unskilful, (2) (kammically)
unprofitable
agati —bad way (the 4)
*agaru—aloe wood (spelt agaḷu in P.T.S.
Dict.);
aṅga—(1)limb, (2) factor (of path, jhāna,
etc.), (3) practice, etc.
ajjhatta—internally, in oneself
*ajjhottharamāna—also threatening
aññā—final knowledge (in the Arahant)
aññātaññassāmī-tindriya —I-shall-come-
to-know-the-unknown faculty
*aññāti—to know (=ājānāti)
aṭṭhaka, aṭṭhamaka—octad
aṭṭhaṅgika-magga—eightfold path
*aṇimā—minuteness
*atammayatā—aloofness
*atippasaṅga—over-generalization
(logic):
*atisāra—flux (of bowels), diarrhoea
atīta—past
*attatā—selfness`, oneself
attabhāva—person, personality, selfhood,
rebirth
atta-vāda—self-doctrine
attā—self
attānudiṭṭhi—self-view, wrong view
as self
*attānūvāda—self-reproach
attha—(1) benefit, result, (2) purpose;
aim, goal, (3) meaning
adinnādāna—taking what is not given,
stealing
adukkha-m-asukha—neither-painful- nor-
pleasant (feeling)
adosa—non-hate
addhā, addhāna—extent, period
advaya—exclusive, absolute
*adha-r-āraṇi—lower fire stick
*adhikāra—also treatise, heading
*adhikicca—as an integral part of,
dependent on
adhicitta—higher consciousness
(i.e.jhāna)
adhiṭṭhāna—(1) steadying, (2) resolve
*adhiṭṭhāna—also (3) in terms of (4)
habitat
adhipañña—higher understanding (i.e.
insight)
adhipati—predominance
adhippāya—intention, purport
adhimokkha—resolution
adhimutti—resolution
adhisīla—higher virtue (i.e. virtue as
basis for jhāna & insight)
anattā—not-self
anāgata—future
anāgatamsa-ñña—knowledge of
the future
anāgāmin—non-returner (3rd stage of
realization)
anicca—impermanent
animitta—signless
*anutthunana—brooding
anunaya—approval
anupabandhana—anchoring (of the mind)
anupālana—maintenance
anubodha—idea, ideation
anubhāva—power, influence
anulom —(1) in conformity with, (2)
in forward order, or as ‘arising’ (of
Dependent Origination), (3)
conformity (stage in development
of jhāna or insight)
*anuvattāpana—causing occurrence
parallel to
anusaya—inherent (underlying)
tendency (the 7)
anussati—recollection (the 10)
*aneñja, aneja—unperturbed
an-esanā—improper search
anottappa—shamelessness

Glossary

- anvaya-nāṇa—inferential knowledge
 apariyāpanna—unincluded (of
 supramundane states)
 *aparisaṅghita—turbulent
 *apavārita—opened up
 apāya—state of loss
 appaṇihita—desireless
 appanā—absorption
 appamaññā—measureless state
 (= divine abiding)
 appamāṇa—measureless
 *appāyati—to satisfy:
 appicchata—fewness of wishes
 *appita—done away with
 *abbhaṅga—unguent
 *abyābhicārin—without exception
 (gram. & log.
 *abyosāna—not stopping halfway:
 abhāva—absence, non-existence,
 non-entity
 *abhāva—without sex
 *abhigacchati—to rely on
 abhigahāta—impact
 abhijjhā—covetousness
 abhiññā—direct knowledge
 abhinandana—delight, delighting
 abhinipāta—conjunction, engagement
 abhiniropana—directing on to
 *abhinivesa—*also* insistence,
 interpreting
 *abhinihāra—(1) conveying, (2)
 guidance
 abhibhāyatana—base of mastery, base
 for transcending (the sense- desire
 sphere)
 *abhisamharati—to make (a profit)
 abhisankhāra—(1) volitional formation,
 kamma-formation, formation, (2)
 momentum
 abhisamaya—penetration to, convergence
 upon (the 4 Truths)
 amata—deathless (term for nibbāna)
 amoha—non-delusion
 *aya—*also* a reason
 arati—aversion, boredom
- arahant—arahant (4th & last stage of
 realization)
 *ariṭṭhaka—kind of thorny plant;
 ariya—noble, Noble One (i.e. one
 who has attained a Path)
 *ariyati—to be served (T.C.P. Dict.
 has ‘to approach’)
 arūpa—immaterial
 alobha—non-greed
 *allīna—unsheltered (pp.a—liyati)
 *alliyitum—to give shelter (inf. ā +
 liyati; see leṇa in dict.): (alliyitabba)
 (allīyana)
 *avakhaṇḍana—hiatus
 *avagaha—grasping:
 *avatthā—occasion, position
 *avadhāna—attention
 *avadhi—limit (=odhi)
 avabodha—awareness, discovery
 *avarodha—inclusion
 *avāsa—eviction:
 *avi—goat *or* sheep:
 avikkhepa—non-distraction
 avijjā—ignorance
 avyākata—(1) (kammically) indeter-
 minate (i.e. neither profitable nor
 unprofitable), (2) unanswered (by
 the Buddha)
 avyāpāda—non-ill-will
 asaṅkhata—unformed
 asaññin—non-percipient
 asammoha—non-confusion, non-
 delusion
 asubha—foulness, foul, ugly
 assāsa-passāsa—in-breath & out-breath
 asekha—non-trainer (i.e. one who as
 reached the fruition of arahantship)
 asmimāna—the conceit ‘I am’
 ahiri—consciencelessness
 ahetuka—without root-cause
 ahetuka-diṭṭhi—no-cause view
 ahosi-kamma—lapsed kamma
 ākāra—mode, aspect, structure
 ākāra-rūpa—matter as mode (e.g.
 ‘mark of the female’)

