

The Literary Abhidhamma Text: Anuruddha's *Manual of Defining Mind and Matter*
(*Nāmarūpapariccheda*) and the Production of Pali Commentarial Literature in South India

By

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ABSTRACT

This dissertation is a study of the ancillary works of the well-known but little understood Pali commentator and Abhidhamma scholar, Anuruddha. Anuruddha's *Manual of Defining Mind & Matter* (*nāmarūpapariccheda*) and *Decisive Treatment of the Abhidhamma Ultimates* (*paramatthavinicchaya*) are counted among the “sleeping texts” of the Pali commentarial tradition (texts not included in standard curricula, and therefore neglected). Anuruddha's well-studied synopsis of the subject matter of the commentarial-era Abhidhamma tradition, the *Compendium of Topics of the Abhidhamma* (*abhidhammatthasaṅgaha*), widely known under its English title, *A Comprehensive Manual of Abhidhamma*, came to be regarded as the classic handbook of the orthodox Theravādin Abhidhamma system. His lesser-known works, however, curiously fell into obscurity and came to be all but forgotten. In addition to shedding new and interesting light on the *Compendium of Topics of the Abhidhamma* (*abhidhammatthasaṅgaha*), these overlooked works reveal another side of the famous author – one as invested in the poetry of his doctrinal expositions as in the terse, unembellished clarity for which he is better remembered. Anuruddha's poetic abhidhamma treatises provide us a glimpse of a little-known early strand of Mahāvihāra-affiliated commentarial literature infusing the exegetical project with creative and poetic vision. In this dissertation I examine this genre, the literary abhidhamma text, and reconsider the historical context of the production of Pali exegetical literature in South India. This dissertation presents translation and analysis of major sections of Anuruddha's two minor works, the *Manual of Discerning Mind & Matter* (*nāmarūpapariccheda*) and the *Decisive Treatment of the Abhidhamma Ultimates* (*paramatthavinicchaya*) and queries the significance and extent of influence of the South Indian Pali exegetes' peripheral localization (with respect to the Mahāvihāra-based interpretive tradition) on the formation of the Theravāda commentarial tradition as we know it.

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INTRODUCTION

[*ganthārambhakathā*]

This dissertation extends the findings of my Master's research, which focused on Anuruddha's other minor treatise, the *Decisive Treatment of the Abhidhamma Ultimates* (*paramatthaviniccaya*). At the heart of this research was, initially, simply this fascinating text, a somewhat neglected minor abhidhamma manual about which one finds only a few stray comments in scholarly literature, for the most part acknowledging the fluidity of its language and its apparent literary merit¹ or addressing its intriguing ascription of South Indian authorship.² Looking into the text, I found that the quality and refinement of the language was indeed very special, and its ascription of South Indian authorship indeed intriguing, and it was these qualities that first attracted my attention.

As I began my study of the *Decisive Treatment of the Abhidhamma Ultimates* (hereafter: *Decisive Treatment* (Pm-vn)), I quickly found that a text like it, and in particular this text, could not be read in isolation. As the culminator of a tradition, Anuruddha stood on the shoulders of all those who came before him. Though his dating is a vexed issue, his sources and precedents are very clear. In addition to the theoretical body of work of the giants of the commentarial tradition,³ the immediately relevant sources were Anuruddha's own compositions. Time and again it became apparent: the language of the *Decisive Treatment* (Pm-vn) was so finely wrought, oblique, and complex, that without the help of a precise parallel it often proved next to impossible to unravel its beautiful but difficult verses. Fortunately, I discovered, parallels abounded. This was the first real breakthrough of the research, in fact, realizing the extent to which Anuruddha's three texts parallel each other and recapitulate, flesh out, or condense each other. The three texts read closely in parallel, and indeed must be read in parallel, in order to be thoroughly understood. This was a welcome discovery, of course, but quite suddenly I found myself having necessarily to work not with one text in isolation, but with all three in parallel. This finding has also led to the first principle of the research, a sort of initial working hypothesis: Anuruddha's works must be read as a whole. To understand any one text, one must read, in parallel, all three. So, in this way, this research also grew to become a manifesto for considering the collected works of Anuruddha.

Anuruddha's masterpiece – or, perhaps this is the wrong word, since it is by no means his finest work – the *Compendium of Topics of the Abhidhamma* (*abhidhammatthasaṅgaha*, hereafter *Compendium of Topics* (Abhidh-s)), came to substantially overshadow his remaining works, in time. It quickly became a classic of the genre, as manuscript evidence confirms,

1 Norman 1983, 152, echoing Malalasekera 1928, 173-174; Karunadasa 2010, 20, presenting a single verse of the *Manual of Discerning Mind & Matter* (Nāmar-p) on the theme of analysis and synthesis (*bheda* and *saṅgaha*) -- the sole published verse of this work in translation to date.

2 Paranavithana 1959, Gunawardhana, 1979 & 1967; Schalk 2002.

3 And in particular: Buddhaghosa's *Path of Purification* (*visuddhi-magga*) and its predecessor, the *Path of Discrimination* (*paṭisambhidā-magga*), and Buddhaddatta's *Introduction to the Abhidhamma* (*abhidhammāvatāra*).

suggesting that in *curricular* sense, if not a canonical one (to use Justin McDaniel's terms),⁴ or in terms of a *practical canon* (to use Anne Blackburn's term),⁵ the *Compendium of Topics* (Abhidh-s) came to far outweigh its predecessors in importance, so that, with the exception perhaps only of the *Path of Purification*, it quickly became -- and for centuries, remained -- one of the most studied, most used texts of Theravāda learning. (One might think of the case of colonial Myanmar and Erik Braun's work which traces Ledi Sayadaw's deployment of the text and propagation of lay Abhidhamma organizations and the tremendous repercussions this had, in Braun's assessment, in laying the groundwork for the lay meditation movement (Braun 2008).) It is illustrative in this regard that for most Theravāda Buddhists today, the study of the Abhidhamma and the study of the *Compendium of Topics* (Abhidh-s) are very nearly one and the same.

The light shed on the *Decisive Treatment* (Pm-vn) by the Anuruddha's other works -- and in particular by the *Manual of Defining Mind and Matter* (*nāmarūpapariccheda*, hereafter: *Manual of Defining* (Nāmar-p)) -- was invaluable, and indeed proved very significant. I argued in my thesis that the *Compendium of Topics* (Abhidh-s) reads, in fact, like a condensation of the larger, more extensive work that, to all appearances, preceded it: the *Manual of Defining Mind and Matter* (Nāmar-p).

But the remarkable thing was that, unlike the *Compendium of Topics* (Abhidh-s), the *Manual of Defining* (Nāmar-p), as well as the *Decisive Treatment* (Pm-vn), were literary and poetic works, privileging form and beauty over schematic simplicity. While the *Compendium of Topics* (Abhidh-s) superseded the other works, and has endured in its popularity as the most concise, and convenient Abhidhamma treatise historically available, the *Manual of Defining* (Nāmar-p) and *Decisive Treatment* (Pm-vn) reveal another face of Anuruddha. Surprisingly, he was not the rigorous, dry scholastic that we have come to expect of Abhidhamma scholars; he was also very much a poet.

It is obvious, of course, that the drive to make poetry out of Abhidhamma did not endure for long; just as Anuruddha's other two works were eventually eclipsed by his *Compendium of Topics* (Abhidh-s), so the schematic and skeletal presentation of the Abhidhamma eventually bested the aesthetically-driven project -- of this we have no doubt. But this idea of the aesthetic abhidhamma text fascinated me -- was it a fluke, something unique to these solitary texts, or to Anuruddha? or did it have a precedent? And, as it turned out, it did -- a very clear one.

Buddhadatta, the fifth century, South Indian contemporary of Buddhaghosa -- who's quaintly remembered by tradition as having passed the torch of the commentarial project on to him at a fateful mid-sea encounter while returning by ship to his native South India at precisely the moment Buddhaghosa was on his way to Sri Lanka to begin his career -- is also, significantly, remembered in very flowery terms as a great poet. He is hailed in his colophons not only as a *parama-veyyākaraṇa*, "a supreme commentator", but as a *kavivara-vasabha* a "bull among the finest of poets", who *paramakavijanahadayapadumavanavikasanakara* "causes the hearts of the highest poets to bloom, among people, like the sun causes the lotuses to bloom in the forest", and from whose mouth there is a *paramaratikaravaramadhuravacanuggāra* "a gushing forth of the sweetest of utterances that bring the highest of pleasures".⁶ A difficult

4 McDaniel 2009.

5 Blackburn 1999.

6 Vin-vn, colophon.

reputation to live up to, perhaps, but Buddhadatta managed to. His poetic vision fully infuses his *Introduction to the Abhidhamma* (*abhidhammāvatāra*) (hereafter: *Introduction* (Abhidh-av)), one of the earliest and most extensive of the Abhidhamma manuals, and leaves no doubt that he saw his project saliently as a creative and aesthetic endeavor as much as a so-called “scholastic” one. In the colophon to the *Introduction* (Abhidh-av), he states explicitly: *madhurakkharasamyutto, attho yasmā pakāsito | tasmā hitatthakāmena, kātabbo ettha ādaro* || “since its meaning is revealed conjoined with sweet syllables, it is worthy of respect by one who is desirous of benefit and welfare” (Abhidh-av colophon, v. 1407). His verses are unique in the Pali corpus; or rather they would be, if not for Anuruddha.

Historically, there may not be much truth in the remembered encounter of the two great early commentators, Buddhadatta and Buddhaghosa, in which, unable to complete the vast project he had initiated, Buddhadatta had entrusted the holy mission to write the commentaries to the fledgling Buddhaghosa. The parable is nevertheless revealing for what it captures: namely the essence of two very distinct commentarial attitudes and approaches embodied in the two figures – on the one hand, a creative, poetic project, which was fueled by the creative impulse of the virtuoso, heavy with the mark of his hand and idiosyncratic artistry; and on the other, a creativity-bereft, transparent to the point of utter self-effacement, project of compilation, systematization, and translation – far removed from aesthetic concerns. As reflected in the parable, the creative poetic mode was short-lived and provided only initial impetus; and the latter mode, which quintessentially characterizes Buddhaghosa's style, became quickly ascendant and established the norm.

In another revealing monastic tradition, Anuruddha was Buddhadatta's contemporary and rival. They are remembered – perhaps rather inaccurately – as having been co-residents under the same teacher, in the same South Indian monastery (Bodhi & Rewata 1993). They competed in their published works to best each other at poetry. So a second argument of my project is that we witness in the figure of Anuruddha the resurfacing or continuation of this unique and distinctly poetic mode of the commentarial tradition – Abhidhamma as material for a primarily aesthetic project. The mark of Buddhadatta's influence is clear in Anuruddha's works. The *Decisive Treatment* (Pm-vn) shares its first line with Buddhadatta's *Introduction* (Abhidh-av), and he, too, composed his Abhidhamma treatises heavily embellished with poetic features. Interestingly, the tradition seems aware on some level of this linkage in its historically improbable association of the two teachers. Much as in the parable of Buddhadatta and Buddhaghosa, the story reveals not historical reality but abiding thematic association.

Just as among Anuruddha's works, the one composed in a self-effacing, unembellished, bullet-list style prevailed, while the others were allotted peripheral importance and eventually drifted into obscurity, within the larger commentarial project, the aesthetic project that Buddhadatta and Anuruddha in his poetic mode together embody – though as old, apparently, as the commentarial project itself – was soon eclipsed by the more orthodox approach. Its lighter touch was perhaps privileged at a time when innovation was more and more shunned in the face of an influx of new ideas and philosophical developments, and the admixture of new or extraneous elements of doctrine or interpretation was feared and heavily guarded against.

This raised for me a third tier that required investigation, namely, the historical context of the Pali commentators and their presence in the specifically South Indian locale regarded as Buddhaghosa's place of intermittent residence, Buddhadatta and Dhammapāla's homeland, and

Anuruddha's place of birth. It became more and more apparent how very much of the commentarial and especially Abhidhamma tradition, contrary to expectation, was rooted in South India. A vast amount, if not the *bulk* of the commentarial tier of the Pali literature, though never losing sight of the Mahāvihāra in Anurādhapura as its focal-point, was composed by authors of South Indian provenance, and much of it moreover *in* South India. This raised a number of questions about the role and significance of South India – its curious centrality, despite its peripheral localization with respect to the Mahāvihāra interpretive tradition's center in distant Anurādhapura – in the production of the Pali commentarial literature.

Persistent hints suggest that the rigid lines of demarcation between national and religious communities as we receive them today were rather differently arrayed in the era of the Pali commentators. We have striking evidence of an intimate and sustained interaction and mutual influence between coastal South Indian and Sri Lankan polities. Many of the most illustrious of the Pali commentators were residents of South India: the great initiators of the project, Buddhaghosa and Buddhaddatta; the South Indian ācariya, Ānanda, who some generations later initiated the project's next tier;⁷ Jotipāla, who responded to many of his views;⁸ and Dhammapāla, his more illustrious successor, who completed the remainder of the commentaries on the canonical books, and continued to spearhead the sub-commentarial production. Sometime after him came Anuruddha; and after him Kassapa, all the way into the 13th century. This is not to mention the Pali grammarians active in South India such as Buddhappiya, whose project of grammatical codification was in certain respects akin to the South Indian commentator's Abhidhammic project. All these lived and undertook the production of Pali commentarial literature in South India, and maintained close ties to the Mahāvihāra based in Anurādhapura. Pali studies clearly flourished in their South Indian locale in some capacity over a very long period -- from at least the 5th to at least the 13th centuries (evidently the longest of anywhere in India -- and the literary production there on the part of this community of scholars was tremendous.

Buddhadatta leaves for us picturesque and stereotypic images of his work there in an idyllic South Indian monastery in his colophons (generally dated to between the 5th and 6th centuries):

kāvīrajalasampāta-paripūtamahītale,
kāvīrapaṭṭane ramme, nānānārinarākule,
kārite kaṇhadāsenā, saṇhavācena sādhanā,
vihāre vividhākāra-cārupākāragopure,
chāyāsālilasampanne, dassanīye manorame,
hatadujjanasambādhe, pavivekasukhe sive,
vasatā buddhavaṃsassa, mayā saṃvaṇṇanā katā.

*On earth made pure by the lapping of the waters of the Kāveri, in the delightful Kāvīrapaṭṭana,
bustling with men and women of all kinds,
in the monastery built by the good, soft-spoken Kaṇhadāsa, with its high walls and*

7 With his Root Commentary in the Abhidhamma (*abhidhamma-mūlabhāsā*), the first of the sub-commentaries.

8 In his *Subcommentary on the Abhidhamma* (*abhidhamma-anuṭṭikā*) cf. Cousins 2011 Abhidhamma Studies I: Jotipāla and the Abhidhamma Anuṭṭikā, 3.

towers made charming with manifold forms,
replete with shade and water, lovely and delighting, the disturbance of bad people
removed, affording the pleasure of solitude, an auspicious abode -
residing therein in the supremely cool eastern wing, I made this commentary...
(buddhavaṃsaṭṭhakathā colophon).⁹

By the 13th century, the South Indian *thera*-s were renowned for the breadth and quality of their learning. Famed as *kalikālasāhicca-sabbaññupañḍitā*, “scholars with comprehensive knowledge of the current age's literature”,¹⁰ the Coḷiya monks (that is, the *thera*-s residing in the South Indian Cōḷa kingdom), had apparently become a highly regarded prestige group,¹¹ and were even called upon at least once to purify the saṅgha in Sri Lanka.¹²

Woven into their exegeses, the works of the South Indian Pali *ācariya*-s provide occasional glimpses of a fascinating multilingual, intertextual tradition. Commentators cite the *Sinhala Commentaries* (*sīhalaṭṭhakathā*-s), sometimes side by side with the *Commentaries of the Āndhra-s* (*andhakaṭṭhakathā*-s), as key points of reference. Dhammapāla refers to the writings of Bhartṛhari¹³ in one of his commentaries. In one of the most interesting tokens of evidence suggestive of real Tamil-Pali interaction and even mutual influence, Kassapa in his 13th century Vinaya handbook (the *Vimativinodanī*) makes reference to a conceptual error in the local understanding of the Vinaya perpetuated in times past in *Damīlaraṭṭha* (*Tamīlakam*) by the monk Nāgasena. Remarkably, Nāgasena, he tells, us, had rendered a well-known Pali narrative into a lyric poem, or *kāppiyam* (Pali *kabba*, Sk. *kāvya*), in Tamil - the *Kuṇṭalakēcī-viruttam* – now lost, but still remembered as one of the five great masterpieces of the genre in classical Tamil literature. He goes on to mention that the confusion generated in *Damīlaraṭṭha* through this *damīlakabba* was only able to be resolved much later by the illustrious, near contemporaneous South Indian *Thera*, Buddhappiya.

I would like to highlight the importance of this commentarial reference; it is one of the few concrete pieces of evidence that suggest a *two-way interaction* between the Pāli *ācariya*-s and the local Tamil literary culture, indicating not only one *thera*'s involvement in the project of literary production in Tamil, but also, conversely, other Pali *thera*-s' *being influenced* by such doctrines expressed in Tamil literary works. On this point Kassapa is explicit: *tañ ca kabbaṃ nissāya imaṃ bhinnaladdhikamataṃ idha vibhajjavādimate sammissaṃ ciraṃ pavattittha. taṃ pana pacchā ācariyabuddhappiya-mahātherena bāhirabbharikaṃ diṭṭhijālaṃ vighāṭetvā idha parisuddhaṃsāsanam patiṭṭhāpentena sodhitam*, (Vmv I 118). “Based on that *kāvya*, opinions of differing sectarian affiliation became mixed into the views of the *vibhajjavādī*-s here (ie, in *Damīlaraṭṭha*), and the confusion continued for a long time until Buddhappiya was later able to purify the teachings and re-establish them here in their pure form”. Though relating this history from his 13th century standpoint, the events and milieu it describes pertain to previous generations and longstanding relationships in the region.

The term in this passage for differing sectarian affiliation was *bhinnaladdhika*, apparently

9 cf. *Introduction* (Abhidh-av) 1409-1412 and Vin-vn 3168-3171 and the discussion of these interrelated colophons at Hinüber 1996 §328, Dimitrov 2016, 246-258, and Schalk 2002, 389 & 410-412.

10 Cv 82:3, cited in Schalk 2002 p. 528.

11 Monius 2001, 191-200, and assessment in Schalk 2002, 528-533.

12 Cv 82, vv. 11-15.

13 HPL §365.

reserved for monks of differing doctrinal viewpoint or perhaps sectarian affiliation. Kassapa refers to Nāgasena disparagingly as “a certain *bhinnaladdhika therā*”, and the characterization suggests the co-existence of multiple, competing schools of Buddhism in South India at the time. He identifies himself and the Tamil Thera, Buddhappiya, who later corrected the misunderstandings perpetuated by Nāgasena, as *Vibhajjavādī*-s, and qualifies the views he characterizes as “*bhinnaladdhika*” as those “pertaining to the monks of Abhayagiri etc. affiliation” (Vmv I 118).¹⁴ But lest we dismiss this Tamil *kāvya* off-handedly as the work of a different school, and therefore of little influence or relevance, Kassapa goes on to lament for us the tendency of such erroneous views to creep into the domain of the *vibhajjavādī*-s (*vibhajjavādimaṇḍalam*) and defile the Buddha's teachings even up to today (*yāvajjattanā*) through the carelessness of certain *thera*-s whose writings “are mixed with their own thought” (*attano matiyā saṃsanditvā*), “not knowing that such views had been deemed heretical by the authors of the *gaṇṭhipada*-s (*gaṇṭhipadakārakādīhi* ‘‘paravādo’’ *ti ajānantehi*) (that is, the *ṭīkā*-s and *anuṭīkā*-s) etc. The passage thus shows us that even across ostensible linguistic and sectarian lines of division, monks were in continuous conversation while struggling to remain separate. Kassapa vividly evokes for us the tension of the desire to safeguard the *vibhajjavādī*-s against the defilement of foreign views (*‘mā aññe pi vibhajjavādino ayaṃ laddhi dūsesi’*). The defiled views occurring in the Tamil *kāvya* include the claim that drinking alcohol is not unwholesome if one is unaware of the fact that one is drinking alcohol; opposing representations of the range and limits of the Buddha's omniscience; and that the conventional category of individual (*puggala*), was one of the divisions of the abhidhamma *paramattha*-s, of equal ontological status with those of *citta*, *cetasikā*, and the rest. Kassapa tells us that Nāgasena had composed his literary work in Tamil for a polemical purpose: “for the sake of demonstrating the methodology of crushing the doctrines of others” (*paravādamathananaya-dassanattam*). Due to the incorporation of such fallacious views (*kāraṇābhāsehi*) as these, the work resulted in the beguiling of the *vibhajjavādī* monks in Damiḷaratṭha, reparations for which were only able to be made much later by the Mahāthera Buddhappiya (Vmv I 117-118; cf. von Hinüber, HPL §338).

So, in the intellectually conservative climate of the Theravāda Pali commentators' community in South India into which Kassapa gives us a peek, it comes as no surprise that our

14 evaṃ gahaṇam eva hi vibhajjavādīmatānūsāraṃ. yaṃ pana ‘‘jānitvā pivantasseva akusala’’ nti gahaṇam, taṃ bhinnaladdhikānaṃ abhayagirikādīnameva \Ne I 102/ mataṃ, taṃ pana gaṇṭhipadakārakādīhi ‘‘paravādo’’ ti ajānantehi attano matiyā saṃsanditvālikhitaṃ vibhajjavādīmaṇḍalampi pavisitvā yāvajjattanā sāsaṇaṃ dūseti, purāpi kira __ imasmimpi damiḷaratṭhe_ koci bhinnaladdhiko nāgaseno nāma thero kuṇḍalakesivattumparavādamathananayadassanattam damiḷakabbarūpena kārento ‘‘imaṃ surāpānassa jānitvāva pivaneakusalanaṃ, aññāñca desakālādibhedena anantampi ñeyyaṃ sabbaññutaññāṇaṃ salakkhaṇavasenevañātum na sakkoti ñāṇena paricchinnaṇa ñeyyassa anantattahānippasaṅgato. aniccādisāmaññalakkhaṇavasenevapaṇa ñātum sakkoti’’ ti ca, ‘‘paramatthadhammesu nāmarūpantiādibhedo viya puggalādisammutipivisuṃ vatthubhedo evā’’ ti ca evamādiṃ bahuṃ viparītattanaṃ kabbākārassa kavinoupadisitvā tasmīṃ pabandhe kāraṇābhāsehi satim sammohetvā pabandhāpesi, taṃca kabbamissāya imaṃ bhinnaladdhikamataṃ idha vibhajjavādīmate \Be I 118/ sammissaṃ ciraṃ pavattittha. taṃ pana pacchā ācariyabuddhappiyamahātherena bāhirabbhārikam diṭṭhijālaṃ vighātetvā idha parisuddhaṃsāsaṇaṃ patitṭhāpentena sodhitampi __ sārattadīpaniyā_ (Sp-ṭ pārajikakaṇḍaII 42) vinayaṭīkāya surāpānassa sacittakapakkhēva cittaṃ akusalanti samatthanaṃvacanaṃmissāya kehici vipallattacittehi puna ukkhittasiraṃ jātaṃ, taṃca mahātherehi vinicchinitvāgārayhavādaṃ katvā madditvā laddhiḡāhake ca bhikkhū viyojetvā dhammena vinayena satthusāsaṇanacireneva vūpasamitaṃ. tenevettha mayaṃ evaṃ vitthārato idaṃ paṭikkhipimha ‘‘mā aññepivibhajjavādino ayaṃ laddhi dūsesi’’ ti. tasmā idha vuttāni avuttāni ca kāraṇānisutṭhu sallakkhetvā yathā āgamavirodho na hoti, tathā attho gahetabbo (Vmv I 117-118).

texts almost invariably take the care to insist at their outset that they have been composed in accord with the interpretive tradition of the nearby Mahāvihāra at Anurādhapura (*mahāvihāraṇṇanāyaya*). Anuruddha's *Manual of Defining* (*Nāmar-p*), for instance, begins: *nāmarūpaparicchedaṃ pavakkhāmi samāsato / mahāvihāravāsīnaṃ, vaṇṇanāyanissitaṃ*, “I will expound in brief the (*Manual of*) *Defining Mind and Matter*, based on the explanatory methodology (*vaṇṇanāyaya*) of the residents of the Mahāvihāra”¹⁵. Whether in Lanka or South India, the Pali commentators took the Mahāvihāra at Anurādhapura as their fixed point of reference for their interpretive tradition.

A third claim that emerged in my research was that the key to South India's centrality to the commentarial project lay precisely in its peripherality. The Māhāvihāra functioned from an early time as the center-point of the *vibhajjavādī* orthodoxy, in relation to which we can imagine the *thera-s* in South India would have been positioned somewhat as satellite communities. As such they would have both lacked access to the authoritative commentaries, the *sīhalaṭṭhakathā-s*, which, like the *gaṇṭhipada-s* of a later age referred to by Kassapa, recorded which views had been deemed authentic and which heretical according to the contemporaneous regulators of the tradition, and as a corollary they also would have been more concerned about establishing their orthodoxy. This would likely have been an issue of ongoing anxiety, and it is likely this that contributed to the Coḷiya *thera-s*' eventual fame, for it was in their mastery of the abstruse details of the orthodoxy that they displayed their immunity to local and competing views, and their enduring connection to the Mahāvihāra.

We can assume that their peripheral position would have also made them more susceptible to influence by other traditions and current developments taking place at large in India. That it was these monks of the hinterlands of the Mahāvihāra orthodoxy who were most invested in the Pali commentarial project is not, then, altogether surprising, for the commentarial project began as one of translation of the Mahāvihāra's Sinhala commentaries (*sīhalaṭṭhakathā-s*), so as to make them accessible to the larger Theravāda transregional community¹⁶. That this project was initially undertaken, in large part, by monks who formed part of that wider community, rather than by the monks of Laṅkā themselves (who would have presumably already had access to the commentaries in their Sīhala language of composition) is also quite appropriate.

It seems to me that this fact has not been much emphasized in presentations of the development of Pali literature though, which often represent the situation as one of internal development at the hands of a naturalized virtuoso (I mean Buddhaghosa), rather than as a project initiated and executed by the larger trans-regional community for its own benefit. This transition, in which the South Indian *thera-s* played a key role, thus marks the moment that Pali became a true lingua franca and productive literary language for an emerging Mahāvihāra-centered transregional Theravāda community.

This point brought me to the outermost tier of my developing research. This had to do with the issue of the historiography itself, or rather the conspicuous *lack* of it in the case of the South Indian *thera-s*, and the critical role played by their locale as a productive site for the development of the Pali corpus. Peter Schalk, whose monumental work in two volumes, *Buddhism among Tamils in Pre-Colonial Tamilakam and Īlam*, was a key reference for my

15 *Manual of Defining* (Nāmar-p) v. 2

16 cf. Buddhaghosa's introduction to the Aṭṭhasālinī, discussed below.

incipient work, broke new ground by attempting to write this important, forgotten chapter of history. However, he frequently mentions the lamentable fact that almost no one on either the Tamil or Buddhist side of the contemporary communities was ever very interested or enthusiastic about his research.¹⁷ In fact, one finds that this history has been actively overlooked. The most obvious reason for this is that the past it evokes challenges the neat dichotomies of contemporary nationalist and religious agendas, and in many cases amounts to a subtle assault on identity. We should not find it surprising then that it is not a well-known story, though the facts of it are for the most part in plain sight and available to anyone who cares to look. Recent scholarship has been pointing this out with increasing frequency, and Schalk, Monius, Vijayalakshmy, von Hinüber, Skilling, and others have noted the central, yet little investigated role played by South India in the development of the Pali corpus and suggested the need for further investigation in this area. This is a gap in the historical record – perhaps an intentional one – from which Anuruddha reaches out to us. In a climate of active forgetting, it is all the more reason to highlight histories and figures such as his, which serve to challenge established lines of division rather than reify them. One thing I've become aware of more and more, inspired perhaps by Amitav Ghosh, is that it is also essential to address the reasons for the neglect of such histories as this, in addition to seeking to recover them.¹⁸

One significant question in which this contemporary reluctance to acknowledge South Indian contribution to the Theravada patrimony becomes relevant is in the hypothesis of multiple Anuruddhas, and differing authorship of the three texts, variously construed.¹⁹ Since A.P. Buddhadatta's 1960 edition of the *Decisive Treatment* (Pm-vn) prepared for the PTS, scholars have regularly distinguished between the South Indian and Ceylonese Anuruddha. This is owing to the geographical details pertaining to both places presented in the texts' colophons, mirrored in the later bibliographic chronicles, some of which remember him as pertaining to Sri Lanka, and some to South India. The colophons make reference to both places, that of the *Decisive Treatment* (Pm-vn) however stating specifically that Anuruddha was born in Kāverinagara in the kingdom of Kañci and resided in *tambaraṭṭha*, the early cōḷa and South Indian Theravāda heartland. Since at least the time of Buddhadatta's assessment, scholars have regularly divided the works haphazardly and between two authors. The discomfort with single authorship appears to have at its heart a geographical tension. Closely reading the texts and discovering their internal consistency and intimate interrelation, I can only conclude that this multiple Anuruddha theory is symptomatic of this discomfort in acknowledging South Indian authorship of such a classic of Pali literature as the *Compendium of Topics* (Abhidh-s), which is intertwined with issues of identity, cultural property, and prestige, and relies on contemporary assumptions of cultural separateness and incommensurability that did not apply at the time.

This, in brief, was the broad scope of the initial project and remains the foundation of the current study. Regarding Anuruddha's works themselves (the texts that prompted the research and still very much remain at its heart): an initial goal of the study was to attempt to determine the internal relationships of the texts and establish a relative chronology of their composition. In this I concluded that the *Decisive Treatment* (Pm-vn) read like a “tertiary product”, relative to the

17 Schalk 2002, 12.

18 Ghosh 1988.

19 This is, in the final analysis, justified with reference to distinguishing the Anuruddha of the Sanskrit *Anuruddhaśataka* from the author of the Pali treatises -- but it is unjustified in the case of the author of the Pali treatises.

other two texts: a complex, tightly wrought reformulation, next to which the *Manual of Defining* (Nāmar-p) appeared comparatively “raw” and verbose, overflowing as it does with rich, metaphor-laden descriptions that meander in simple language without any hurry and sometimes repeat themselves in part or whole. The *Compendium of Topics* (Abhidh-s), for its part, bears a close structural affinity with the *Manual of Defining* (Nāmar-p), excising its descriptive and metaphorical content but for the most part faithfully preserving its extracted expository points, one after another, with schematic clarity. This yielded the relative chronology: *Manual of Defining* (Nāmar-p) --> *Compendium of Topics* (Abhidh-s) --> *Decisive Treatment* (Pm-vn) -- a hypothesis that has continued to prove reasonable and forms an assumption of the present research.

For the expansion of the project into its current phase, I have shifted my focus from the *Decisive Treatment* (Pm-vn) to the *Manual of Defining* (Nāmar-p). This seemed like a necessary step owing to the realization of the extent to which the *Decisive Treatment* (Pm-vn) is predicated on, and essentially a reformulation of, the extensive treatment of the *Manual of Defining* (Nāmar-p). As an entirely derivative work, deciphering and understanding the *Decisive Treatment* (Pm-vn) demanded the study of the collected works as a whole. As a first step in that direction, I present a translation of the *Manual of Defining* (Nāmar-p)'s latter half, expounding the path of practice, and trace more closely the contours of the minor works' relationship to the *Compendium of Topics* (Abhidh-s). In the earliest stages of the research, it became clear that the *Manual of Defining* (Nāmar-p) provided the larger context for that very well known work, and the charting that relationship would be a worthwhile endeavor. While in my early research I approached their relationship largely from the angle of stylistic and formal considerations and at a microscopic level, the larger structures of the subject matter of the two works are also intimately related and have rewarded analysis in this study.

This dissertation is accordingly divided in two parts, Part II presenting annotated translation and analysis of Anuruddha's *Manual of Defining Mind and Matter* (Nāmar-p), chs. 8-13, constituting the latter half of the work, and of his *Decisive Treatment of the Abhidhamma Ultimates* (Pm-vn), chs. 23-26, presenting parallel material.

In the first section of the dissertation, chs. 1-3, I attempt to situate Anuruddha's project 1) historically, 2) by way of genre, and 3) by way of content, probing its unique presentation of the Buddhist path of practice, made possible by the novel genre, the literary Abhidhamma text.

In chapter one, I reconsider the historical circumstances of Pali literary production in South India and the Mahāvihāra at the hands of aspiring exegetes visiting insular Sri Lanka on educational pilgrimages in a project of recovery of an authoritative interpretive tradition, at a time when views proliferated and questions of authoritative interpretation loomed large.

In chapter two, I examine Anuruddha's collected works, interrogating their internal relationships, their relationship to Pali literature, writ-large, and abhidhamma literature in particular, and the uniquely literary mode of treatment that characterizes them, in an effort to situate the literary abhidhamma text as a genre. I consider the formative influence exerted by dynamics of orthodoxy on the formation of such a genre and survey the treatment of dependent origination and the path of practice across Anuruddha's three works. This samples the works' parallel treatments of the given materials, in an attempt to define a literary mode

of treatment of doctrinal material and what becomes possible in such a literary mode of treatment.

In chapter three, I interrogate the evolving hermeneutics of the path between the early tradition and its reception in the era of fully-formed commentarial thought of which Anuruddha formed a part, and seek to uncover and understand the telltale marks of disjunction between the two. In this context I present analysis of key sections of the *Manual of Defining* (Nāmar-p)'s presentation of the path, in their uniquely literary mode.

Part II, comprising chapters four and five, presents the texts examined in the preceding chapters in full, chapter four presenting translation and analysis of the *Manual of Defining Mind and Matter* (Nāmar-p), and chapter five of the parallel material from the *Decisive Treatment of the Abhidhamma Ultimates* (Pm-vn).

Paradigms of Scholarship on Abhidhamma Literature

A word must be said with regard to the constellation of scholarly paradigms pertaining to the study of Theravāda Abhidhamma with reference to which this study situates itself. One such foundational paradigm for the purposes of this study is the historical development of the literary and philosophical tradition: literary history in the service of a history of ideas. The earliest tiers of development of abhidhammic thought and literature have been addressed by Frauwallner 1964 and surveyed in brief by Jaini and Buswell 1979, and more recently by Anālayo 2014. Seminal studies of foundational developments in non-Theravāda contexts have been undertaken by De la Vallée Poussin 1923, Schmithausen 1987, von Rospatt 1995, and Dhammajoti 2009. This dissertation is less concerned with the earliest phases of development and formation of abhidhammic thought and literature than it is with the many post-canonical developments gradually incorporated into the layers of supplementation that formed around these canonical texts. It is likewise concerned with developments primarily in Theravāda layers of supplementation. It is the evolving paradigms reflected in these outer layers that mediate the understanding of the earlier, canonical texts and thought as received into the hands of the receptive tradition represented by the exegetes of the Pali commentarial tradition -- beginning with the *Path of Discrimination* (*paṭisambhidāmagga*, hereafter Patis-m), which represents the inception of the strand of path literature and the theorization of insight that this dissertation investigates, and Buddhaghosa's continuation of this project with the *Path of Purification* (*visuddhimagga*, hereafter Vism), and extending up to Anuruddha and his works -- that are of immediate interest to this dissertation. Key to this project is the understanding that the receptive tradition itself is in a continuous process of updating and forming additional layers of such supplementation: like a pearl, the innermost layers can only be approached via the outer; and layers may differ considerably (Walters 1999). This dissertation is concerned with scrutinizing the line of development from the earlier to the latter tiers of the literature, and tracing this in broad strokes, highlighting additions and modifications of earlier thought at the hands of the receptive tradition in its many layers across time -- inasmuch as these help us understand important developments in the interpretive tradition as it was received by Anuruddha. It is the marks of disjunction and this process of updating that are of especial interest to this research. They are our primary clues in the ongoing quest to gain clearer

understanding of subtle transformations in paradigms of Buddhist thought occurring gradually over time and for the most part unacknowledged by the tradition itself, which generally avers absolute fidelity to its earlier strata -- even when shades of difference of more than superficial or rhetorical nature are quite clear upon inspection.