Glossary

- ākāsa—space
 ākiñcañña—nothingness
 āghāta—annoyance
 ācaya—setting-up (of matter)
 ājīva—livelihood
 ādāna—grasping, taking
 *ādīna—wretched
 ādīnava—danger, disability
 *ādhāraṇa—subserving
 ānantarika (kamma)—with immediate result (on rebirth)
 ānāpāṇa—breathing
 āneñja—imperturbable, the (term for the 4th jhāna)
 *āpajjati—also to follow logically
 *āpajjana—logical consequence
 *āpatti—also logical consequent
 āpatti—offence
 *āpādana—production:
 āpo—water
 ābandhana—cohesion
 ābhoga—concern
 *āyatati—to actuate
 āyatana—base
 *āyatana—actuating:
 āyu—life, āyu-saṅkhāra—vital formation
 *āyūhana—also accumulation (of kamma)
 ārammaṇa—object (of consciousness or its concomitants), support
 āruppa—immaterial state (the 4)
 *āropeti—also to attribute to
 ālaya—reliance, thing relied on
 āloka—light
 āvajjana—adverting (consciousness)
 *āvattika—denoting a period:
 *āvīñjana—picking up
 *āsana—also (flower) altar
 āsava—canker (the 4)
 āsevanā—(1) cultivation, (2) repetition
 *āhanana—striking at
 āhāra—nutriment, food
 āhāra-samuṭṭhāna—nutriment-originated (matter)
 iṭṭha—desirable
 *itarathā—otherwise
 itthindriya—femininity faculty
 ida-ppaccayatā—specific conditionality (term for dependent origination)
 iddhi—power, success, supernormal power
 iddhipāda—road to power, basis for success (the 4)
 indriya—faculty (the 22)
 iriyāpatha—posture, deportment (the 4)
 issara—overlord, Lord Creator
 ihaka—having curiosity, activity
 uggaha—learning
 *uggaha nimitta—learning sign
 *uggahaṇita (uggahaṭṭa?)—decayed
 *ugghāti—removal
 *ugghāta—exhilaration:
 uccheda-diṭṭhi—annihilation view
 ujukatā—rectitude
 utu—(1) climate, (2) season, (3) temperature
 utu-samuṭṭhāna—temperature-originated (matter)
 udaya—rise
 udaya-bbaya—rise and fall
 *udāhariyati—to be uttered
 uddhacca—agitation
 uddhacca-kukkucca—agitation and worry
 upakkilesa—imperfection
 upacaya—growth (of matter)
 upacāra—(1) approach, neighbour-hood, precinct, (2) access (concentration)
 *upacāra—also (3) metaphor
 *upaṭṭhāna—also (1) establishment, appearance
 *upadhāraṇa—upholding
 *upanaya—inducement, application (log)
 *upanayana—also applying (log.), inducing, leading on
 upapatti—reappearance, rebirth
 upatthambhana—consolidation, stiffening, supporting
 *upabrūhana—intensification
 *upabrūhayati—to intensify
 upabhuñjaka—experienter, user

Glossary

- *upasaṭṭhatā—menacedness
 upasama—peace (term for nibbāna)
 upādāna—clinging
 upādāna-kkhandha—aggregate (as object)
 of clinging
 upādā-rūpa—derivative (or secondary)
 materiality
 upādiṇṇa, upādiṇṇaka—clung-to,
 kammically acquired (matter),
 organic (matter)
 upāya—means
 upāyāsa—despair
 upekkhā—equanimity, onlooking
 uppatti—arising, rebirth
 *uppatti—*also* origin of a sutta
 (tech. term)
 uppatti-bhava—rebirth-process becoming,
 being as result of action
 uppanna—arisen
 uppāda—arising
 ussada—prominence
 Ussāha—activity
 *ūhana—hitting upon
 ekaggatā—unification (of consciousness)
 ekatta—(1) unity, (2) identity,
 (3) singleness
 *eta-parama—that at most
 evaṇḍ-dhammatā—ineluctable regularity
 esanā—search
 okāsa—(1) location, (2) opportunity
 *okāseti—to scatter on
 *okkhandhati—to descend into
 *ogaḷati—to run downwards
 ogha—flood (the 4)
 ojaṭṭhamaka—material octad with
 nutritive-essence as eighth
 oja—nutritive-essence, metabolism
 ottappa—shame
 opapātika—apparitionally reborn
 *obhagga—looped
 *obhañjati (or obhuñjati)—to loop, to coil
 obhāsa—illumination
 *omatta—subordinate
 *oruhati—to come down
 oḷārika—gross
- *ovatṭha—showered down
 kaṅkhā—doubt (2)
 kaṭatta—performedness (of kamma),
 (kamma)—performed
 *kaṇḍuyati—to be itchy
 *kaṇṇika—fungus
 *kataka—*also* a kind of seed (used for
 clearing water)
 kathā-vatthu—(1) name of abhidhamma
 book, (2) instance of talk (the 10)
 kappa—aeon, age
 kabaliṅkārahāra—physical nutriment
 kampana—wavering, shaking
 kammaññatā—wieldiness
 kamma—(1) kamma, deeds, action, (2)
 work, (3) (legal) enactment
 kamma-tṭhāna—meditation subject
 kamma-patha—course of action, of
 kamma
 kamma-bhava—kamma-process
 becoming, being as action
 kamma-samuṭṭhāna—kamma-originated
 (matter)
 kammanta—action, work
 kara-ja—physical
 karuṇā—compassion
 kalāpa (1) group, (2) material group
 (term for material octad, etc.)
 kalāpa-sammasana—comprehension by
 groups (does not refer to the material
 octad, etc.)
 kalyāṇa-puthujjana—magnanimous
 ordinary man
 kaṣiṇa—kasina, universal (a contem-
 plation device, & concept based
 thereon)
 kāma—sense desire, sensual desire
 kāma-guṇa—cord of sense-desires
 (the 5), dimension of sensual desire
 kāma-cchanda—lust, zeal for sense
 desires
 kāma-rāga—greed for sense desires
 kāmāvacara—sense-desire sphere,
 sense sphere
 kāmesu micchācāra—sexual misconduct

Glossary

- kāra—doer
kāya—(1) body, group, order, (2) the material body, (3) the mental body (i.e. the 3 nāma-kkhandhā)
kāyasakkhin—body witness
kāyasaṅkhāra—bodily formation (term for in-breath&out-breath)
kāla—time
kicca—function
*kiñcana—owning, ownership
*kiṇāti—*also* to combat
kiriya—(kammically) functional, inoperative
kilesa—defilement
*kukata—villainy
kukkucca—worry
*kuṇḍika—*also* a four-footed water pot
*kuṇapa—*also* ordure
kusala—(1) skilful, (2) profitable (consciousness), (3) good
kuhanā—scheming
*kūṭa—wild, savage
*kūṭāgāra—*also* (1) catafalque (2) palanquin
*kūpaka-yatṭh —masthead, spar
*koṭṭhaṭṭhi —shoulder-blade bone (lit. ‘flat bone’)
*koṭṭhalika —flattened
*kosa—measure of length (about 1 mile)
khaṇa—moment, instant
*khaṇati—*also* to consume
khanti—(1) patience, (2) choice
khandha—aggregate
khaya—destruction, exhaustion
khara—harsh
*kharigata—harsh
*khinna—exhausted; see khijjana
*gaṇḍuppādaka—*also* sort of intestinal worm
*gata —paccāgata (1) duty of going to & returning from the alms round with the meditation subject, (2) kind of refuse rag
chanda—zeal, desire
*jatuka—bat, pipistrelle
*janaka—*also* father
*jara—fever
jarā—ageing, old age
jarāmarāṇa —ageing-and-death
javana—(1) speed, (2) impulsion (consciousness)
jāti—(1) birth, (2) sort, kind
jihvā—tongue
jīva—soul
jīvita—life
*juṭṭha—fostered
jhāna—jhāna
ñāṇa—knowledge (in general)
ṭhiti—(1) presence, (2) station, (3) relation, (4) steadiness, stability, (5) stationariness, stagnation
*tacchati—*also* to pare
taṇhā—craving
tatra-majjhataṭā—specific neutrality
tathāgata—perfect one
tadaṅga—substitution of opposites (function of insight)
*tadāramaṇa—(1) having that (aforesaid thing) as its object, (2) registration (consciousness)
*tanana—range
*tāvātva—just so much
tādi-bhāva—equipoise
tiracchāna-yoni—animal generation
tilakkhaṇa —three characteristics (of impermanence, pain, & not-self)
*ti-santati-rūpa —materiality of triple continuity (term for the three decads at moment of rebirth-linking)
*ti-samuṭṭhāna —materiality of triple origination (by kamma, temperature and nutriment only)
tīraṇa — judgment, investigation
thaddha — stiffened
thīna-middha — stiffness and torpor
*theriya—belonging to the Elders: epil. verse

Glossary

- *dakasītalika—edible white water lily
dasaka—(1) decad (of matter), (2) decade
dassana—(1) seeing (the eye's function),
(2) vision, (3) term for the first Path
dāna—gift, giving
*dāna—gap
diṭṭha—seen
diṭṭhi—view, (wrong) view, (right) view
diṭṭhi-ppatta—one attained to vision
dibba-cakkhu—divine eye
dibba-sotadhātu—divine ear element
dukkha—pain, painful, bodily pain,
suffering
dukkha-dukkha—intrinsic suffering
duggati—unhappy destination (on rebirth)
duccarita—misconduct, misbehaviour
*duṭṭhulla—also (1) inertia, (2) irritability
dūra—far
desanā—teaching instruction
*desantar-uppatti—successive arising
in adjacent locations (description of
phenomenon of motion)
domanassa—grief
dosa—(1) hate, (2) flaw, (3) humour (of
the body)
*drabya—substance
dvattiṃs-ākāra—the thirty-two aspects
(of the body)
dvāra—door (i.e. the 6 d. of conscious-
ness by the 6 bases; also the 3 d. of
kamma by body, speech & mind)
dhamma—(1) the Dhamma or Law (as
discovered by the Buddha), (2)
dhamma, state, thing, phenomenon, (3)
mental object, mental datum (12th
base)
dhamma-ṭṭhiti-nāṇa—knowledge of
relations of states, knowledge of
structure of ideas
dhammatā-rūpa—natural materiality
(i.e. trees, stones, etc.)
*dhammani—rat-snake
dhamma-vicaya—investigation of states
dhammānusārin—dhamma devotee
dhātu—(1) element, (2) humour (of the
body), (3) relic
*dhātu—also (metallic) ore
dhutaṅga—ascetic practice
*dhura-bhatta—meal given in a
principal house
dhuva—everlasting
nandi—delight
naya—method
naya-vipassanā—inductive insight
navaka—ennead
*nahanā—tying
*nāgabalā—kind of plant
nāna-kkhaṇika—(kamma) acting from
a different time
nānatta—variety, difference
nāma—(1) mentality, (2) name
nāma-kāya—mentality body, mental
body (term for the aggregates of
feeling, perception & formations)
nāma-rūpa—mentality-materiality
term for the five aggregates, or for
the four aggregates excluding
consciousness)
nāma-rūpa-pariccheda—definition of
mentality-materiality
*nāyare—they are known (-ñāyanti):
(nāyati-nāyati)
nikanti—attachment, attraction
*nigghāta—depression
nicca—permanent
nijjīva—soulless
*nippadesa—comprehensive
*nippharipphanda—inactive
*nippiṃsati—to scrape, to grind:
*nippuñchati—to wipe off:
*nippesikatā—belittling
*nippeseti—to scrape off
nipphanna—produced (term for certain
kinds of derived materiality)
*nibbacana—verbal derivative (gram)
nibbatti—generation, production, rebirth
nibbāna—nibbāna, extinction (of greed,
hate & delusion)
*nibbikappa—‘without dismay’, without
thinking