The traditionalist paradigm of Theravāda abhidhamma scholarship is in many ways the object of study of the paradigm of historical development and must be reckoned with in scholarly inquiry. It generally disavows change (though in many ways acknowledging it, often losing sight of this as well, and, with it, the polyvocality, nuance and sophistication of its own tradition). To its detriment, the traditionalist paradigm does not typically take account of textual sources outside the bounds of its own orthodoxy (in this case Theravāda). In doing so, it remains blind to many aspects of its own tradition which are only revealed in the light of comparison with non-Theravāda sources. We have been afforded invaluable access to Anuruddha's works as viewed through the traditionalist paradigm through: U Narada's early translation of Anuruddha's *Compendium of Topics* (Abhidh-s) in English (1956); Bodhi and U Rewata's authoritative updating and exposition of this (1993); Gethin & Wijeratne's translation of Sumaṅgala's twelfth century commentary on it (2002); Cousins' unpacking of various aspects of the post-canonical interpretive tradition (e.g. 1996 & 2011), Ledi Sayadaw and, to a lesser extent, Mahasi Sayadaw's early modern continuation of this exegetical project in Pali and Burmese (in many ways the last living tier of the Pali commentarial tradition),²⁰ and Braun's recent scholarship on the context of this critical last tier of development and the influential mass-meditation movement it birthed (Braun 2013), yielding insight meditation in the form in which it is recognizable today.²¹

Ingrid Jordt's scholarship on the mass meditation movement in Myanmar (Jordt 2007), undertaken from an anthropological perspective, and in certain respects from within the traditionalist paradigm, portrays the contemporary incarnation of this paradigm as applied to Theravāda insight meditation: that is, as enabling practitioners to "verify via experience the penultimate truths of the Buddha's teachings" (paraphrased)²² as encapsulated in the texts of the Theravāda abhidhamma. Her work is exemplary of the intimate association of insight meditation and the abhidhamma in particular as its theoretical framework frequently encountered today, each legitimizing the claims to authority of the other, and is instructive of the need to engage the traditionalist paradigm but not be limited by its

20 Ledi Sayadaw, e.g. *Paramatthadīpanī*, comm. on Sumaṅgala's comm. on the Compendium of Topics (Abhidh-s), published originally in 1900, Rangoon; Mahasi Sayadaw, e.g., *Progress of Insight*, in English and Pali, published in 1950.

21 Asserting direct linkage between the lay-oriented, vipassana mass meditation movement that emerged in Myanmar and Ledi Sayadaw's purported project of advocating meditation originally and primarily as a means of facilitating textual insight in an attempt to specifically bolster and preserve abhidhammic learning as a mode of resistance in the face of the threat to the Buddhist *sāsana* posed by colonialism in Myanmar (Braun 2013).

22 Jordt writes: "the concordance between vipassana meditation and the Abhidhamma has become a form of first-person verification of the texts for the laity" (Jordt 2007, 64); "The belief that laity can gain insight into the most difficult and penultimate insights of the Buddha's teachings through meditation and not through study of the scriptures has meant that a new source of verification for the teachings has arisen outside scriptural orthodoxy. To be sure, meditative insights are verified against the texts, but they nevertheless remain an independent source of the truth of the Buddha's teachings and the universal law of dhamma. In this sense, the laity have laid claim to the penultimate understandings of the teachings without either renouncing the world or studying the scriptures" (Jordt 2007, 84).

premises.²³ An important corrective to the mode of engagement represented by Jordt's work is obtained in the seminal work of Sharf on the rhetoric of experience in Buddhist modernism (Sharf 1995), which challenged the claim that meditative experiences could be taken as transparently verifying doctrinal truth-claims, independent of interpretation. In Sharf's analysis, the rhetoric of experience that characterizes contemporary approaches to Buddhist meditation could have little more than rhetorical value -- experience being inherently non-communicable and non-transparent, and therefore inherently mediated by interpretation and interpretive claims as to what it represents. And so, accordingly, we should perhaps not be too surprised if we see doctrinal formulations changing over time, and continuing, in practitioners' accounts, to be verified through experience. The importance of this point for approaching the development of Theravāda meditation theory and of abhidhammic thought over time cannot be overstressed.

A second important corrective, this time to the extremely influential work of Braun, with its particular unpacking of the social and historical dimensions of the traditionalist perspective in modern times, can be obtained in the work of Stuart [Stuart, *Insight in Perspective (forthcoming)*]. The veracity of Braun's claims regarding the foundational linkage of Abhidhamma and insight meditation, with meditation propounded in the service of textual learning, and the origin of this linkage to a specific moment in recent history has been called into question in the forthcoming work of Stuart, who gathers ample evidence that casts doubt on Braun's account. Stuart probes in particular the claims that lay engagement of insight meditation was unprecedented before the modern era, and its associated narrative that Ledi Sayadaw's primary motivation in propagating lay engagement in insight meditation was, as per Braun, in the service of bolstering widespread abhidhammic learning, construing meditation primarily as, in Ledi Sayadaw's perspective, a skillful means of facilitating textual understanding (and textual learning as a means of bolstering the *sāsana* against colonial incursion) (Braun 2008). It is important to keep in mind that Braun's account is not the final word on the origins of insight and there remains much to be said on the topic.²⁴

One last important corrective to the traditionalist paradigm's approach to abhidhammic learning is obtained in the monumental, vastly learned scholarship of Y. Karunadasa (especially Karunadasa 2010), who combines unparalleled mastery of the Theravāda abhidhamma canonical and exegetical corpus in all its strata with a comparative approach that also engages parallel, non-theravāda traditions of abhidharma. Karunadasa's rich and fruitful dialogue with Dhammajoti and ongoing investigations into Sarvāstivāda and Theravāda abhidhamma in parallel, highlighting the cross-pollination of divergent currents of evolving abhidhammic thought, and the implicit underlying questions from which they stem, represents a paradigm of examining the cross-currents of abhidhamma as a history of ideas. This paradigm, unlike an approach that remains limited to the doctrine of a single school or system of thought, attempts to unearth the implicit questions suggested by the divergent doctrinal positions of distinct schools of abhidhamma, which formed their backdrop and fueled the ongoing debate. In the light of such underlying, common questions,

23 A more neutral anthropological overview of the early transnational foundations of the lay meditation movement originating in Myanmar and spreading in the mid-twentieth century throughout the Southeast Asian Buddhist world can be obtained in Tambiah 1984.

24 The *Compendium of Topics* (Abhidh-s)'s own colophon identifying its initiator as a layperson, for example, sits ill at ease with Braun's paradigm.

divergent doctrines are seen more clearly to represent competing answers to these underlying, unstated questions, which can only be inferred, and which are thus revealed as even more important than the alternative proposed answers to such questions (assuming the form of competing doctrinal positions) for understanding the evolution of the tradition through time. Karunadasa's comparative approach represents the most fruitful approach to abhidhamma as an object of scholarly inquiry thus far encountered. It is this approach that is taken as the ideal for the purposes of this research. Unearthing the underlying questions that fueled the debate proves the more interesting project in comparison with merely learning the doctrine of a given school as catechism or received truth in isolation (an approach akin to that caricatured in the suttas as *idam eva saccam; mogham aññam*, "Only this is truth; all else is vain"). Karunadasa's refined comparative approach seeks to identify the questions behind the alternate doctrinal positions and reconstruct a history of issues of inquiry fueling philosophical divergences of opinion. It reveals a very interesting and important history of thought -- that of the questions, doubts, and burning philosophical issues that prompted disagreement and divergence of hermeneutic paradigms and fueled the branching and evolving of the various traditions. This dialogical, comparative approach to abhidhamma, considering that broader tradition as an ongoing debate across schools and composed of multiple voices provides essential context for the understanding of Theravāda abhidhammic positions and their development across time. Karunadasa's approach is self-consciously cross-traditional, and philosophically sophisticated, looking at the various abhidhamma/abhidharma traditions as evolving and competing paradigms in continuous dialog with one another, the Theravāda paradigm one among these. It thus approaches Theravāda not as a static object of initial, perfect revelation, but as a changing, evolving, historically situated interpretative tradition. Its attempt to unearth the questions behind the abhidhammic doctrinal positions that represent competing answers to these underlying, unstated questions is a major feature of the paradigm this study adopts. Unearthing the questions behind competing doctrinal positions cross-traditionally becomes the more interesting project and reveals better than any other approach the issues that fueled the internal development of the tradition.

These three important corrective provisos to prominent scholarly paradigms of approach to abhidhammic materials heavily inform this study: 1) regarding the purportedly intrinsic relationship between abhidhamma and meditation, and the representation of the latter as essentially providing a means of 'verifying' the former, here represented by the perspective depicted in Jordt's work and corrected by Sharf's position that meditative experiences interpreted through the lens of abhidhammic categories and the abhidhammic conceptual framework of path progress are nevertheless interpreted; 2) the now hegemonic account of the forging of this association between abhidhamma and insight meditation offered by Braun and corrected by Stuart, suggesting that the narrative of the birth of widespread lay engagement of insight meditation and the underlying motivations of this project cannot be as decisively pinpointed and reduced as has been claimed -- that there is more to the picture and deeper roots yet to come to light; and 3) the traditional unwillingness to overstep the bounds of orthodoxy in Theravāda circles and take into account non-Theravāda sources comparatively in the study of Theravāda abhidhamma, represented by the exegetical tradition and the scholarship that has afforded us access to it and interpreted it as a

self-contained doctrinal system, as if it were independent of those parallel and alternate abhidharmic systems, only upon comparison with which the underlying questions to which their respective doctrines constitute competing answers and solutions can be discerned -- importantly corrected by scholarship such as Karunadasa's, which approaches abhidhamma from beyond the confines of any one tradition, so to shed important light on the corresponding developments in each.

Chapter One takes up the question of the background of South Indian production of Pali commentarial literature, which is unfortunately entangled in identity politics to an extent that has obscured much of the story of the Pali commentarial era. Various scholars have pointed out the lacunae in the existing understanding of the period and region, and the formative but still little understood role it played in the Theravāda tradition and especially the production of the classical literature of the Pali exegetical tradition.²⁵ As Skilling plainly states it:

Part of the problem may lie with the lacuna in sources for the history of Buddhism of south India. The Theravāda that we know today had an important presence in south India, at least in several coastal centers, and the evidence suggests that the Mahāvihāra philosophical and hermeneutical heritage is a south Indian–Sri Lankan phenomenon rather than, as presented in later periods after the eclipse of south Indian Buddhism, exclusively Lankan.²⁶

Shalk and Monius have attempted to fill in many details of this gap in their groundbreaking work pertaining to the reception of Buddhism in Tamil culture (Shalk 2002; Monius 2001). This research shares with them the intent to call attention to this glaring gap in our understanding of the formative period of the Theravāda tradition as it developed not only in insular Sri Lanka, but importantly in coastal South India as well, at the hands of many of the most famous exegetes of the Pali commentarial tradition (Anuruddha among them). It extends their project in its focus on the need to reconceptualize from the ground up our understanding of the Pali commentarial era and its key sites and dynamics of unfolding. It is oriented however toward the Theravāda rather than Tamil perspective on this important shared history -- that constitutes an important chapter in Theravāda heritage -- and its acknowledgement (or not) in Theravāda sources. This research also therefore attempts to call attention to the culprit ultimately responsible for the effacement of this rich history -- the obfuscating and distorting influence of nationalist historiography -- an assessment it shares with the work of historians Sree Padma and John Holt (Sree Padma 2009).

The work of scholars like Tambiah (1992), his pupil, Seneviratne (1999), and Bartholomeusz (2002) has vividly traced the ascent of ethnoreligious identity that manifested as a new engagement of Buddhism in the political sphere in the late colonial period and increasingly exclusivistic politics combined with vehement anti-Tamil sentiment in the postcolonial period. A.P. Buddhadatta's critical, about-face assessment that the Anuruddha identified in the colophon of the *Decisive Treatment* (Pm-vn) as being born in South India

25 e.g., Von Hinüber 1996, §109, §128, §207, §211, §227, §272, §298, §§306-307, §329, §341, §§348-350, §354, §356, §§365-366, §371, §386, §449; Skilling 2009, 70

26 Skilling 2009, 70.

could not be the same as the celebrated Anuruddha, author of the *Compendium of Topics* (Abhidh-s),²⁷ who was assumed to be Sinhalese, came in the wake of several momentous developments that may well have had bearing on this change in position: independence (1948), the ascent Dharmapala's re-envisioning of the role of the monk as an active force in social and political spheres in Sinhalese society (end of the nineteenth century until the 1930's)²⁸ -- which influenced even figures known for their universalizing tendencies such as Walpola Rahula, who published an uncharacteristic manifesto for the same in his *Heritage of the Bhikkhu* in 1946,²⁹ -- and the celebrated archaeologist Paranavitana's 1959 problematization of the geography of the *Decisive Treatment* (Pm-vn)'s colophon (attempting to attribute it to the Malay peninsula), in an attempt to highlight indigenous and, importantly, pre-colonial trans-national networks. Chapter one of this dissertation re-reads some of the classical sources on the history of Pali literature, Malalasekere 1928 and Adikaram 1953, with these dynamics in mind, and the unintentional perpetuation of certain of their assumptions by western scholars who base themselves upon their assessments (Norman 1983, Warder 1983). The paradigm of approach taken on this history and these sources accords perhaps most with that Anderson 2006 (first. ed. 1983) and Bailey and Mabbett 2006, who plumbed literary and historical sources so skillfully for sociological detail in their classic study, *Sociology of Early Buddhism* (2006), and determined that it was indeed on the periphery and in fleeting historical moments of cultural encounter that Buddhism flourished most and was most able to embody its originary spirit as it spread through India and Southeast Asia in a widening sphere of influence; that within a generation or three of becoming the dominant cultural influence in any given region, it became subject to the forces of routinization and came to closely resemble the heavy-handed cousin from which it had originally sought to distinguish itself, Brahmanism.³⁰

Chapter two turns the spotlight onto issues of genre, as these determine (and potentially limit) our understanding of abhidhamma literature and Anuruddha's project, and makes the case for expanding our paradigm of abhidhammic literature in order to accommodate the somewhat unique genre of the literary abhidhamma text. Anuruddha's collected works are examined comparatively, in an attempt to understand their internal relationships. Did his multiple reworkings of abhidhammic subject matter represent successive elaborations of his material, or what his project one of summarizing and condensing? If so, to what end? This chapter builds on the assessments of Frauwallner (original German published in 1964) with reference to the internal constraints of the earliest abhidhammic literature, and the way these determined the form the abhidhammic corpus took, and Griffiths' classic study of commentarial literature as a genre (Griffiths 1999), which, as a product of scripture-based reading practices heavily determined by orthodoxy and deference to canonical texts, was more oriented toward strategies of summary, digest, compendium, synopsis, and other derivative forms of commentarial composition than we may at first glance realize. Griffiths' paradigm of derivative literary production that innovates under the guise of preserving, repackaging, and not diverging helps shed light on

27 *Decisive Treatment* (Pm-vn) completed by A.P. Buddhadatta in 1960, though not published until 1985 in JPTS X (1985).

28 Seneviratne 1999, 25-48.

29 Originally published in Sri Lanka in 1946; discussed in Seneviratne 1999, 42.

30 Bailey & Mabbett 2006, 176-177.

Anuruddha's literary project and the relationship between his three texts, as well as their relationship to key texts of reference that precede them. In Anuruddha's innovations with regard to form, we are obliged to attempt to define a new genre, the self-consciously literary abhidhammic text, which served to a purpose of display of mastery, perhaps accruing to the commentators situated on the periphery with reference to the center of the Mahāvihāra interpretive tradition based in Anurādhapura, and conferring much-coveted legitimation. We observe the phenomenon of the literary abhidhamma text undertaken primarily by commentators aligned with the periphery, in fact, with Buddhaddatta's, Anuruddha's, and allied works³¹ as the primary representatives of the genre.

This chapter addresses the question of what constitutes the literariness of the literary abhidhamma text and attempts to locate it especially in Anuruddha's "*vibhāvanā*" mode of treatment, as a commentarial sub-genre of particular relevance, here, noting the general structure of Anuruddha's treatment of topics in the *Manual of Discerning* (Nāmar-p) as: *uddesa* (initial exposition) -- *niddesa* (detailed exposition) -- *vibhāvanā* (clarifying illustration, in the form of Anuruddha's characteristic "modeling" of the realization of the subject matter being depicted) -- *arahatta-nikūṭa* (the trope of the "climax of liberation": culminating in liberation, where applicable, or taking the form of a *vipassanā-oriented* appendix, foreshadowing this, when not).

The other question of genre explored in this chapter is that of the gradual development and incorporation of the Mahāvihāra interpretive tradition's account of the path of practice and the so-called "Path-literature" that articulated this, which had its origins somewhat tangentially to the Abhidhammic corpus proper, but was gradually incorporated within it. For this we take as reference primarily the synoptic perspectives of Jain and Buswell (1979) and Cousins (1996) in localizing the origins of the theorization of insight meditation and the evolving Theravāda model of the path to liberation in unaffiliated "*magga*" literature, including the *Path of Discrimination* (*paṭisambhidā-magga*) and *Path of Liberation/Purification* (*vimutti-* and *visuddhi-magga-s*). We see the fully synthesized path theory that this literature gradually produced appearing with mixed genre affiliation in early treatises (such as those of Buddhaddatta), but gradually incorporated into the core abhidhamma subject matter. We witness over the course of Anuruddha's works this transition and incorporation in process, with the path theory initially treated separately, but by the time of his last work, the *Decisive Treatment* (Pm-vn), incorporated wholly within the rubric of the four *abhidhamma-paramattha-s* (the abhidhamma "ultimates", i.e., mind, mental concomitants, matter, and *nibbāna*), as the detailed treatment of the ultimate, "*nibbāna*" (as constituting the path to this). In this we see the full incorporation of the Theravāda path theory, conceptually, within the 'canon' of abhidhammic subject matter. We witness also, perhaps, in these minor structural refinements the gradual changing of the tradition and its established hermeneutic structures, generally deemed unchanging, inasmuch as this is betokened by the gradual shifting of its understanding of this material and its place within them, taking place before our very eyes.

Chapter three explores the path as it is depicted in Anuruddha's *Manual of Defining Mind & Matter* (Nāmar-p), in which the fully developed path theory of the Mahāvihāra interpretive tradition as it was received by Anuruddha is modeled with exceptional

31 e.g. the *saccasāṅkhepa*, attributed to Dhammapāla or Jotipāla (both South Indian).

immediacy owing to its uniquely pronounced literary character. The potentialities of a literary mode of presentation of the abhidhammic path theory are explored as they manifest in Anuruddha's modeling of insight and path progress. This chapter additionally attempts to bring Theravāda material into the purview of the existing scholarly discussion of Buddhist hermeneutics that has taken place in the scholarship of e.g. Lamotte (1949), Thurman (1978), Lopez (1988), and others (e.g. Jaini & Buswell in Potter 1979; Bond in Lopez 1988) primarily with reference to evolving and competing hermeneutic paradigms represented in Mahāyāna sources. Here this discussion is extended to include a Theravāda perspective. This both allows us to re-examine developments that took place in Theravāda meditation theory as representative of hermeneutic paradigms in shift, and affords us a valuable perspective on the diversely formulated paradigms of Buddhist hermeneutics acknowledged in this dialog as representing essentially differing positions in the evolving abhidhamma debate discussed above. Changes in abhidhammic paradigms correspond historically to changes in Buddhism (and the formation of new schools and new hermeneutic paradigms); developments in the evolving collective of Buddhist thought are seen to represent essentially developments in the ongoing abhidhamma dialog taking place across Buddhist traditions. Examination of the Theravāda precursors of the robust Buddhist tradition of hermeneutics that has been identified in scholarly discussion reveals that Buddhist abhidhamma is Buddhist hermeneutics and hermeneutic models such as those discussed in the above scholarship represent an internal history of ideas, mapping developments of abhidhammic debate amidst evolving hermeneutical paradigms. This chapter also explores one key hermeneutic development that we observe taking place at a formative period in the Theravāda exegetical tradition which had major implications for Theravāda theorization of meditation and path-progress: that of the dichotomization of tranquility and insight, which in exegetical treatment became sequential and hierarchically ordered and increasingly 'divorced' from one another, conceptually. In an effort to contextualize Anuruddha's depiction of the path and the conceptual structures that underlie it, the chapter explores the changing conceptualization of meditation in the exegetical tradition as it demonstrably shifted over time, and the scholarly debates, old and newly renewed, over what these shifts represent (Anālayo 2016; Arbel 2016 & 2017). Traces of the theorization of the bodhisattva path in Anuruddha's depiction of the pre-requisites of the practice of meditation (*bhāvanā*) in the terminology he employs (e.g., *upāya*, "means", *ajjhāsa*, "intention" or "mental disposition") replicate terminology in non-Theravāda paradigms and suggest a leveling process at work beneath the surface.

In this way, chapters 1-3 explore two key "weddings" (those of abhidhamma subject matter as it was wedded to a robust, literary, aesthetic style of treatment, and the Mahāvihāra interpretive tradition's theorization of the path as it was wedded into abhidhammic subject matter (ch. 2); a "divorce" (that of tranquillity and insight in commentarial exegetical developments, perhaps initially formal in origin but developing into a deeper, more substantive divorcing of insight from the *jhāna*-s in their most fundamental conceptualization) (ch.3); and "a complicated backstory" (ch. 1) -- followed by a "feast" in the form of Part II's texts.

Part II turns to the texts themselves in order to attempt to answer (or at least more fully situate) the many questions that this research's line of inquiry has explored, and presents for the first time in English translation substantial parallel sections of Anuruddha's *Manual of Defining*

Mind and Matter (Nāmar-p), and his *Decisive Treatment of the Abhidhamma Ultimates* (Pm-vn). Chapter four presents chs. 8-13 of the *Manual of Defining Mind and Matter* (Nāmar-p), representing his treatment of *paṭipatti*, "practice" cum "path-progress" -- in contrast to the *paramattha* material (treating the "abhidhamma ultimates") -- under the two headings of *samatha-bhāvanā*, the cultivation of calm, and *vipassanā-bhāvanā*, the cultivation of insight. Chapter five presents the corresponding subject matter of the *Decisive Treatment of the Abhidhamma Ultimates* (Pm-vn), chs. 23-26, presenting the path of serenity and insight now as firmly embedded within the *paramattha-s* model, as the content of the ultimate, *nibbāna*. This material is introduced and discussed in detailed section by section introductions and bear out the themes of the foregoing discussion in the chapters of Part I; no further conclusion has been appended, the literary translations presented serving as the logical conclusion to this dissertation in two parts, based on these texts and the critical analysis leading up to them.

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In the words of Anuruddha:

**nāmarūpaparicchedo, antarāyaṃ vinā yathā,
niṭṭhito 'yaṃ tathā loke, niṭṭhant' ajjhāsayā subhā.**

Just as the *Manual of Discerning Mind and Matter*

has come to its conclusion without hindrance,
just so may wholesome aspirations in the world
all be fulfilled.

PART I

Chapter I Contested Contexts

On the Historiography of Anuruddha and the Production of Pali Commentarial Literature in South India

[*The Complicated Backstory*]

Section I.

Neglected Texts and a Vanished Genre: the literary or aesthetic Abhidhamma text

There is hardly another text in the Pali corpus that has been so assiduously studied as Anuruddha's *Compendium of Topics of the Abhidhamma* (*abhidhammatthasaṅgaha*). For more than a thousand years, since the time of its composition, the text has functioned as the Theravāda world's textbook for the study of what it deems the pinnacle and quintessence of the Buddha's teachings, the Theravāda Abhidhamma. It is without a doubt the pinnacle of one strand of the Pali commentarial tradition long in the making: that of its systematization of abhidhammic thought. From abhidhammic doctrine's shadowy inception in the canonical works of the Abhidhamma *piṭaka*, to its developing forms in the early scholastic tradition, this strand of thought became pervasive in the commentaries and subcommentarial literature that defined the Mahāvihāra interpretive tradition in the wake of Buddhaghosa, its touch evident even on the handling of the most disparate details of the canonical texts on which the latter-day commentators comment (even those who never commented on Abhidhamma materials). Anuruddha's famous treatise, in a sense, crystalizes this tradition.

Ironically, however, with time, the brilliance of the *Compendium of Topics* (Abhidh-s) came to obscure the many works that it outshined. The allied literature of the genre of which it formed a part (and with them Anuruddha's own remaining works) gradually fell into neglect owing to its success. The *Compendium of Topics* (Abhidh-s) eclipsed Anuruddha's other works, the *Manual of Defining Mind and Matter* (Nāmar-p) and *Decisive Treatment of the Abhidhamma Ultimates* (Pm-vn) -- and with them an entire genre that represented a unique strand of the Pali commentarial tradition: one attempting literary and aesthetic reformulation of the by now fixed abhidhammic doctrinal material. It is this genre the vanishing of which this study takes as its starting-point.

This chapter addresses scholarship to date on Anuruddha's works and context. It addresses the contested identity of Anuruddha and the splitting of his figure into two separate authors, one South Indian and one Sri Lankan. This chapter negotiates the handling of Anuruddha and takes the artificial splitting of this figure as symptomatic of deeper "shadow lines" (Ghosh 1988) that run through the constitution of Theravāda identity, and which we knowingly or unknowingly inherit as scholars of Theravāda materials. It sets out to complicate our conception of Theravāda as (at an early stage) essentially [Sri] Lankan and to rethink our conventional understanding of Theravāda in the light of what we know of Pali literary production in South India. The chapter takes up, as emblematic of this literature, the works of the South

Indian Pāli *ācariya* Anuruddha: the author well known for his classic summation of the topics of the Theravāda Abhidhamma, the *Compendium of Topics of the Abhidhamma* (*abhidhammatthasaṅgaha*), but also the author of a number of other, lesser-known works that not only complement, but also exceed this standard classic in breadth and literary quality. In this chapter I set out to contextualize Anuruddha's aesthetic works with reference to one another and to the wider corpus commentarial literature, and especially that portion of it produced in, or in association with South India. I query the circumstances of the production of such works of Mahāvihāra affiliation in this relatively peripheral locale and hazard an assessment of the extent of the influence of this intrinsic peripherality on the development of a trans-regional, Pali-medium, specifically Theravāda identity in the commentarial period. I am interested to highlight the many ways Anuruddha as a figure exceeds the neat dichotomies of national, religious, linguistic, and institutional affiliation that overshadow the historiography of this literature, and to problematize the resultant marginalization of the distinct regional legacy it represents, lost sight of in the interstices of nationalist and ethno-religious historiography -- if not virtually banished from awareness.

The Enigmatic Figure, Anuruddha

The foremost luminary of the literary abhidhamma text fared little better than the genre itself. Despite the great fame of the *Compendium of Topics* (Abhidh-s), its author, Anuruddha, has remained an enigma to scholarship. Typically regarded as Sri Lankan, despite an attribution in the colophon of the *Decisive Treatment* (Pm-vn) of birth in South India, popular and scholarly representations of Anuruddha are fraught with the same divisiveness that characterizes the contemporary social sphere. The figure that we think of as Anuruddha transgresses multiple boundaries: of genre, language, regional and doctrinal affiliation -- the splitting of this figure replicating lines of contemporary ethno-religious divide.

Traditionally, Anuruddha is regarded as the author of four texts: the *Compendium of Topics* (Abhidh-s); the closely-related *Manual of Discerning* (Nāmar-p) and *Decisive Treatment* (Pm-vn); as well as the Sanskrit poetic work known as *Anuruddha's Hundred Verses* (the *anuruddhaśataka*). The proposition of single authorship traditionally made is admittedly problematic, transgressing multiple key boundaries. The *Compendium of Topics* (Abhidh-s) is an unembellished doctrinal treatise; the other works are poetic; three of the works are in Pali and make reference to the Mahāvihāra, while the *Anuruddhaśataka* is composed in ornate Sanskrit and refers to its author, Anuruddha, as a chief incumbent of an Abhayagiri-affiliated branch of the great monasteries of Anurādhapura (the *uttaramūlavihāra*, Anu-ś v. 101). As for his dating, while traditionally aligned with very early figures such as Buddhadatta and Jotipāla, Anuruddha has on the other hand also been often represented as pertaining to the commentarial era's latter phase, presented by many scholars as very nearly contemporaneous with his commentators, on the cusp of the Polonnaruwa era. And, bearing the burden of perceived transgression perhaps most of all, Anuruddha has been accorded roots in both South India and [Sri] Lanka. As a single figure, Anuruddha encompasses a number of incommensurable spheres of belonging, proving impossible to reconcile with respect to these, and yet equally difficult to plausibly divide. In his stubborn ambiguity and deeply-felt transgression, like a rorschach blot, he reveals more of his interpreters than of himself.

Lost in the Interstices: Anuruddha's historical context and the loss of a regional legacy

A rich regional legacy has evidently been lost sight of, over time, slipping through the cracks amidst the persistent attempts to split this complex figure, as it were – and with it, all possibility of understanding Anuruddha's context. The story of the burgeoning transregional Theravāda community's periphery, with its vibrant activity in coastal South India and indelible contributions to Pali literature -- and the key role it almost certainly played in the initiation and flourishing of the Pali commentarial era (which can be called a Renaissance without exaggeration) and the development of what we have come to know as Theravāda – has been lost. As the memory of it faded, so did the understanding of Anuruddha. Historiography has most often proceeded through the lens of the above-mentioned divisions, its many assumptions about incommensurable realms of belonging replicating and reifying contemporary lines of division.

The question of Anuruddha's identity and dating posing such difficult, perhaps even insurmountable, problems, the four works attributed to Anuruddha have given rise to various theories of authorship. Scholars have in general had difficulty accepting the disparate biographical details available to us as adding up to a coherent whole, some regarding him as a single figure, the author of all four, and some regarding the texts attributed to him as written by as many as three separate Anuruddhas. However, rather than carefully considered theories, most of the available accounts represent repetition of earlier accounts' best guesses.

G.P. Malalasekera, in his 1928 *History of Pali Literature*, represented the view of unproblematic single-authorship of all four texts (which is also the traditional view, though Malalasekera adjusted the dating to try to make it work) -- positing the popular cusp-of-the-twelfth century dating on the basis of the assumption that the Sanskrit *Anuruddha's Hundred Verses* (*anuruddhaśataka*) on the one hand required a suitably late date, while the absence of any ostensible markers of affiliation to the Polonnaruwa era in the works' colophons, on the other hand, necessitated a sufficiently early date (pre-Parakkamabāhu and unification of the *saṅgha*). The end of the eleventh century was for him the point in history that could bridge these two extremes (Malalasekera 1928, 169). A.P. Buddhadatta, editor of the Roman PTS editions (Ee) of the *Manual of Discerning* (Nāmar-p) as well as the *Decisive Treatment* (Pm-vn), took this similarly unitary view of authorship at the time of publication of the *Manual of Discerning* (Nāmar-p) in 1912 (though acknowledging that some regarded the author of the Sanskrit work attributed to him as separate),³² but reversed his position decades later, in 1960, after preparation of his edition of the *Decisive Treatment* (Pm-vn), shortly before his death.³³ Though citing a stylistic difference to bolster his position that there must be two Anuruddhas (the *Manual of Discerning* (Nāmar-p) having ornate finial verses at the end of each chapter, in contrast to the absence of these in the *Decisive Treatment* (Pm-vn)), and pointing out a potential instance of doctrinal divergence in the case of the *Decisive Treatment* (Pm-vn),³⁴ the main criterion for his change in position, however, by his own account, was that of national affiliation:

³² JPTS 1913-14, 4, on the basis of its mention of affiliation to the uttaramūla monastery, in contrast to the other works' statements of allegiance to the Mahāvihāra tradition.

³³ Published posthumously in JPTS 1985, 157. Buddhadatta died in 1962.

³⁴ A *vā* clause in the account of the cognitive process noted already by Sumaṅgala in the 12th century without however giving cause for concern about authorship, rather pointing to such discrepancies having been present even among the *dīgha* vs. *majjhima bhāṇaka* traditions. (Could this discrepancy among the *bhāṇaka* schools and the time of its resolution in the *īkā* literature be used to date the Pm-vn?) (JPTS 1985, 158).

“In the colophon of the Pm-vn it is clearly stated that it was compiled by an Elder Anuruddha, who was born at Kaveri (Kāvīra) in the province of Kanjiveram (Kañcipura: in South India) and lived in a town called Tanja or Rāja in the country of Tamba. So there is no dispute about this author. [...] The author of the Abhidh-s lived in a vihāra named Mūlasoma which is supposed to be situated in Ceylon. The compiler of the Nāmarūpaparicchada has stated that Mahāvihāra in Ceylon should prosper in future. So both of these appear to have lived in Ceylon, while the author of the present work lived in India or, as Dr. S. Paranavitana points out, at Tamralingam in Malay Peninsular.”³⁵

That the issue of nationality should have loomed large in the intervening years should perhaps be no surprise, given the independence struggles of the intervening decades and strong assertion of a politically charged, exclusivistic, ethnically Sinhalese Buddhist identity in the process. National and cultural property had become a charged issue, and Anuruddha now seemed to have competing claims of possession upon him. As mentioned by Buddhadatta, the question of Anuruddha's ultimate affiliation had also recently been raised by the famous archaeologist Paranavitana, who conjectured in a 1959 article that the uncertain city of “Tañja” in “Tambaratṭha,” mentioned as the place Anuruddha was residing when the *Decisive Treatment* (Pm-vn) was composed, might refer to the Tāmraliṅga / Tambaliṅga locale in the Malay Peninsula – an idea later debunked by R.A.L.H. Gunawardana in a 1967 article reconsidering the connections between Sri Lanka and Malaysia posited by Paravitana.³⁶ Gunawardana himself goes on to advance the theory that the city “Tañja” in question, might well refer to a “Southern Tañjai” on the banks of the river Vaikai, distinct from Tañjāvur, the capital of the medieval Cōlas. His assessment unfortunately takes for granted Malalasekera's dating of Anuruddha to the beginning of the 12th century (predicated on the assumption that the author of the Sanskrit poem and the abhidhamma treatises were one and the same) and is therefore not conclusive (later revised in his 1985 publication *Robe and Plough*).³⁷

As can be seen, much discomfort now centered on the question of national affiliation, even that of subjects who lived and died long prior to the nation-state's appearance. Paranavitana's scholarship perhaps reflected the preoccupation with this question, and Anuruddha (as author of the widely revered *Compendium of Topics* (Abhidh-s) had unwittingly become an object of prestige subject to feelings of national patrimony that were challenged by the *Decisive Treatment* (Pm-vn)'s colophon's details regarding Anuruddha's place of birth. The suggestion that he could be understood as belonging to South India rather than Ceylon evidently proved such an issue of vexation to Buddhadatta in his later years that he would feel moved to write somewhat disdainfully of the *Decisive Treatment* (Pm-vn) and its author in his introduction to the difficult work that he had laboriously edited in the twilight of his life: whereas the Anuruddha of the *Compendium of Topics* (Abhidh-s) and *Manual of Discerning* (Nāmar-p) was “an erudite person who was able to state a fact clearly and precisely in a few words,” the *Decisive Treatment* (Pm-vn), lacking variation in meter, had a structure that was “not very attractive” by comparison (this by way of supporting evidence, the main criterion, as already stated, being that of belonging to South India rather than Ceylon) – “So I conclude that the

³⁵ JPTS 1985, 157.

³⁶ Gunawardana 1967, 13-17.

³⁷ Gunawardana 1967, 13.

author of the present work is different from Anuruddhācariya, the author of the former two manuals.”³⁸ This hasty conclusion, ill-reasoned as it may have been, marked the twin Anuruddhas' inauspicious birth – one regarded skeptically, and as an outsider, one an object of prestige now elevated to the status of national regalia and incontrovertibly Ceylonese. We will see this splitting of Anuruddha's figure echoing uncritically through later historiographers' accounts down to the present day.

The *Decisive Treatment* (Pm-vn)'s colophon (*nigamanakathā*)³⁹ refers in highly laudatory manner to the *Elder Anuruddha, wise scholar of great learning, of unimpeded fame, who was born into a family of stature in the fine city of Kāvīra* (i.e., *kāvēripaṭṭiṇam*, the prosperous port-city capital of the early Cōḷas) *in the wealthy kingdom of Kañcivara* (i.e. Kāñcipura or Kāñcivara, capital of the Pallavas) – *who had deep knowledge of the subject matter of the abhidhamma ultimates* (paramattha-s) and had written the treatise, the *Paramatthavinicchaya*, *expounding the ultimates without admixture* (of other doctrines) *based on the way of exposition* (*vācanāmagga*) *of the residents of the Mahāvihāra, while resident in Tamba country in the city named Tañja, requested to do so there by Saṅghavisiṭṭha*. We may note the details troublesome to Buddhādatta – the unambiguous attribution of an origin to Anuruddha in the famous early South Indian port-city known in Pali as Kāveripaṭṭana or Kāvīrapaṭṭana, and his residence at “the city having the name Tañja” in the Tamba region at the time of the work's composition. We may also note however that the colophon, not written by Anuruddha himself, regards him as an established scholar and well-known authority, playing on his name “Anuruddha” with the epithet “a-niruddha-yasassī” “who had fame that knew no bounds,” the unusual compound *sañjātabhūta* not meaning simply “born” but literally “who came into being, born into a good family in said city” -- seemingly pointing out the roots of this well-known “wise scholar of great learning,” from the vantage point of his latter-day repute. This is not the praise of a heretofore unknown minor scholar who wrote a single work, the present work his first.

There is much geography in the colophon, and this requires a bit of unpacking. The birth-place in question, Kāvīra- or Kāveri-paṭṭana, is the Pāli rendering of the illustrious port-capital of the early Cōḷas, Pūm-Pukār, or Kāvērip-pūm-paṭṭiṇam, celebrated in early Tamil *Caṅkam* literature (e.g. *Cilappatikāram*, *Maṇimēkalai*, etc.) as a prosperous and bustling hub of maritime trade, frequented by foreign traders and diverse religious cultures. The city is memorialized in an early Tamil *Caṅkam* work of the ten-idylls (*Pattupāṭṭu*) collection (1st -2nd CE), the *Paṭṭiṇapālai*, as a thriving hub of affluence and maritime trade, and the launching ground for the early Cōḷas' maritime conquests.⁴⁰ The Jain and Buddhist epics, the *Cilappatikāram* and *Maṇimēkalai*, are set in the city and paint vivid pictures of a rich and fluid cosmopolitan culture there. The *Maṇimēkalai* memorializes pilgrimage to an island shrine from which Buddhist understanding is brought back to the mainland; living Buddhist renunciants and illustrious teachers; as well as the visit of representatives of the kingdom of Java to acquire Buddha relics.

With the decline of the early Cōḷas (by 3rd cent. CE) and subsequent ascendance of the

³⁸ JPTS 1985, 157-158

³⁹ 1141. seṭṭhe kañcivare raṭṭhe, kāverinagare vare / kule sañjātabhūtena, bahussutena ñāṇinā,
1142. anuruddhena therena, aniruddhayasassinā / tambaraṭṭhe vasantena, nagare tañjanāmake;
1143. tattha saṅghavisiṭṭhena, yācitena anākulam / mahāvihāravāsīnam, vācanāmagganissitam,
1144. paramattham pakāsentaṃ, paramatthavinicchayaṃ / pakaraṇam kataṃ tena, paramatth-atthavedinā ti. (iti anuruddhācariyena racito paramatthavinicchayo niṭṭhito.)

⁴⁰ Schalk 2002, 57-58.

prakrit-favoring Pallava dynasty (4th to 9th centuries CE, famed for the Pallava-grantha script found across Southeast Asia), the seat of power shifted to the Pallavas' capital in Kāñcipura, and Kāveripaṭṭana remained on the periphery of Pallava dominion. The coastal regions of the Kāvēri delta from the 4th to 7th centuries were under the control of the Kalabhra dynasty, about which very little is known, except for the fact that it patronized heterodox religious cultures (including Buddhism, Jainism, and Ājīvikism) and was viewed as inimical by Brahmanism⁴¹ until the Pallavas expanded their dominion to incorporate this area, including Kāveripaṭṭana, by ~650 CE.⁴² The period in the wake of the early Cōlas and before the expansion of the Pallavas is remembered in South Indian historiography as the “Kalabhra interregnum” and largely written off as a South Indian dark age. In the historian Neelakantha Shastri's classic characterization:

After the close of the Sangam epoch, from about a.d. 300 to a.d. 600, there is an almost total lack of information regarding occurrences in the Tamil land. Some time about a.d. 300 or a little later the whole country was upset by the predatory activities of the Kalabhras who are described as evil rulers who overthrew numberless chieftains (adhirajar) of the land and got a stranglehold on the country.⁴³

It is noteworthy however that this period also coincides with the flourishing of the Pali commentarial era in precisely this region, giving us cause to question this aggressively negative characterization of it. The effacement of this period in historiography, due, to a considerable extent, to brahminical antipathy to it and the traditional casting of the Kalabhras as wicked outsiders, is a major stumbling block for the study of the context of the South Indian production of Pali commentarial literature, with which it appears to be intimately related. In fact, the only king of the dynasty to whom reference remains has been gleaned precisely from the colophon of one of the early South Indian Pali commentators, Buddhadatta, who refers at the end of his Vinaya treatise, the *Vinayavinicchaya*, to patronage by an Accuta-vikkanta⁴⁴ of the Kalabhra dynasty, the work being “commenced and concluded while the immortal Accuta Vikkanta, pride of the Kalabhra clan, was governing the land.”⁴⁵ It is also noteworthy that in the same breath, however, Buddhadatta lavishes praise on the prosperous Cōla country in which he composed his work, in the beautiful monastery of Veṇḥudāsa in the prosperous “Bhūtaṃgala,”⁴⁶ on the banks

⁴¹ Schalk 2002, 445: “Kāvirippumpaṭṭiṇam developed as a Buddhist center in the 4th century AD in the Cōla country.”

⁴² Schalk 2002, 839.

⁴³ Nilakanta Sastri 1958, 4.

⁴⁴ von Hinüber, HPL §329. His name actually being taken as Accuta Accuta-vikkanta in the vinayavinicchaya's commentary, rather than a play on his name in homage. This, pace Schalk, who takes the repetition as name play, seems to be corroborated by the Tamil sources adduced in establishment of the king's identity, which evidently cite him as Accuta, and as Accutakaḷappāḷaṇ (cited by Schalk at Schalk 2002, 411).

⁴⁵ Vin-vn v.3179: “[this work, the Vinayavinicchaya] accutacutavikkante, kalambakulanandane / mahim samanūsāsanṭe, āradḍho ca samāpito.” The identification of this king was established already in 1929 with reference to two corroborating Tamil sources provening respectively from the 17th or 18th century and the 11th-12th century, as discussed by Schalk at Schalk 2002, 411 with reference to the work of Raghava Aiyangar M. 1929, “The Kalabhras in South India” in *Journal of Indian History* 8,1 pp. 74-80.

⁴⁶ The location of Bhūtaṃgala is unclear. It was linked by ASI to a village Pūtaṃkalam south of Nākaṭṭiṇam (even introducing the erroneous spelling Buddhamaṅgala to substantiate the claim), as early as ASI field reports of 1964-65 [Ahichchatra, *Indian Archaeology Review* 1964-1965, p.23] as discussed and refuted in Schalk 2002,

of the Kāveri river, endowed with every requirement and surrounded by birds, lotuses and coconut palms, and free of any disturbance. He characterizes the setting as “the navel of the wealthy Cōḷa kingdom,” apparently (and very interestingly, in connection with Neelakantha Shastri's characterization) understanding a continuity with the Cōḷas, under this king, rather than a radical break from them.⁴⁷

We may note that the *Decisive Treatment* (Pm-vn)'s colophon conspicuously mirrors Buddhadatta's phrasing, but adapts its *setṭhassa coḷaratṭhassa* “of the wealthy Coḷa Kingdom” to *setṭhe kañcivare ratṭhe* “in the wealthy kingdom of Kāñci.”⁴⁸ We can only assume that this was intended in earnest. Kāveripaṭṭana being incorporated into the Pallava sphere of dominion, with its seat in Kāñci, only from ~650 CE, and being again disassociated from it with the rise of the imperial Cōḷas based in their new capital, Tañjāvūr, and the end of the Pallava period by the middle of the 9th century, we appear to have a plausible window for the dating of the Pm-vn.⁴⁹ I am inclined to agree with the position that R.A.L.H. Gunawardana took in his later work that this would seem to suggest a late Pallava-period timeframe, when Kāveripaṭṭana was still associated with Kāñci, prior to the re-ascendance of the Cōḷas in the 9th century and the severing of that connection.⁵⁰ In fact, in later Pali texts, we find Kāveripaṭṭana referred to not as *kañcivare ratṭhe kāveripaṭṭana*, “Kāveripaṭṭana in the Kingdom of Kāñcivara,” but as *coḷaratṭhe kāveripaṭṭana*, “Kāveripaṭṭana in the Coḷa Kingdom.”⁵¹

Of “the city, Tañja by name”, and the “Tamba country” in which Anuruddha resided

323-324. The geography of such a hinterland location does not match with either the characterization of being on the Kāveri river or the representation of the place as the navel of the Cōḷa kingdom, which would imply a more central location, either Uraiyūr (also on the Kāvēri, the early Cōḷas' chief city, and supposed to have been Buddhadatta's birthplace [assuming uragapura = uraiyūr, an identification approved of by Schalk 2002, 388] or Kāveripaṭṭanam itself (given the nearly identical descriptions in the colophons of the Vin-vn, describing the Bhūtamāṅgala monastery built by Veṇḥudāsa, and that of the Abhidh-av, describing the monastery in Kāveripaṭṭana built by Kaṇḥadāsa, and assuming, with Hinüber 2006 §328, that Kaṇḥadāsa and Veṇḥudāsa might be referring to the same individual.)

⁴⁷ Vin-vn-t even understands Accuta Accuta-vikkanta as a Cōḷa king himself: *kalambhakulavamsajāte accutaccutavikkantanāme coḷarājini mahim coḷaratṭham samanūsānte* “when the Coḷa king Accuta Accutavikkanta, born in the lineage of the Kalambha (= Kalabhra) clan, was ruling the earth, that is, the Coḷa kingdom.”

⁴⁸ Vin-vn v. 3168 *setṭhassa coḷaratṭhassa, nābhibhūte nirākule / sabbassa pana lokassa, gāme sampiṇḍite viya*.

⁴⁹ cf. Schalk 514: The Cōḷas suffered a political eclipse from the beginning of the Pallava period. They returned to power when King Vijayālaya took Tañcāvūr in about the middle of the 9th century. Their empire under Parāntaka I (907-955) included, of course the Cōḷa heartland from the pre-Pallava period in the Kāviri delta with Pukār [ie Kāveripaṭṭana], Tañcāvūr, Nākapattinam, and Uraiyūr as the centers. Also cf. Nilakanta Sastri 1958, 5: “The rise of the imperial Cholas of the line of Vijayalaya may be dated from the middle of the ninth century a.d. As they emerged from their obscurity, they soon displaced the remnants of Pallava power to the north of their capital Tanjore, and subdued the Pandya and Chera countries in the south and invaded Ceylon.” For the beginning of Pallava presence in Kāveripaṭṭana: The toponym *pallavaṇṭiccuram* [the site of the Buddhist monastery of Kāveripaṭṭana ostendibly described in Buddhadatta's Abhidh-av colophon – Schalk 2002, 434] can be traced to the 7th century when Campantar nāyaṇār sang a hymn [*tēvāram*] to a temple at “*kāviriṇṇipūmpattina's pallavaṇṭiccuram*” At that time the influence from Pallava rule was also felt in the traditional homeland of the Cōḷas” (Schalk 2002, 433).

⁵⁰ RALH Gunawardhana 1979, p. 266: “This statement seems to suggest that the Pm-vn was written at a time when the town of kāvīra was still under the control of the Pallavas. If this is so, the work has to be assigned to the ninth century or an earlier period.”

⁵¹ *rasavāhinī / saḥassavatthupakarāṇa*, which belong to the 11th century.

while he wrote his *Decisive Treatment* (Pm-vn), still less can be said with certainty. We know that the learned monk Dhammakitti, who authored the first part of the Cūlavamsa, extending the Mahāvamsa's account up to the reign of Parakkamabāhu I, is remembered in the Cūlavamsa's account as having been brought from Tambaraṭṭha by Parakkamabāhu II in the 13th century, after bringing many monks from “Coḷamahāraṭṭha,” and having heard about him (presumably from them?).⁵² It is unclear in the text if there Tambaraṭṭha is intended as a subset of *Coḷamahāraṭṭha* (which is entirely plausible) or as separate from it.⁵³ Tamba country is mentioned in connection with the Cōḷas; the Jinālaṅkāra by Buddharakkhita refers in its colophon to *coḷiyatambaraṭṭha*; Paranavitana wanted Tambaraṭṭha to be equivalent with Tambaliṅga and thus in Malay region but this view was subsequently scrutinized and dismissed by Gunawardana (Gunawardana 1967, 13). If Anuruddha was indeed writing before the imperial Cōḷa period (i.e., prior to the last half of the 9th century), marked by the ascendance of the Cōḷas from their new capital in Tañjāvūr -- which they seized from the Muttaraiyār dynasty ruling there from the sixth century, who were known, like the Kalabhras, to have patronized heterodox religions⁵⁴ -- this would certainly explain the absence of a direct reference to the Cōḷas in connection with the region, here. But it does not preclude the possibility of his residence in that city or its environs (no doubt a growing center of power and patronage) prior to its capture by the Cōḷas. The *Decisive Treatment* (Pm-vn)'s colophon's *nagare tañjanāmake* indeed makes sense as a Pali rendering of the name Tañjāvūr, the word representing a compound of Tamil ūr “city,” and “Tañjai,” the old name of that city. The colophon's unusual phrasing, “the city having the name 'Tañja’” is quite reasonable as a rendering in Pali of the Tamil.⁵⁵ The rise of the Imperial Cōḷas who would later seize the city and develop it as their capital may have obliterated all traces of pre-Śaivite religious culture there.

⁵² Cv 82, vv. 11-15

⁵³ Gunawardana reads the cūlavamsa reference as implying it to be a separate mission to a destination separate from Coḷamahāraṭṭha, but Schalk reads the same (as I am also inclined to do) as implying it as a subset: “we can presume that tambaraṭṭha was in the Cōḷa country. This is also made clear in the remarkable incident about Parakkamabāhu II (1236-1271, 1236-1270), whose ambition was to purify the insular saṅgha. To help him he called on the Coḷiya bhikkhus from *coḷamahāraṭṭham*. Among these were some that lived permanently in *tambaraṭṭham*. ... We have to accept what this passage in the Cūlavamsa refers to, namely to a cultivation of Buddhist studies in a limited area called *tambaraṭṭham*, which probably also included Nākapattinam and the Pali Buddhist establishment there” Schalk 202 p 524. Some have regarded Dhammakitti as being from Maramma-visaya (Myanmar)'s identically named Tambaraṭṭha.

⁵⁴ It has been proposed that Buddhism flourished under Muttaraiyar and that the Muttaraiyar are to be equated with the Kalabhras: Krishnan, K. G. “The Muttaraiyar” in *Studies in South Indian History and Epigraphy* 1. Madras: New Era Publication, 19. p 138; pp 133-155 (Cited by Schalk 2002, p. 409, note 165 but rejected by Schalk as indicating no more than that they were tolerated rather than patronized, just as they were by the Pallavas, in Schalk's analysis. p. 412, cf. Schalk's argument of “pragmatic endurance” by Pallavas of Buddhism, rather than their sponsorship of it p. 412). Anuruddha as being in Muttaraiyar-era (Pre-Imperial Cōḷa) Tañjāvūr and thus a second Pali commentator associated with this milieu, after Buddhadatta, could however be seen as additional evidence not considered by Schalk owing to his acceptance of Malalasekera's dating of Anuruddha to the 12th century.

⁵⁵ Gunawardana 1967 discards this “tempting” possibility (13) owing to 1) his reading of the Cūlavamsa as implying that in the 13th century Tambaraṭṭha and Coḷa country were seen as distinct locales and 2) his assumption that Anuruddha belonged to the 12th century. Both of these assumptions being most likely mistaken, this possibility appears even more tempting, and in fact quite reasonable. Unfortunately, of Tañjāvūr prior to the imperial Cōḷas, (like the Kalabhras) very little can be said with certainty. Manuscript variant “Rāja” for “Tañja” cited by A.P. Buddhadatta, JPTS X (1985), 157.

Section II.

The "Alaṅkārification" of Objects of Prestige⁵⁶

While the *Compendium of Topics* (Abhidh-s)'s place of composition, specified as "Mūlasoma-" or "Tumūlasoma-vihāra" in its colophon, remains of stubbornly undetermined location,⁵⁷ the *Manual of Discerning* (Nāmar-p), as Buddhaddatta points out, was to all appearances composed by Anuruddha while in residence at the Mahāvihāra. In its closing verses it lavishes praise on the great monastery, which it calls "the isle of Laṅkā's crowning grace" (*alaṅkāra*, literally ornament or adornment), and directs its parting blessings to its lionized (though not necessarily exclusively Sinhalese⁵⁸) residents:

**paṇḍiccaṃ paramatthesu, pāṭavaṃ paṭipattiyaṃ,
patthayantena bhikkhūnaṃ itthaṃ sugatasāsane, 1853
&
nāmarūpaparicchedaṃ asaṃkiṇṇaṃ anākulaṃ,
kubbatā hitakāmena, sukatena katena me, 1854**

And by the meritorious deed that I have done
making the *Manual of Discerning Mind & Matter* (*nāmarūpapariccheda*),
free of any admixture or intrusion,
desiring the welfare of the monks in the Buddha's dispensation,
seeking their acquisition of wisdom with regard to the *paramattha*-s
and aptitude with regard to practice,

**mahāmerunibhaṃ gehaṃ, mahācetiyaḥhūsitāṃ,
mahāvihāraṃ āruḥha-mahābodhimahussavaṃ, 1855**

⁵⁶ Anderson writes of the process initiated in colonial institutions such as the Archaeological Survey of India, and very much perpetuated in their postcolonial continuations, in which sacred sites were secularized and stripped of their sanctity and repositioned as "regalia" for the secular state (Anderson 2006 Ch. 10). A similar phenomenon is alluded to by the phrase "alaṅkārification" (ornamentification), in which an object or figure imbued with cultural prestige is repositioned as an "alaṅkāra" (ornament) of the community -- i.e., transformed into regalia for an identity.

⁵⁷ Speculatively regarded (all too analogous, perhaps, to the speculative localization of the temple marking the birthplace of Rāma to beneath the Babri Masjid in Ayodhya, in an Indian context) as perhaps beneath a present-day Hindu temple near Polonnaruwa. The only reference to Tumūlasoma viḥāra is obtained in a mention of it by name in the khuddasikhā-purāṇaṭṭikā (= khuddasikhāvinicchaya) and specified there as in "sīhaladvīpe." The Khuddasikhā purāṇaṭṭikā author is perhaps Vācissaro; attributed authorship of Mūlasikkhā-pt in Gv. Its abhinavaṭṭikā was written by Sumaṅgala. The purāṇaṭṭikā reference is to an insignificant but realistic detail of monastic practice regarding vinaya regulations on goods belonging to the saṅgha (and the sale of excess, in the case of Tumūlasoma viḥāra) and so lends credence to the view that it writes with knowledge of a genuine Tumūlasoma-vihāra in Laṅkā, known some time prior to Sumaṅgala: "sīhaladvīpe tumūlasomaviḥāre saṅghassa pākavattam pi tālappaṇaṃ vikkīṇitvā karīyati. kasmā? na hi tattha paṇṇena attho atthi, sabbe pi iṭṭhakacchannā pāsādādayo ti. evaṃ aññatthāpi karīyati evā ti vadanti" (Khuddas-pt).

⁵⁸ Pace Crosby and Skilton 1999, who suggest that the extolling of the commentator Kassapa as a lion "worshipped on Coḷa earth" (*sīhena cōḷavanipūjiteṇa*) indicates subtle attribution of Sinhalese ethnic identity (vinayavinicchayaṭṭikā preface, verse dha).

&
**alaṅkātuṃ pahontālaṃ, cirakālaṃ tapodhanā,
laṅkādiṭṭha' alaṅkāraṃ, kalaṅkāpagatālayaṃ. 1856**

may they, rich in spiritual wealth, long be fit to grace
this great monastery, the Mahāvihāra,
adorned by its great stūpa,
an edifice the likeness of great Meru,
with its great festivities for the Mahābodhi, the great tree that rises above it,
the crowning grace of this Laṅkā isle --
as an abode of men free of all taint.⁵⁹

While this adequately establishes the *Manual of Discerning* (Nāmar-p)'s place of composition,⁶⁰ it does not necessarily follow, as Buddhaddatta suggests, that this Anuruddha therefore *belonged* to Ceylon, in contrast to the author of the *Decisive Treatment* (Pm-vn), who did not. Anuruddha's praise of the monastery, and aggrandizement of it as *laṅkādiṭṭha' alaṅkāra*, the adornment, or "crowning grace" of the island of Laṅkā, need by no means be construed as evidence in favor of a [Sri] Lankan Anuruddha, as distinct from a posited South Indian counterpart of the same name, who composed treatises on the same material; we might read this just as naturally as the hyperbolic praise of a pilgrim from the periphery to the metropole of his religious (and educational) community, his totalizing notion of the island Laṅkā and idealization of the Mahāvihāra perhaps in origin an imported rather than indigenous one, afforded precisely by a translocal perspective.⁶¹

For the South Indian Pāli *thera*-s, the Mahāvihāra constituted a fixed point of reference with which they would have been situated somewhat as satellite communities. As is patently obvious in their writings, they looked to it as their authority, journeyed there to acquire their own knowledge and authority, and established their legitimacy with relation to it upon their return. While it has been acknowledged in passing that, "The majority of the Pali commentators were either Coḷa monks or those who had connections with South India,"⁶² the key role that this likely played in the Pali commentarial project, both in its initiation and its flourishing, and consequently in the consolidation of Theravāda identity per se that this brought about, has seldom given the attention it deserves. It remains surprisingly under-acknowledged in historiography, let alone translated into popular conception, where it stands awkwardly evident but nevertheless somehow still unassimilated.

The highly "international nature"⁶³ of commentarial-era Theravāda has been increasingly

⁵⁹ Nāmar-p vv. 1853-1856.

⁶⁰ Malalasekera for his part rather inexplicably claims that the Nāmar-p & paramatthavinicchaya were both written together "while he was residing at Kāñcipura in the Tambaratṭha" Malalasekera 1928, 142.

⁶¹ cf. Anderson 2006, ch 7 for the function of the educational pilgrimage as a key factor in consolidating translocal identity among the cadres of elite intelligentsia who undertook such pilgrimages in "last wave" colonial contexts.

⁶² Kathāvatthupparakaraṇa-aṭṭhakathā, ed. Jayawickrama, PTS 1979, p. xii. N.B. that the characterization of the early commentators as Coḷa would no doubt be somewhat anachronistic (though Buddhaddatta evidently considered himself to be in Coḷa lands even after the eclipse of the early Cōḷas, and prior to the ascendance of the Imperial Cōḷas).

⁶³ Crosby & Skilton 1999, 173.

highlighted in scholarship. Peter Skilling goes so far as to suggest that South Indian and Sri Lankan Theravāda, at an early stage, should be regarded as a joint phenomenon:

"The Theravāda that we know today had an important presence in south India, at least in several coastal centers, and the evidence suggests that the Mahāvihāra philosophical and hermeneutical heritage is a south Indian–Sri Lankan phenomenon rather than, as presented in later periods after the eclipse of south Indian Buddhism, exclusively Lankan."⁶⁴

Who are the main figures of this “important presence” in South India? Of the initiators of the Pali commentarial project in the early fifth century, Buddhadatta was unambiguously South Indian, and is remembered as such.⁶⁵ His more famous contemporary, Buddhaghosa, may or may not have been, but we know for sure from the colophons of his works that he spent a good deal of time there; it was from South India that he proceeded to Sri Lanka, and/or to South India that he returned to complete his project.⁶⁶ Ānanda, after him, was a key figure of the commentarial-era abhidhamma project, who initiated the sub-commentarial tier of the commentarial corpus with his *Abhidhamma mūla-tīkā* on Buddhaghosa's commentaries on the canonical books of the Abhidhamma, as was the less-prominent Jotipāla, who directed commentarial response to Ānanda.⁶⁷ Dhammapāla, probably just after them, completed the project initiated by Buddhaghosa, filling in the remaining gaps in the canonical works (comprising various works of the khuddaka-nikāya), and continued the subcommentarial project on Buddhaghosa's works. Anuruddha, though his dating is uncertain, is perhaps the next noteworthy figure of a relative

⁶⁴ Skilling 2009, 70.

⁶⁵ As Cousins points out, Buddhadatta's colophons referring to him as both “Tambapaṇṇiya” and as from a presumably South Indian locale (Uragapura, usually identified with Urayur, the early Cōḷa center on the Kāveri), is likely indicative of an early period when the name referred to school affiliation rather than geographical affiliation, before these were viewed as mutually exclusive. “Clearer, perhaps, is the reference to Buddhadatta as Tambapaṇṇiya in the nigamanas to Utt-vn and Vin-vn. Since Buddhadatta is generally considered to have been South Indian and certainly wrote there, this poses a problem. The author of Vin-vn-pt in the thirteenth century is aware of this and comments that Tambapaṇṇiya means either ‘born in Tambapaṇṇi’ or ‘known there’ or ‘come from there’. More probably, these references do indeed evidence a period when the name was current for the Sinhalese school” such usage being attested in the Vinaya as well (Cousins, Unpublished paper, Tambapaṇṇiya and Tāmraśāṭṭiya p. 10).

⁶⁶ Buddhaghosa wrote the Vism during the reign of the Sri Lankan king, Mahānāma (r. 406-428 Walters / 409-431 Adikaram). Shortly after Mahānāma's reign, Anurādhapura was conquered and ruled successively by six Tamil kings (reckoned Pāṇḍyas) over the next ~25 years. This period brought Theravada literary activity in Pali back to the mainland – within the life and career of Buddhaghosa himself. The samantapāsādikā (Vin-a) according to its colophon was composed in the twentieth year of king Sirinivāsa's (twenty-two year) reign (= Mahānāma, according to Malalasekera 1928, 96). Adikaram, displaying the characteristic ethnic bias responsible for this history's obscuration while simultaneously admitting that much of Buddhaghosa's opus was evidently carried out in South India, writes: “The mahāvamsa tells us that the death of Mahānāma was followed by serious political upheaval and that hardly two years had elapsed since the king's death when Anurādhapura was overrun by Tamil invaders who ravaged the country, hindered its progress and menaced its religion. As it was usual in times of trouble the defenders of the faith fled to Rohaṇa and it took more than a quarter of a century before the Sinhalese regained their freedom and before their religion was again established as in earlier times. In my opinion this was the chief reason that compelled Buddhaghosa to leave Ceylon before he could complete the writing of Pāli Commentaries [sic] to all the Texts [sic] of the three Piṭakas” (Adikaram 1946, 5).

⁶⁷ Cousins 2011

chronology, appearing perhaps in the 8th or 9th century and significantly reworking the abhidhammic formulations of Buddhaghosa and Buddhaddatta in his stand-alone treatises. Ānanda, author of the *upāsakajanālaṅkāra*, announces himself not as South Indian but as working in exile under Pāṇḍiyan patronage in South India.⁶⁸ The South Indian grammarians, most conspicuous among them, Buddhappiya/Dīpaṅkara, probably belong to the early 12th century,⁶⁹ belong in this listing as well, and Kassapa after him in the 12th/13th century, the last major Pali commentator of repute known to be working in South India. It is not clear if the famous chronicler Dhammakitti, author of the first segment of the Mahāvamsa's continuation in the form of the Cūlavamsa, from Tambaratṭha, belongs here as well – but in any case, the Cūlavamsa preserves a striking account of the closing of the era of South Indian production of Pali commentarial literature with the summoning of reputed *colīya bhikkhu*-s and Dhammakitti to revive the *saṅgha* at Parakkamabāhu I's court in Polonnaruwa in the 12th cent. If it's not clear from the list, these are some of (indeed most of) the most famous names in Pali literature, an amazing proportion of them from or based in South India, from the very beginning of the commentarial period, up to and including its very end.

Rethinking Ornaments Like Buddhaghosa

Although the key contribution of the South Indian Pali commentators to the Pali post-canonical corpus is for the most part in plain sight and obvious to any who care to look, the remarkable thing is how few have in fact cared to look -- the importance of the Theravāda “south Indian presence's” contribution to Pali literature being instead curiously disregarded. A case in point is Buddhaghosa, remembered in his formulaic identificatory tag for his vast and pure intellect, who was (or perhaps, more pointedly, *became*) the adornment, or “crowning grace” (*alaṅkāra*) of the lineage of Mahāvihāra-resident elders, who were themselves the chief luminaries in the lineage of the elders⁷⁰ -- the *crème de la crème* of the Theravāda tradition, as it were. The tag, added later, is emblematic of the unspoken naturalization of Buddhaghosa, whose extra-local roots became so obfuscated with time that he came to be remembered in the Cūlavamsa's apocryphal account of his origins (repeated in the *buddhaghosuppatti*) as being from “the vicinity of the Bodhi tree”⁷¹ – probably indicative, as von Hinüber points out, not necessarily of North Indian brahminical roots, as the later tradition would hold, but of a desire to elevate a founding figure's status by imbuing him with an origin suitably close to the heart of Buddhism,⁷² and extralocal in the most dignified way, in the face of the eventual oblivion of the

⁶⁸ HPL §386, trans. Agostini 2015; usually dated to the 11th cent. in coordination with the minor Pāṇḍiyan king Vīrarājendra, said to have ruled 1063-1070, under whom the *vīracōḷiyam* was composed by Buddhāmītra (but dateable to the first part of the 13th century according to Kieffer-Pültz, 2015, 632, cited in Falques-Gornall 2019, 425.). The 11th century saw the composition of the famous Tamil Buddhist grammar and poetic treatise, the *Vīracōḷiyam*, and its commentaries, enshrining excerpts of an impressive corpus of Buddhist devotional poetry from the same period and region and giving some sense of an active contemporaneous religious and literary culture in Tamil.

⁶⁹ Gornall 2014, 541, cited in Falques-Gornall 2019.

⁷⁰ ...*theravaṃsappadīpānaṃ therānaṃ mahāvihāravāsīnaṃ / vaṃsālaṅkārabhūtena vipulavisuddha-buddhinā*..., concluding many of the works attributed to Buddhaghosa and cited by Gethin as “composed not by him, but at some point added to works attributed to him,” *ibid*, p16.

⁷¹ cv ch. 37, line 1

⁷² von Hinüber 2006 p. 102

locale of his actual place of origin.⁷³ Speculation about the specific toponym aside, which occupied early scholarship somewhat inconclusively,⁷⁴ we may turn attention somewhat more fruitfully to the facts about Buddhaghosa that we know with more certainty – themselves revealing enough.

As begrudgingly acknowledged by Adikaram, as far as we can tell, only the *Path of Purification* (Vism) and his Vinaya commentary (the *samanta-pāsādikā*, Vin-a), were clearly written *in situ* at the Mahāvihāra in Anurādhapura. The remainder (and thus bulk) of Buddhaghosa's work appears to have been carried out not at the Mahāvihāra, but elsewhere: and to all appearances, very likely in South India. References to Kañcipura (AN-a & by extension SN-a, referring to the same initiator) and Mayūradūtapattana (MN-a)⁷⁵ do not necessarily represent locales of former residence, prior to arrival on the island (and to which never returned), but more plausibly indicate the region to which he proceeded after his initial composition of the *Path of Purification* (Vism) and Vin-a at the Mahāvihāra, from his thus comparatively brief sojourn on the island. This counter-narrative to the normative portrayal of Buddhaghosa is presented in fact by no other than Adikaram, in his seminal study of the Pali commentarial corpus for what it revealed about "the state of Buddhism in Ceylon" (Adikaram 1946, with its original extended title), displaying disdain for the scenario he presents even as he calls attention to it, pointing out that much of Buddhaghosa's opus was evidently carried out in South India rather than Ceylon:

“This period seems to have been a troublous one in the political history of Ceylon as is evidenced by Buddhaghosa's expression of joy at being able to complete his work [the Vin-a] in one year safely, in a world overwhelmed with dangers. The Mahāvamsa tells us that the death of Mahānāma was followed by serious political upheaval and that hardly two years had elapsed since the king's death when Anurādhapura was overrun by Tamil invaders who ravaged the country, hindered its progress and menaced its religion. As it was usual in times of trouble the defenders of the faith fled to Rohaṇa and it took more than a quarter of a century before the Sinhalese regained their freedom and before their religion was again established as in earlier times. *In my opinion this was the chief reason that compelled Buddhaghosa to leave Ceylon before he could complete the writing of Pāli Commentaries* [sic] to all the Texts [sic] of the three Piṭakas.”⁷⁶

Adikaram's all too evident resentment of the outsiders “who ravaged the country, hindered its progress and menaced its religion” reveals the sentiment woven deeply into the historiography of Pali literature, evidently responsible, to a great degree, for the obscuration of

⁷³ Referred to by name solely in the Vism colophon as moraṇḍakheta (var. moraṇḍaceṭa, muraṇḍakheta, mudantakheda), of undetermined location.

⁷⁴ Proposed to be referring to a locale in the vicinity of the Krishna River valley region in today's A.P. where villages with names of equivalent meanings in Telugu are found (R. Subramaniam and S. P. Nainar, “Buddhaghosa—His Place of Birth” J.O.R., Madras, Vol. XIX, p. 282, by cited in Nyanamoli 1956, 34).

⁷⁵ taken as = mayilāppūr, together with Māmallapuram (= Mahābalipuram), the chief Pallava port cities “sponsored by the Pallava state for itinerant and transnational trade” in the interest of urban expansion and in particular of the Pallavas' capital at Kāñci during the Pallava period in which we see Buddhaghosa clearly operating in this geography. Schalk 2002, 424.

⁷⁶ Adikaram 1946, 5 (emphasis added by me).

this history. Ironically, it would seem that, in this reading, Buddhaghosa should perhaps be thought of more as a Xuan Zang (or Fa Hien) than as a static, naturalized resident of the Mahāvihāra itself (the “ornament” to it that he became, as it were) -- that is, as a pilgrim who acquired texts from the distant metropole and took them back to his own peripheral locale, motivated more fundamentally by a desire for what he could bring back and make accessible to his own community than that which he could contribute abroad (i.e., to the Mahāvihāra). The prestige and knowledge acquired in the metropole served primarily to legitimize an extension of the institution, founded on its prestige and a sense of connection with it, back at home.

Buddhaghosa's motivation, as stated in his prologues, is entirely consistent with this view. He begins his commentary on the Vinaya (Vin-a) stating that the Mahāvihāra residents' commentary, due to its having been composed in language (*vākya*) proper to the island of the Sīhala people (*sīhaladīpaka*), is unable to convey meaning to the monks on the mainland (*dīpantare*) – among whom, we may infer, he counts himself. Therefore he will now undertake this commentary, one that accords with the methodology (i.e., language) of the Pali scriptures – that is, which will be comprehensible to all.⁷⁷ Buddhaghosa's governing interest seems to be in making an authoritative interpretive corpus accessible to the monks of the periphery. Monks whose foreignness, it should be noted, he bore no animosity.

The rancor that characterizes Adikaram's above lamentation overshadows the historiography of this rich literature and period, however, and has proved an unfortunate stumbling block for the understanding of Anuruddha's context and Pali literary production in South India.⁷⁸ As great a scholar as G.P. Malalasekera, describing the narrative circumstances of the Mahāvamsa (to which Adikaram was implicitly comparing the chaotic period in the wake of Mahānāma when he wrote, “as it was usual in times of trouble the defenders of the faith fled to Rohaṇa...” wrote in his seminal 1928 *History of Pali Literature*:

"The patriotism of the Sinhalese could not tolerate a foreign invader in their midst. No government, however just [i.e., the Tamil ruler, Eḷāra's, in Anurādhapura, prior to its reconquest by Duṭṭhagāmaṇi], if based on alien domination, could placate national feeling or satisfy national aspirations. Tales of oppression, rumours of supercilious contempt with which the conquerors treated the country's holiest possessions, reached the Sinhalese band in their exile. Youths of strength and valor and ardent patriotism flocked to Māgama [Duṭṭhagāmaṇi's father), their hearts burning to avenge their country's insults. But the time was not yet ripe. The old king realized that expulsion of the Tamils was a task of no small difficulty, and his army and his resources were yet too weak and limited to undertake the responsibility. But he could help toward that end, so that, when the propitious day dawned, the hated oppressor would no longer be supreme in the land. With this in view he gathered round him at his court all the bravest and the strongest of his subjects. Martial ardour, however, was not his predominant characteristic. It was

⁷⁷ *saṃvaṇṇanā sīhaladīpakena, vākyena eṣā pana saṅkhatattā / na kiñci atthaṃ abhisambhuṇāti, dīpantare bhikkhujanassa yasmā; tasmā imaṃ pālinayānurūpaṃ, saṃvaṇṇanaṃ dāni samārabhissam.* Vin-a ārambhakathā (prologue).

⁷⁸ cf. Schalk's frequent appeal to the category of xenophobia on both sides, Schalk 2002, 41-51, but especially to a beefed up colonial period anti-Tamil xenophobia that acquired an additional dimension of racism current among ethnonationalists "who let themselves be inspired by certain trends in the Mahāvamsa/Cūḷavamsa", Schalk 2002, 46.

otherwise with his queen, the noble lady, Vihāra-Mahādevī. She was cast in a much more heroic mould than her husband. The presence of a Tamil usurper on the throne at the sacred city of Anurādhapura was a humiliation which she resented deeply. Her ardent faith, too, strengthened her resolve to see the emancipation of her motherland, and, when the time came, the noble and sagacious woman played no small part in the national movement to sweep the infidel foe into the sea.