Glossary

- nibbidā—dispassion, revulsion
 *nibbisa—without poison
 nibbedha—penetration
 nimitta—sign
 niyata-vāda—determinism, fatalism
 niyyāna—outlet (from the round of
 (rebirths; term for the path)
 nirutti—language
 nirodha—cessation
 nissaya—(1) support, (2) the
 dependence (given by teacher to
 pupil)
 nissatta—not-a-living-being
 nissaraṇa—escape (from defilement
 by nibbāna)
 nīvaraṇa—hindrance (the 5 or the 7)
 *nīharati—also to fix
 nekkhamma—renunciation
 *nemittika—(name) signifying
 (an acquirement)
 *nemittikatā—hinting
 *pakaṭṭha—distant
 pakati—(1) nature, natural, normal,
 (2) Primordial Essence, Prakṛti
 *pakāsa—illumination
 pakkhandhati—to enter into, to launch
 out into
 paguññatā—proficiency
 paccakkha—personal experience
 paccatta—for oneself
 paccaya—(1) condition (for what is
 conditionally arisen), (2) requisite
 (the 4 for the bhikkhu)
 paccaya-pariggaha—discernment of
 conditions
 paccay-ākāra—structure of conditions
 (term for Dependent Origination)
 paccavekkaṇa—reviewing
 paccuppanna—present, presently arisen
 paññatti—(1) making-known, announce-
 ment, (2) appellation, designation,
 (3) concept, description
 paññā—understanding (insight and path)
 paññā-vimutta—one liberated by
 understanding
- *paṭatantuka—intestinal worm
 *paṭikkamana—refectory
 paṭikkula—repulsive
 paṭigha—resentment, resistance
 paṭicca—(indecl. ger. of paṭiyeti)
 having depended, due to,
 dependent on
 *paṭicca—(decl. adj.) ought to be
 arrived at
 paṭicca-samuppanna—conditionally
 arisen, dependently originated
 paṭicca-samuppāda—dependent
 origination
 *paṭiññā—also proposition (log.)
 paṭiññā—claim
 paṭinissaga—relinquishment
 paṭipatti—way, progress, practice
 paṭipassaddhi—tranquillization of
 defilement by fruition)
 *paṭipassanā—looking back
 paṭipāṭiyamāna—following successively
 *paṭipadāna—maintaining (on course)
 paṭibhāga-nimitta—counterpart sign
 *paṭiveti—to vanish
 paṭivedha—penetration (of 4 Truths)
 paṭisaṅkhā—reflexion
 paṭisandhi—rebirth-linking
 consciousness)
 paṭisambhidā—discrimination (the 4)
 *paṭisiddha—excluded, rejected, refuted
 (log.)
 *paṭihaññati—to resent (as verb for
 paṭigha)
 *paṭihita (paṇihita?)—drawn on:
 paṭhavī—earth
 paṇidhi—desire, aspiration
 paṇīta—superior, sublime
 *patati—to gather, to wander for
 *paṭiyamāna—going back to
 *patthanīyatā—famousness
 padhāna—(1) endeavour, effort, (2) basic
 *padhāna—Basic Principle, Pradhāna
 papañca—(1) obstacle, (2) diffuseness,
 (2) diversification (as function of
 craving, conceit & wrong view