"And the hour produced the man. To the king and queen was born Gāmaṇi-Abhaya, who was to rid Lankā of the Tamil oppression and help her to regain her lost honour."⁷⁹

The "Mahāvamsa mentality," a key topic of the well known study by Tessa Bartholomeusz, *In Defense of Dharma: just-war ideology in Buddhist Sri Lanka* (2002), has exerted and continues to exert tremendous power in Sri Lankan Theravāda Buddhist imagination (including that of many otherwise excellent Pali scholars), underlying entrenched dynamics of ethnic identity and conflict today. Though ostensibly recounting events pertaining to the 3rd century BCE, the Mahāvamsa has its more proximate origins in the decades immediately subsequent to Buddhaghosa's sojourn in the island and reflects more tellingly the political circumstances of its own day, in which the saga of Duṭṭhagāmaṇi was set up as a foil to its royal sponsor. Its own day, as Adikaram said, was the period of political upheaval that evidently followed closely on the heels of Buddhaghosa's completion of his vinaya commentary (Vin-a), and many dark days were to follow in its wake. (Though they were hardly to end, as implied by Adikaram, with the recapture of the capital after bloody war by Dhātusena, and the commission of the Mahāvamsa in a bid for legitimation by a saṅgha now positioned as the handmaid of the state.) It was very likely the unfavorable circumstances of this turbulent period that pushed the center of Pali commentarial production to stabler environs on the mainland, insulated from the corrupting relationship of church and state. Subsequent to the reign of Mahānāma, the stability of whose rule we observe Buddhaghosa praising in the colophon of his commentary on the vinaya (Vin-a), mentioned as being composed in the 20-21st year of his (twenty-two year) reign, a succession of six Tamil kings ruled in Anurādhapura over a period of some twenty-five years.⁸⁰ Power was bloodily wrested from the last of these rulers by Dhātusena (r. 455-473 or 460-478⁸¹), who reclaimed rule from the Tamil rulers and heavily patronized the Mahāvihāra. He commissioned the Mahāvamsa in a bid for legitimation, likening his recent conquest to that of the hero of bygone days, Duṭṭhagāmaṇi, who, according to its narrative, had likewise reclaimed Anurādhapura from Tamil rule in the name of the "glorification of the sāsaṇa" and, in Bartholomeusz's loaded formulation, the "defense of dharma" (which, as a phrase, came to be used to justify the most heinous of violence, without violating Buddhist prescriptions of non-

⁷⁹ Malalasekera 1926 History of Pali Literature, pp. 33-34.

⁸⁰ Walters 2003 in Constituting Communities: Theravāda Buddhism and the Religious Communities of South and Southeast Asia, eds. Holt, Kinnard & Walters, pp. 9-40. The king is curiously referred to as Sirinivāsa in Buddhaghosa's colophon, which, though it sounds more like a Vaiṣṇava name, is equated with Mahānāma [Malalasekera 1928, 80-81], discussed by von Hinüber [CITE]. The six Tamil kings recorded in Mv in Pali as Paṇḍu (429-434); Pārinda (434-437); Khudda Pārinda (437-452); Tiritira (452), Daṭṭhiya (452-455); and Pīṭhiya (455), the first name, Paṇḍu suggesting "remnants of the Pāṇṭiya population" displaced by the Pallavas: Schalk 2002, 412.

⁸¹ Schalk 2002 Vol. 1, p. 80

violence). In its enduring legacy, it famously condones Duṭṭhagāmaṇi's (and by extension Dhātusena's) violence against Tamils, famously represented in a moment of post-slaughter ethical anxiety as officially condoned by no less than eight arahants, likening the non-Buddhists killed to animals, the slaying of which had little importance (Mv 25, v. 110).

Perhaps predictably, things did not improve in the wake of Dhātusena's reconquest. Dhātusena had his sister killed, provoking the wrath of his nephew, who plotted with Kassapa, Dhātusena's son by a concubine, to overthrow him. Kassapa I (r. 477-497) is remembered as the patricide king and tortured builder of the exotic mountain-top citadel, Sigiri, who, shifting the capital there from Anurādhapura, lived on, in the Cūḷavaṃsa's evocative account, in paranoid and heavily fortified luxury without patronizing Buddhism or receiving its support, until Moggallāna I (r. 497-515 / 499-517), Kassapa's brother and rightful heir to the throne, who had fled to South India upon Kassapa's coup, returned with an army, and reclaimed the throne. The ensuing centuries (6th – 8th) are represented as difficult times in which Anurādhapura was under Pallava rule.

In this politically chaotic period in which Theravāda saw itself getting embroiled in political machinations and the legitimation of violence in the name of the defense of dharma and glorification of the Buddhist sāsana, it is no wonder that South India afforded a safe haven for the peaceful continuation of the Pali commentarial project. The bid for state patronage and what Jonathan Walters has discussed as the Theravādin control of history⁸² in the form of the Mahāvamsa and its associated ideology quickly backfired and led to repercussions that still echo down to us today.

We can discern Adikaram's turning around of the history, in line with this tradition, when he portrays the days in the wake of Mahānāma as echoing the circumstances of the Mahāvamsa's narrative, as if it were a factual historical account -- whereas, as noted by historians, the Mahāvamsa narrative, portraying events in the 3rd century BCE, was in fact fashioned as a foil to the politics of its day in the 5th century CE.⁸³ It was Dhātusena in the 5th century who had retreated to Rohaṇa and led a bloody conquest to reclaim the throne in Anurādhapura from its non-Buddhist South Indian rulers. It was Dhātusena who had had a heroic narrative of times past fashioned to legitimize the bloody war of reconquest that he had recently concluded, elevating Duṭṭhagāmaṇi to the status of ethnic and religious hero, as a foil to himself. But it was the Mahāvihāra that colluded with him in doing so, and now absolved him from wrongdoing, in putting the statement into the mouths of eight arahants that Duṭṭhagāmaṇi's killing of “countless crores” of non-Buddhists amounted to little more than the killing of animals – and in so doing legitimized his rule, willingly compromising its own ethical ideals to become the handmaid of power described in Seneviratne 1999.⁸⁴ In Adikaram's likening of the circumstances of the period after Mahānāma in which Buddhaghosa worked to the Mahāvamsa's account, we witness the now traditional error of conflating a carefully created foil with a genuinely historical precedent. The circumstances depicted in the Mahāvamsa reflect more directly the period of its composition – they “point” much more directly to Buddhaghosa's era than to Duṭṭhagāmaṇi's – as a narrative of the past constructed to legitimize the actions and rule of a contemporary ruler, Dhātusena.

Schalk notes in this regard that “...when we come for example to Mahānāma, the

⁸² Walters 2003 in Constituting Communities, p. 120.

⁸³ Walters 2003 in Constituting Communities; Schalk 2002 Vol. I p. 80

⁸⁴ Seneviratne 1999, 17-24.

compiler of part 1 above [of the Mahāvamsa and its "Cūlavagga" extensions], we have to examine the anomalies of his own time to understand the portrayal of a hero from a distant past, a hero like Duṭṭhagāmaṇi. The image of this hero consists of imperatives addressed not to Duṭṭhagāmaṇi's period, but to that of Mahānāma" (Schalk 2002 Vol. I p. 80). Schalk understands Mahānāma as a "kingmaker" with a definite political end, who sought to reaffirm the existence of a Buddhist state, and to endorse leadership for it by a king "of the stature of an Asoka or Duṭṭhagāmaṇi." Dhātusena, in "reviving the fictitious dynasty of the *moriya*," sought to align himself with Asoka, with these blessings of the Mahāvihāra saṅgha, while "his bloody revengeful killing of the Damiḷa and their collaborators, which preceded his coming to power, was reminiscent of Duṭṭhagāmaṇi"⁸⁵ – also, however awkwardly, now with full blessings of the saṅgha. Schalk notes that combining these two contrasting ideals of Buddhist kingship within a single figure was not without its tension, giving rise to the awkward fusion of the two in the Mahāvamsa's famous episode of Duṭṭhagāmaṇi's flirtation with the entertainment of remorse at having slain so many (Mv 25),⁸⁶ and the saṅgha's official exoneration of him and affirmation of his unimpeded fulfillment of the role (to this extent now somewhat altered) of ideal Buddhist king.

Buddhaghosa arrived just prior to the tumultuous onset of the period that gave rise to these transformations – the era that gave birth to the Mahāvamsa's heroic narrative of bygone days, its ethnic hero, and deep ethical corruption. We can infer that these were indeed dark days for Theravāda in Sri Lanka, Dhātusena's son Kassapa very soon thereafter murdering his father and thus depriving Theravāda of the patron with whom it had come to this questionable arrangement of mutual support, cutting off its patronage, and willingly removing the capital from Anurādhapura to Sigiri. Centuries of instability would follow. It is little wonder if the torchbearers of the sāsana's commentarial renaissance had to seek refuge elsewhere to carry on their altogether different project without disturbance.

The scar of the era immediately subsequent to Buddhaghosa's period of residence at the Mahāvihāra, however, is tenacious: it echoes not only in the angry assertions of the ethno-nationalist, but also in the less conspicuous assumptions of contemporary scholarship, as well. One way this manifests is in the willy-nilly attribution of ethnic or national affiliation without problematization, as conceived through the lens of these established dichotomies that assume opposition and incommensurability. For example, Kate Crosby and Andrew Skilton identify Kassapa, the last great producer of Pali literature of repute to have lived and worked in South India -- it would seem into the 13th century⁸⁷ -- to be "Sri Lankan" on the basis of a commentarial work (the Vinayavinicchaya-tīkā by Vācissara) that likens him to a sīho "lion" that was colāvanipūjito "worshipped on Cōḷa soils." Kassapa may have been ethnically this or that, but does the commentary's metaphorical "lionization" of him necessarily imply Sinhalese identity?⁸⁸ These are tenuous grounds indeed for such a decisive conclusion, which may perhaps simply reify contemporary ethno-national assumptions of division and incommensurability. Does

⁸⁵ Schalk 2002 Vol. I p. 80.

⁸⁶ Schalk 2002 Vol. I p. 81.

⁸⁷ von Hinüber §354. According to Schalk, "the last reference to a coliya monk comes during the period of King Parakkamabāhu IV (1302-1332, 1302-1326). This king invited a mahāthera from colādesīyaṃ (Cv 90: 80) to be his teacher and appointed him a vihāra. Schalk 2002 526-527.

⁸⁸ Referred to elsewhere as Mahākassapasīha Cōḷa, is it perhaps a play on his name?: von Hinüber HPL §330

the qualifier "worshipped on Cōḷa soils" necessarily imply that he was famous there, but was not in fact from there? Is such an assertion to draw out the subtle implications of the text, as implied, or to read something into it? The undertone of ethnic supremacy is ugly if indeed present in the image, and even more chilling if actually conjured up and supplied by none other than the scholars themselves.⁸⁹

A more subtle example is found in the very commonplace treatment of [Sri] Lanka as Buddhaghosa's endpoint, and Pali literary production in South India as the minor exception rather than normative scenario, as in Gethin 2012:

“In what follows I want primarily to consider the sense of Buddhist identity as revealed in Pali works composed in Laṅkā (or in some cases perhaps in Southern India) up to the end of the twelfth century CE, but I shall also make some reference to epigraphical evidence and consider briefly how Buddhists elsewhere might have perceived the identity of the Buddhists of Laṅkā.”⁹⁰

In this and similar characterizations, the impression of Pali works as belonging to Laṅkā, even while being parenthetically complicated, is perpetuated. Southern India is acknowledged but regarded as a potential minor exception to the rule, rather than the enormous complicating factor for that “identity of the Buddhists of Laṅkā” that it deserves to be regarded as. And similarly:

“... the figure of Buddhaghosa, a monk who probably in the early fifth century CE came from India to reside in the ‘Great Monastery’ – the Mahāvihāra – in the ancient capital of Laṅkā, Anurādhapura”⁹¹ --

diplomatically stopping short of adding “Southern” before India, in deference to popular conception (and sensibilities), even while calling attention to Buddhaghosa's extra-local origins – but, more pointedly, characterizing Laṅkā and Anurādhapuram as the endpoint of Buddhaghosa's journey (which for the Mahāvihāra imagination, it very much became), rather than as the brief sojourn that evidence suggests it was.

My point is that these assumptions have dogged scholarship (even very good scholarship) more than realized, and may well be responsible for the obfuscation of an entire chapter (and rather central chapter, indeed) of the history of Pali literature. This missing chapter was written largely in South India, and gave rise to Anuruddha, one of its foremost products, as much as to the renaissance that was the Pali commentarial era, per se. Anuruddha in many ways represented the culmination of this chapter, working centuries later in the same South Indian locale, his works inspiring a plethora of subcommentary and layer upon layers of supplementation (that continue until today) which regarded his *Compendium of Topics* (Abhidh-s) as the new center of the Abhidhamma tradition. The discourse around South India and its immense contribution to Pali literature and the renaissance of the Pali commentarial era needs to be entirely reframed. The trivializing characterization of it as the minor, or potential, exception, in deference to ethno-

⁸⁹ Crosby and Skilton 1999 A Note on the date of Mahākassapa, Author of the Mohavicchedanī BEI 17-18 (1999-2000): 173-179)

⁹⁰ Gethin 2012, 4.

⁹¹ Gethin 2012, 3.

national sensibilities and prejudice, is no longer appropriate; it should be accorded the due weight and causal force it appears to have possessed for the formation of the Pali literary corpus as it has come down to us today. In losing sight of Anuruddha's origins, and all their ramifications, we fail to understand the development of the Theravāda as we know it. This rich history must not be surrendered to the distorting interests of ethno-nationalist historiography that would rewrite the past to its own ends. A figure of prestige like Anuruddha falls victim to the eagerness of these to lay claim to the prestige of such figures (now rendered “ornaments” for the identities that they envision), and to forget those elements of them that conflict with their perspective. Such interests are all too willing to blot out such parts as do not suit their narrative, and distort others to make them appear to, reworking a rich legacy to serve as propaganda for much narrower interests.

Whether in the form of Nilakanta Sastri's “dark period marked by the ascendancy of Buddhism,”⁹² characterized by a sometimes very literal demonization of the Kalabhras and wholesale disregard of this period as a mere bracketable disruption in Tamil history,⁹³ or Adikaram and Malalasekera's lurking sympathies with the Mahāvamsa mentality and its project of dehumanization and erasure of Tamil presence within a Buddhist polity now conceived along ethnic lines, the underlying discomfort that has led to the effacement of Anuruddha's context and the consequent splitting of his figure into two irreconcilable variants seems to be the same. As Sree Padma Holt puts it, describing a key obstacle to the study of Buddhism in Andhra:

“... the nationalist mythology of a pure Buddhist tradition being preserved in various Buddhist nations led to a refusal to admit the contributions of outside influences such as those coming from Andhra; if recognized at all, they were considered problematic and or even repellent.”⁹⁴

The major influence exerted by the Krishnā River Valley on [Sri] Lankan Buddhist heritage -- being in equal measure early, extralocal, and formative -- present a parallel situation to that of Pali literary production in South India. Holt's observation very much applies to the legacy of South Indian Pali literary production stemming from Tamil regions as well, perceived through the occluding lens of nationalist historiography, quite erroneously, I would suggest, as “outside.”⁹⁵

⁹² Sastri 1976, 155, quoted at Schalk 2002, 409-410.

⁹³ “[the fact that the Pāṇḍiyan as well as Pallava dynasties have inscriptions from end of 6th centuries/7th centuries independently stating that they had overthrown Kalabhra rulers suggests] ...that the Kalabhra occupation was a danger which threatened the independence of both the Pandya and the Pallava dynasties and that these powers, either independently or in co-operation with each other, managed to throw off this incubus before they started on their long careers of expansion and success...” (Nilakanta Shastri “The Pandyan Kingdom” 1972 p. 48).

⁹⁴ Sree Padma 2009, Buddhism in the Krishna River Valley of Andhra, 2.

⁹⁵ Nilakanta Sastri, like Adikaram and Malalasekera, was speaking from a long tradition of literary enmity fostered by the Tamil Patti [Bhakti] movement. Schalk highlights the “anti-Buddhist xenophobia” in the polemical devotional writings of key figures of Tamil Patti against the Cīṅkalar [Sinhalese], and how this can be seen as a “symmetrical counterpart” to the parallel, converse trend in the Sinhalese vamsic tradition: “The confrontation between them is highlighted in the dispute between Māṇikkavācakar and the Buddhist monk from Īlam [Laṅkā]. ... So a political context had already been included in the patti-movement's patriotism, which is explicit in the writings of Campantar... It was expressed through the anti-Buddhist xenophobia that was revealed by demonisation of the Cīṅkaḷa(va)r as the Pallava rulers furthered their territorial ambitions. It is important to see

Scholarship that has addressed Anuruddha has thus been seriously hampered by the shaky foundations of the prior work on which it rests. In basing their analyses on its assessments, scholars sometimes unwittingly perpetuate the assumptions that underlie the conclusions it draws. The splitting of Anuruddha into multiple, incommensurable figures is symptomatic of these shaky foundations and the distorting effect that this has had on subsequent scholarship's understanding of Anuruddha and the context of Pali literary production outside of Laṅkā-dīpa (the island of Laṅkā). Schalk's handling of Anuruddha in Schalk 2002 is a notable example of this. In spite of his critical revisionist stance, Schalk follows Malalasekera's dating and the echoing of it by subsequent scholars and thus attributes Anuruddha to the cusp of the 12th century and thus the Cōla period as if it were a given. But he also incorporates a tacit splitting of Anuruddha (unlike Malalasekera), attributing only the *Decisive Treatment* (Pm-vn) and *Manual of Discerning* (Nāmar-p) to this South Indian Anuruddha, the object of his interest, evidently distinguishing him from an implied counterpart, author of the *Compendium of Topics* (Abhidh-s).⁹⁶ Anuruddha's splitting is one such scholarly and popular consensus that, in the absence of closer examination of the texts it concerns, has tended to simply be uncritically repeated. It has been put forward in various permutations (belying its incoherence), with Warder 1970 distinguishing between “Anuruddha of Ceylon” (for Abhidh-s) and “Anuruddha of Kāñci” (for Pm-vn and Nāmar-p);⁹⁷ Norman 1983 for his part distancing the Pm-vn's Anuruddha (“someone born in the town called Kāvīra in the state of Kāñcipura”) from the Anuruddha of the Nāmar-p and Abhidh-s⁹⁸; as did von Hinüber 1996, referring as a given to the Pm-vn's author as “the South Indian Anuruddha,” as distinct from the Anuruddha of the other two works, whose name is only mentioned in the Nāmar-p;⁹⁹ Monius 2001 barely touches Anuruddha, but implies that the author of the Pm-vn and the well-known Abhidhamma commentator “traditionally held to be a native of Sri Lanka” should be regarded as the same;¹⁰⁰ Schalk 2002 somewhat inexplicably reverts to considering this South Indian Anuruddha “a monk who summarized the Abhidhamma

that this Tamil-patti patriotism was the symmetrical counterpart of an insular Buddhist patriotism of the vaṃsa tradition that was throughout sectarian and territorial, and that after the 8th century became communal, first on the basis of language and then during the colonial period additionally on the basis of race” Schalk 2002 427-428.

⁹⁶ Schalk 2002 pp. 523-24. This configuration is the one that in fact is least tenable, on an actual reading of the texts; there is no doubt whatsoever that Nāmar-p and Abhidh-s must be the work of the same author. Though Schalk cites von Hinüber 1996 (p. 163) for the distinction, it is not actually there in his text (which leaves the question of exact configuration open, other than singling out the Pm-vn as being by “the South Indian Anuruddha” (§348-350). Malalasekera however gives the impression that both Nāmar-p and Pm-vn were composed “at Kāñcipura, in the Tambaratṭha” (!) Malalasekera 1928, p. 174, and it is this baseless statement that is evidently followed by Warder 1970, and perhaps Schalk as well (and Monius 2003, for the completely groundless statement that the Pm-vn colophon refers to Kāñcipura as its place of composition, which it clearly does not, Malalasekera's assertion being simply erroneous as far as these works' colophons are considered).

⁹⁷ Warder 1970, 529-530

⁹⁸ Norman 1983, 151-152.

⁹⁹ HPL §349.

¹⁰⁰ Monius suggests that the Pm-vn's colophon associates him with “the South Indian town or monastery where the text was composed” evidently misreading the colophon's reference to Kāvīranagara (which she quotes) as indicating place of composition rather than place of birth (Monius 2001, p. 123, note 62). She is correct, however, in noting that Anuruddha is not accorded the marked “Cōliya” identity associated more and more with Imperial Cōla period Pali commentators after Buddhaddatta and Dhammapāla, like Buddhappiya and Kassapa. Though this could well be taken as indicative of grounds for an earlier dating, she simply refers to him as “the great eleventh-century commentator” and as reckoned as Sri Lankan (123).

in two works called Paramatthavinicchaya and Nāmarūpapariccheda” -- without explaining his rationale for leaving out the most famous work attributed to him (the Abhidh-s) – whether he, too, understands there to be a Sri Lankan counterpart separate from this specifically South Indian Anuruddha whom he discusses, as evidently implied. The issue, as so often, is not even problematized; it is simply asserted on the basis of prior assertions.¹⁰¹

As for the Sanskrit *Anuruddha's Hundred Verses* (*anuruddhaśataka*), Bechert 1979 suggests a late 13th-14th century dating of this on the basis of style, in contrast to the Anuruddha of the Abhidh-s, whom he takes to be much earlier.¹⁰² Von Hinüber reiterates his assessment, noting that Anuruddha's dating is “uncertain (10th /11th century),” but that “the author of the Sanskrit Anuruddha-śataka is certainly a different person.”¹⁰³ Most scholars have continued to echo Malalasekera's 1928 proposal of a c. ~1100 date for Anuruddha (author of the Pali treatises), even though this rests very explicitly on the assumption of single authorship of all four texts (which the same scholars generally dismiss) -- a date suitably early to warrant absence of reference to Parakkamabāhu in any of the colophons, and suitably late to justify composition in Sanskrit and association with the Uttaramūla-nikāya, with which the Anuruddhaśataka's composer mentions affiliation¹⁰⁴ – therefore just antedating the era of Parakkamabāhu. If we discount authorship of the Sanskrit *Anuruddha's Hundred Verses* (*anuruddhaśataka*) by one and the same Anuruddha (as, I think, we should¹⁰⁵), then this dating loses its foundation and falls apart. But while most scholars have indeed rejected the possibility of the Anuruddha of the Pali treatises having also composed a Sanskrit verse devotional work of non-Mahāvihāra affiliation, they have for the most part retained the dating (which therefore loses all justification) – both Schalk 2002 and Gunawardana 1967 took this dating as a given for their historical arguments. Only Gethin & Wijeratne 2002 and Gunawardana 1979 have stood apart in reconsidering the issue and determining, in the case of Gunawardana, that the *Decisive Treatment* (Pm-vn) colophon would seem indicative of a Pallava-period timeframe;¹⁰⁶ and in Gethin and Wijeratne's case, that there is no reason not to consider an earlier date for Anuruddha, as his works are invariably paired with and commented upon alongside Buddhādatta's, and other early authorities. This, Gethin surmises, indicates that the *Compendium of Topics* (Abhidh-s) must have been well-established by the 12th century, when it was commented upon by Sumaṅgala, already in the wake of an earlier *purāṇa-ṭīkā* of uncertain date and subsequent Sinhalese paraphrase by his

¹⁰¹ Schalk 2002 pp. 523-24.

¹⁰² Bechert 1979b, 26. Also cf. D'Alwis 1870, 168-171, and Rybiakova 2019 unpublished M.A. thesis.

¹⁰³ von Hinüber 1999 HPL §345 & §350

¹⁰⁴ Anu-ś v.101.

¹⁰⁵ Comparison in particular of the poem's section on the qualities of the Buddha traditionally included in *buddhānussati* (recollection of the buddha: *iti pi so bhagavā*, etc., Anuruddhaśataka vv. 62-71) reveals a totally different handling from the Buddhānussati section of Anuruddha's *Manual of Discerning* (Nāmar-p ch. 9, vv. 1101-1119). Given Anuruddha's propensity to refine his treatments rather than to wholly recreate them, this is for me enough to dismiss the likelihood of single authorship. A provisional translation of the Anuruddhaśataka can be consulted in Rybiakova 2019.

¹⁰⁶ "This statement seems to suggest that the Pm-vn was written at a time when the town of kāvīra was still under the control of the Pallavas. If this is so, the work has to be assigned to the ninth century or an earlier period" (Gunawardana 1979 p. 266). Cited in rejoinder by Schalk without explanation: "...the fact that he lived in the Kingdom of Kāñci does not place him in the Pallava period" Schalk 2002, 524, without explaining the rationale for his rejection or getting into the question of theramifications of the toponyms Tañja or Tambaratṭha in the Cōla period.

teacher.¹⁰⁷ We may note in support of Gethin's observation that Sumaṅgala quotes Anuruddha's *Compendium of Topics* (Abhidh-s) as well as the *Manual of Discerning* (Nāmar-p) directly in his commentary on Buddhaddatta's *Introduction to the Abhidhamma* (Abhidh-av), introducing his quotes of Anuruddha's works consistently with the phrase “ten' āhu porāṇā” (“Therefore the teachers of old (*porāṇā*) have said:...”).¹⁰⁸ This would seemingly suggest a good deal more temporal distance between Sumaṅgala in the 12th century and Anuruddha, represented by him as a “teacher of old”) than a dating of Anuruddha to the very same century would permit. Gethin also calls attention to a debate referred to by Sumaṅgala between Anuruddha and the teacher Jotipala (dated to the 6th or 7th century).¹⁰⁹ Noting this suggestive but unfortunately inconclusive detail,¹¹⁰ Gethin observes that “there would seem to be no *a priori* reason why the *Abhidhammatthasaṅgaha* could not have been composed in the late sixth or early seventh century”.¹¹¹

While the final dating of Anuruddha remains unfortunately inconclusive (the strongest evidence pointing, in my opinion, to a window of 650-850 CE), it is perhaps more important to recognize that as a figure Anuruddha challenges many of our common assumptions about mutually exclusive spheres of belonging – not only national and ethno-religious (the history he evokes being claimed neither by the South Indian Hindu nor Sinhalese Buddhist community, and clearly recognizable as neither Indian nor Sri Lankan, as we are accustomed to thinking of them), but also of doctrinal orthodoxy and institutional affiliation (Mahāvihāra vs. Abhayagiri), language (can an authority on Pali Abhidhamma also compose a Sanskrit devotional poem?), and genre (that is, is his project one of abhidhammic scholasticism or a literary and aesthetic one?). As a figure, Anuruddha thus flouts many neat divisions of our own contemporary ideological investment. But rather than try to emend this complicated identity and force it to conform to established conventions, I would rather put the uncertainty and anxiety around Anuruddha at the foreground of the study. It is due to this that understanding of his works and context – and the larger context, of immense importance, in which he participated – has been lost, slipping very nearly beyond the realm of the retrievable. The figure of Anuruddha transgresses and in so doing reveals and problematizes many of the lurking assumptions and crude dichotomies that we've inherited. His complicated, contradictory figure is valuable as something of a blank slate, revelatory of many of our own assumptions as scholars and parties laying claim to him in part or whole. Recovery of his story may well entail having to make some alterations to our own.

The Theravāda that we know today clearly had a presence of some considerable

¹⁰⁷ Gethin & Wijeratne 2002, xv. Commented on for the third time: Sumaṅgala's commentary on the Abhidh-s representing the abhinava-ṭīkā, both a purāṇa-ṭīkā of uncertain date and authorship, attributed to nava Vimalabuddhi, and Sinhalese paraphrase by Sāriputta, a.k.a Mahāsāmi, his teacher, having already been produced prior to Sumaṅgala's time (also cf. Malalasekera 1928 PLC 142).

¹⁰⁸ In the Abhidh-av-ṭ: ten' āhu porāṇā - “kālopadhippayogānaṃ, gatiyā ca yathārahaṃ / sampattiṃ ca vipattiṃ ca, kammamāgamaṃ paccatī” ti = Nāmar-p 457; and ten' āhu porāṇā - “atthā yassānusārena, viññāyanti tato paraṃ / sāyaṃ paññatti viññeyyā, lokasaṅketanimmitā” ti = Abhidh-s 8.43 (Abhidh-av-ṭ).

¹⁰⁹ Plausibly dated by Cousins 2011 to ~600 CE and posited to be author of the abhidhamma-anuṭīkā (subcommentary on Ānanda's abhidhamma-mūlaṭīkā, itself a sub-commentary on Buddhaghosa's commentaries on the canonical books of the Abhidhammapiṭaka).

¹¹⁰ Unfortunately rendered even more inconclusive owing to a variant reading in the editions, which don't unanimously read “Jotipāla”.

¹¹¹ Gethin & Wijeratne 2002, xiv.

importance – one might even say "roots" – in South India (at the very least in several coastal centers -- the degree to which these were isolated enclaves vs. institutions deeply rooted in their South Indian cultural environs remains unclear) and there is growing consensus in scholarship that, as pointed out by Skilling 2009, all evidence suggests that the philosophical and hermeneutical heritage of the Mahāvihāra is a South Indian–Sri Lankan phenomenon rather than, as presented in later periods after the eclipse of South Indian Buddhism, exclusively Lankan.¹¹² As early as the 3rd century CE, we have concrete evidence of the Mahāvihāra's sphere of influence having expanded well beyond the confines of the island. A glimpse of the impressive reach of the early imagined religious community looking toward the Mahāvihāra of Anurādhapura is obtained in a pair of donor inscriptions dated to the 3rd century CE¹¹³ in the Krishnā River Valley region of today's Telangana & Andhra Pradesh at Nāgārjunakoṇḍa:

sidham ācariyaṇaṃ theriyāṇaṃ vibhajavādānaṃ
kasmiragaṃdhārayavanavanavāsataṃbapaṇṇidipapasādakanaṃ | mahāvihāravāsinaṃ
navagasathasanaathavyajanavinicchayaṃvisaradanaṃ ariyavasapaveṇidharanaṃ | vihāre
bhagavato pādasamghāḍāṇi|patitthapito savasatānaṃ hitasukhathanāya ti |

In Cousins' Pali "*chāyā*",¹¹⁴ standardizing the orthography according to Pali conventions (stemming from only slightly later and underscoring the impressive fact that apart from early script limitations and orthographic conventions there is very little making it anything other than Pali – thus making it potentially some of the earliest and indeed only inscriptional Pali in existence after the gamut of dialects represented in the Aśokan inscriptions):

siddham! ācariyāṇaṃ theriyāṇaṃ vibhajjavādānaṃ kasmira-gandhāra-yavana-vanavāsa-
tambapaṇṇidīpa-pasādakānaṃ | mahāvihāravāsinaṃ navaṅga-satthu-śasana-attha-
vyañjana-vinicchaya-visāradānaṃ ariya-vaṃsa-paveṇi-dhārānaṃ | vihāre bhagavato
pāda-samghāṇi patitthapitā sabba-sattānaṃ hita-sukh-atthanāyā ti¹¹⁵

-- dedicating, with a wish for the welfare and happiness of all beings, the donation of a Buddha footprint image in the monastery “of the vibhajjavādin ācariyas of the Thera tradition” who are “upholders of the tradition of the line of noble ones, talented in the exegesis of the meaning and the form of its expression of the nine-limbed collection of the teacher's teachings¹¹⁶ of the Mahāvihāra residents, who have inspired faith in Kashmir, Gandhāra, Yavana, and Vanavāsa (Mysore region), as well as the island of Tambapaṇṇi (= Laṅkā)." A second, similar inscription

¹¹² Skilling 2009, 70.

¹¹³ the latter dated to 254 CE, Schalk 2002, 314.

¹¹⁴ In the bilingual dramas of classical Sanskrit, Prakrit dialogs are conventionally followed by a Sanskrit "*chāyā*" ("shadow"), sanskritizing the Prakrit lines so as to make them intelligible to monolingual Sanskrit students.

¹¹⁵ As pointed out by Cousins, this is virtually Pali, and thus represents some of the earliest and in fact only inscriptional Pali that we have. Cousins, unpublished paper, Tambapaṇṇiya and Tāmraśāṭiya, pp. 9-10. [Created: Tuesday, May 18, 2010 Last Saved: 13/7/02 2:34 PM Version14] & Cousins 2001, ON THE VIBHAJJAVĀDINS: The Mahīśāsaka, Dhammaguttaka, Kassapīya and Tambapaṇṇiya branches of the ancient Theriyas pp. 144-145

¹¹⁶ As the corpus of the Buddha's teachings was referred to prior to, and for some time simultaneously with, its systematization into three collections (*piṭaka*-s).

with an even more ample list refers to donations to the "Tambapaṇṇaka Theriya ācariyas of [ellipsis]" (the Tambapaṇṇaka teachers of [...] of the Thera tradition) "who have inspired faith in Kasmira-Gaṃdhāra-Chīna-Chilāta-Tosali-Avaramta-Vaṃga-Vanavāsi-Yava[na]-Da[mila-Pa]lura- and Tambapaṇṇi-dīpa" as well as to a "Sīhaḷa vihāra", a monastic residence for monks from Sri Laṅkā (EI XX 22f)¹¹⁷ at the same site. The inscriptions seem to indicate that by the middle of 3rd century CE, the Mahāvihāra residents were reputed trans-regionally for the exegetical tradition they maintained attached to their recension of the Pali canon. This testament to the early translocal renown of the Mahāvihāra interpretive tradition may go quite far in helping to situate Buddhaghosa's pilgrimage to the island a century later in quest of this knowledge, in hopes of rendering it accessible to the wider community perhaps adumbrated in the Nāgārjunaḷa donative inscriptions that had by his time come to regard it as an authority of great repute. As Cousins points out, Buddhaghosa's colophon to the *Path of Purification* (Vism) very much echoes the language of these inscriptions, eulogizing its initiator, Saṅghapāla, as *vibhajjavādisetthānaṃ theriyānaṃ yasassināṃ / mahāvihāravāsīnaṃ vaṃsajassa vibhāvino* / "the wise [Saṅghapāla] of the lineage of the famous Mahāvihāra residents, foremost of the vibhajjavādins of the Thera tradition."¹¹⁸

The close material connections between the early Buddhist cultures of the Krishna River Valley (Amarāvātī and Nāgārjunaḷa) and Sri Lanka have been well-documented by the pathbreaking research of Ulrich von Schroeder 1990,¹¹⁹ which showed that the earliest Sri Lankan artistic and sculptural tradition was in fact heavily derived from the South Indian material culture of the Krishna River Valley -- pieces of sculpture made of the region's unique, milky green limestone actually being imported from there in large quantities (cf. Holt and Sree Padma 2008, calling attention to von Schroeder's work), and essentially giving rise to the classical Sri Lankan sculptural tradition -- thus "refut[ing] claims made by Sri Lankan nationalist scholars that the Buddha image originated in Sri Lanka."¹²⁰ These fascinating revelations speak to an even earlier phase of transregional interaction than the focus of this study.¹²¹ In the literary record, we know that the so-called Andhaka aṭṭhakathā, the "commentary of the Āndhra monks," was a cognate

¹¹⁷ Second Apsidal Temple Inscription F, Vogel, *Epigraphia Indica*, vol. XX (1929-1930), 22-23. Chilāta = kirāta; Tosali = Kalinga; Avaramta = aparānta (Mahārāṣṭra). Schalk takes issue with Vogel's reconstruction of Da[mila-Pa]lura, indicating supposedly Tamil regions, and suggests an alternative reading of the inscription that understands it not as a donation to Tambapaṇṇaka monks of the Thera tradition who converted or inspired confidence (pasādakānaṃ, which I have rendered "inspired faith") to all these regions, but as a recording a gift "as a favour to the confidence-inspiring monks fraternities from Tambapaṇṇi (and additionally) as a favour to the (confidence-producing) ācariyas from Kāśmir... etc." Schalk 2002 315. This is clearly not tenable either grammatically or on comparison with the parallel inscription cited above which mentions the Mahāvihāravāsins explicitly, whose interpretive tradition did garner the admiration of far-flung regions.

¹¹⁸ Cousins 2001 pp. 145-146

¹¹⁹ Emphatically highlighted for its immense ramifications by John and Sree Padma Holt in Sree Padma and Holt, 2008.

¹²⁰ Sree Padma 2008, 5.

¹²¹ Schalk 2002 notes in this connection that "The influence from the former region ["the Kṛṣṇa area"] on the latter leading to an establishment of Buddhism in Tamiḷakam in the 4th century nobody denies" 316. Interestingly, a Buddha footprint image in this same limestone was also recovered from the Kāveripaṭṭana Pallavaniccuram site presumed to be that mentioned in colophons such as Buddhadatta's, dated according to its stratum to the 4th – 5th century and constituting the earliest attestation of Kṛṣṇa River Valley -- Kāveri Delta regional interaction: Schalk 2002 pp. 442-443.

commentarial tradition -- now lost, but frequently referred to in Pali literature and consulted in South India -- with which the early Sri Lankan commentarial corpus heavily interacted. The interaction with Tamil regions was, if anything, even more intimate and longer-lasting.¹²²

We observe awareness of the remarkably "international" nature of the early Theravāda community, perhaps, in caricatured narrative reflections such as *vaṃsa* literature's latter-day tropes of flying delegations of arahants from distant lands (many of them the very ones mentioned in the Nāgārjunakoṇḍa inscription) who visit for key moments that require Buddhist state pageantry, as for example to pay homage to the Mahāvihāra's stūpa at its inauguration (as described in Mahāvamsa, Thūpavamsa, and similar accounts). We witnessing perhaps in these tropes anachronistic reflections of a consciousness of a transregional Theravāda identity centered on the Mahāvihāra, fancifully projecting a Theravāda brand of Mahāvihāra-centered cosmopolitanism.

I suggest that it is in this light that we should view the lavish praise of the Mahāvihāra enshrined in Anuruddha's works (and especially the colophon of the *Manual of Discerning* (Nāmar-p). Whether in Sri Lanka or their South Indian coastal enclaves in the Kāveri delta region, the Pali commentators took the Mahāvihāra at Anurādhapura as their fixed point of reference, for the textual and interpretive tradition to which they saw themselves as belonging. Our texts almost invariably take care to insist at their outset that they have been composed in accord with the Mahāvihāra interpretive tradition (*mahāvihāra-vaṇṇanā-naya*). Anuruddha's *Manual of Discerning* (Nāmar-p), for instance, begins:

*nāmarūpaparicchedaṃ pavakkhāmi samāsato / mahāvihāravāsīnaṃ,
vaṇṇanāyanissitaṃ.*

"I will expound in brief the *Defining of Mind and Matter* / based on the explanatory methodology of the residents of the Mahāvihāra" (Nāmar-p v. 2).

Buddhadatta's *Introduction to the Abhidhamma* (Abhidh-av) ends asserting that it is:

nikāyantarataddhīhi, asammisso anākulo / mahāvihāravāsīnaṃ, vācanāmagganissito /
"unmixed with, unconfounded, with views pertaining to other sects / grounded in the expository mode of the residents of the Mahāvihāra (Abhidh-av 1406).

In directing his closing blessings to the residents of the Mahāvihāra (in the *Manual of Discerning* (Nāmar-p, colophon)), Anuruddha expresses his wishes to bolster the *sāsana* at the Mahāvihāra interpretive tradition's celebrated heart, and, perhaps, to earn a place for himself within its hallowed lineage:

**so 'yaṃ vijjāvimokkhā ca, hadayesu vibhāvināṃ,
vallabhattam adhiṭṭhāya, sāsane 'ttha gavesināṃ; 1851
manogatatamuddhaṃsī, raviraṃsī 'va paṇḍito,
dassetu ciraṃ ālokaṃ, saddhammaratanālaye. 1852¹²³**

¹²²

¹²³ **vijjāvimokkhā:** vijjā vimokkhā Ee; vijjāvimokkhā Be
sāsane 'ttha gavesināṃ: sāsanaṭṭha-gavesināṃ Ee; sāsaneṭṭha gavesināṃ Be

And because of its [i.e. the *Manual of Discerning* (Nāmar-p)'s] being dear to seekers in the sāsana, here, who are discerning with regard to the varieties of consciousness, on account of final emancipation by understanding, may the man of wisdom long shed light with rays like the sun's, scattering the darkness in people's minds, in this abode of the jewel of the true teachings.¹²⁴

Though South Indianness at some point came to be regarded as a disqualifying factor for being regarded as a suitable “adornment” of the Mahāvihāra, Anuruddha's bid to join the noble lineage of the residents of the Mahāvihāra was evidently successful. His wish that his work be dear to them and bring about liberation so that they continue to shine there articulates the wish of the periphery to be fused in spirit with the center. The same sentiment is articulated in the colophon of the *Compendium of Topics* (Abhidh-s), little understood for its elliptical brevity I think, when Anuruddha says:

**puññaena tena vipulena tumūlasomaṃ, dhaññādhivāsaṃ uditoditam āyugantaṃ;
paññāvadātaguṇasobhitalajjibhikkhū, maññantu puññavibhavodayamangalāya.**

By that extensive merit (of writing the *Compendium of Topics* (Abhidh-s)), may the modest monks [of Tumūlasoma monastery], resplendent with good virtues purified by wisdom, esteem Tumūlasoma as a habitation of the fortunate, risen to eminence through it [i.e., the *Compendium of Topics* (Abhidh-s)'s, being] risen to eminence, till the end of the age, for the auspiciousness of merit and prosperity's arising.¹²⁵

I believe Sumaṅgala in his authoritative commentary unfortunately misreads the loaded but oblique *uditoditam* (as simply “*accantappasiddha*” “exceedingly renowned” -- rather than as referring obliquely to the monastery as being “risen” -- i.e., elevated, uplifted -- by virtue of it -- i.e., the *Compendium's* -- being risen to celebrity, i.e., becoming well-known and studied, uplifting those who study it). Subsequent translators have followed his lead, failing to appreciate that the it is analogous to the sentiment expressed at the closing of the *Manual of Discerning* (Nāmar-p colophon) (simply applied now to the Tumūlasoma vihāra, the *Compendium's* place of composition, in place of the Mahāvihāra where the *Manual of Discerning* (Nāmar-p) was composed.

Anuruddha was successful in becoming an integral part of the lineage that his works so uplifted and indeed became so dear to -- to such an extent that his roots and the fact of him ever having been anything but a part of it became effaced. Anuruddha is emblematic of this bridging: child of a transregional community, his roots utterly (and perhaps appropriately) lost sight of. He went on to become one of the Mahāvihāra interpretive tradition's most celebrated and widely

manogatatamuddhaṃsī: manoratha-tam'uddhaṃsī Ee; manogata-tam'uddhaṃsī Be

¹²⁴ *Manual of Discerning* (Nāmar-p) colophon, vv. 1851-1852.

¹²⁵ *Compendium of Topics* (Abhidh-s), colophon.

circulated transregional figures. His own roots, when uncovered and seen for what they are, are revealed to be, themselves, appropriately transregional.

The South Indian Pali scholars' peripheral localization with regard to the Mahāvihāra may well have been a key, overlooked factor in the development of the Pali commentarial project, and perhaps its very inception. This project, which began of its own admission as one of translation of the Mahāvihāra's commentarial corpus from the island's vernacular into a language accessible to members of the translocal community, would quite fittingly have been initially undertaken by members of that transregional community itself, for its own benefit. The resurrection of Pali as a language of fresh, commentarial era composition needn't necessarily be regarded as an act of conservative reentrenchment in the language of canonical authority, to the end of asserting its own superior orthodoxy, under the pressure of competition with a more cosmopolitan institution, the Abhayagiri monastery -- a thesis that Walters 2003 develops with regard to the earliest *vaṃsīc* literature in Pali¹²⁶ -- but rather, somewhat more appropriately, I think, as a natural outgrowth of the demands of its own burgeoning cosmopolitanism and transregional nature. The South Indian *thera*-s who took the Mahāvihāra's interpretive tradition as their frame of reference thus perhaps played an important role in the emergence of the Mahāvihāra's own brand of Pali-oriented cosmopolitanism, the resulting literary vehicle accessible to the widening community, unlike the local language of the corpus's original composition, but at the same time alternative to and safely insulated from the corrupting influences of Sanskrit cosmopolitanism.

The veritable renaissance of Pali that it entailed, yoking the dying language of the received canonical texts to new compositional purpose, and in the process reinfusing it with life as a resurrected lingua franca for a transregional Theravada identity in the process of consolidation, may have begun as one of translation, compilation, and systematization, but rapidly developed in some hands into a new literary experiment, as well. It is to one delightful product of this experiment and its complicated backstory, the literary *abhidhamma* text, that I now turn.

¹²⁶ Walters 2003, 200.

Chapter II
Anuruddha's Works & The Literary Abhidhamma Text
Expanding or Contracting Doctrinal Compendia?: toward a relative chronology

[Weddings]

Section I.

One of the remarkable things about Anuruddha's three texts is that they are essentially recastings of the same doctrinal material. In order to understand Anuruddha's project and the context that gave rise to it, it is important to reflect on why this should be so. The *Compendium of Topics* (Abhidh-s)'s content and style are well known: like a table of contents, it is succinct to the point of being impenetrable without supplemental explanation; it eschews metaphor and poetic elaboration, unless they serve a mnemonic purpose or as a concluding flourish; and it freely relies on prose and itemized list in preference to verse, to the pragmatic end of condensing a huge amount of abhidhammic thought into brief, synoptic form. It is very much, as its name suggests, a compendium of the “subject matter” (*attha*) of the abhidhamma (and thus rendered by Gethin & Wijeratne 2002 as “Summary of the *Topics* of Abhidhamma”). The *Manual of Discerning* (Nāmar-p), by contrast, is relaxed and prolific: it is written entirely in verse, and treats its (nearly identical) subject matter with great ease – evidently to a different end – elaborating freely and poetically, with frequent flights of great inspiration and poetic fancy. It dramatically crescendos as it portrays its doctrinal content unfolding in the form of musings and realizations within the mind of the model practitioner. It doubles back upon itself and treats doctrinal concepts already expounded, where appropriate; it ends each chapter with an ornate flourish, for dramatic effect, in diverse and complex meters. It is entirely in verse and what lists it features must fit into verse-form and sequential flow – or their every item may not be enumerated in full (referred to rather by *-ādi* (*etc.*), to be supplied by reference to the *Path of Purification* (Vism), or simply by assumed familiarity with the doctrine it refers to). The *Manual of Discerning* (Nāmar-p) prefers literary integrity to schematic comprehensiveness: its aim is one of synthesis and condensation, rather than reference-work like comprehensiveness. The *Decisive Treatment* (Pm-vn), for its part, is dense in its language, and heavily refined, its formulations often exceedingly complex. Like the *Compendium of Topics* (Abhidh-s), and unlike the *Manual of Discerning* (Nāmar-p), it eschews metaphor to a large extent, incorporating these only sparingly, but exhibits considerable literary artifice in its use of refined and sonorous language. It is elegant, often to the point of being difficult to decipher. It is paradoxically both spare and yet somehow profuse, stylistically, doing away with the diverse meters of ostentatious finial verses, but retaining a certain ostentatiousness in the very musicality and complexity of its language. Its content follows that of the *Manual of Discerning* (Nāmar-p) and *Compendium of Topics* (Abhidh-s) very closely,¹²⁷ and it is often only with reference to their more straightforward, comparatively less polished formulations that its artful and sophisticated verses' meanings can be

¹²⁷ It also takes the first verse of its opening section from Buddhadatta's *Introduction to the Abhidhamma* (Abhidh-av) (Pm-vn v. 2 = Abhidh-av v. 8), suggesting the extent of influence this work in particular may have had on the *Decisive Treatment* (Pm-vn).

pinned down with certainty.

Regardless of their stylistic differences, all three works cover the four abhidhamma 'ultimates' (*paramattha-s*): 1) *citta* (consciousness), 2) *cetasikā* (mental concomitants), 3) *rūpa* (matter), and 4) *nibbāna*,¹²⁸ as well as *paññatti* (conceptual realities in contrast to ultimate realities); core doctrinal formulations (aggregates and sense-spheres, dependent origination and noble truths, etc., classed in the *Path of Purification* (Vism) as the *bhūmidhammā*, 'foundational doctrines', or, in Ñāṇamoli's poetic rendering, "the soil of understanding",¹²⁹ and models of the path of practice culminating in liberating insight.

This raises questions about the texts' apparent redundancy, as well as their internal relations. Read in isolation, a given text (even the *Compendium of Topics* (Abhidh-s)) provides only partial understanding of Anuruddha's full treatment of any given topic. Being essentially reformulations of the same basic doctrinal subject matter, the three texts mutually clarify and shed light on one another. The commentators understood this, and freely incorporated details elaborated in one text to elucidate points of another in their exegeses.¹³⁰ Why would Anuruddha have written the same material three times, in differing forms? Is it possible to determine a relative chronology of the three works? Should we assume that the briefest treatment was his starting point, and the more extensive treatments represent successive *elaborations* of this material? In what lies the *literariness* of the literary abhidhamma text? And perhaps most pressingly, what gave rise to the literary abhidhamma text and what are the ramifications of this for our understanding of it as a genre? In this chapter I will attempt to answer these questions in an effort to advance our understanding of the curious, little-known genre of the literary abhidhamma text: its source and scope, and Anuruddha's untranslated works as arguably its foremost and most classic specimens.

Is it possible to determine a relative chronology of the three works?

Upon close reading, it is certainly possible to determine a relative chronology of Anuruddha's three works. I will treat this question in two parts: 1) Should the *Manual of Discerning* (Nāmar-p) be taken as prior or subsequent to the *Compendium of Topics* (Abhidh-s)? -- and, by extension, since the content they expound is essentially the same, should the *Manual of Discerning* (Nāmar-p) be seen as a subsequent expansion of the *Compendium of Topics*

¹²⁸ An ontological distinction: between *dhamma-s* (constituents of experience) felt in some sense by the Theravāda strand of abhidhamma to have legitimate existence (including *nibbāna*), in contrast to those possessed of merely conceptual reality with no corresponding ontological basis (cf. *paññatti*).

¹²⁹ Ñāṇamoli 2010 (orig. ed. 1956), 439: ch. XIV §32. These doctrines as the ground or soil out of which understanding arises are an important component of the elaborate conceptual metaphor (Lakoff 1980) employed in the Vism as a structuring device in which wisdom (*paññā*) as a tree grows from the soil of these foundational doctrines (the *bhūmi-dhammā*), with virtue and concentration as its two roots, the stages of sanctification and attainments as its fruits, and the remaining stages of purification representing the development of wisdom via the cultivation (*bhāvanā*) of *samatha*, "tranquility" and *vipassanā*, "insight", which develops through the "stages" (*avattā*: Nāmar-p ch. 12) of the nine or ten "insight knowledges" (*vipassanā-ñāṇāni*) as the tree's "trunk" (*sarīra*). All this subject matter is enumerated in roughly the order of the tree, from the ground to the fruits (*sīla* and *samādhi*, virtue and wisdom, however, having already been treated in full).

¹³⁰ A striking example of this is Sumaṅgala's paraphrasing of the *Manual of Discerning* (Nāmar-p) vv. 769-774 in his commentary on the *Compendium of Topics* (Abhidh-s), missed by Gethin/Wijesekere in their translation (Gethin & Wijeratne 2002, 292) for lack of familiarity with the parallel subject matter of the *Manual of Discerning* (Nāmar-p).

(Abhidh-s)? Or should the *Compendium of Topics* (Abhidh-s), with which we are already familiar, be seen as a condensation of the *Manual of Discerning* (Nāmar-p)? This is the larger question that looms over these considerations, upon which the settling of a relative chronology will allow us to reflect, as well as reveal certain key implications for how we should understand the commentarial era's abhidhamma project.

The content of the *Compendium of Topics* (Abhidh-s) is well known so I will not summarize it here other than to call attention to elements of its structure that may seem enigmatic, even incoherent – and rightly so (when read in isolation). Remarking on *Compendium of Topics* (Abhidh-s), chapter six, comprising an extensive treatment of matter (*rūpa*) followed by an exceedingly brief treatment of *nibbāna*, Lance Cousins addresses the elephant in the room when he comments on the oddity of this juxtaposition: “it seems anomalous that *rūpa* should come next, and even more odd that this should be followed by *nibbāna*.”¹³¹ Similarly with regard to chapter eight's appending of a discussion of *paññatti* (concept or designation, referring to things that have a mere conceptual existence rather than ultimate, encompassing both words and their referents, signifier and signified) – essentially a Theravāda theory of signs and representation) onto the heels of its exposition of dependent origination and the twenty-four abhidhamma conditional relations (*paccaya-s*), Cousins comments: “Also included in this chapter is an account of concepts (*paññatti*), which again seems anomalous.”¹³² These are indeed two striking anomalies in the *Compendium of Topics* (Abhidh-s)'s structuring of its subject matter, which beg for explanation.

We may partially account for the proximity of *nibbāna* to *rūpa* with reference to the classic expository rubric of the *abhidhamma paramattha-s*, the ultimately existent things, enumerated as *citta*, *cetasikā*, *rūpa*, and *nibbāna* (the first three reckoned *saṅkhata-dhammā*, “conditioned dhamma-s; the last reckoned the *asaṅkhata-dhamma*, “the unconditioned dhamma”). The authors of the post-canonical abhidhamma treatises, starting with Buddhadatta (*Introduction to the Abhidhamma* (Abhidh-av)), for the most part structured their expositions according to this sequence and Anuruddha follows suit (cf. Pm-vn v. 2, borrowing, in fact, Buddhadatta's opening verse enumerating these as the primary subject matter of the abhidhamma (Abhidh-av v. 8)). In contrast to things whose referents could be considered to have ultimate existence (*paramattha-s*), stood the essential correlate of things the referents of which had only conceptual existence (*paññatt-attha-s*), or *paññatti* (concepts), a distinction the abhidhamma tradition became increasingly fixated on in its project of treating things exclusively from an ultimate standpoint (in marked contrast to the relative absence of this concern in the suttas).¹³³ Anuruddha's “definitive” treatment (*vinicchaya*) of the *abhidhamma paramatthas* in his *Definitive Treatment of the Abhidhamma Ultimates* (Pm-vn) subsumes the entirety of its subject

¹³¹ Cousins in Rowlands 1982, 94.

¹³² Cousins in Rowlands 1982, 95.

¹³³ Cousins points out in this regard: “It is interesting that originally the abhidhamma does not mention concepts: all objects of the mind are dhammā and the description of what would be concepts is ‘that which is not to be classified as matter or mind’. The term *paññatti* itself is probably a later introduction” (Cousins 1982, 95). The ascendance of the term would seem to correspond to the developing hermeneutic discourse of *nītattha/neyyattha*, Skt. *nītārtha/neyārtha*, and the issue of reliance on interpretable statements (couched in relative, conventional language) vs. definitive statements (couched in ultimate, abhidharmic terms). The discourse of *paññatti*, and its inclusion as an essential appendix to the abhidhamma ultimates in Theravāda abhidhamma is very much a reflection of this developing discourse across Buddhist schools and how it manifested in Theravāda thought.

matter into these four categories (the abhidhamma ultimates), plus a treatment of *paññatti* as an appendix, evidently felt by his time to be an essential element of the discourse on the ultimates. We may infer that for the abhidhamma commentators, it was perhaps the contrast between the two categories of conceptual vs. ultimate that rendered the category “ultimate” meaningful; its inclusion with them was therefore felt by his time to be necessary and natural.¹³⁴ In the *Compendium of Topics* (Abhidh-s) however, this basic underlying structure of *citta-cetasikā-rūpa-nibbāna* + *paññatti* is encountered in a somewhat more expanded form, with bracketed expositions of functions and processes governing *citta*-s and *cetasika*-s intervening between the treatments of *cetasikā* and *rūpa* in the form of independent chapters, and core doctrinal concepts such as the aggregates and sense-spheres, noble truths, dependent origination, and the *paṭṭhāna* relations likewise treated as independent chapters, inserted before *paññatti*. A final section subsequent to *paññatti*, the work's concluding chapter, treats meditative cultivation (*bhāvanā*) as an independent topic, comprising expositions of *samatha* and *vipassanā*. In the *Decisive Treatment* (Pm-vn) we will ultimately see this subject matter elegantly subsumed within the treatment of the last *abhidhamma-paramattha*, *nibbāna*, prior to the *paññatti* appendix.

In Cousins' summary of the *Compendium of Topics* (Abhidh-s)'s chapter by chapter subject matter:

1. **Consciousness**
2. **Mental factors**
3. Miscellaneous section (including feeling, roots and functions)
4. Thought processes
5. Process-freed chapter (including the law of kamma, and death and rebirth)
6. **Matter and *nibbāna***
7. Abhidhamma categories
8. *Relations: dependent origination, causal relations, concepts*
9. Meditation practice¹³⁵

The abhidhamma ultimates and *paññatti* have been included in bold and topical pairings that appear anomalous and beg for explanation have been included in italics. There is no ostensible rationale for pairing matter and *nibbāna* in a single chapter, or the treatment of dependent origination (*paṭiccasamuppāda*) and its abhidhammic refinement in the form of the twenty-four *paṭṭhāna-paccayas* along with a discussion of *paññatti*. Despite attempts to find meaning in these juxtapositions, I would claim that these are, as they very much appear, apples and oranges, and that to find a viable explanation for these odd juxtapositions (on the part of an author famed for his skill at synthesis and concise, meaningful summary) we must look elsewhere. We must look to the *Manual of Discerning* (Nāmar-p).

The *Manual of Discerning* (Nāmar-p)'s seventh chapter is entitled the “*sabbasaṅgaha*”

¹³⁴ And a mark of a changing paradigm. It may also be noted that if my interpretation is correct, this is primarily a linguistic distinction concerned with the existence (or not) of the referent of a word as signifier, and signals a governing concern with philosophy of language and signs. This governing concern is clearly evident in the treatments of *paññatti*, but not usually recognized as equally informing the idea of “the ultimates.” I would suggest that it does.

¹³⁵ (Cousins in Rowlands 1982, 97)

("the compendium of 'all'") and purports to be extremely grand in its scope, treating all the major doctrinal formulations of early Buddhism. It includes in a single chapter treatments of the aggregates, sense-spheres, and (18) elements, the four noble truths, dependent origination, and the *paṭṭhāna-paccaya*-s,¹³⁶ as well as a treatment of *paññatti* at its conclusion. If we seek the rationale for a single chapter so grand in its scope (far beyond such suttas as relate the concept of "the all" to the five aggregates and/or six sense-spheres (e.g. SN 35.23-24), or for instance the *dhammānupassanā* sections of *satipaṭṭhāna* treatments, which bring together many such categories, neither of which, however, this extensive), we can in fact find one. For this we must look to the opening chapters of the *Path of Purification* (Vism)'s "*paññā*" section (comprising chs. XIV, XV, XVI & XVII, and including treatments of aggregates (XIV); bases and elements (XV); faculties and truths (XVI); and dependent origination (XVII)). Here we find a treatment of these core doctrines collectively as the "*bhūmi*" ("ground") in which *paññā* ("wisdom") grows, comprising a key element of the *Path of Purification* (Vism)'s second major structuring metaphor (in addition to the well-known "seven stages," derived from the *rathavinīta-sutta* of the Middle-length Discourses, MN 24), mapping the image of a growing tree onto the development of wisdom. In this mapping, the purifications of *sīla* ("virtue") and *citta* ("consciousness" i.e., *samādhi*, the training of concentration) are likened to the "two roots" of this developing tree, and the remaining purifications, pertaining to *paññā*, to its trunk. The fruits of practice in the form of attainments and the stages of liberation are likened to its fruits in the *Manual of Discerning* (Nāmar-p)'s final chapter. It is with reference to this metaphor that foundational doctrinal formulations become "the soil in which wisdom grows" -- study of this doctrinal material being enjoined after fulfillment of the first two purifications as an expedient to the growth of *paññā* (Vism XIV 32: 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").¹³⁷ Anuruddha alludes frequently to these doctrinal items collectively as the "*bhūmi-dhammā*", "ground dhammas", the objects and doctrines with reference to which insight is cultivated – an allusion that points directly to this usage in the *Path of Purification* (Vism) (Vism XIV 32).¹³⁸ In the *Path of Purification* (Vism), this doctrinal material functions as a key transitional point to its stage by stage treatment of the development of wisdom (comprising the latter five of the Vism's seven stages), occurring between the *samādhi* and *paññā* sections. In Anuruddha, we find it repositioned to function as a segue from his treatment of the abhidhamma ultimates (*paramattha*-s), now reframed as "*pariyatti*" ("theoretical knowledge"), to his treatment of *samatha* and *vipassanā* together, framed in contrast to this as "*paṭipatti*" ("practical knowledge") (Nāmar-p v. 1853). The *Manual of Discerning* (Nāmar-p)'s seventh chapter, its "Section on the *sabbasaṅgaha*" (*sabbasaṅgahavibhāga*), embodies this segue between theory and practice, turning from the enumeration of the constitutive factors of mind and matter in isolation undertaken in preceding chapters to a mode of analysis "encompassing all" of those, acclaimed

¹³⁶ The twenty-four causal relations (*paccaya*-s) that derive from the *paṭṭhāna-pāḷi*, the last book of the *abhidhamma-piṭaka*.

¹³⁷ Ñāṇamoli 2010, 439.

¹³⁸ Buddhadatta also follows this usage, referring to the "aggregates, and so forth" as the dhammas that "become the ground" (*bhūmibhūta*): *khandhādīsu hi dhammesu, bhūmibhūtesu yoginā / uggahādivasenettha, katvā paricayaṃ pana* (Abhidh-av 1192).

by Anuruddha as the unexcelled “essential core in hand” of abhidhamma monks:

**tesaṃ dāni pavakkhāmi, sabbasaṅgāhikaṃ nayaṃ;
ābhidhammikabhikkhūnaṃ, hatthasāram anuttaraṃ. 619**

I shall now expound
the analytical methodology encompassing all of those –
the peerless heartwood in hand (i.e., presumably, the precious essence of the teaching in a
nutshell)¹³⁹
of abhidhamma monks.

If we examine the *sabbasaṅgaha*'s content, we find it corresponds almost precisely to subject
matter spanning the *Compendium of Topics* (Abhidh-s)'s seventh and eight chapters:

Compendium of Topics (Abhidh-s) contents (partial):

chapter

7. *Compendium of Categories*

- Unwholesome; Mixed categories (including faculties); the thirty-seven factors pertaining to awakening;
- the “*sabba-saṅgaha*”: aggregates; sense-spheres; elements; the four noble truths

8. *Compendium of Conditionality*

- Dependent Origination; categories of exegetical analysis; the twenty-four conditional relations
- **Paññatti**: *atthapaññatti* (concept as referent) and *nāmapaññatti* (concept as word)

Manual of Discerning (Nāmar-p) contents (partial):

7. *The Section on the “sabba-saṅgaha”, including:*

- aggregates, sense-spheres & elements
- the four noble truths
- dependent origination
- dependent origination in its circular form as the *bhava-cakka* “wheel of existence”¹⁴⁰
- the twenty-four *paṭṭhāna paccaya*-s
- *paññatti*

¹³⁹ Also an allusion, it would seem, to Buddhaddatta's use of the same phrase in his opening verses of the *Introduction to the Abhidhamma* (Abhidh-av): *ābhidhammikabhikkhūnaṃ, hatthasāram anuttaraṃ / pavakkhāmi samāseṇa, taṃ suṇātha samāhitā* (Abhidh-av v. 7) “I shall now declare in brief the peerless heartwood in hand (*hatthasāra*) of the abhidhamma monks; hear that, with well concentrated minds”. One might expect *h' atthasāraṃ*, but the form seems to be in earnest.

¹⁴⁰ The *Path of Purification* (Vism) has the *bhava-cakka* as the conclusion of its dependent origination section (twenty-four *paccaya*-s are treated in passing in connection with the “*saṅkhāra-paccaya*” link of dependent origination). More on this below.

We can see that in the *Compendium of Topics* (Abhidh-s), the “*sabbasaṅgaha*” is greatly reduced in scope, including only the aggregates, sense-spheres, and elements, and the four noble truths as something of an appendix to these; dependent origination and the twenty-four *paṭṭhāna-paccayas* have been treated as a separate “compendium on conditionality” (*paccaya-saṅgaha*), entirely independent of the *sabbasaṅgaha*. The topical order has nevertheless been retained, keeping the treatment of *paññatti* following the twenty-four *paṭṭhāna paccaya*-s as the closing of the abhidhamma ultimates section. The continuity in content between the *Path of Purification* (Vism)'s treatment of the doctrinal elements of the "soil of understanding" (*bhūmidhammā*) and the *Manual of Discerning* (Nāmar-p)'s *sabbasaṅgaha* suggests that this was the more coherent and prior formulation, including all the major synthetic doctrinal formulations of *nāma* and *rūpa* in relation to each other, subsequently modified in the *Compendium of Topics* (Abhidh-s) by breaking this grand and very cumbersome (requiring more than 250 verses) treatment into two independent chapters rather than one. Telling in this regard is the inclusion of a treatment of the *bhavacakka* (wheel of existence) at the conclusion of the *Path of Purification* (Vism)'s treatment of dependent origination, which we find preserved in a corresponding extensive treatment of the wheel of existence in the *Manual of Discerning* (Nāmar-p), but stripped down to a merely vestigial (but still recognizable) form in the *Compendium of Topics* (Abhidh-s).¹⁴¹ The *sabbasaṅgaha* chapter in the *Manual of Discerning* (Nāmar-p), comprising in origin a treatment of the *bhūmi-dhammā* very grand in scope (thus justifying the name "*sabbasaṅgaha*") was accordingly lauded in very grand terms as:

**yaṃ dhammaṃ dhammarājā niyatikam¹⁴² abhisambodhimaggena buddhā,
katvā kaṇḍambamūle paramam¹⁴³ anupamaṃ pāṭihīraṃ khaṇena,
pātvākā tattha¹⁴⁴ patvā puravaragaṇaṃ ullopalāvaṇṇaramsī,¹⁴⁵
tatth' ādāy' atthasāraṃ kathitam aticiraṃ ṭhātu pāṭhānukūlaṃ. 879**

**iti nāmarūpaparicchede sabbasaṅgahavibhāgo nāma sattamo paricchedo.
niṭṭhito ca nāmarūpaparicchede sabbathā pi abhidhammaparamatthavibhāgo.**

The immutable dhamma that the Dhamma King
awakened to by supreme awakening's path
and revealed,
having arrived before the host of deities in heaven,
in an instant, clad in streaming rays of colored light,

¹⁴¹ Unlike the *Manual of Discerning* (Nāmar-p), the twenty-four *paṭṭhāna paccaya*-s are treated in passing in the *Path of Purification* (Vism) during its exegesis of the *saṅkhāra-paccaya* (volitional formations) link of dependent origination.

¹⁴² **niyatikam**: niyatitam, var. niyatikam (Ee); niratikam (Be).

¹⁴³ **paramam**: paramam, var. asamam (Ee); paramam (Be).

¹⁴⁴ **pātvākā tattha**: pātvākāsitha (Ee); pātvākā tattha (Be).

¹⁴⁵ **ullopalāvaṇṇaramsī**: ullopalāvaṇṇaramsī (Ee); ullāpalāvaṇṇaramsī (Be). (?) < ullumpati = ullumpana / ullopana "merciful, benevolent". The long ā has no justification. The form appears to be corrupt and the translation is conjectural in the absence of a clear meaning.

having performed a miracle incomparably supreme
at the Kaṇḍamba mango tree --
having taken the heartwood/essence (*sāra*) of the subject matter spoken there,
[and summarized it here]
may it endure, amenable to study, even longer.

Thus concludes the seventh chapter in the *Manual of Discerning Mind & Matter*, named
"The Section on the *sabbasaṅgaha*".

And [with this] the section on the *abhidhamma-paramattha*-s in the *Manual of Discerning Mind & Matter* is also complete.

The *Compendium of Topics* (Abhidh-s), then, has retained the terminology ("sabbasaṅgaha") but considerably reduced its scope, in the process rendering it less worthy of the name, and making the resultant juxtaposition of dependent origination and the *paṭṭhāna paccaya*-s with *paññatti* appear to lack justification. On comparison with the *Manual of Discerning* (Nāmar-p), the reason for the *Compendium of Topics* (Abhidh-s)'s seemingly anomalous subject order becomes clear: its seventh and eighth chapters are evidently a product of revision, reworking a previously more extensive structure: that of the *Manual of Discerning* (Nāmar-p)'s long *sabbasaṅgaha*, broken now into two parts.

The question of the anomalous placement of the treatment of *nibbāna* remains (awkwardly appended, as it is, to the chapter on matter). We see the exposition of *nibbāna* handled differently in each of Anuruddha's works. In the *Path of Purification* (Vism) it is treated in connection with the third noble truth. The *Manual of Discerning* (Nāmar-p) follows suit. It is referred to in passing in the *sabba-saṅgaha* chapter as "apaccaya" (that which has no condition on which it depends for its existence) (*Manual of Discerning* (Nāmar-p) v. 621), and somewhat more extensively in the exposition of the third noble truth (*Manual of Discerning* (Nāmar-p) vv. 714-715). As a separate topic of treatment framed as a substantial exposition of the fourth abhidhamma ultimate, however, it has no ostensible separate treatment. In the *Compendium of Topics* (Abhidh-s), by contrast, we find a small section, fixing this omission, in its logical place, following the exposition of the third abhidhamma ultimate, matter (*rūpa*). While this solved the problem of omission of *nibbāna* as a topic in the methodical exposition of the abhidhamma ultimates, it introduced the oddity of being appended to the *rūpa* chapter, presumably since it was too brief a section to warrant constituting a separate chapter in its own right.

What these emendations and adjustments perhaps betray, resolving certain problems even as they create others, is the pursuit of a more perfect order. Anuruddha's condensation and systematization of the abhidhamma doctrinal material, and his incorporation of the evolving Theravāda path theory into this, as an integral part of it, was an evolving project. It was being modified and improved upon with each iteration. With the *Decisive Treatment* (Pm-vn), he would arrive at most condensed and refined form yet, subsuming the entirety of practice, in the form of his treatment of the seven stages of insight, within the treatment of "nibbāna" as an abhidhamma ultimate. This evidently had the logical appeal of culminating in the attainment of *nibbāna*, and provided substance with which to flesh out the scanty subject matter for exposition of the last ultimate.

This postulated process of revision also reveals the ultimately derivative nature of the

Compendium of Topics (Abhidh-s). Though it is Anuruddha's smallest and most concise work, it is not his first; it condenses the subject matter of the *Manual of Discerning* (Nāmar-p). Whereas the *sabba-saṅgaha* section of the *Manual of Discerning* (Nāmar-p) is appropriately comprehensive, corresponding directly to the *Path of Purification* (Vism)'s treatment of foundational doctrinal items grounded in which insight arises (plus *paññatti*), thus truly representing an all-encompassing treatment, the *Compendium of Topics* (Abhidh-s)'s *sabbasaṅgaha* has been reduced to a cursory treatment of aggregates, sense-spheres, elements, and the four noble truths, without any explanation of why the term "*sabba-saṅgaha*" should apply to this group.

The incorporation of verses in the *Compendium of Topics* (Abhidh-s) that appear to derive from the *Manual of Discerning* (Nāmar-p) in identical or slightly reworked and condensed form, often framed by "'ti" but without attribution, is entirely coherent with the understanding of the *Compendium of Topics* (Abhidh-s) as a condensation of an earlier, more extensive work of the same author that results from the above analysis. In the case of such verses, Anuruddha is evidently quoting himself. He incorporates verses from the larger, more extensive treatment that serves as his major framework, and which, with the *Compendium of Topics* (Abhidh-s), he condenses and presents in brief.

The emphasis on form and re-arrangement is significant and will be returned to as symptomatic of the constraints of orthodoxy. The *Compendium of Topics* (Abhidh-s)'s purpose was enumeration in brief of doctrinal material treated elsewhere in detail, as well as comprehensiveness of that brief enumeration (filling in the gaps of the "-ādi"-s (etc.), as it were). It was also demonstrably oriented toward mnemonics: providing means of systematic retention of that which was enumerated, much as a rehearsal of pre-determined content, in the style of catechism. *The Manual of Discerning* (Nāmar-p), by contrast, has no mnemonic verses and is not concerned with comprehensiveness of enumeration. While it likewise condenses (the path-theory of the *Path of Purification* (Vism), in the case of its second half), it does not do so in catechistic style.

Anuruddha's major project, then, is seen to be one of condensation: whether in the case of his condensation of the abhidhammic subject matter comprising his treatment of the abhidhamma ultimates in the first half of his *Manual of Discerning* (Nāmar-p), or the *Path of Purification* (Vism)'s theorization of path-progress in its second half, or of his own prior synthesis of these into an even more condensed form, amenable to study and memorization, in his *Compendium of Topics* (Abhidh-s). His works may reasonably be considered a specimen of summary literature, in part, we may suppose, with a purpose of display: showcasing a virtuoso's expertise in the service of the establishment of regional authority, a representative of the periphery staking a claim to legitimation from the center, demonstrating fluency in its language (cf. *Noli Me Tangere*, the Spanish masterpiece penned by the Filipino virtuoso, José Rizal (1888), showcasing his fluency in the language and learning of the metropole and in so doing accruing its authority to himself, a member of the periphery, and establishing a place for himself and his region within it). The concluding verses of the *Manual of Discerning* (Nāmar-p)'s colophon, directing their blessings toward the lauded residents of the Mahāvihāra stake a similar claim a place in its venerable tradition. As Anuruddha was naturalized within the Mahāvihāra tradition, much as Buddhaghosa had been before him, he could turn to a more pragmatic and pedagogical end with the *Compendium of Topics* (Abhidh-s), helping others to assimilate the vast material of which he

had successfully displayed such mastery in his prior work.

Paul Griffiths, defining commentary as a genre, identifies three major criteria that a work must satisfy to warrant classification as commentary. It must be in some sense a “metawork”, being in direct relation to another work that is present in some way within in, whether by quotation, paraphrase, or summary. The traces pointing to the work with which the commentary is in relation must moreover be quite dominant within it. Finally, its structure must be given to it by that work.¹⁴⁶ Anuruddha's works (and in particular his treatment of the path) satisfy these criteria not only with reference to the *Path of Purification* (Vism), but, surprisingly, also with reference to each other. Anuruddha's subsequent works function in large part as a form of autocommentary: in Griffiths' terms, “digest”, or “auto-digest”, of his prior works:

“Commentaries whose objects are present in them principally by direct quotation I call either interpretations or reproductions. And those whose objects are evident in them principally by summary or paraphrase I call digests.”¹⁴⁷ The *Compendium of Topics* (Abhidh-s) primarily summarizes the expository doctrinal content of the *Manual of Discerning* (Nāmar-p), at times even punctuating its summary with direct (or slightly adapted) quotations.¹⁴⁸ The *Compendium of Topics* (Abhidh-s) is scattered with verses deriving from the *Manual of Discerning* (Nāmar-p) that reveal the underlying work it summarizes, which serves as its framework. If the *Path of Purification* (Vism) may be taken as representative of commentary in an expanding mode (taken to an utmost extreme, even, representing itself as an elaboration of the two verses cited at its beginning), the *Compendium of Topics* (Abhidh-s) may be regarded as an example of commentary in a contracting, condensing mode – not only of abhidhammic thought and the *Path of Purification* (Vism)'s path-theory, but more immediately of Anuruddha's own initial expansive treatment of this (in the form of the *Manual of Discerning* (Nāmar-p)). The *Compendium of Topics* (Abhidh-s)'s removal of literary and figurative elements from its corresponding, schematic treatment of the same material is a condensing form of commentary (though very often also supplying missing doctrinal elements to a clarificatory end), applied to his own work. When a digest is of an author's own work, it may be considered, in Griffiths' terminology, “auto-digest”.¹⁴⁹ Both are metaworks, subsuming and containing, and being framed upon their objects of interpretation.