Glossary

- *pabbhāra—*also* overhang of rock
 *pabhāvanā—production (Ps. i, 184)
 *pabhuti—(enc1.) and so on, etcetera
 (=ādi in that sense)
 pabheda—class, category
 *pamukha—verandah, forecourt
 paramattha—highest sense, ultimate,
 sense
 parāmatṭha—misapprehended, adhered-to
 parāmāsa—misapprehension, adherence,
 pre-assumption
 parikathā—roundabout talk
 *parikkappanā—conjecturing
 parikkamma—preliminary wor
 parikkhāra—(1) equipment, (2) requisite
 pariggaha—(1) inclusion, (2) embracing
 (as definition of right speech), (3)
 reinforcement, (4) discerning, etc.
 pariccāga—giving up
 pariccheda-rūpa—delimiting-materiality
 (term for space)
 pariññā—full-understanding (3)
 pariñāma—change
 paritta—(1) small, (2) limited (term)
 for the sense-desire sphere), (3)
 protection (term for certain discourses
 recited for that purpose)
 parideva—lamentation
 *parinijjhāpana—obsessing, burning up
 *parinipphanna—positively produced
 parinibbāna—attainment of nibbāna
 paripācana—maintaining, maturing,
 ripening
 *paripphandana—*also* interference,
 activity
 *paribhaṇḍa—*also* repair
 paribhoga—use
 pariyaṭṭi—(1) mastery, (2) scripture
 pariyaṭṭana—included
 *pariyāhanana—threshing, striking on
 pariyuṭṭhāna—obsession
 *pariyonahana—covering, envelope
 *pariyosāna—*also* intensity
 *pariveṇa — *also* surroundings of a
 building, surrounding walk
- *parissavati — to run away
 *parihāra-vacana—explanation:
 palibodha—impediment
 pavatta, pavatti—(1) occurrence, (2)
 course of an existence (between
 rebirth-linking & death)
 *pavana—draught
 pavicaya—investigation
 paviveka—seclusion
 pasāda—sensitivity (of matter)
 pasādana—confidence, clarification
 passaddhi—tranquillity
 pahāna—abandoning
 *paheyya—abandonable
 *pāṭibhoga—agent
 pāṇātipāta—killing living things
 pāduddhāra—footstep, lifting of foot
 *pāpaka—what reaches, causes to reach
 *pāpana—reaching
 *pāpana—denigrating
 pāpicchatā—evilness of wishes
 pārami, pāramitā—perfection
 *pārāvata—pigeon
 *pāvāra—*also* a cloth, cloth
 piṇḍa-pāta—alms
 *piṇḍika—the calf of the leg
 *pidhānī—lid
 piṣuṇā-vācā—malicious speech
 pīṇana—act of refreshing
 pīti—happiness
 puggala—person
 puthujjana—ordinary man (i.e. one who
 has not reached the path)
 *pupphaka—balloon, swelling
 purisa—man, male
 *purisa—World Soul, Purusa
 peta—ghost
 *pesika—scraper
 pharaṇa—pervasion, intentness upon
 pharusā-vācā—harsh speech
 phala—(1) fruit of (plants), (2) fruit of
 cause, (3) fruition (of path; the 4)
 *phalakasata—target
 phassa—contact
 *phāsu—convenient

Glossary

- phoṭṭhabba—tangible datum, t. object
 bala—power (the 5; the 10 of a Perfect One)
 bahiddhā, bāhira—external, externally
 *bālatta—dotage
 buddha—enlightened one
 buddhi—(1) enlightenment, (2) intellect, discretion, speculation, (3) sensation
 bojjhaṅga—enlightenment factor
 bodhi—enlightenment, awakening
 bodhisatta—Bodhisatta, Being Destined to Enlightenment
 *byatti—*see* vyatti
 brahma-cariya—life of purity, the Good Life, the Life Divine
 brahma-vihāra—divine abiding (the 4)
 brūhana—intensification
 bhagavant—Blessed One
 bhaṅga—dissolution
 *bhattar—employer
 *bhanti—they shine (3rd p. pl. of bhāti) (M.i,328)
 bhayat' upaṭṭhāna—appearance as terror (stage in insight)
 bhava—becoming, being, existence
 bhavaṅga—life-continuum (consciousness; lit 'factor of being')
 *bhāti—brother
 bhāva—(1) essence, state-ness, (2) sex, (3) verbal substantive (gram.)
 bhāvanā—(1) development (lit. 'making be'), (2) term for the 3 higher paths
 *bhāva-sādhana—formula of establishment by substantive (gram.)
 bhikkhu—bhikkhu
 bhūta—(1) become, been, (2) creature, (3) primary element (entity) of matter, etc.
 bhūtūpādā-rūpa—matter derived upon the (four) primary elements (the 24 kinds)
 bhūmi—(1) ground, soil, (2) plane (of existence; the 4)
 *bheda, vacī—speech utterance
 magga—path
 maccariya, macchera — avarice
 majjhata—neutral, central
 majjhima—middle, medium
 mada—vanity, intoxication
 manasi-kāra—attention, bringing of mind
 mano—mind
 maraṇa—death, dying
 *maru—*also* cliff
 mala—stain (the 3)
 mahaggata—exalted (a term for consciousness 'exalted' from the 'limited' sense-desire sphere to the fine-material or immaterial spheres)
 *mahacca—great pomp
 mahā-bhūta—great primary, great entity (the 4)
 mahā-vipassanā—principal insight (the 18)
 mātikā—(1) schedule of the abhidhamma, (2) codes of the Pāti-mokkha (the 2), (3) schedule, etc.
 māna—conceit (pride)
 māyā—deceit
 micchā—wrong
 micchatta—wrongness (the 10)
 middha—torpor
 *milāpana—withering, causing to wither
 muccitu-kamyatā—desire for deliverance
 muta—sensed (i.e. smelt, tasted or touched)
 muditā—gladness (at others' success)
 mudutā—malleability
 musā-vāda—false speech, lying
 mūla—root
 mettā—loving-kindness, amity
 moha—delusion
 yathā-kammūpaga-ñāṇa—knowledge of (beings') faring according to deeds
 yathābhūta—correct
 yuganaddha—coupling, yoking (of serenity & insight)
 ye-vā-pana-ka—or-whatever (state) (term for certain formations)
 yoga — bond (the 4)
 yoni—(1) womb, (2) generation,

Glossary

- (3) cause, reason
yoniso—wise, wisely, with ordered reasoning
rati—delight
rasa—(1) taste, flavour, (2) nature as function or achievement, (3) stimulus (for feeling), (4) essential juice, filtrate
rasati—to taste
*rasāyana—elixir
rāga—greed, lust
rūpa—(1) materiality (aggregate), fine materiality of fine-material Brahmā world, matter in general, material form (2) visible datum, visible object, visible matter, visible form
rūpa-kāya—material body
rūpa-kkhandha—materiality aggregate
rūpūpādānakkhandha—materiality aggregate (as object) of clinging
rūpa-rūpa—concrete materiality (term for certain derived kinds of materiality)
*rūpayati—to be made visible
rūpāvacara—fine-material sphere
lakkhaṇa—characteristic
*laghīmā—lightness
lahutā—lightness
lābha—gain
loka—world
lokiya—mundane (i.e. not associated with the path, fruition or nibbāna)
lokiya dhamma—worldly state (the 8)
lokuttara—supramundane (i.e. the 9 states consisting of the 4 paths, 4 fruitions & nibbāna, & states associated with them)
lobha—greed
*vacanāvayava—member of a syllogism
*vacī-bheda—speech utterance
vacī-saṅkhāra—verbal formation (i.e. vitakka & vicāra)
vaṭṭa—round (of kamma, etc.; term for the Dependent Origination as arising)
vaḍḍhana—extension, increase
vata—ritual, vow, duty
vatta—duty
*vattana—performance of duties
*vatthika—clothable
vatthu—(1) basis, physical basis (term for the six internal bases), (2) object, (3) instance, example, (4) story, etc.
vaya—(1) fall, (2) stage of life
vavaṭṭhāna—defining
vasa-vattana—exercise of mastery
*vahanika—catamaran float
vācā—speech
vāta—air, wind
*vāna—fastening
vāyāma—effort
vāyo—air
*vikappa—alternative
vikampana—shaking, wavering
vikāra—alteration
vikāra-rūpa—materiality as alteration (term for certain of the 24 kinds of derived materiality, i.e. impermanence, etc.)
*vikuppati—to be damaged
vikubbana—(1) versatility (in development of divine abidings), (2) transformation (by super-normal power)
vikkhambhana—suppression (of defilements by serenity)
vikkhepa—distraction
*vikkhepa—*also* spreading out; gesture:
vicāra—sustained thought
vicikicchā—uncertainty
*vijambhati—to stretch, yawn
vijjamāna—existing, actual
vijjā—(1) clear-vision (the 3 or the 8), (2) science, knowledge
viññatti—intimation
viññāta—cognized
viññāna—consciousness, cognition
viññāna-ṭṭhiti—station of consciousness (the 7)
vitakka—applied thought
*vitthambhana—*also* distension
*vinana—joining together

Glossary

- vinaya—(1) the Vinaya Piṭaka or Book of Discipline, (2) discipline, removal, leading away
- *viniddhunana—shaking off
- vinipāta—perdition
- vinibbhoga—resolution (into elements)
- *vipaṭipatti—wrong theory
- vipariṇāma—change
- vipariṇāma-dukkha—suffering due to change
- vipariyesa—perverseness (the 4)
- vipallāsa—perversion (the 3)
- vipassanā—insight (the vision of what is formed as impermanent, painful, not-self)
- vipassanā-yānika—one whose vehicle is insight
- vipāka—(kamma-) result
- *vipphandhana—*also* excitement, wrong excitement
- *vipphāra—*also* intervention:
- vibhava—(1) non-being, non-becoming, (2) success
- vimokkha—liberation (the 3 & the 8)
- vimutti—deliverance
- *viyojeti—to separate
- virati—abstinence (the 3)
- viramana—abstaining
- *viraha—(subst.) absence
- virāga—fading away (of greed)
- viriya—energy
- vivaṭṭa—(1) cessation of the round (of kamma, etc.), the Dependent Origination as cessation, (2) turning away, (3) expansion (of world after contraction)
- viveka — seclusion
- *visaṅkharoti — to analyse:
- visama-hetu — fictitious cause
- visaya — (1) abode, (2) objective field (of consciousness)
- *visavitā — majesty
- *visahati — to suffer
- *visādana—dejection
- visesa—distinction
- vihāra—(1) dwelling place, abode, (2) monastery, (3) mode of abiding
- *vihaṭamāna—being carded
- vihimsā—cruelty
- *vītharaṇa—*also* shifting sideways
- vīthi—(1) street, (2) cognitive series (of consciousness)
- vīthi-citta—a consciousness of the cognitive series
- vīmaṃsā—enquiry
- vuṭṭhāna—emergence
- vuṭṭhānagāmini-vipassanā—insight leading to emergence (of the path)
- veda—(1) wisdom, (2) joy, inspiration, (3) the Vedas
- vedanā—feeling (i.e. of pleasure, pain, or neither)
- vedaka—experiencer, one who feels
- vedayita—feeling, what is felt
- veramaṇi—abstention
- vokāra—constituent
- voṭṭhapaṇa—determining (consciousness)
- vodāna—cleansing (term for consciousness preceding absorption or path)
- vohāra—conventional usage, common speech
- *vyatti—particular distinction
- *vyappita—*also* gone away
- vyāpāda—ill will
- *vyāpāra—*also* interest, interestedness:
- saṃyoga—bondage
- saṃyojana — fetter (the 10)
- saṃvara — restraint
- saṃvaṭṭa — contraction (of world)
- saṃvaṇṇita — *also* in detail
- saṃvega — sense of urgency
- saṃvedanika — which feels
- saṃsāra — round of rebirths
- *sakalika — *also* scale (of fish)
- sakadāgāmin — once-returner (term for 2nd stage of realization)
- sakkarā—sugar
- sakkāya—individuality
- sakkāya-diṭṭhi—false view of individuality (the 20 kinds)
- sagga—heaven