¹⁴⁶ Griffiths 1999, 81.

¹⁴⁷ Griffiths 1999, 86.

¹⁴⁸ For example, Abhidh-s IX, §42, enumerating the *abhiññā-s*: <42> abhiññā ca nāma -- iddhiḍḍhaṃ dibbasotaṃ, paracittavijānaṇā / pubbenivāsānussati, dibbacakkhū 'ti pañcadhā -- condensing Nāmar-p 1485-1486: iddhiḍḍhā dibbasotā, cetopariyajānaṇā / pubbenivāsānussati, dibbacakkhu tathāparā (1485). cetosamādhinissatṭhā, pañcābhiññā pakāsītā / rūpāvacaradhammā 'va, pañcamajjhāna-bhūmikā (1486). Or: Abhidh-s VIII §43 defining *paññatti*: vacīghosānusārena, sotaviññānavīthiyā. pavatthānantaruppanna-manodvārassa gocarā. atthā yassānusārena, viññāyanti tato paraṃ. sā 'yaṃ paññatti viññeyyā, lokasaṅketanimmitā -- condensing Nāmar-p 872-875: vacīghosānusārena, sotaviññānavīthiyā / pavatthānantaruppanna-manodvārassa gocarā (872). atthā yassānusārena, viññāyanti tato paraṃ / sammata ca sabhāvā ca, pubbasāṅketabhāgino (873). yā 'yaṃ vālamāṇākāravisese paṭidissati / vedanādivacīghosaṃ, sabhāvānugacetaso (874). sā 'yaṃ paññatti viññeyyā, lokasaṅketanimmitā / vacīviññattisahito, saddo evā 'ti kecana. Or: Abhidh-s IX, §53 listing the ten corruptions of insight (*vipassanupakkilesā*): obhāso pīti passaddhi, adhimokkho ca paggaho / sukhaṃ ñāṇam upatṭhānam upekkhā ca nikanti ce 'ti (Abhidh-s 9.53) = Nāmar-p v. 1679: (identical, but without the quotative 'ti at the end: obhāso pīti passaddhi, adhimokkho ca paggaho / sukhaṃ ñāṇam upatṭhānam upekkhā ca nikanti ca.

¹⁴⁹ Griffiths 1999, 86.

The Hermeneutics of *Sāra*

The hermeneutics of “*sāra*” (“heartwood”; “essential core”, or “essence”) permeate Anuruddha's work and the literary project that gave rise to it. Anuruddha describes his work numerous times as distilling the *sāra* from the expansive teachings of the Buddha and making it available to the reader in condensed form through his works. He frequently characterizes his project as being of such a nature in his ornate end-verses that conclude and frame his chapters. He imagines his work, for example, as a raft on which the wise reader may plunge as he wish into the ocean of the teacher's teachings and bring back treasures of “*sāra*” to fill the coffers of his heart:

**bahunayavinibandhaṃ kullaṃ etaṃ gahetvā,
jinavacanasamuddaṃ kāmaṃ ogaṃ dhārā.
hitasakalasamatthaṃ vatthusāraṃ haritvā,
hadaya-ratanagabbhaṃ sādhu sampūrayanti. 327**

Men of steadfast wisdom, taking hold
of this [*Manual of Discerning Mind and Matter*] as a raft,
assembled of its many analytical methodologies,
set out as they wish upon the sea of the all-conquering Buddha's words --
and laying hold of treasures of their essence (*sāra*)
capable of bringing every welfare,
fill up the coffers of their hearts
with them, as well they should.

He asserts that what he says echoes and preserves what was said by the Buddha when he taught the Abhidhamma in Tāvātimsa heaven, rephrasing this sentiment numerous times as taking the *attha-sāra* from what was said and reformulating this so that it may long endure amenable to study:

**itthaṃ paṇ' ettha vimalena vibhāvanatthaṃ,
dhammaṃ sudhammam upagamma surādhivāsaṃ,
rūpaṃ arūpasavibhāgasalakkhaṇaṃ taṃ,
vuttaṃ pavuttaṃ abhidhammanaye mayā pi. 615**

And thus the dhamma spoken by the taintless Buddha in this way
for the purpose of making it clear (*vibhāvana*)
when he approached the Sudhamma (hall), the gods' abode,
[and spoke on] matter (*rūpa*, the subject of this section), with its counterpart, the
immaterial, and its characteristics,
according to the abhidhammic method --
(all that) has been stated here by me.

cf.:

tatth' ādāy' atthasāraṃ kathitaṃ aticiraṃ thātu pāṭhānukūlaṃ, "having taken the

heartwood/essence of the subject matter spoken there, (and rephrased it here, with the wish:) may it endure, amenable to study, even longer" (Nāmar-p v. 879), and the *sabbasaṅgaha* as the "*hattasāram anuttaram*", "the peerless heartwood/essence in hand" of the abhidhamma monks (Nāmar-p v. 619, translated above).

The hermeneutics of *sāra* permeating Anuruddha's project point to extracting and condensing, preserving, and clothing in new form – a new, more succinct form, more easily accessible than the voluminous “ocean” of material it summarizes and condenses, such that it could be held within in the hand and retained within the heart. In contrast to the pedagogical purpose of the *Compendium of Topics* (Abhidh-s)'s form of (auto-)digest, with prose clarity and mnemonic verses at the end of each chapter for ease of memorization of the content it condenses, focused, essentially, on providing a means of retaining the subject-matter of the *Manual of Discerning* (Nāmar-p), the *Manual of Discerning* (Nāmar-p) exhibits a literary or aesthetic interest in its handling of the work it summarizes: it is digest to an aesthetic end.

While the *Compendium of Topics* (Abhidh-s)'s form and purpose appears straightforward, that of the *Manual of Discerning* (Nāmar-p) requires further interrogation in order to understand. Why was the “*sāra*” it distilled in brief from the *Path of Purification* (Vism)'s voluminous, prose treatment clothed in versified, poetic form? What informed the choice to artfully “sing” its doctrine, as it were, rather than engage it philosophically, elaborating and developing its ideas, as took place in other traditions of abhidharma evolving in parallel?

The Climate of Orthodoxy

Griffiths once again provides a useful hint for our understanding of this commentatorial choice with his discussion of the pre-determination of religious readers' choices, when it comes to what to read: “For most religious readers, the choice of what to read religiously is made based upon the authoritative curricular decisions of an institution of religious learning—and made without the fact that they are being made coming to consciousness.¹⁵⁰ Fidelity to the norms and strictures of the tradition, as a marker of affiliation, was a key governing force for the Pali commentators. Griffiths highlights the constraints of sectarian affiliation, and identity, in the creating of which institutions of religious learning such as the Mahāvihāra are governed by dynamics of deference to orthodoxy and specific delimitations of authority. The literary abhidhamma works' self conscious assertion of affiliation and conformity to the Mahāvihāra interpretive tradition, as seen in the commentators from Buddhaghosa, on, and equally in Buddhadatta and Anuruddha, carried with it an obligation of fidelity to the pre-determined choices of interpretation and subject matter it entailed.

Buddhaghosa and his fellow initiators of the Pali commentarial era had journeyed to Sri Lanka in pursuit of an authoritative interpretive tradition, and found it preserved in the commentatorial corpus of the Mahāvihāra. They proceeded to compile, edit, summarize, and translate the Mahāvihāra interpretive tradition into the authoritative Pali texts of the Pali commentarial corpus, with which authority they then proceeded to firmly align themselves. Fidelity to the specified interpretive tradition was deeply central to their project. Fidelity was also a key aspect of the hermeneutics of “*sāra*”, asserting not only condensation of the voluminous original, but faithfulness to its content. The form, though different, betrayed no

¹⁵⁰ Griffiths 99, 65.

change in substance. As Anuruddha asserts, “that which was stated (by the Buddha) has been (re)stated by me, too” (*vuttam pavuttam abhidhammanaye mayā pi* (Nāmar-p 615)).

Fidelity to the original, in the hermeneutics of *sāra*, and to the interpretive tradition in the dynamics of institutional affiliation, blended and became one in the eyes of the tradition. The result was a curious dynamic of orthodoxy that permitted playing with the form, but not the content, of the doctrinal subject matter it transmitted.

We know that *vibhajjavādi-maṇḍala* (the “circle of the vibhajjavādins”, referred to by Buddhaghosa (Vism XVII §25)), later known as Theravāda was a self-consciously conservative tradition, as reflected in the *mahāpadesa-s*¹⁵¹ and the perhaps quite formative crisis commemorated by the Kathāvathu, in many ways the keystone of the self-consciously Theravādin abhidhamma tradition and its assertion of orthodoxy. It was the attempt to sort out the proliferating competing claims as to the interpretation of the Buddha's teachings and determine which were faithful to the original that characterized the Aśoka-era Buddhism that had laid the foundation for the Mahāvihāra – and especially its abhidhamma. It was this “*vibhajjavādi*” interpretive tradition that Buddhaghosa had travelled to Sri Lanka to recover, amidst the thicket of proliferating views in which the world had become hopelessly entangled. He framed his grand synthesis of the Mahāvihāra aṭṭhakathā tradition on the issue of disentangling a tangle (*anto jaṭā, bahi jaṭā, jaṭāya jaṭitā pajā*) – asking *ko vijāṭaye jaṭam?* who could disentangle it? in the verse on which he hinged the entirety of the exposition that was the *Path of Purification* (Vism) (Vism I, §1). The Mahāvihāra interpretative tradition (and the *Path of Purification* (Vism) as emblematic of its interpretive stances) was seemingly Buddhaghosa's answer to the uncertainty and proliferation of competing claims as to the details of interpretation of the Buddha's teachings. The *Path of Purification* (Vism), and the commentarial tradition of which it was emblematic, was a clamping down; an appeal to the authority of an interpretive tradition that claimed fidelity to an earlier stratum of the tradition, that had since then lost its bearings and its certainty with regard to authoritative interpretation. Commenting on the interpretation of dependent origination, Buddhaghosa says:

*yā panāyaṃ bhagavatā paṭiccasamuppādaṃ desentena “avijjāpaccayā
saṅkhārā” tiādinā nayena nikkhittā tanti, tassā atthasaṃvaṇṇanaṃ karontena
vibhajjavādi-maṇḍalaṃ otarivā ācariye anabbhācikkhantena sakasamayaṃ
avokkamantena parasamayaṃ anāyūhantena suttam appaṭibāhantena vinayaṃ
anulomentena mahāpadese olokontena dhammaṃ dīpentena atthaṃ saṅgāhantena
tamevatthaṃ punar āvattetvā aparehi pi pariyāyantarehi niddisantena ca yasmā
atthasaṃvaṇṇanā kātabbā hoti, pakatīyā pi ca dukkarā ‘va paṭiccasamuppādassa
atthasaṃvaṇṇanā.*

“Its meaning should be commented on by one who keeps within the circle of the Vibhajjavādins, who does not misrepresent the teachers, who does not advertise his own standpoint, 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*—DN 16, *catumahāpadesakathā*), who illustrates the law (*dhamma*), who takes up the meaning (*attha*), repeatedly reverting to that same meaning, describing it in

¹⁵¹ The injections on textual authority as represented in the Mahāparinibbānasutta (DN 16, *catumahāpadesakathā*).

various different ways”.¹⁵²

We observe care for not misrepresenting the teachers within the “vibhajjavādimāṇḍala” precisely because of the need for ability in condensing the subject matter of the teaching and then again unpacking it again, and expounding it (without alteration of meaning) in other ways, revealing considerably anxiety around the topics of interpretation, condensing and re-expansion of subject matter, and alteration of form with preservation of meaning (*dhammaṃ dīpentena, atthaṃ saṅgāhenta, tam ev' atthaṃ punar āvattetvā, aparehi pi pariyāyāntarehi niddisanta*).

The well-known *Path of Purification* (Vism) narrative of Tipiṭaka-cūḷa-Abhaya-thera reveals concern for mastery of and self-conscious adherence to one's distinctive interpretive tradition. It valorizes this above even mastery of the three *piṭaka*-s, dramatically depicting the elder Tipiṭaka-cūḷa-Abhaya as sounding the drum to announce his intent to demonstrate his mastery of all three *piṭaka*-s in public recitation, but being barred from doing so by the elders of his community until he could likewise demonstrate mastery of their interpretive tradition.¹⁵³ According to the story in its telling, moreover, it was not necessarily even an issue of knowing vs. not knowing the correct interpretation of the meaning, but of being able to confidently identify a particular interpretative stance among a range of interpretations as that pertaining to one's own school, in contrast to others'. Sectarian identity as determined by interpretative stance was highly valorized.¹⁵⁴

Buddhadatta concludes multiple of his works with words of precaution, urging readers not to grasp the meaning incorrectly, should flaws in manuscript transmission obscure the carefully-crafted form:

**viññāsakkamato vā pi, pubbāparavasena vā,
yadi akkharabandhe vā, ayuttaṃ viya dissati, 3166**

If anything seemingly improper should appear
in the order of the composition,
or by way of what precedes and what comes after,
or the joining of its syllables,

**taṃ tathā na gahetabbam, gahetabbam adosato.
mayā upaparikkhitvā, katattā pana sabbaso. 3167**

it should not be grasped like that;
it should be grasped without flaw:
for it has been composed
scrutinized most thoroughly by me.¹⁵⁵

It is in such a context of extreme concern for the preservation of meaning that the “formal

¹⁵² Vism XVII §25, trans. Ñāṇamoli.

¹⁵³ Vism III, §§53-55.

¹⁵⁴ Vism III, §53.

¹⁵⁵ Vin-vn colophon. cf. also Abhidh-av colophon vv. 1403-1405 for the identical sentiment expressed there.

scholasticism” we observe as characterizing Anuruddha's works and project makes sense, with its willingness (even enthusiasm) to produce infinite variation of form, but extreme anxiety around alteration of content. The claim of the virtuoso was of being able to reclothe pre-determined content in new form *while preserving the essential meaning*, giving rise to the literary abhidhamma text as a genre of repackaging and performance of fixed content in changing, novel form.¹⁵⁶ For Buddhaddatta and Anuruddha, it was evidently preferable to “sing” doctrine – to fix it in meter and beautified, embellished mode of presentation – rather than philosophically elaborate it. To change the content would nullify the purpose, and undermine their authority based, as it was, on a claim to mastery of and absolute fidelity to the interpretation and views of the tradition deemed orthodox. Condensing and expanding of these was a skill, and it was the demonstration of virtuosity in this that was heavily valorized within the commentarial era's interpretive tradition as we witness it in Anuruddha's works. This led simultaneously to genres of commentary expanding meaning (*aṭṭhakathā*) and condensing it (*saṅgaha* and handbooks).

Contrary to its ostensible claims (but at the same time implicit in them), the Theravāda abhidhamma represented one perspective in a larger abhidhamma debate that was in fact the internal dialogue of an evolving hermeneutical tradition with a plurality of positions on common questions. Considered in isolation by Theravādins, the Theravāda perspective represented the ultimate position on questions of ontology raised by teachings in the suttas (and for the Mahāvihāra, it represented exactly that: the approved interpretative stances on issues of abhidhammic debate) but read comparatively, the various schools of Abhidhamma are revealed as different voices in a larger, evolving conversation on issues of interpretation of key abhidhammic import.¹⁵⁷ Nāgārjuna's position of *dharmā-nairātmya* (the selflessness of dharmas) that underpinned a wide-reaching philosophy of *śūnyatā* and Perfection of Wisdom literature) was precisely an abhidhammic position, logically extending the notion of *pudgala-nairātmya* (the selflessness of the individual) that an earlier tier of the abhidhammic debate was focused upon, and grew directly out of this dialog, on which it was firmly founded. *Viññāṇavāda* was likewise a position arrived at on a foundation of Sarvāstivādin abhidharma and notions such as *prāpti* that had to be developed on the basis of essentially abhidhammic positions such as the *traikālyā* (tritemporal) existence of dharmas, and *ālayavijñāna* (storehouse-consciousness), which extended the sthāviravādin notion of *bhavāṅga*.¹⁵⁸ Developments in this ongoing abhidhammic debate were developments in Buddhism. The abhidhamma positions can only be understood when read comparatively, as only this reveals the underlying questions that the

¹⁵⁶ Frauwallner defines scholasticism in the context of Indian philosophy as “a form of philosophizing that does not start out from a direct perception of things but is based instead on given concepts which it develops into a system. However, in terms of content, nothing new is created. It remains the same, merely being considered from continually new aspects and presented in ever new forms.” He characterizes this particular brand of scholasticism as formal scholasticism to emphasize its imperative to innovate form while ostensibly not altering content. *Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems*, p. 15.

¹⁵⁷ I am speaking historically and not suggesting that the various schools were always directly cognizant of and responding directly to each others' positions. The questions that they were contemplating and to which they were responding were generally issues of common concern and it was these that in many ways united them as the unseen thread connecting their respective responses.

¹⁵⁸ Cf. Gethin 1994, 31, citing Cousins 1981, 22, and Schmithausen 1987, vol. I, 1-7: “As Lance Cousins and Lambert Schmithausen have pointed out, Vasubandhu cites the notion of *bhavāṅga-vijñāna* of the Sinhalese school (*Tāmaparāṇīya-nikāya*) as a forerunner of the *ālaya-vijñāna*.”

various positions, as proposed answers, are grappling with. It is these key questions that moved the Buddhist interpretive tradition forward. And this movement charts the evolution of the Buddhist hermeneutic tradition. It is a world of competing accounts and parallel interpretive universes that very much resembles the parallel universes increasingly observed in Mahāyāna thought – this, too, perhaps a product of the milieu of abhidharmic debate.

Within this broad conversation, the Mahāvihāra gave its stamp of approval to only one voice – its own, a single universe – and reframed what was essentially a conversation on common underlying questions as a monologue. The Mahāvihāra's answers were reframed as one-side revelation, stemming directly from the Buddha. In the process, the underlying questions were obfuscated and gradually lost sight of, leaving a body of doctrine that appeared deceptively certain, fixed, and final.¹⁵⁹ The multifarious positions of the remembered era of "the eighteen schools" prior to Aśoka, the crisis of uncertainty that gave rise to the Kathāvatthu, and serious counterpositions such as Nāgārjuna's, the Sarvāstivāda Abhidhamma's, and emerging Yogācāra's represented a long period of growing uncertainty with regard to how the early texts could and should be interpreted; how exactly the philosophical positions that underpinned them should be construed. One response to this uncertainty was to seek an authoritative commentarial tradition perceived as preserving an earlier unity, simplicity, and coherence – and above all the lost "correct" interpretation – which led exegetes in South India like Buddhaghosa and Buddhaddatta, Dhammapāla, and Anuruddha, to seek to recuperate a corpus of authoritative interpretive literature. In Sri Lanka's Mahāvihāra they did make such a claim to an official interpretive tradition that retained in local language the accounts of elders stretching back to the Buddha (including both the interpretations of anonymous "*porāṇā*" – either 'teachers of old' or authors of the old commentary ('*purāṇa*') – as well as named *ācariya*-s of renown of prior centuries who were instrumental in preserving these authoritative accounts).

By the time of Anuruddha, we encounter the interpretive tradition as essentially closed, and its '*sāra*' as unambiguously determined. What was valued was the skill that Buddhaghosa alludes to when he describes the ideals of exegesis as *suttaṃ appaṭibhāhantena*, *vinayaṃ anulomentena*, *mahāpadese oloketena*, *dhammaṃ dīpentena*, *atthaṃ saṅgāhantena*, *tam' ev' atthaṃ punar āvattetvā aparehi pi pariyāyantarehi niddisantena* "not departing from the suttas, conforming to the vinaya, keeping the *mahāpadese*-s (canonically determined standards of authority cf. DN 16) in view" – and while doing so, "explaining the dhamma", on the one hand, "condensing its meaning / subject matter (*attha*)", and on the other, "making it return" and "expounding it in various other ways, as well".

It was this ideal and this intellectual climate that gave rise to the literary abhidhamma genre, with its willingness to play with form and display mastery of content by explaining it in various artful ways without altering its essential substance. There was an extreme openness to alteration of form and an extreme closedness to alteration of meaning. Anuruddha puts these skills – the skillset of an era of commentary and summary literature – on full display in his multiple reformulations of the subject matter of the Mahāvihāra's abhidhammic thought, in pursuit of a more perfect form.

¹⁵⁹ For instance, Theravāda *kalāpa* theory has been shown to have extended and adapted the ideas of Vaibhāṣika atomic theory (Karunadasa 1967, 156 and ch. 8 on the sources of Theravāda atomic theory in general).

Section II.

Multiple Iterations of Subject Matter & A Literary Treatment of Familiar Doctrinal Topics:

The Example of Dependent Origination

Anuruddha treats dependent origination three times across his three extant works. I will now proceed to examine Anuruddha's aesthetic treatment of dependent origination comparatively across these and suggest that his aesthetic elaboration of it metaphorically for dramatic effect in its circular “*bhavacakka*” form,¹⁶⁰ and the shattering of this by insight, exemplifies the heart of his project (and that of the distinctive strand of South Indian Pali literary production of which it formed part). This was the aestheticized or literary rendering of the Abhidhamma of the Mahāvihāra interpretive tradition as a clothing of old meanings in new forms. A comparative reading of Anuruddha's treatments across his three works suggests a relative chronology of them that gives pride of place to the literary and aesthetic as foundational and originary to Anuruddha's project, and bears out the interpretation of Anuruddha's works described above as successively condensing the works they base themselves on, taking the form of digest or auto-digest.

We find dependent origination treated in its circular “*bhavacakka*” formulation in all three of Anuruddha's works. In contrast to the *Compendium of Topics* (Abhidh-s), in which dependent origination is treated very succinctly and schematically at VIII, §4-13, with only a poetic flourish at the end evocative of *bhavacakka* imagery (one of the only metaphors preserved in the *Compendium of Topics* (Abhidh-s)) it is elaborated very extensively in poetic form in the *Manual of Discerning* (Nāmar-p)'s *sabba-saṅgaha* section (Nāmar-p ch. 7, vv. 720-796) as part of its exposition of the *bhūmidhamma*-s (“ground” or “foundational” doctrines, as discussed above), preceding treatment of the *bhāvanā* (meditative cultivation) and *paṭipatti* (path-progress) that takes place with reference to these.

The *Manual of Discerning* (Nāmar-p) version

The *Manual of Discerning* (Nāmar-p) version, in addition to being the most extensive, is the most aestheticized treatment among the three, expounding dependent origination in a distinctly literary mode. It thus furnishes a good example of familiar doctrinal material treated in a distinctly literary mode. It does include a factor-by-factor exposition of the links of dependent origination that includes abhidhammic features – citing, for example, the number of varieties of consciousness that can constitute *viññāṇa* in the form of *paṭisandhiviññāṇa* “relinking consciousness” at rebirth (29), versus as “*pavattaviññāṇa*”, in consciousness's ongoing occurrence (32) in the link *viññāṇapaccayā nāmarūpaṃ*:

¹⁶⁰ Linking dependent origination's last links to the origination of *āsava*-s, including ignorance, and thus linking the end of dependent origination to its beginning with *avijjā-paccayā saṅkhārā* -- volitional formations arising from that ignorance as their condition. The *mise-en-abyme* effect of this circularity lent itself to poetic (and well known visual) elaboration to dramatic effect. Textually, Buddhaghosa's inclusion of an account of it in his treatment of dependent origination in the *Path of Purification* (Vism) (Vism XVII, §§273-314) in discussion of the claim that ignorance proceeds from sorrow, [lamentation, pain, unhappiness, and despair] being “proven” or “established” (*siddha*: Vism XVII, §275), may constitute its first appearance in Pali sources, most likely signaling a leveling process and extra-Theravāda developments.

**ekūnavīsatividhaṃ, paṭisandhikkhaṇe tathā,
pavatte dvattiṃsavidhaṃ, _viññāṇaṃ_ pākamānasaṃ. 738**

Consciousness, a resultant consciousness
of twenty-nine varieties at the moment of re-linking
and likewise
of thirty-two varieties in ongoing occurrence.

However, even though couched in abhidhammic rhetoric, details such as this are seemingly more of a nod toward abhidhamma than full-fledged abhidhammic treatment. It is not the exhaustive abhidhammic exposition – which would require much more detail, and perhaps be hampered by the exclusively verse format, the *Manual of Discerning* (Nāmar-p) being a wholly verse composition, unlike Buddhadatta's *Introduction to the Abhidhamma* (Abhidh-av), mixing prose and verse to a pragmatic as well as literary end, or Anuruddha's own *Compendium of Topics* (Abhidh-s), primarily in prose, most verses serving an organizational or mnemonic purpose. In fact, I will suggest that Anuruddha's primary project here is something other than doctrinal exposition: as we will see, it is an altogether more literary project that uses doctrinal material to an aesthetic and performative end.

Anuruddha in fact asks us to disregard for the time being the twenty-four *paṭṭhāna paccaya*-s, which are elaborated separately (in the subsequent, much less aestheticized “*paṭṭhānanayasāṅgaha*” section, vv. 797-850), and do not obtain treatment here (vv. 729-730), as they do in the corresponding place in the *Path of Purification* (Vism) – rather to be concerned for the moment only with the “*tabbhāvabhāvī*” character of the *paccaya*-s (“having their existence owing to the existence of that”) (v. 730), which he will now proceed to treat – and, simultaneously, poetically embellish.

He thus proceeds quickly from itemized definitions of the factors to verses describing their *hetu* vs. *phala* character, reflecting in a manner that can only be described as “poetically” on the circularity of present results of past causes acting themselves as causes for future effects – *taṇhā*, for example, an act that is result (of *avijjā*) as well as cause (of further fruits) – and linking this circularity dramatically with the notion of *saṃsāra*:

**saṃsārass' eva vuttā 'yaṃ, paccayānaṃ paramparā,
paṭiccasamuppādo 'ti, tato tebhūmako mato. 755**

This sequence of causal conditions
called “dependent origination”
is said to be [the sequence of causal conditions] of *saṃsāra* itself
and is thus considered to encompass all three levels of existence (viz. *kāma*, *rūpa*, and *arūpa*).

**baddhā 'vijjāṇḍakosena, vijjāḍibhedavajjitā,
vimuttirasam appattā, bhavataṇhāpipāsītā, 756**

Bound by the egg-shell of ignorance

in the absence of its breaking by understanding (*vijjā*),
thirsting with craving for renewed existence (*bhavataṇhā*),
not yet attained to the taste of liberation,

**abhisañkhārabhāvena, paṭibandhati santati;
tathābhisāṅkhatā pāka-bhāvāya parivattati. 757**

its sequence binds,
in its aspect of conditioning;
but, so too, as that conditioned, to
resultant aspect it turns round.

**vipākā puna kammāni, pākāni puna kammato;
icc' evaṃ pariyāyena, saṃsāro 'yaṃ pavattati. 758**

From result again follow actions;
and, again, results from act;
and it's in such a revolving manner, thus,
that this *saṃsāra* proceeds.

Anuruddha proceeds to an analysis in reverse order – starting with *jarā*, *marañam*, etc.
depending upon birth (*jāti*) and describing how each factor rests on its immediately prior one as
the essential condition upon which it depends for its existence (and without which it could not
arise) (this analysis referring to the factors' “*tabbhāvabhāvī*” character in commentarial usage;
illustrating how the factors depend, for their own existence, on the existence of something else.

Unlike the *Compendium of Topics* (Abhidh-s), this treatment incorporates *metaphors*, a
major feature of Anuruddha's *Manual of Discerning* (Nāmar-p). For example: *jāti*'s dependence
on *bhava* (e.g., *bhavapaccayā jāti*) like a sprout arisen from a seed, being obtained in a
corresponding form of existence:

**sā 'vopapattisaṅkhātā, jāti kammabhavoditā,
añkuro viya bijamhā, tattha tatthopalabbhati. 769**

That birth, reckoned reaching (a given form of existence) in rebirth,
is arisen from gestation (*bhava*) of one's kamma,
and is obtained there where it is,
like a sprout is, from its seed.

**sampayogānusayato, upādānappatiṭṭhitā,
āyūhanti ca kammāni, ākaḍḍhantopapattikaṃ. 770**

And beings pursue karma-producing actions [*kammabhava*]
based upon their clinging,
and draw their form of birth [*upapattibhava*] unto themselves

whether in association [in the case of *upapattibhava*] or latent association with it [in the case of *kammabhava*].

Beings are described as *taṇhāsnehapipāsītā* “made thirsty by thirst's moistness” (more on this not immediately transparent metaphor below), owing to which they tighten their hold on things liable to be clung to, describing *upādāna*'s dependence for its existence on *taṇhā* [*taṇhā-paccayā upādānaṃ*]:

**upādāniyadhammesu, taṇhāsnehapipāsītā,
daḷhī-kubbant' upādānaṃ, piyarūpābhinandino. 771**

And made thirsty by thirst's moistness
for the things to which they cling,
delighting in their pleasant form
they tighten their hold (*upādāna*) on them.

And as observing the relish (*assādānupassino*) in things felt, describing *taṇhā* depending on *vedanā* (*vedanāpaccayā taṇhā*):

**vedanīyesu dhammesu, assādam anupassato,
vedanāpaccayā taṇhā, samuṭṭhāya pavaḍḍhati. 772**

And for one observing relish (*assāda*)
in the things he feels,
craving, with sensation, its condition,
originates and grows.

And making contact with the field (*gocāra*) of each sense, describing *vedanā* as depending on contact (*phassa*):

**iṭṭhāniṭṭhañ ca majjhantaṃ, phusantā pana gocaraṃ,
vedenti vedanaṃ nāma, nāphusantā kudācanaṃ. 773**

And making contact with the field [of each sense-sphere]
– [an object that's] desirable or undesirable, or neutral –
they feel what's called sensation,
not not contacting, ever.

**phusat' ālambaṇaṃ c'eso, saḷāyatanasambhave;
dvārābhāve kuto tassa, samuppatti bhavissati. 774**

And this [i.e., *phassa*, “contact”] contacts an object,
with the six sense-spheres come into being;
whence would it have arising,

in the absence of [the sense spheres'] doors?

Anuruddha's poetic treatment had an afterlife. As mentioned previously, Sumaṅgala weaves the *Manual of Discerning* (Nāmar-p)'s distinctive poetic formulations wholesale into his explanations of the corresponding subject matter in his commentary on the *Compendium of Topics* (Abhidh-s). Text in bold represents text of this passage of the *Manual of Discerning* (Nāmar-p) being quoted verbatim or virtually verbatim by the commentator Sumaṅgala in his exegesis of Anuruddha's exposition of dependent origination in the *Compendium of Topics* (Abhidh-s), in his famous twelfth commentary on it, the *abhidhammatthavibhāvinī*:

phasso ca saḷāyatanasambhave yeva ārammaṇaṃ **phusati**. na hi dvārābhāve tass' **uppatti** siyā ti saḷāyatanapaccayā phasso. **iṭṭhāniṭṭhamajjhataṇ** ca ārammaṇaṃ **phusanto** yeva **vedanaṃ vedayati**, no aññathā ti phassapaccayā vedanā. **vedanīyesu ca dhammesu assādānupassino vedanāhetukā taṇhā samuṭṭhātī** 'ti vedanāpaccayā taṇhā. **taṇhāsinehapipāsītā** yeva ca **upādānīyesu dhammesu upādāya dalhabhāvāya** saṃvattanti. taṇhāya hi **rūpādāni assādetvā assādetvā** kāmesu **pātabyataṃ** āpajjantī 'ti taṇhā kāmupādānassa paccayo. tathā rūpādibhedegadhito "natthi dinnan" 'tyādina micchādassanaṃ saṃsārato muccitukāmo asuddhimagge suddhimaggaparāmāsaṃ, khandhesu attattaniyagāhabhūtaṃ attavādadassanadvayaṃ ca gaṇhāti, tasmā diṭṭhupādādānam pi paccayo 'ti taṇhāpaccayā upādānaṃ. yathārahaṃ **sampayogānusayavasena upādānapatiṭṭhitā** yeva sattā **kammāyūhanāya** saṃvattantī 'ti upādānaṃ bhavassa paccayo. **upapattibhavasāṅkhātā ca jāti kammabhava**hetukā yeva. **bijato añkuro viya tattha tattha samupalabbhatī** 'ti bhavo jātiyā paccayo nāma.¹⁶¹

And contact, only upon “there being origination of the six-fold sense sphere”, “touches an object”; for: “the arising of it” could not be “in the absence of the sense-doors” (774)... And only “contacting an object, desirable, undesirable, or neutral”, does one feel sensation; not otherwise (773)... And for one “observing the relish in the things he feels”, craving, “which has sensation as its cause”, arises (772)... And only people “made thirsty by thirst's [thirst-inciting] moisture” lead to [upādāna's] “state of being strong”, having clung to objects of clinging; for having relished “visible forms” and so forth again and again on account of taṇhā, they come to the state of wanting to drink amongst the objects of the senses (771)... [...] Only beings “established in their clinging by way of association or latent association,” as appropriate, lead to the pursuit of karma-producing action (770)... And birth, “reckoned upapatti-bhava”, has kamma-bhava only as its cause: “Like a sprout from its seed, it is obtained wherever that is” (769)...

The commentators realized that Anuruddha's works had to be read together – that the *Compendium of Topics* (Abhidh-s) had its existence 'based on the existence' of the *Manual of Discerning* (Nāmar-p) – and they freely incorporated the fuller explanations found in the *Manual of Discerning* (Nāmar-p) into their exegesis of the *Compendium of Topics* (Abhidh-s), tacitly acknowledging this fact. Losing sight of the *Compendium of Topics* (Abhidh-s)'s

¹⁶¹ Abhidh-s-av-ṭ 8. 4 (paccayaparicchedavaṇṇanā), commenting on *Compendium of Topics* (Abhidh-s) VIII, §4.

“*tabbhāvabhāvī*” nature, and the underlying metaphors deriving from the *Manual of Discerning* (Nāmar-p) being freely drawn upon by Sumaṅgala in his exposition, however, we find even such excellent scholars as Gethin and Wijeratne rendering the middle phrase in the above (“And only people ‘made thirsty by thirst’s [thirst-inciting] moisture’,” etc.), a clear allusion to *Manual of Discerning* (Nāmar-p) v. 771, as:

“And that same *craving, attachment, and thirst* in becoming firm lead to the grasping of dhammas that are the object of grasping, for when, as a result of craving, one repeatedly enjoys visible objects, etc., they reach the condition of *needing to be guarded* (pātavyatā); hence craving is the causal condition for sense-desire grasping.”¹⁶²

The exposition's derivation from the *Manual of Discerning* (Nāmar-p) has gone unnoticed, resulting in the taking of the curious phrase *taṇhāsinehapipāsītā* as a *dvanda* compound rather than as a direct quote of a metaphor deriving from a poetic elaboration of dependent origination (at Nāmar-p v. 771), and *pātavyatā* as relating to the “safe-guarding” of hoarded material objects, rather than to this governing metaphor, in the curious but entirely metaphorically coherent sense of “drinking” among the objects of the senses.

We can pinpoint the source for our metaphors and, as in so many instances, shed light on Anuruddha's (and after him Sumaṅgala's) intended meaning, if we look to the corresponding content and its treatment in the *Path of Purification* (Vism). The *Path of Purification* (Vism) includes two complete sequences of metaphors for each link between two respective factors at the conclusion of its treatment of dependent origination in its “wheel of being” or *bhavacakka* formulation (also reproduced in Buddhaghosa's Vibh-a). I include these here in full for the illustration it provides of Anuruddha's selective and creative redeployment of *Path of Purification* (Vism) expository material:

Sequence one: the blind man

yasmā pan' ettha salakkhaṇasāmaññalakkhaṇavasena dhammānaṃ adassanato **andho viya avijjā. andhassa upakkhalanaṃ viya** avijjāpaccayā saṅkhārā. **upakkhalitassa patanaṃ viya** saṅkhārapaccayā viññānaṃ. **patitassa gaṇḍapātubhāvo viya** viññānapaccayā nāmarūpaṃ. **gaṇḍabhedapīlakā viya** nāmarūpapaccayā saḷāyatanaṃ. **gaṇḍapīlakāghaṭṭanaṃ viya** saḷāyatanapaccayā phasso. **ghaṭṭanadukkhaṃ viya** phassapaccayā vedanā, **dukkhassa paṭikārābhilāso viya** vedanāpaccayā taṇhā. **paṭikārābhilāsena asappāyaggahaṇaṃ viya** taṇhāpaccayā upādānaṃ. **upādiṇṇaasappāyālepanaṃ viya** upādānapaccayā bhavo. **asappāyālepanena gaṇḍavikārapātubhāvo viya** bhavapaccayā jāti. **gaṇḍavikārato gaṇḍabhedo viya** jātippaccayā jarāmaraṇaṃ.¹⁶³

To systematize Ñānamoli's 1975 translation of this passage,¹⁶⁴ ignorance is:

¹⁶² Sumaṅgala's Vibhāvinī, trans. Gethin & Wijeratne, p. 292. Italics added by me.

¹⁶³ Vism *bhavacakkakathā*: Vism XVII, §303.

¹⁶⁴ “[As to similes:] ignorance is like a blind man because there is no seeing states according to their specific and general characteristics; formations with ignorance as condition are like the blind man’s stumbling; consciousness

1. *avijjā* (ignorance): **like a blind man**;
- avijjā* → 2. *saṅkhārā* (saṅkhāras): **like the blind man's stumbling**;
- 3. *viññāṇa* (consciousness): **like the stumbler's falling**;
- 4. *nāmarūpaṃ* (mind and matter): **like the appearance of a tumour on the fallen man**;
- 5. *saḷāyatanam* (the six sense doors): **like a gathering that makes the tumour burst**;
- 6. *phasso* (contact): **like hitting the gathering in the tumour**;
- 7. *vedanā* (sensation): **like the pain due to the blow**;
- 8. *taṇhā* (craving): **like longing for a remedy**;
- 9. *upādānam* (clinging): **like seizing what is unsuitable through longing for a remedy**;
- 10. *bhavo* (continued existence): **like applying the unsuitable remedy seized**;
- 11. *jāti* (birth): **like the appearance of a change [for the worse] in the tumor owing to the application of the unsuitable remedy**;
- 12. *jārā, maraṇam*, (aging, death) etc.: **like the bursting of the tumor after the change**.

Sequence two: a series of loosely connected metaphors

yasmā vā panettha avijjā appaṭipattimicchāpaṭipattibhāvena satte abhibhavati **paṭalam viya akkhini**. tadabhibhūto ca bālo punabbhavikehi saṅkhārehi attānam veṭheti **kosakārakimi viya kosappadesehi**. saṅkhārapariggahitaṃ viññāṇam gatīsu paṭiṭṭham labhati **pariṇāyakaapariggahito viya rājakumāro rajje**. upapattinimittaparikkappanato viññāṇam paṭisandhiyaṃ anekappakāram nāmarūpaṃ abhinibbatteti **māyākāro viya māyam**. nāmarūpe paṭiṭṭhitaṃ saḷāyatanam vuddhiṃ virūhiṃ vepullaṃ pāpuṇāti **subhūmiyaṃ paṭiṭṭhito vanappagumbo viya**. āyatanaghaṭṭanato phasso jāyati **araṇisahitābhimanthanato aggi viya**. phassena phuṭṭhassa vedanā pātubhavati **agginā phuṭṭhassa dāho viya**. vedayamānassa taṇhā pavaḍḍhati **loṇūdakam pivato pipāsā viya**. tasito bhavesu abhilāsaṃ karoti **pipāsito viya pāniye**. tadassupādānam, upādānena bhavaṃ upādiyati **āmisalobhena maccho baḷisaṃ viya**. bhava sati jāti hoti **bīje sati aṅkuro viya**. jātassa avassaṃ jarāmaraṇam **uppannassa rukkhassa patanam viya**. tasmā evaṃ **upamāhi** petam bhavacakkam viññātabbam yathāraham.¹⁶⁵

In Ñāṇamoli's translation (again, systematized for ease of reading):

Or again,

1. ignorance here as “no theory” and “wrong theory” befogs beings **as a cataract does the eyes**;

with formations as condition is like the stumbler's falling; mentality-materiality with consciousness as condition is like the appearance of a tumour on the fallen man; the sixfold base with mentality-materiality as condition is like a gathering that makes the tumour burst; contact with the sixfold base as condition is like hitting the gathering in the tumour; feeling with contact as condition is like the pain due to the blow; craving with feeling as condition is like longing for a remedy; clinging with craving as condition is like seizing what is unsuitable through longing for a remedy; becoming with clinging as condition is like applying the unsuitable remedy seized; birth with becoming as condition is like the appearance of a change [for the worse] in the tumour owing to the application of the unsuitable remedy; and ageing-and-death with birth as condition is like the bursting of the tumour after the change” (tr. Ñāṇamoli 1976 [First BPS Pariyatti edition, 1999, 600-601]).

¹⁶⁵ also Vism XVII, §303.

2. the fool befogged by it involves himself in formations that produce further becoming, *as a cocoon-spinning caterpillar does with the strands of the cocoon*;
 3. consciousness guided by formations establishes itself in the destinies, *as a prince guided by a minister establishes himself on a throne*;
 4. [death] consciousness conjecturing about the sign of rebirth generates mentality-materiality in its various aspects in rebirth-linking, *as a magician does an illusion*;
 5. the sixfold base planted in mentality-materiality reaches growth, increase and fulfilment, *as a forest thicket does planted in good soil*;
 6. contact is born from the impingement of the bases, *as fire is born from the rubbing together of fire sticks*;
 7. feeling is manifested in one touched by contact, *as burning is in one touched by fire*;
 8. craving increases in one who feels, *as thirst does in one who drinks salt water*;
 9. one who is parched [with craving] conceives longing for the kinds of becoming, *as a thirsty man does for drinks*; that is his clinging;
 10. by clinging he clings to becoming *as a fish does to the hook through greed for the bait*;
 11. when there is becoming there is birth, *as when there is a seed there is a shoot*; and
 12. death is certain for one who is born, *as falling down is for a tree that has grown up*.
- So this Wheel of Becoming should be known thus “as to similes” too in whichever way is appropriate.¹⁶⁶

In this second sequence:

6. contact is born from the impingement of the bases, as fire is born from the rubbing together of fire sticks;
7. feeling is manifested in one touched by contact, as burning is in one touched by fire;
8. **craving increases in one who feels, as thirst does in one who drinks salt water**;
9. **one who is parched [with craving] conceives longing for the kinds of becoming, as a thirsty man does for drinks; that is his clinging**;
10. by clinging he clings to becoming as a fish does to the hook through greed for the bait;
11. when there is becoming there is birth, **as when there is a seed there is a shoot**; and
12. death is certain for one who is born, as falling down is for a tree that has grown up.

We can see that we have here, in links 8-9, the critical ingredients for Anuruddha's curious metaphor, *taṇhāsnehapipāsītā* (v. 771), likening the increasing of craving on the basis of sense-stimulus to the increase of thirst in one who drinks *lonodakam* ("salt water"). We can also see in link 11, that between becoming and birth, the source of Anuruddha's *aṅkuro viya bījamhā* (sprout from seed) metaphor (v. 769), likening this to a sprout arising there where the seed is sown.

Like Gethin and Wijeratne here, most scholars have missed the critical significance of *Manual of Discerning* (Nāmar-p) for understanding the *Compendium of Topics* (Abhidh-s). The *Manual of Discerning* (Nāmar-p), as discussed above, can itself be regarded as summary literature, selectively condensing material from the extensive treatment of the *Path of Purification* (Vism). (This applies especially to its latter half, focused on the path of practice.) It

¹⁶⁶ *Path of Purification* (Vism) trans. Ñāṇamoli, 1976 [first BPS Pariyatti edition, 1999, 604-605]

follows the *Path of Purification* (Vism) quite closely – though not comprehensively. We can be fairly sure, however, that Anuruddha is selectively incorporating his metaphors from this very passage. But Anuruddha's "summary" is summary of a very particular kind: selecting its doctrine from the massive compendium of the *Path of Purification* (Vism) and reformulating it with attention to its aesthetic value, and the coherence of the resulting product as an independent aesthetic work. It may be regarded as a variety of "aesthetic digest" (selective rather than comprehensive in its strategy of summarization). As a highly aestheticized form of digest, illustrative analogies and metaphors (of which the *Path of Purification* (Vism) is chalk-full) hold a place of privilege in process of selection. The *Compendium of Topics* (Abhidh-s) is likewise summary literature: not, like the *Manual of Discerning* (Nāmar-p), deriving directly from the *Path of Purification* (Vism), but via the prior aestheticized formulations of the *Manual of Discerning* (Nāmar-p). The *Compendium of Topics* (Abhidh-s) represents essentially a summary of *Manual of Discerning* (Nāmar-p), stripped of its literary elements: a point by point summary of its doctrine (its "sāra"), almost entirely derivative of the *Manual of Discerning* (Nāmar-p).

While we are accustomed to the stripped-down version of the abhidhamma, the literary, aestheticized version appears strange and unfamiliar to us. What place did metaphor and literary elements have in an abhidhammic genre? Weren't they entirely extraneous, and therefore secondary, temporally as well as in importance? This doubt stands irreconciled with how originary the literary impulse was to the commentarial era's project of abhidhammic summary literature. Anuruddha's aesthetic works present another face of abhidhamma, and of the commentarial project. Anuruddha and Buddhaddatta before him participated in this project, inventing the literary or aesthetic abhidhamma text, a project of aesthetic reformulation of doctrine that represented a short-lived literary experiment in the era of South Indian production of Pali commentarial literature – one which stemmed in fact from its very inception, emerging serendipitously from the milieu of an imperative of orthodoxy combined with the creative impetus and aspirations to virtuosity of the commentarial era and its producers who aligned themselves with the Mahāvihāra. It was in many ways a renaissance: of fresh, Pali language composition, energy, enthusiasm, and the recovery of the corpus of commentarial literature of the Mahāvihāra interpretive tradition, with which the talented South Indian exegetes on the periphery in coastal South India, undertaking educational pilgrimages to the Mahāvihāra, were eager to display their expertise and fidelity to their intellectual tradition of choice, in an era of flourishing literary culture. These factors combined to produce the literary monuments of formal scholasticism with their characteristic concern for saying nothing new, but saying in new ways, with endless variation. Buddhaddatta was unanimously remembered by the tradition in the colophons appended to his works as *kavi* (poet), in addition to commentator (*veyyākaraṇa*) and took pride in rendering commentarial source material into a refined and highly embellished, literary form – proclaiming his *Introduction to the Abhidhamma* (Abhidh-av) to be *madhuraṃ* "sweet" [and] *mativaddhanaṃ* "stimulating thought"¹⁶⁷ and that: *madhurakkharasamyutto, attho yasmā pakāsito / tasmā hitatthakāmena, kātabbo ettha ādaro*, "one desirous of [beings'] benefit and welfare should have respect for it / since its subject matter is expounded conjoined with sweet syllables".¹⁶⁸ This aesthetic orientation is under-appreciated as the initial spirit and primary impetus of the endeavor of the minor abhidhamma treatises, and sheds light on Anuruddha's

¹⁶⁷ Introduction to the Abhidhamma (Abhidh-av preface), v. 4.

¹⁶⁸ Introduction to the Abhidhamma (Abhidh-av colophon), v. 1407.

project, recasting essentially the same doctrinal material at least three times, as a bid for authority on the part of members of periphery, displaying their virtuosity at expressing the orthodox content in ever new ways, without changing a syllable of the meaning, so to speak.

These creative reformulations could of course dramatize and embellish their content so as to make it more accessible to understanding, both cognitively as well as viscerally.

To return to Anuruddha's poetic treatment of the *tabbhāvabhāvi* nature of dependent origination: arriving via each of the above links back to ignorance (*avijjā*), Anuruddha continues: as long as this ignorance is present, the chain of dependent origination proceeds in its forward order, conforming to and perpetuating the round of rebirth:

**avijjāyānusayite, paṭivedhavirodhite,
vaṭṭānugatasantāne, paṭisandhiphalāvahe, 778**

Accompanied by latent ignorance
and prevented from the penetration [of the truths],
when the sequence goes according to the round [in its forward-order],
conferring the fruit of rebirth,

**pākadhammā sabhāvena, pavattanti hi cetanā;
avijjāpaccayā honti, saṅkhārā 'ti tato matā. 779**

volitions occur
as its results by nature:
therefore *saṅkhāra*-s are regarded
as having ignorance as their condition.

Ignorance is therefore likened to the “ridgepole” (*kūṭa*) that supports the chain in its entirety. And if, by penetration of the truths, it is broken, the entire round unfolds:

**paṭividdhesu saccesu, paccayānaṃ paramparā,
vighātīyati sabbā 'pi, tato vaṭṭaṃ vivatṭati. 780**

The truths being penetrated,
the chain of causal conditions
is struck apart in whole;
from that the round unfolds.

**iccāvijjāvirodhena, tassā vaṭṭappavattiyā;
saṅghātanikabhāvena, avijjā kūṭasammatā. 781**

Thus, by virtue of the round's occurrence due to it,
– due to ignorance's non-obstruction –
and by virtue of its acting as the main supporting factor,
ignorance is considered the highest point on which it rests (lit. its 'ridge-pole').

Normally, however, for those whose minds are continuously oppressed by the blows of old age and death, giving rise to stupefaction, that ignorance just grows, and the round remains bound and unbroken, turning on itself like a wheel:

**jarāmarasāṅghāṭa-paṭipīlitacetasaṃ,
klesamucchāparetānaṃ, sā cāvijjā pavaḍḍhati. 782**

And, for those whose minds are constantly oppressed
by the blows of growing old and dying,
overcome by the defilements' stupefaction
that ignorance but grows.

**icc' ābaddham avicchedaṃ, idappaccayamaṇḍalaṃ,
cakkānemisaṃvāṭṭaṃ, kameṇa parivattati. 783**

Thus bound and unbreaking,
the circle of causality
turning round on itself like the circumference of a wheel,
revolves according to its sequence.

Having arrived at the full-fledged “*bhavacakka*” formulation of dependent origination, uniting its end to its beginning, and revealing in dramatic, literary evocation a resulting “circle of causality” that's now visually as well as logically “bound and unbreaking”, the revelation that has just emerged in literary form is simultaneously attributed to the Buddha. He revealed the truth of this situation – “the revelation of that round” (*vaṭṭa*):

**vaṭṭassa dvādasāṅgassa, tassa tebhūmakassa tu,
dukkhakkhandhassa dassesi, nissandena nidassanaṃ. 784**

He revealed the revelation
of that round, that “mass of suffering”
encompassing the triple world,
with its twelve factors – and its certain fruit:

**sokaṇ ca paridevaṇ ca, tathā dukkhaṇ ca kāyikaṃ;
domanassam upāyāsaṃ, nānābyasanāsam bhavaṃ. 785**

sorrow, and lamentation,
and so too physical pain –
and sadness, and despair:
the fount of the vicissitudes of life.

Anuruddha does not stop here. He subjects the metaphoric formulation of dependent origination,

now clearly defined, to further metaphorical elaboration: portraying this wheel as mounted on chariot of personal existence, (*attabhāvabhavaratha*), circling out of control through the three realms of existence, like a mechanical device freed from the hands.

**icc' āturam aniccan taṃ, mahopaddavaśaṅkulam,
bahupaklesupassaṭṭham, dukkham etan 'ti piṇḍitam. 786**

Such is it, afflicted and inconstant,
with great calamities athrong,
plagued by many defilements,
lumped together as “this is suffering” --

**icc' evaṃ pañcupādānakkhandhabheditasaṅgaho,
attabhāvabhavaratho, hatthamuttam 'va yantakam. 787**

and thus is the composite that's divided
as five aggregates of clinging,
the empirical individual's vehicle of existence,
like a mechanical device freed from the hands.¹⁶⁹

**gatiṭṭhitinivāsesu, saṃsaranto nirantaram;
cakkhen' etena yāti 'ti, bhavacakkam idaṃ matam. 788**

circling ceaselessly
amongst the halting-places of the destinations of rebirth.
And this is held to be the “wheel of being” –
the wheel by which it goes.

Breaking through shell of ignorance (cf. v. 756) and knocking it off course, *vijjā* is represented as the insight knowledges, betokening the end of ignorance and beginning of “the round's unfolding” (*vivaṭṭa*), taking it “off-track” (also *vivaṭṭa*):

**avijjāṇḍam padāletvā, paṭivedhappavattiyā,
paccayappaccayuppannā, supaṭṭhanti sabhāvato. 789**

Having shattered the shell of ignorance
with the occurrence of penetration [of the truths],
the causal conditions and the things that arise from those conditions
present themselves according to their nature.

**aniccā dukkhanattā ca, bhaṅgavanto bhayāvahā;
sādinavā 'ti saṅkhāya, vivaṭṭam abhitiṭṭhati. 790**

¹⁶⁹ Note: *yantakam*: “reins”? a meaning attested in Buddhist Sanskrit usage in Lalitavistara. But: *yantraputrikā* “marionette”: “a mechanism”? (i.e. machine on autopilot?) or reigns “slipped from the hand”?

Having reckoned them as impermanent, painful, and not-self,
as prone to dissolution, bringing fear,
and full of danger,
the unfolding of the round, off track, stands forward.

The pivotal *vijjā* that accomplished this is characterized as the stages of insight: seeing the causal conditions and the factors arising from those conditions (*paccaya-paccayuppannā*) as *anicca*, *dukkha*, and *anattā* – and thence *bhaṅgavantā*, *bhayāvahā*, *sādīnavā*, more or less recapitulating the stages of insight (*vipassanā-ñāṇāni*) to be treated subsequently and bringing them into relationship with dependent origination as one of the “*bhūmi-dhammā*” with reference to which it emerges. With this seeing of things as they are, according to their true nature (perceiving these underlying characteristics rather than observing the “*assāda*” (relish) in them, cf. 772) one's *taṇhā*, and the entirety of its latent underlying (*anusaya*), comes to an end:

**tato sānusayā taṇhā, nirujjhati punabbhave;
santānaratīyābhāvā, na pakkhandaṭṭhi sandhiyaṃ. 791**

From that, craving with all its latent stock,
for renewed existence ends;
and from the absence of satisfaction with the continuation,
it does not leap into junction [with rebirth];

**avirūḥikabhāvena, tattha vaṭṭavirodhite.
abhisāṅkhārābhāvena, na pavattanti cetanā. 792**

the round obstructed there,
with its state of non-development,
volitions don't occur
with their conditioning aspect,

**paṭisaṅkhipavattī 'pi, na janenti bhavantare.
icc' āvijjānirodhena, niruddhā kammacetanā. 793**

and do not produce
the relinking and occurrence [of consciousness] in new life;
and so, with ignorance's ending,
karmically-productive volitions also end.

**paccayatthanīrodhena, saṅkhārānaṃ nirodhato,
viññāṇaṃ janakābhāvā, niruddham iti vuccati. 794**

From the ending of volitional formations,
with the end of that which serves as its condition,

consciousness, in the absence of its maker,
is said to end.

**viññāṇādinirodhā ca, nāmarūpādikam tathā,
dukkhakkhandhass' imass' evaṃ, nirodho 'ti pavuccati. 795**

And from the end of consciousness, etc.,
mind and matter, etc. likewise [end];
and thus, it's said, this mass of suffering
has its end.

Anuruddha's *tibhavaratha* chariot metaphor, with which he connects and expands the *bhavacakka* metaphor, also derives from the Visuddhimagga, but from elsewhere in it: its source is the Buddhānussati section, playing on the meaning of the word *arahaṃ* as “*arāṇaṃ hatattā pi arahaṃ*”, “due to the spokes' being struck” and elaborating the twelve *nidāna*-s (causal links) of dependent origination as the spokes of the wheel of rebirth (*saṃsāracakka*), having ignorance as its hub and birth, old age, etc. as its rim, mounted on the chariot of existence in the three worlds (*tibhavaratha*).¹⁷⁰ Anuruddha's specification of the *vijjā* that breaks the wheel as the insight knowledges in place of its Visuddhimagga counterpart's *ñāṇapharasu*, “axe of wisdom”¹⁷¹ or *ñāṇāsi*, “sword of wisdom”¹⁷² is novel and skillfully accommodates his exposition of dependent origination within the larger context of his treatment of the insight knowledges that is to follow, framed now as the wisdom that accomplishes the metaphorical breaking of this “bound and unbreaking” wheel¹⁷³ and setting of the chariot off-course.

The *bhavacakka* metaphor provides us a prime example of verses that occur in parallel across all three texts (specifically, vv. 782-83 above), and a close examination of them reveals a consistent pattern of relationships.

The Compendium of Topics (Abhidh-s) version

Unlike in the *Manual of Discerning* (Nāmar-p)'s extensive, poetic treatment, the *Compendium of Topics* (Abhidh-s) expounds dependent origination briskly, enumerating its links and the various modes of their analysis.¹⁷⁴ These are expounded as doctrinal givens, the elements that comprise the above merely enumerated, rather than walking us through the logic of the teaching in drawn-out, dramatized form, as in the *Manual of Discerning* (Nāmar-p).

The *Compendium of Topics* (Abhidh-s), as mentioned, now and then incorporates verses from the *Manual of Discerning* (Nāmar-p) into its doctrinal exposition, where appropriate, sometimes verbatim, sometimes with minor variation. If quoted verbatim, they are often punctuated by a concluding “ti” to show their provenance from outside the work: they are indeed

¹⁷⁰ Vism VII §7-8; §22.

¹⁷¹ Vism VII §7.

¹⁷² Vism VII §22.

¹⁷³ Nāmar-p, v. 783.

¹⁷⁴ Dependent origination's “three time spans, twelve factors, twenty aspects, three junctures, four groups, three rounds, and two root causes” cf. Abhidh-s VIII, §5.

being quoted, “imported”, as it were, rather than composed. If we turn to the *Compendium of Topics* (Abhidh-s)'s handling of the end of its exposition of dependent origination, we find that a key pair of verses from the *Manual of Discerning* (Nāmar-p)'s dramatized account has been preserved. The *bhavacakka* metaphor is reconfigured as a concluding verse flourish to the *Compendium of Topics* (Abhidh-s)'s schematic exposition, preserving an element of the fuller treatment's poetry, metaphor, and drama. Though not altogether intact – as with other key verses, their poetry has survived, but they have been removed (though not beyond recognition) from the elaborate metaphorical framework of which they form the culmination.

Compendium of Topics (Abhidh-s) VIII, §13 thus represents a reworking of *Manual of Discerning* (Nāmar-p) vv. 782-83.¹⁷⁵ We can note, first of all, an unusual transition into verse, sliding gradually into meter, as it were. He begins in prose:

Avijjātaṇhāvasena dve mūlāni ca veditabbāni:

And two roots (of it) should be recognized, by way of ignorance and craving –

13. tesam eva ca mūlānaṃ, nirodhena nirujjhati.

(Transitioning to meter:) ...and with those roots' cessation, it too ceases.

**jarāmarāṇamucchaya, pīlitānaṃ abhiṇhaso,
āsavānaṃ samuppādā, avijjā ca pavattati.**

And ignorance occurs
owing to the *āsava*-s arising
for those repeatedly oppressed
by old age and dying's stupefaction.

**vaṭṭam ābandham icc' evaṃ, tebhūmakam anādikam,
paṭṭicasamuppādo 'ti, paṭṭhapesi mahāmuni.**

The great sage set forth
the round that's thus bound fast,
encompassing the triple world, without beginning,
as “dependent origination”.¹⁷⁶

The first striking element of this passage is its gradual transition from prose to verse. The texts slips slowly into verse, rather than abruptly – an extra half-verse segue to the verses having evidently been added by Anuruddha while adapting them. The first line is not metrical, but the line that follows closely upon it and provides logical closure to it (*tesam eva ca mūlānaṃ*) is, and is written as if it were the second line of a standard *vatta* meter verse. (However, it occurs

¹⁷⁵ Please consult in the immediately preceding section.

¹⁷⁶ Abhidh-s VIII, §13.

nowhere else but here, to my knowledge.) The next verse corresponds to *Manual of Discerning* (Nāmar-p) 782.

(With syntax slightly rearranged in the translation so as to correspond more precisely to the parallel *Compendium of Topics* (Abhidh-s) formulation:)

**jarāmarāṇasaṅghāṭa-paṭipīlitacetasaṃ,
klesamucchāparetānaṃ, sā cāvijjā pavaḍḍhati. 782**

And that ignorance but grows,
for those overcome by the defilements' stupefaction,
their minds oppressed
by the blows of growing old and dying.

The *Compendium of Topics* (Abhidh-s) varies in certain minor respects, attributing the *mucchā*, “stupefaction”, now to the *jarā* and *marāṇa* themselves, rather than the *kilesa*-s (thus eliminating the figurative “blows” (*saṅghāṭa*) of aging and death), the reference to *kilesa*-s in turn being substituted now by reference to the production of *āsava*-s. The verb *pavattati* (“occurs”) likewise replaces the more figurative *pavaḍḍhati* (“grows”). Most notably, however, while the verse preserves the significant linking of the last and first links of the *paṭiccasamuppāda* to form a continuous circle, this metaphor, except to the extent that it is implied by this conceptual linking, is not developed further into a full-blown poetic evocation of the *bhavacakka* as we have it in the *Manual of Discerning* (Nāmar-p), and its source, the *Path of Purification* (Vism).

It is however, very much implied in the more neutral term, *vaṭṭa* (“course / round”), that occurs in the following verse, and the characterization of this as *ābandha* (“bound fast”, var. *ābaddha*, with same meaning), recalling the *Manual of Discerning* (Nāmar-p)'s immediately subsequent verses:

**icc' ābaddham avicchedaṃ, idappaccayamaṇḍalaṃ,
cakkhanemisamāvaṭṭaṃ, kamena parivattati. 783**

Thus bound and unbreaking,
the circle of causality
turning round on itself like the circumference of a wheel,
revolves according to its sequence.

**vaṭṭassa dvādasasāṅgassa, tassa tebhūmakassa tu,
dukkhakkhandhassa dassesi, nissandena nidassanaṃ. 784**

He revealed the revelation
of that round, that “mass of suffering”
encompassing the triple world,
with its twelve factors -- and its certain fruit:

The *Compendium of Topics* (Abhidh-s) verse fuses elements of *Manual of Discerning* (Nāmar-p) vv. 783 and 784 condensing these to form a succinct composite, retaining the circular reformulation of *paṭiccasamuppāda*, now rendered a *vaṭṭa*, but refraining from developing it into the full-fledged, prominent *bhavacakka* image seen above – let alone associated with the *tibhavaratha* of the empirical individual, to extend the metaphor further. The incorporation of the *Manual of Discerning* (Nāmar-p) verses into the *Compendium of Topics* (Abhidh-s) is most striking for what it excludes from the original passage from which they are clearly derived. The verses derive from *Manual of Discerning* (Nāmar-p) but have been stripped of the majority of their dramatic elaboration – though not to a point beyond recognition.

The *Decisive Treatment* (Pm-vn) version:

If we turn to our *Decisive Treatment* (Pm-vn) passage, we find, again, a formulation that appears to derive directly from these passages, but exhibits additional signs of reworking. Interestingly, its reworking appears to take both the *Manual of Discerning* (Nāmar-p) and the *Compendium of Topics* (Abhidh-s)'s reworking of this into account as the basis for its own modifications.

**jarāmarasokādi-pīlitānam abhiṇhaso,
āsavānaṃ samuppādā, avijjā ca pavattati. 969**

And ignorance occurs,
due to the origination of *āsava*-s
[on the part] of those repeatedly oppressed
by aging and dying, grief, and so forth.

**avijjāpaccayā honti, saṅkhārā 'pi yathā pure;
baddhāvicchedam icc' evaṃ, bhavacakkam anādikam. 970**

From the condition ignorance,
there come about *saṅkhāra*-s, as well, [and so on,] as before:
thus bound and unbreaking,
it is the beginningless wheel of existence (*bhavacakka*).

This passage is significant because it 1) re-incorporates the metaphorical content of the *Manual of Discerning* (Nāmar-p) version, taking it, in fact, for granted, but 2) also incorporates, where applicable, many of the modifications to the verses introduced in their *Compendium of Topics* (Abhidh-s) versions, thus suggesting that while the *Manual of Discerning* (Nāmar-p) evidently preceded the composition of the *Compendium of Topics* (Abhidh-s), the Pm-vn was composed subsequent to the both. This supports the proposed relative order of composition of the texts as *Manual of Discerning* (Nāmar-p) → *Compendium of Topics* (Abhidh-s) → *Decisive Treatment* (Pm-vn) .

The three key verses in parallel reveal a pattern of relationships that is encountered again and again reading the three texts in parallel, suggesting their relative order of composition. The

first verse of the *Decisive Treatment* (pm-vn) passage closely echoes the verse not as it occurs in the *Manual of Discerning* (Nāmar-p), but in the *Compendium of Topics* (Abhidh-s). The only difference is the substitution of the phrase *sokādi* for the *Compendium of Topics* (Abhidh-s)'s *mucchāya*, and the re-compounding of the entire resulting phrase with the following *pīlītānaṃ*. The *Compendium of Topics* (Abhidh-s)'s inclusion of the word *abhiṇhaso* (“repeatedly”), the verb *pavattati* (“occurs”) in place of *pavaḍḍhati* (“grows”), and its attribution of ignorance to the origination of the *āsava*-s on account of constant old age and death, rather than to the more generic *kilesa*-s in the *Manual of Discerning* (Nāmar-p), point to the *Compendium of Topics* (Abhidh-s) as its immediate source and predecessor. If we compare all three versions side by side, we can get a sense of the evolution of the verse in its various formulations over the relative chronology that I posit:

jarāmaṇasaṅghāṭapaṭipīlītacetasaṃ / klesamucchāparetānaṃ, sā cāvijjā pavaḍḍhati (Nāmar-p).

jarāmaṇaṃmucchāya, pīlītānaṃ abhiṇhaso / āsavānaṃ samuppādā, avijjā ca pavattati (Abhidh-s).

jarāmaṇasaṅghāṭipīlītānaṃ abhiṇhaso / āsavānaṃ samuppādā, avijjā ca pavattati (Pm-vn).

Correspondence by *pāda*:

<i>Manual of Discerning</i> (Nāmar-p)	<i>Compendium of Topics</i> (Abhidh-s)	<i>Decisive Treatment</i> (Pm-vn)
jarāmaṇasaṅghāṭa-	jarāmaṇaṃmucchāya	jarāmaṇasaṅghāṭa-
paṭipīlītacetasaṃ,	pīlītānaṃ abhiṇhaso,	pīlītānaṃ abhiṇhaso,
klesamucchāparetānaṃ	āsavānaṃ samuppādā	āsavānaṃ samuppādā
sā cāvijjā pavaḍḍhati.	avijjā ca pavattati.	avijjā ca pavattati.

The innovations occurring in the *Compendium of Topics* (Abhidh-s) formulation are thus preserved in the *Decisive Treatment* (Pm-vn): a pattern that hold consistent across such parallels. While the *Manual of Discerning* (Nāmar-p) and *Compendium of Topics* (Abhidh-s) in general bear a closer structural affinity with each other, in matters of successive refinement of key verses that occur across all three texts, the *Decisive Treatment* (Pm-vn) consistently maintains the modifications as found in the *Compendium of Topics* (Abhidh-s) versions (and often including additional minor refinements of its own, such as *sokādi*- in place of *-mucchāya*, above). Thus we can observe here, for example, the initial transposition of the word *mucchā* from *pāda* c of the *Manual of Discerning* (Nāmar-p) formulation to *pāda* a of the *Compendium of Topics* (Abhidh-s) version, and the eventual dropping of it completely in the *Decisive Treatment* (Pm-vn) version. The *Decisive Treatment* (Pm-vn) verses are thus the product of gradual and extensive refinement, often demonstrating considerable complexity (viz. the choice to re-compound *pāda*-s a & b) and read very much as a tertiary product of gradual refinement.

The order of the *Decisive Treatment* (Pm-vn)'s verses moreover presuppose the

Compendium of Topics (Abhidh-s) as the text's more immediate precedent. The *Decisive Treatment* (Pm-vn)'s immediately subsequent verse – *avijjāpaccayā honti, saṅkhārā 'pi yathā pure / baddhāvicchedam icc' evaṃ, bhavacakkam anādikam* (970) – echoes part of the consecutive *Compendium of Topics* (Abhidh-s) verse – *vaṭṭam ābandham icc' evaṃ, tebhūmakam anādikam* – in its *icc' evaṃ* and *anādikam* (this last an attribute that does not occur at all in the *Manual of Discerning* (Nāmar-p) passage). Though this be the case, it replaces the *Compendium of Topics* (Abhidh-s)'s generic attribute, *tebhūmakam*, with the specific *bhavacakka*, thus reverting to the *Manual of Discerning* (Nāmar-p)'s original metaphor from the genericized “*vaṭṭa*”, and proceeds in its following verses to elaborate this very much in line with the *Manual of Discerning* (Nāmar-p):

**taṇhāvijjānābhikam taṃ, jarāmarāṇanemikam;
sesākārādighaṭikam, tibhavā-rathayojitam. 971**

With craving and ignorance as its center,
old age and death as its circumference,
and the remaining aspects, etc., as its spokes,
it is joined to the chariot of existence in three worlds;

The *Decisive Treatment* (Pm-vn) thus develops the metaphor in full (albeit with characteristic density and succinctness), mapping its various elements thoroughly: desire and ignorance are the wheel's center (lit. “nave”; aging and death are its circumference (lit. “rim”); the remaining aspects of *paṭiccasamuppāda* are its spokes; and, most significantly of all, it is joined to the chariot of the becoming in the three realms of existence (*tibhavārathayojitam*), impelling it forward. Two things are noteworthy in this formulation. One, the inclusion of *taṇhā* along with *avijjā* as the wheel's axis: in the *Manual of Discerning* (Nāmar-p), we are simply told that *avijjā* is the *paṭiccasamuppāda*'s “*kūṭa*” (ridge-pole), before the *cakka* metaphor is developed – and thus I take it to be a general usage, not specifically related to the metaphor, hence my figurative rendering “the highest point on which it rests” (v. 781). The reference to *taṇhā* and *avijjā*, however, seems to recall the *Compendium of Topics* (Abhidh-s)'s immediately prior reference to dependent origination's *dve mūlāni*, “two roots”, with the cessation of which, it, too, ceases completely (segue to *Compendium of Topics* (Abhidh-s) VIII, §13). The *Path of Purification* (Vism) provides two alternate mappings of the *saṃsāracakka* metaphor (detailed in its rhetorical exegesis of the word *arahaṃ* under the heading “*arāṇaṃ hatattā 'ti arahā*”, at Vism VII, §7-8), but with this inclusion Anuruddha's version corresponds to neither, and has the clearest precedent for its formulation in the *Compendium of Topics* (Abhidh-s), itself. This again suggests the Pm-vn's being subsequent to both the *Manual of Discerning* (Nāmar-p) and *Compendium of Topics* (Abhidh-s), but closer to the *Compendium of Topics* (Abhidh-s) than to the *Manual of Discerning* (Nāmar-p). The second noteworthy element is the awkward substitution of *tibhavā-ratha* for the *Manual of Discerning* (Nāmar-p)'s *attabhāvabhavaratha* (v. 787), shifting the mapping of the chariot from the becoming of the empirical individual (*attabhāva*) to the three forms of becoming corresponding to the three realms of existence (*tibhavā*, viz. *kāma-bhava*, *rūpa-bhāva*, and *arūpa-bhava*, sense-sphere becoming, form-sphere becoming, and formless-sphere becoming) – and producing an inadmissible compound

corresponding to the *Path of Purification* (Vism)'s *tibhavaratha* (Vism VII, §7), but again reverting to the *Manual of Discerning* (Nāmar-p)'s prior formulation of the metaphor, including this *bhavaratha*, re-rendered, now somewhat awkwardly, as *tibhavā-ratha*.

There follows enumeration of the categories of its exegetical exposition. The *Decisive Treatment* (Pm-vn) concludes its exposition of dependent origination:

**paṭiccasamuppādo 'yaṃ, paccayākāranāmato,
saṅkhepato ca vitthārā, vividhākārabhedato. 974**

This dependent origination,
is [reckoned] in brief according to the names
of its conditions' aspect, and in full
by way of the analysis of its multifarious aspects.

**janeti paccayuppanne, avijjādipavattiyā;
avijjādinirodhena, nirodheti ca sabbathā. 975**

It produces the things arisen from its conditions
due to the occurrence of ignorance, and so forth;
and with the cessation of ignorance and so forth,
it causes them to cease, entirely.

**paccayappaccayuppanna-vasen' eva pavattati,
saṃsāro 'yaṃ 'ti ekacce, pariggaṇhanti paccaye. 976**

There are some who understand the conditions saying
that by virtue of (each) condition
and that arisen from (each) condition, alone
does this *saṃsāra* proceed.

It comments that some adduce an analysis of the twenty-four *paṭṭhāna-paccaya*-s at this point, but, unlike the *Manual of Discerning* (Nāmar-p), which follows its exposition of dependent origination with a thorough treatment of these (its *paṭṭhānanayasāṅgaha*), the *Decisive Treatment* (Pm-vn) refrains from expounding these (v. 977).