Glossary

- saṅkanti—transmigration
 saṅkappa—thinking
 saṅkamana—transmigrating
 *saṅkara—confounding, confusing
 saṅkilesa—defilement, corruption
 *saṅku-patha—*also* a path set on piles
 Saṅkhata—formed
 saṅkhāra—formation, formed thing
 saṅkhāra-dukkha—suffering due to formations
 saṅkhāra-pariccheda—delimiting of formations
 saṅkhārūpekkhā—equanimity about formations
 saṅgati—coincidence, chance
 *saṅgaha—*also* holding together
 *saṅgahīta—*also* held together
 saṅgha—the Order, the Community
 saṅghaṭṭana—knocking together, impingement
 sacca—truth
 saccānulomika-nāṇa—knowledge in conformity with truth
 *sacchika—based on realization
 sacchikiriyā—realization
 *sāñña—restrained
 saññā—(1) perception, (2) sign, signal, label
 saññāvedayitanirodha—cessation of perception & feeling
 saṅṭhāna—(1) shape
 saṅṭhāna—*also* (2) settling down
 stationariness; (3) co-presence
 sati—mindfulness
 satta—a being, a living being
 *satta—Bright Principle, Sattva
 satta-saññā—(1) perception of a living being, (2) the seven perceptions (first of the 18 principal insights)
 satt-āvāsa—abode of beings (the 9)
 sadda—(1) sound, (2) word, (3) grammar
 sadda-lakhaṇa—etymology
 saddhā—faith
 saddhā-vimutta—one liberated by faith
 saddhānusārin—faith devotee
 saddheyya—inspiring faith
 sa-nidassana—visible
 santati—continuity
 santati-sīsa—organic continuity
 santāna—continuity
 santi-pada—state of peace (term for nibbāna)
 santīraṇa—investigation (consciousness)
 sandhāraṇa—*also* upholding
 *sannikkhepana—*also* putting down:
 sannipāta—fit to be convinced about
 sannipāta—concurrence
 *sannirujjhana—*also* fixing down
 *sannissaya—waiting on, dependence
 *sappati—to be emitted (pass. of sapati to swear)
 *sabbhāva—(presence)
 *sabhāva—individual essence
 *sabhāva—with sex
 *sabhāva—nature, svabhāva
 samatha—serenity (term for jhāna)
 samatha-yānika—one whose vehicle is serenity
 samaya—period, event, occasion, etc
 *samabbhāhata—*also* stretched flat:
 *samabbhāhata—*also* impelled
 samavāya—inherence
 samaveta—inherent
 samādhi—concentration
 samāpatti—attainment (the 9)
 *samāhata—*also* brought in
 samuccheda—cutting off (of defilements by the path)
 sumuṭṭhāna—origination (the 4 kinds), moulding
 *samuṭṭhāpaya—rousable
 samudaya—origin
 samudīraṇa—moving
 sampajañña—full awareness
 sampatiicchana—receiving (consciousness)
 *sampaṭipādana—keeping on the track
 sampatta-visaya—having a contiguous objective field (i. e. smelling, tasting & touching)

Glossary

- *sampasādayati—to make confident:
 *sampiṇḍana—*also* conjunction (gram.)
 samhappalāpa—gossip, idle chatter
 sambojjhaṅga—enlightenment factor
 (the 7)
 *sambhāveti—*also* to judge
 *sambhoga—*also* exploiting
 sammatta—rightness (the 10)
 samappadhāna—right endeavour (the 4)
 sammā—right
 sammā-sambuddha—fully
 enlightened one
 sammuti—convention, conventional
 sammuti-sacca—conventional truth (e.g.
 kaṣiṇa concept)
 *sammussana—forgetting
 sammosa—forgetfulness
 sammoha—delusion
 *sarūpena—*also* in its own form:
 sa-lakkhaṇa—specific characteristic (e.g.
 hardness of earth)
 sallakkhaṇa—observation
 sallekha—effacement
 saḷāyatana—sixfold base (for contact)
 savana—hearing
 savana—flowing
 *savana—exudation
 sa-saṅkhāra—prompted
 sa-sambhāra-kathā—‘accessory
 locution’ (log.)
 sassata—eternal
 sassata-diṭṭhi—eternity view
 *saha-ṭṭhāna—co-presence
 sāṭṭheyya—fraud
 *sādhaka—accomplishing
 sādharmaṇa—common to, shared with
 sāmañña-phala—fruit of asceticism
 sāmañña-lakkhaṇa—general
 characteristic (of what is formed,
 i.e. the 3 beginning with imperma-
 nence)
 sāra—core
 sāvaka—disciple, hearer
 sāsana—dispensation
 sikkhā—training
 sikkhā-pada—training precept
 *siṅga—*also* foppery
 *siṭṭha—prepared
 *sippikā—bag (1)
 *silesa—cement
 *sīta (?)—measure of area
 *sīmā—chapter house
 sīla—(1) virtue, (2) habit, (3) rite
 *sīlaka—good-tempered
 *sīlana—composing
 sukka-vipassaka—bare- (or dry-)
 insight worker (one who attains the
 path without previously having
 attained jhāna)
 sukha—pleasure, pleasant, bliss,
 blissful, bodily pleasure
 *sukha—tepid
 *sukhana—act of pleasing
 sugata—Sublime One (the Buddha)
 suñña, suññata—void
 suññatā—voidness
 suta—heard
 *suttaka—intestinal worm
 subha—beautiful, beauty
 *surabhi—perfume
 *sūcayati—to betray, reveal
 *sūdana—cleansing
 sekha—trainer (term for one
 possessing one of the four paths
 or first three fruitions, so with
 training still to do)
 soka—sorrow
 sotāpanna—stream enterer (1st stage of
 realization)
 somanassa—joy, mental pleasure
 hadaya—heart
 hadaya-vatthu—heart-basis (physical
 basis of mind)
 hiri—conscience
 hīna—(1) abandoned, (2) inferior
 hetu—root-cause, cause
 *hetu—*also* middle term
 (in syllogism; log.)

TABLE 1. THE MATERIALITY AGGREGATE (Ch.XIV)

PRIMARY MATERIALITY	DERIVED MATERIALITY
<p>I. <i>Great Essentials</i></p> <ol style="list-style-type: none"> 1. Earth element 2. Water element 3. Fire element 4. Air element 	<p>VI. <i>Heart Phenomena</i></p> <ol style="list-style-type: none"> 13. Heart basis
<p>DERIVED MATERIALITY</p>	<p>VII. <i>Communicating Phenomena</i></p> <ol style="list-style-type: none"> 14. Bodily Intimation 15. Verbal Intimation
<p>II. <i>Sensitive Phenomena</i></p> <ol style="list-style-type: none"> 1. Eye 2. Ear 3. Nose 4. Tongue 5. Body 	<p>VIII. <i>Limiting Phenomena</i></p> <ol style="list-style-type: none"> 16. Space Element
<p>III. <i>Objective Phenomena</i></p> <ol style="list-style-type: none"> 6. Visible-datum 7. Sound 8. Odour 9. Flavour 	<p>IX. <i>Characteristics of Matter</i></p> <ol style="list-style-type: none"> 17. Lightness of Matter 18. Malleability of Matter 19. Wieldiness of Matter 20. Growth of Matter 21. Continuity of Matter 22. Ageing of Matter 23. Impermanence of Matter
<p>IV. <i>Sexual Phenomena</i></p> <ol style="list-style-type: none"> 10. Femininity faculty 11. Masculinity faculty 	<p>X. <i>Nutritional Phenomena</i></p> <ol style="list-style-type: none"> 24. Physical Nutriment
<p>V. <i>Life Phenomena</i></p> <ol style="list-style-type: none"> 12. Life faculty 	

TABLE 2. THE FIFTY-TWO MENTAL FACTORS AT A GLANCE

<p>ETHICALLY VARIABLES - 13</p> <p>Universals - 7 Contact Feeling * Perception * Volition One-pointedness Life-faculty Attention</p> <p>Occasionals - 6 Initial application Sustained application Decision Energy Zest Desire</p> <p>UNWHOLESOME FACTORS - 14</p> <p>Unwholesome universals - 4 Delusion Shamelessness Fearlessness of wrong doing Restlessness</p> <p>Unwholesome occasionals - 10 Greed Wrong View Conceit Hatred Envy Avarice Worry Sloth Torpor Doubt</p>	<p>BEAUTIFUL FACTORS - 25</p> <p>Beautiful Universals - 19 Faith Mindfulness Shame Fear of wrong-doing Non-greed Non-hatred Neutrality of mind Tranquility of mental body Tranquility of consciousness Lightness of mental body Lightness of consciousness Malleability of mental body Malleability of consciousness Wieldiness of mental body Wieldiness of consciousness Proficiency of mental body Proficiency of consciousness Rectitude of mental body Rectitude of consciousness</p> <p>Abstinenances - 3 Right speech Rich action Right livelihood</p> <p>Illimitables - 2 Compassion Sympathetic Joy or Appreciative Joy</p> <p>Non-delusion - 1 Wisdom faculty</p>
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* Feeling is Feeling Aggregate, Perception is Perception Aggregate and other remaining Fifty Mental Factors are the Formation Aggregate.

TABLE 3. THE EIGHTY-NINE
CONSCIOUSNESSES BY PLANE

Mundane - 81										SUPRA- MUNDANE 8						
SENSE SPHERE 54						Sublime - 27										
Unwholesome 12		Rootless 18		Beautiful 24		FINE- MATERIAL SPHERE 15		IMMA- TERIAL SPHERE 12								
g r e e d - r o o t e d	h a t e - r o o t e d	d e l u s i o n - r o o t e d	u n w h o l e s o m e - r o o t	w h o l e s o m e - r o o t	f u n c t i o n a l	w h o l e s o m e	r e s u l t a n t	f u n c t i o n a l	r e s u l t a n t			f u n c t i o n a l	p a t h	f r u i t i o n		
8	2	2	7	8	3	8	8	8	5	5	5	4	4	4	4	4

NOTE: unbeautiful cittas = 12 unwholesome + 18 rootless (30). Beautiful cittas = the remainder (59 or 91)

*From *A Comprehensive Manual of Abhidhamma* (BPS, p.70 S'pore Ed. 2005)

TABLE 4. WORD CORRECTION

Chapter	Old	New	Para.	Page
1	hen	pheasant	98	23
	teaching	confession	126	28
	who fall in with his views	imitating his conduct	154	33
	cankers	dangers	159	34
7	term	ceasing	36	122
8	metal	iron	1	134
	as the ruin of success	success and failure	8	135
	a little	more or less	35	139
	midriff	diaphragm	44/115	142/3
	exactly	about	101	151
	mental	dhamma	186	163
9	characteristic	indication	41	176
	aversion (boredom)	sympathetic joy	100	182
13	merged in that ear	fall into the stream	6	221
	hundred thousand	million	31	227
	deeds	kamma	78	228
14	occurrence	continuing	63	240
	in	and	91	240
	desires	objects	91	243
	being felt	feeling	125	245
	intervening	activeness	132	246
	theory	understanding	167	249
16	abortion	difficult delivery	39	268
	humour	anguish	48	269
	shooting	weapon	28	270
	aggregates	groups	68	272
	arising	reaching	68	272
	aroused	produced	70	274
	caused	reason	71	274
17	beneficial	gracious	33	279
	how then	is	36	280
	by clinging	depending upon	187	282
18	namely	is	1	294
20	the	their	95	309
	its	their	95	309
	due to	which is	100	320
	several	different	104	320
	perpetually renewed	always new	104	320
21	interpreted	contemplated	83	340
	goal	stagnation	117	341
22	each and severally	as is proper	47	357
	zeal	desire	55	359

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