To conclude this survey of the literary modality of Abhidhamma across Anuruddha's three texts, it warrants noting that comparison suggests a relative chronology of composition of the three texts that gives primacy, somewhat surprisingly, to the literary project (rather than the strictly doctrinal one that he is better known for). We can reasonably conclude based on a close reading of parallels across the three texts such as those discussed above that the *Manual of Discerning* (Nāmar-p) is prior to the *Compendium of Topics* (Abhidh-s), and the *Decisive Treatment* (Pm-vn) subsequent to both -- thus yielding the relative chronology stated above: *Manual of Discerning* (Nāmar-p) → *Compendium of Topics* (Abhidh-s) → *Decisive Treatment*

(Pm-vn). Anuruddha's initial rendition of the material was thus his most literary and poetic version. Subsequent iterations actually stripped away these literary elements to produce a synoptic doctrinal compendium to all appearances independent, but revealed (in parallel passages such as this, which retain features of the earlier, more robust treatment) upon closer examination to be derivative of the earlier literary treatment. Interestingly, Anuruddha continued to refine his treatment, in structure and form, re-incorporating in the process elements of the earlier, more expansive treatment, but making improvements in the structuring of the material and continuing to polish the language, in pursuit of a more perfect form.

What does the treatment of doctrine in a literary mode permit? In the *Manual of Discerning* (Nāmar-p), Anuruddha is to all appearances particularly interested in depicting realization of doctrinal subject matter in a narrative way. His accounts vividly evoke the realization of the doctrinal content they treat and we witness it unfolding before us in dramatized form. This is especially prominent in the latter half of the *Manual of Discerning* (Nāmar-p), dedicated to practice and the development of insight, modeling its paradigmatic unfolding. In the case of dependent origination, just prior to the treatment of practice, we witness a modeling of insight into doctrine that sets the stage for the arising of insight proper, contextualizing it explicitly as the *vijjā* (wisdom) that counteracts *avijjā* (ignorance) and changes dependent origination's course, breaking its unbreakable vicious circle. Dependent origination, along with the other core doctrinal elements such as the aggregates, sense-spheres, and elements, and the four noble truths (the other elements of the “*sabba-saṅgaha*”) are treated as the “ground of insight” (*paññā-bhūmi*), with reference to which it will arise. The comprehension of these key “ground-factors” (*bhūmi-dhammā*) is thus modeled much as the subsequent unfolding of insight per se. In the example of dependent origination, readers witness in dramatic form the nested interlinking of the factors; the bound and unbreaking fastness of the wheel, and the cosmic proportions of its aimless, automated cycling through *saṃsāra*, the round of rebirth. We witness how the contemplation of those very factors (realizing them as impermanent etc. Nāmar-p 790) constitutes the piercing of the shell of ignorance [Nāmar-p 789], and the shattering of the wheel, as its metaphorical spokes are broken one by one [Nāmar-p 795]. The growth of wisdom from the *paññā-bhūmi*, as it emerges in contemplation of the doctrinal elements treated, that constitute its “ground” (the *bhūmi-dhammā*), is modeled for the reader, rendering core doctrines more as a series of paradigmatic realizations in the process of unfolding than as static, doctrinal givens, as they appear in a non-literary mode of treatment.

The exposition of dependent origination in its metaphorical, “bhavacakka” formulation is situated in the *Path of Purification* (Vism) at the critical juncture between the theory and practice of wisdom, where doctrine, once expounded and thoroughly understood, according to the logic of the metaphor, can become the fertile ground that gives birth to the tender shoot of wisdom, as the aspects of reality it depicts are discerned and contemplated. The *Manual of Discerning* (Nāmar-p)'s treatment of dependent origination models this transition, its exposition of doctrine continuously transforming into literary evocation of the realization of the truths it depicts. The doctrine expounded thus becomes the fertile ground for its arising. The arising of insight within the ground of doctrine is portrayed as an epiphany; Anuruddha's literary exposition of doctrinal content is in many ways a literary evocation of epiphany after epiphany, its content consistently being treated from the dramatized, first-person perspective of realization of the truths it depicts.

This is, moreover, a contemplation we can do as we read. The realization in the process of its codification in literary form becomes highly standardized and the result is the fixed series of paradigmatic realizations that come down to us today. In the *Path of Purification* (Vism)'s positioning of the foundational doctrinal elements as the “grounds of insight”, we witness perhaps a transition in conceptualization from doctrine as paradigmatic outcome of insight to doctrine as source of paradigmatic insight. Doctrinal truths, rather than the lived elements of experience to which the doctrines ostensibly point, become the object of meditation; we observe in this, it would seem, a shift on the part of the receptive tradition from a basic orientation toward the contemplation of experience to an orientation toward the contemplation of received doctrinal models of experience.

Literary evocations of the process of realization such as we observe in Anuruddha's treatment of the stages of insight (which we see here being brought by him into dependent origination as well) also become a “modeling” of religious experience. This raises an interesting question: do these works then function as a normative blueprint for the pursuit of the realizations they describe? Or does their narrativization of realization to some extent effectively replace practice, as the realization of Buddhist truths and penetration of Buddhist doctrine gets narrativized, and practice more rigidly standardized, even replaced by their idealized models? Realization is something we can witness unfolding as a precise narrative construction in Anuruddha's texts, and with its narrativization, we may well be witnessing its now more standardized form becoming a fixed (perhaps even stagnant?) feature of the Theravāda imaginaire, in the Mahāvihāra's ever more clearly crystalized imagining of it. How scholastic were our poets of “formal scholasticism”? We may rightly wonder, reading the vivid descriptions of Theravāda normative realization that they have left us in works such as Anuruddha's whether the locus of insight has shifted from the experience analyzed in doctrine, to the doctrinal formulations themselves? Is the “ground of insight” the aggregates etc., understood as experience charted by doctrine, or precious doctrinal truths enshrined in received scriptural formulations, necessitating contemplation and penetration by understanding?

The literary modeling of the normative realization of doctrinal matter, however understood, was an essential part of the short-lived commentarial genre of the literary abhidhamma text, designed to convey a taste of the realizations it depicted. This uniquely literary mode of abhidhamma was eventually eclipsed by a more bare-bones doctrinal approach to this material, dispensing with such modeling (and perhaps by virtue of this very omission more amenable to personal engagement), which Anuruddha is better known for -- indeed, of which he is considered the foremost exponent. But Anuruddha's project was, in its inception, an aesthetic and literary one, if the *Manual of Discerning* (Nāmar-p) is any indication. Its literary recastings of received doctrinal material, within the constraints of orthodoxy constituted a unique singing of doctrine: a rehearsing and modeling of its paradigmatic, gradual realization, rather than a philosophical enterprise. Its function was on the one hand the vividly textured evocation of paradigmatic realization, and on the other, by virtue of this the virtuosic “display” of mastery of the orthodox material. The creative impulse behind both of these aims is strongly in the *Manual of Discerning* (Nāmar-p). The literary abhidhamma text, a literary and aesthetic doctrinal project, can be considered a natural product of Anuruddha's context. It represents the other face of Anuruddha: lesser known, but one unquestionably his own.

Section III.

The Path and the Content of Insight

Anuruddha's treatment of the path and the content of insight is unique in its streamlined, highly dramatized, literary mode of treatment. (Streamlined with respect to the voluminous account of the *Path of Purification* (Vism); highly dramatized with respect to Buddhaddatta's *Introduction to the Abhidhamma* (Abhidh-av); and distinctly literary with respect to his own *Compendium of Topics* (Abhidh-s).) In Anuruddha's dramatization of the path, modeling the doctrinal content it expounds as realizations in progress, and its sequentially arising insights as epiphanies, we witness a paradigm of progressive development and the content of insight becoming fixed. Anuruddha's vivid dramatization of this paradigm represented (and very much contributed to) the fixing of the Mahāvihāra's conceptualization of wisdom: its scope, its content, and the process of its development. The clarity and rich detail with which this paradigm was presented, however, belies the fact that this final synthesis of the path was the product of a long evolution, standing somewhat at variance with the canonical depictions of realization it purported to correspond to and faithfully represent (just in greater detail). It also must be borne in mind that the place of this fully elaborated theorization of path-progress within the abhidhammic subject matter still remained somewhat unclear, and was still in the process of being worked out. Anuruddha's treatment represented a culmination of the evolution of the theorization of the path, a fixing of its insight's content, and an ongoing effort to settle the place of the path theory within the inherited structures of Abhidhammic thought. This section will address the way it did so.

Vibhāvana: the Concept Underpinning the Dramatization of the Path

As discussed above, much of Anuruddha's project hinged on the condensation and distillation of the "essential core" or "essence" (*sāra*) of the doctrinal material he treats. The continuous reclothing of this in new and changing form produced his treatises, as multiple iterations of essentially the same material, embellished to differing degrees. Anuruddha's literary project also hinged on a particular, optional mode of commentarial style, which he used to great effect. That style is perhaps best captured by the term "*vibhāvana*": "making clear or apparent", which Anuruddha uses frequently, carrying connotations of conceptualizing clearly and explaining, depicting, imagining, or portraying clearly. The word and its associated forms are used by Anuruddha to express the idea of clarity as to how the topic at hand should be understood:

**tad aniccā khayatṭhena, dukkhā nāma bhayaṭṭhato,
anattāsāraṇatṭhena, saṅkhārā ti *vibhāvayaṃ*, 1658**

So, *understanding* [becoming clear / making clear to himself] that as conditioned things they are unlasting, in the sense of coming to an end,
suffering, in the sense of being a danger,
and not self, in the sense of having no substantial core...

**vipassanānāyamaṃ imaṃ uttamaṃ subhaṃ,
nidassitaṃ jīnavacanānusārato,
vibhāvayaṃ manasi hitāvahaṃ paraṃ,
nirāmayāṃ padam anupāpuṇissati. 1641**

Understanding this most auspicious methodology of insight
presented here as per the victorious Buddha's words
one will reach the highest foothold, bereft of all affliction,
that brings wellbeing supreme within one's heart.

Associated forms *vibhāvita* and *vibhūta* occur in the sense of “understood” or “made clear”, and “become apparent”. Perspicacious men of wisdom in possession of such clarity and understanding are referred to (frequently) as *vibhāvin*-s, ones who possess such understanding. Most relevantly of all, perhaps, Anuruddha frames his own grand dramatization of the ten stages of insight (Nāmar-p ch. 12), in which the insight knowledges are modeled from a vivid, first-person perspective in their paradigmatic unfolding, with a striking first-person assertion that aptly encapsulates his literary project: “I [will now] explain or make apparent” (and for Anuruddha, this meant vividly dramatizing) the ten stages of the development of insight:

**iti bhāvetukāmassa, vibhāvēmi yathākkamaṃ,
dasāvattāhāvibhāgena, samādāya yathākkamaṃ. 1649**

And so, for one who wishes to develop them like this,
having undertaken each, according to their order,
I shall explain them in their sequence,
by way of their division in ten stages....

He again refers to his treatment as a *vibhāvana*, in concluding it (1790).

**itthaṃ vibhattaparipākavibhāvanāyaṃ,
buddhānubuddhaparibhāvitabhāvanāyaṃ.
paccuddhareti bhavasāgarapāragāmī,
maggo mahesi-guṇasāgarapāragāmī. 1790**

Meditative cultivation being fully cultivated
and realized in the footsteps of the Buddha's realization,
the *understanding* (*vibhāvanā*) of the ripening
to maturity of which is charted thus,
the path uplifts, betaking to the far shore
of the ocean of great seekers' virtues
and leading to the far shore of the ocean of rebirths.

Vibhāvana for the Pali commentators seems to have represented a certain mode of exegesis, entailing a particular style of clarification. Buddhaghosa, in describing the duty of a

commentator with regard to the texts of the three piṭaka-s,¹⁷⁷ writes "thus, all three of these [piṭaka-s], the vinaya, etc., must be known by him (*evam ete tayo pi vinayādayo ñeyyā*); and having thus come to know them, he, additionally, for the sake of becoming skillful in many ways with regard to those same piṭaka-s (*evam ñatvā ca puna pi tesu yeva piṭakesu nānappakāraḥosallattham ---*):

*desanāsāsanakathābhedaṃ tesu yathārahaṃ,
sikkhāppahānagambhīrabhāvañ ca paridīpaye;
pariyattibhedaṃ sampattiṃ, vipattiñ cāpi yaṃ yaṃ
pāpuṇāti yathā bhikkhu, tam pi sabbaṃ vibhāvaye.*

"should shed light on their classification into teachings, instructions, and accounts, as appropriate,
and on the trainings, the abandonings, and their profundity;
and he should also make clear (*vibhāvaye*) the classification of theoretical knowledge (*pariyatti*) -- how a monk comes to success, as well as failure, in whatever regard -- all this as well".

"This, in that regard" Buddhaghosa tells us, referring to the commentary he is about to undertake, "is a *paridīpanā* (shedding of light) as well as a *vibhāvanā* (making it clear) (*tatrāyaṃ paridīpanā vibhāvanā ca*).¹⁷⁸

*vibhāvana/vibhāvanā*¹⁷⁹ was thus a primary aim for the commentators and this usage occurs in *Path of Discrimination* (Paṭi-s-m), *Path of Purification* (Vism), and *Introduction to the Abhidhamma* (Abhidh-av), as well as across commentarial literature. *Vibhāyitvā* (having clarified) is glossed as *vibhūtaṃ katvā* (having made clear, apparent) in the Mahāniddesa.¹⁸⁰

In the *Manual of Discerning* (Nāmar-p), the *vibhāvanā* strategy is predominant. Generally, Anuruddha begins his treatments with a synoptic overview of the various sub-topics the treatment will comprise (the *uddesa*, "initial exposition" of a topic, surveying its various parts in brief). He then proceeds to treat each of these in detail, item by item (the "niddesa", "detailed exposition" of each sub-topic), and then -- especially in the *Manual of Discerning* (Nāmar-p) -- includes a robust *vibhāvana* section, a clarifying portrayal of the material under exposition as though its content were in the process of being realized from a first person perspective. This dramatizing *vibhāvana* section is evidently viewed as optional elaboration of the material being treated; it is very prominent in the the *Manual of Discerning* (Nāmar-p), and completely absent in the *Compendium of Topics* (Abhidh-s). It is here that Anuruddha displays his literary skills and poetically "models" the realization of the doctrinal content he is treating. The *vibhāvanā* is

¹⁷⁷ In the introduction to his commentary on the dīghanikāya, the *sumāṅgalavilāsinī* (DN-a nidānakathā))

¹⁷⁸ DN-a nidānakathā.

¹⁷⁹ Buddhaghosa uses the term in the feminine, but as far as I can discern, it is used in the masculine in Anuruddha's works, in the cases it occurs as a noun.

¹⁸⁰ *katamā javanapaññā? ... rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ khayatthena, dukkhaṃ bhayatthena, anattā asārakatthenā 'ti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā rūpanirodhe nibbāne khippaṃ javatī 'ti --- javanapaññā. (Mahāniddesa, javanapaññā pericope).*

the dramatization. Where applicable, Anuruddha brings his topics to conclusion in the attainment of liberation, following the trope of "culminating in nibbāna" that commonly structures sutta literature. This often manifests in the *Manual of Discerning* (Nāmar-p) as the curious inclusion of a brief *vipassanā* (insight)-oriented appendix (lacking, however, any such dramatization), even in the items of his chapters treating *samatha* (tranquility), prior to the substantive treatment of *vipassanā*. The absence of a dramatized *vibhāvana* treatment distinguishes these brief *codae* from his treatment of the subject, proper.

The Dramatization of the Path

Anuruddha's treatment of the path of practice in the *Manual of Discerning* (Nāmar-p) dramatizes the path – the product of a long evolution – in its final form. The doctrinal material in question, which represents essentially a condensation of the *Path of Purification* (Vism)'s seven stages of purification, the ten insight knowledges as embedded in these stages, and a central crisis of establishing what, in practice, constitutes "path", and what does not, is treated three times in parallel across Anuruddha's three treatises. It occupies more than half the content of the *Manual of Discerning* (Nāmar-p), chs. 8-13, its latter half, comprising two sections on *samatha* and *vipassanā* (the *samatha-vibhāga* and *vipassanā-vibhāga*), together constituting a treatment of *paṭipatti* in contrast to the preceding treatment of abhidhamma theoretical matter. This corresponds to the subject matter of the final chapter (ch. 9) of the *Compendium of Topics* (Abhidh-s), as its so-called *kammaṭṭhāna-vibhāga* ("section on meditation objects") positioned as something of an independent appendix to the treatment of the theoretical abhidhammic matter in the preceding chapters (broadly covering the four *abhidhamma-paramattha-s*, core doctrine, and *paññatti*). Finally, it corresponds to the *nibbāna-vibhāga* of the *Decisive Treatment* (Pm-vn) (chs. 23-26), constituting the final section of its exposition of the *paramattha-s*, prior to a concluding treatment of *paññatti*, positioned as an appendix to this grand treatment. The *Manual of Discerning* (Nāmar-p) is the most expansive, descriptive and narrativized treatment of the material; again, the *Compendium of Topics* (Abhidh-s) strips it of the majority of these literary and aesthetic elements and the *Decisive Treatment* (Pm-vn) restores a degree of poeticness, now reflected in the exceptional refinement of language and structure, rather than in metaphor and profuseness of imagery, such as we find in the *Manual of Discerning* (Nāmar-p). We can observe that way the "path material" is incorporated into the abhidhammic subject matter changes across the texts, and can infer that we are observing across the three iterations the settling of the path theory's place within inherited doctrinal structures of understanding and the pursuit of a more perfect form with respect to the final systematization this.

The place of the evolving path theory was by no means settled in commentarial thought. Though constituting a key topic of exegetical reflection over centuries, the tradition was ambivalent about whether this strand of literature pertained to sutta, abhidhamma, or vinaya, or was an independent subject of theorization. The status of the *Path of Discrimination* (Paṭis-m) was ambiguous, being attributed to the Sutta-piṭaka by reciters of the Majjhima-nikāya, but to the Abhidhamma-piṭaka by reciters of the Majjhima-nikāya¹⁸¹ and was considered canonical in Myanmar, but para-canonical in Śrī Laṅkā. The *Path of Purification* (Vism) was regarded as an independent treatise. We find one of the earliest treatments of the path-theory material remarkably constituting the last chapter of Buddhaddatta's vinaya treatise, the *The Decisive*

¹⁸¹ As related in DN-a, summarized by Jaini & Buswell 1979 in *Encyclopedia of Indian Philosophies*, vol. VII, 97.

Treatment of the Vinaya (vinayavinicchaya) (Vin-vn vv. 3125—3165, its “*kammaṭṭhāna-bhāvanā-vidhāna-kathā*”). There were thus precedents for considering path-theory the domain of alternatively sutta, abhidhamma, as well as vinaya, and, for a time, the question was evidently by no means settled.

With Anuruddha, perhaps, we witness the eventual settling of the question, the theorization of the path being integrated or reintegrated into the abhidhammic subject matter alongside which it had evolved -- no doubt from a common source, but evidently along a different trajectory. Where it fit in among that subject matter was another issue, and one that Anuruddha was evidently grappling with.

Path Theory and the Evolution of Abhidhamma Thought and Literature:

Jaini and Buswell (1979) postulate three stages in the early development of Abhidhamma thought and literature. The first stage entailed the systematization of the teachings of the suttas into doctrinal lists, such as the *bodhipakkhiya-dhammā*, all the *dhamma*-s “on the side” of awakening, which furnished the initial abhidhamma comprehensive summary lists or *mātikā*-s. In the second stage, such lists were collected and collated, and their constituents expanded in the expository style of the *Vibhaṅga* (the second of the canonical books of the abhidhamma piṭaka), expanding the lists of the *Dhammasaṅgaṇī* (the first book) with detailed analysis. The functions of “collection and expansion characterize the vibhaṅga-sūtras, which constitute the second stage in the development of the Abhidharma” (83). A third stage can be discerned in suttas that consist of “elaborations made by his main disciples, such as Śāriputta or Mahākaccāyana, to a bare outline of doctrine (*uddesa*) made by the Buddha” such as the Saṅgīti- or Dasuttara- suttas. “It was such summaries of the doctrine that eventually came to be called ‘abhidharma’ (84) and ‘which mark the start of Abhidharma literature proper’ (83).

In addition to the latter-day projects of commentary (*aṭṭhakathā*) and sub-commentary (*mūla-ṭīkā*, *ṭīkā*, and *anuṭīkā*), a parallel early tier of semi-canonical, “quasi abhidhamma texts” (97) such as the *Path of Discrimination* (*Paṭis-m*), framed as exegesis of these, developed. The core of the *Paṭis-m* for example ostensibly framed as a hypothetical commentary of the *Dasuttara-sutta* (97), and likely composed around the same time as the *Dhammasaṅgaṇī* (98). This early abhidhammic splinter exegetical strand entailed further synthesis, as well as conceptual expansion, of abhidhammic thought:

Its purpose [was] to illustrate in great detail the ways in which comprehension takes place as an adept progresses along the path: that is, what occurs as a person comes to understand the Buddha's teachings. Thirty separate “treatises” on specific types of understanding are included in the book, such as the meaning of action, the enlightenment factors, insight, and liberation. Its outline of the types of ‘discrimination’ required for progress on the path will find its greatest elaborations later in the Visuddhimagga and Abhidhammavatāra.”¹⁸²

Lance Cousins has also called attention to the *Path of Discrimination* (*Paṭis-m*) as the earliest source for the theorization of insight.¹⁸³

This incipient project of mapping the types of ‘discrimination’ (*paññā*) that progress on

¹⁸² Jaini & Buswell 1979 in Encyclopedia of Indian Philosophies, vol. VII, 98.)

¹⁸³ Cousins 1996, 35.

the path entailed was the seed that eventually gave rise to full-blown treatments of the content and progress of insight, such as Anuruddha's. Canonical accounts of the path focused on insight's causal factors, such as *sati* ("mindfulness"), right effort, etc., which were understood as giving expression to *paññā* and giving rise to right knowledge and liberation as a product. Anuruddha's works represent canonical accounts of insight as modeled on a mode of knowing and seeing (*yathābhūta-ñāṇadassana*) that gave rise to disenchantment (*nibbidā*) and the fading away of craving (*virāga*), resulting in liberation (Nāmar-p, vv. 1646-1647). The new mode of description represented by the developing path literature focused on the content of an evolving insight, as a process. The eightfold path was the original theorization of the path; when this was reinterpreted in abhidhammic thought as a description to *magga-citta* "path consciousness", and thus significantly reduced in scope (temporally), the long-duration model of the path with which it was replaced was formulated on quite different terms (*samatha* and *vipassanā*, *sīla*, *samādhi*, and *paññā*, the seven stages and numerous insight knowledges) essentially expanding *paññā* in great detail as to its content. This replaced the canonical focus on the path's constituent parts; the dhammas or practices that give rise to it with their respective functions. In the evolving account, the new project became one of mapping out the content of insight, and the changing of this through the various stages of its development, rather than on the terms of the eightfold path, the original limbs of which are essentially actions based on wisdom and giving rise to more wisdom, rather than a description of wisdom's content. In the new analysis, the three characteristics of all conditioned things (*saṅkhata-dhammā* or simply *saṅkhāra-s*) (i.e., *anicca*, *dukkha*, and *anattā*, "impermanent, suffering, and not self"), became the basic ingredients for a description of the content of wisdom as a narrativized and evolving process, rather than the old ingredients of actions/practices/dhammas that gave rise to it, causally.

Yathābhūtañāṇadassana, *nibbidā*, and *virāga* (knowing and seeing as it is, disenchantment, and dispassion) could be expanded as a more finely textured process, sliced more finely, and mapped out as to content of the evolving understanding they indicated. Anuruddha calls attention to the underlying framework, mapping the correspondence of the insight knowledges to the earlier canonical description at the outset of his exposition:

**yathābhūtaṃ nāma ñāṇattayaṃ sammasanādikaṃ;
bhayādiñāṇaṃ tividhaṃ, nibbidā 'ti pavuccati. 1646**

The three knowledges beginning with contemplation (i.e., *sammāsana-ñāṇa*) are called [knowing] "as it is" (*yathābhūta*); the three knowledges that start with fear (i.e., *bhaya-ñāṇa*) are said to be "disenchantment" (*nibbidā*);

tathā muñcitukāmādi, virāgo 'va catubbidhaṃ; ... 1647

and so, the four kinds starting with desire to let go (*muñcitukāma*, i.e., *muñcitukamyatā-ñāṇa*) are just "dispassion" (*virāga*).

In the sutta analysis, the "*vijjā*" (knowledge) that constitutes *sammā-ñāṇa* (right wisdom)

and leads to *sammā-vimutti* (right liberation) at the end of the eightfold path is described as having its own content, but this is quite a different account: 1. *pubbenivāsa-ñāṇa*, memory of one's own past lives; 2. *dibbacakkhu* and *cūtūpapāta-ñāṇa*, divine eye allowing one to see other beings dying and being reborn in accord with their respective kamma; and 3. *āsavakkhaya-ñāṇa*, all craving as well as ignorance, the cause of craving, coming to an end, bringing about the end of *upādāna*, taking the five aggregates as self. These constitute "*tivijjā*" (the "three knowledges" associated with the attainment of arahatship) and the account of the content of wisdom that we obtain in the suttas.

In the revised path of insight, the content of *vijjā* is reconstituted as the insight knowledges culminating in *anuloma*, an understanding brought gradually to "conformity" with the noble truths, effecting stream-entry. This revised path is more in line with sutta accounts such as that of the *anattalakkhaṇasutta* (the discourse on the characteristic of not-self (vinaya mahāvagga)) but again, more finely divided; and whereas that culminates in arahatship; this culminates in *sotāpatti* (stream-entry).

The stages moreover take on a life of their own, since one might suppose that once a certain understanding has been arrived at, it might remain, but these stages need to be repeated in full, multiple times, for attainment of the successively higher paths and fruits -- which seems to suggest that the stages of insight ultimately abrogated to themselves the role of functionality and causal efficacy that before actions, dhamma-s, or practices such as *sati* had possessed. The stages themselves became, to some extent, a sort of liberating practice, replacing, to a certain extent, the earlier accounts of practices leading to insight as a product (rather than as a process, with its own trajectory of development), like *sati*.

On the other hand, the *satipaṭṭhāna*-s and the five aggregates could also be regarded as co-extensive. *Sati* itself is an activity of *saññā*¹⁸⁴ and the other aggregates correspond more or less directly to the four *satipaṭṭhāna*-s.¹⁸⁵ Since the object of insight is specified as the five aggregates, etc., (all lumped together under the umbrella term "*saṅkhārā*", in the sense of "conditioned things" in the text, contrasted to *nibbāna*, the unconditioned), the practice of insight could also be regarded as equatable with the practice of *sati*. One can see how it could replace it, as (in origin at least), an account of a similar thing in different terms, providing a rich description of the content of insight rather than the factors and practices that give rise to it.

It would appear that the revised path-theory's subject matter represented an originally distinct strand of the exegetical tradition concerned with the theorization of the content of insight as a process, rather than as a product of given factors or practices. As such, path-theory was not

¹⁸⁴ *ānāpāna-sati*, mindfulness of breathing, for example, is described as one of the "*dasa saññā*" in the *girimānanda-sutta* AN X, 60.

¹⁸⁵ The dhammas of the *satipaṭṭhāna* analysis thus corresponding to *saṅkhārā*-s. There are grounds for this understanding in the interpretive transition, which cites *dharmānupassanā* as relating to the *saññā* and *saṅkhārā* aggregates: *kāyānupassanāya vā rūpakkhandhapariggaho va kathito, vedananupassanaya vedanakkhandhapariggaho va, cittanupassanaya viññānakkhandhapariggaho vati idani saññasankharakkhandhapariggaham pi kathetum* "kathaṃ ca, bhikkhave [, bhikkhu dhammesu dhammānupassī viharati]" *tiādim āha*: "Or: by observation of body, apprehension of the form-aggregate is stated; by observation of feeling, apprehension of the feeling aggregate is stated; by observation of mind, apprehension of the consciousness aggregate is stated; and now, in order to state the apprehension of the aggregates of perception (*saññā*) and formations (*saṅkhārā*-s), he said, "And how, monk, does a monk abide as one who observes dhammas in dhammas?" (Buddhaghosa's *aṭṭhakathā* on MN 10, *satipaṭṭhānasutta*). I differ from this account in referring *saññā* to the act of *sati* itself.

formulated or articulated within the same conceptual framework as the rest of abhidhammic thought, which proceeded as an elaboration of the dhamma theory, as discussed by Y. Karunadasa.¹⁸⁶ Path-theory was not strictly affiliated to the abhidhammic doctrinal matter with which it came to be incorporated. Rather it evolved in parallel with the theorization of the abhidhamma ultimates and associated doctrine coordinating these, such as cognitive process (*cittavīthi*) and the *paṭṭhāna-paccaya*-s. The features that exhibit coherence with the abhidhammic paradigm can be understood as owing to their common origins and to the eventual reabsorption of path-theory once this was accommodated within the abhidhammic paradigm, rather than as a natural extension of the theorization of the abhidhamma ultimates and a natural translation of these into the theorization of practice (as somewhat glibly represented).

We witness in Anuruddha's works perhaps the final stages of this accommodation in progress, the path-theory material initially treated independently, then in parallel, and ultimately being subsumed within the abhidhamma ultimate (*paramattha*-s), under the heading of the *paramattha nibbāna*. It did indeed provide (much needed) content for an inherently contentless topic. We see this synthesis ultimately effected in Anuruddha's *Decisive Treatment* (Pm-vn).

The Disjunction between *Paramattha*-theory (dhamma theory framework) and Path Theory (seven *visuddhi*-s and content of insight framework)

It should not, then, be surprising that something of a disjunction is evident between the abhidhamma doctrinal matter and the theory of the path. The path theory does not seemingly fully correspond to the abhidhamma ultimates (*paramattha*-s) theory: it does not naturally grow out of it as a coherent extension of its concepts or translation of them into practice; it does not fully incorporate or reflect that theory; it is not conceptualized or articulated in the same terms.

To what extent, then, does the path theory meet the abhidhamma theory?

To begin with the marks of disjunction: the path of path-theory is the path in its *longue duree* form, rather than its abhidhammic reformulation as path consciousness. The *Path of Purification* (Vism)'s seven stages furnish the conceptual framework, rather than the dhamma theory of the *abhidhamma-paramattha*-s. The *paramattha*-s are not engaged much within the domain of practice except as a preliminary discernment of the distinction between *nāma* and *rūpa* (and the various sub-components of these) that make up conscious experience, prior to the stages of insight proper (cf. *nāmarūpapariccheda-nāṇa*). There are of course nods toward the *paramattha* classification of *dhamma*-s, in passing (as for example in the definitions of the factors of *paṭiccasamuppāda* discussed above), but these are cursory, superficial; not central to the treatment, but rather tangential to it. Their more abhidhammic expansion to the twenty-four *paṭṭhāna-paccaya*-s is clearly treated as a tangent: included in the *Manual of Discerning* (Nāmar-p), and retained in the *Compendium of Topics* (Abhidh-s) as part of a separate compendium of conditionality, but left out of the *Decisive Treatment* (Pm-vn)'s exposition of dependent origination altogether.

Curiously, though it follows an exhaustive analysis of them, the *abhidhamma-paramattha*-s are not obviously or centrally engaged within the domain of path-theory. The path is *not* articulated as a map of traversing various varieties of consciousness (*citta*), leading from the unwholesome to the wholesome, and thence to the transcendental. (The *jhāna*-s could be considered this, but they are relegated to the realm of *samatha* in exegetical treatment and not

¹⁸⁶ Karunadasa 1996; updated and expanded in Karunadasa 2010: ch. 1.

treated as integral in connection with *vipassanā*. They are treated, rather, as an optional precursor of it, and more and more a parallel mundane trajectory of practice, inessential to liberating wisdom.) The path is *not* articulated as a blueprint of *cetasika*-s for construction of consciousness conducive to realization. (Though again, to some extent, the *jhāna*-s are represented in this way, being preceded by the shedding of the five hindrances and traversed in progression from one to another via the shedding of the relatively grosser *jhānaṅga* mental factor, in each case – but again, this is relegated to the domain of *samatha* and thus represented as inessential to the path to liberation.) Nowhere in the theory of the path of practice are the carefully classified varieties of consciousness, mental concomitants, or exhaustively classified varieties of matter, with its abstruse atomic theory, for example, significantly engaged. (Though the term “*kalāpa*” does occur in the insight knowledge, *kalāpato sammāsana-nāṇa* (“contemplative knowledge 'by grouping'”, the first of Anuruddha's “ten stages” of insight), it somewhat remarkably has nothing to do with the *kalāpa*-s pertaining to the abhidhamma ultimates' theorization of matter.) Rather, the path is articulated as a series of “purifications”, culminating in a sequence of ten knowledges spanning the latter of these stages.

Though the marks of disjunction are great, certain features of the theorization of the path are articulated in abhidhammic terms: the constant object of scrutinization and ongoing reflection in the *Manual of Discerning* (Nāmar-p)'s depictions of practice, for example, is “*saṅkhāra*-s”: not in the “*khandha*” sense (as one among the aggregates), but in the abhidhammic sense as referring to the three *paramattha*-s that are *saṅkhata-dhammā* (conditioned phenomena), in contrast to the unconditioned (*asaṅkhata*) fourth abhidhamma ultimate (*nibbāna*). Though this might be viewed, potentially, as a mere superficial, rhetorical feature, rather than intrinsic to the conceptual framework upon which insight is theorized, we also have the knowledge *saṅkhār-upekkhā* (“equanimity toward formations, the ninth stage in Anuruddha's account) as the virtual culmination of the insight knowledges, again using the term *saṅkhāra* in its broader, abhidhammic sense, representing “equanimity toward conditioned phenomena”, as wisdom approaches the *asaṅkhata*, rather than toward the volitional formations of *saṅkhāra-khandha*. It is also noteworthy that the treatment of the insight knowledges flows directly into *citta-vīthi* (cognitive process) analysis of “*magga-vīthi*” (cf. Nāmar-p 1786), the cognitive process that culminates in path consciousness taking the four truths and thence *nibbāna* as object: the process of his meditation's (*bhāvanā*) “leaping” (*pakkhandantī*) to the unconditioned, and abandoning conditioned things (*pariccajantī saṅkhāre*) in the terminology of the texts (Nāmar-p 1777).

Was the treatment of the insight knowledges in origin an extended treatment of the cognitive process of the attainment of *nibbāna*? We know that there was considerable divergence among early Buddhist schools as to the process of attainment, and this being “gradual” or “sudden”. The Theravāda, somewhat counterintuitively, maintained the “sudden” position, holding that all four truths were cognized in a single mind-moment, as a unique segue to the cognition of *nibbāna*, in contradistinction, for example, to the Sarvāstivāda “gradualist” position that the truths were cognized progressively, in sixteen sequential aspects (rather than all four instantaneously).¹⁸⁷ Do the Theravāda insight knowledges represent a treatment of the precursors to the sudden cognition of the four truths, in gradualist terms (and thus a defense of its “sudden” position, clarifying its own position on the precursors of this sudden realization)? Do we observe, in the theory of the insight knowledges and the path of *longue duree*, an embedding of the

¹⁸⁷ Jaini & Buswell 1979, 94.

sequence of insight knowledges within *citta-vīthi* theory that is more significant than it appears, thus making it more integral to abhidhammic analysis than thought? Was the Theravāda theorization of insight in the specific service of *citta-vīthi* theorization of the realization of the four truths, and to be understood in the context of this debate? Was the resultant path of insight knowledges and the cognitive process of path attainment that they flow into the Theravāda account of the same territory covered by the “gradual” realization posited by other schools of abhidhammic thought? Were the insight knowledges an account of the gradual approach to the “sudden” realization of the four truths in a single mind moment?

We may also note that in the form of the sequential progression of realization from *anicca* → *dukkha* → *anattā*, the theory of momentariness, as applicable to the abhidhammic *saṅkhāra*-s, has seemingly come to underlie the entire basis of the conceptualization of insight. That is, the momentariness of the abhidhammically conceived mental and material factors (the *dhamma*-s of the dhamma theory) that are swiftly arising and passing becomes the specific basis of the realization of *dukkha* (and with it the noble truths) and thence *anattā* (and with it the end of the *āśava*-s and liberation). *Anattā* is implicit already in the abhidhammic paradigm of experience, represented as an impersonal conglomeration of ephemeral mental and material factors. *Taṇhā* is reduced to a somewhat secondary status in this paradigm: not inherently signifying a state of lack, dissatisfaction, and thus tangible experience of suffering, but indirectly productive of suffering inasmuch as anything desired (including oneself) cannot be retained (because it is constantly vanishing, and something different constantly arising in its place). The theory of momentariness seemingly underpins the foregrounding of *aniccatā* as the ultimate basis for suffering (*dukkha*). In the revised path-theory, impermanence has replaced craving as the primary cause of suffering.

The synthesis of the path from the disparate parts present in the Yuganaddha-sutta and the exegesis of this in the *Path of Discrimination* (Paṭiṣ-m)

It is in the notion of “*yuganaddha*” (*samatha* and *vipassanā* developed in tandem, 'yoked together') that we witness a fully fledged abhidhammic synthesis, in the form of a framing of insight as applied specifically to the constituent mental and material factors that comprise a jhānic state, these factors viewed now through the lens of momentariness and leading via this to the apprehension of *dukkha* and *anattā*. We frequently encounter stereotyped examples of this *yuganaddha* approach, as for example in the the Vism, where it is represented as the normative representation of insight:

ayaṃ pana vitthāro — idha bhikkhu nirodhaṃ samāpajjitukāmo katabhattakicco
sudhotahatthapādo vivitte okāse supaññattamhi āsane nisīdati pallaṅkaṃ ābhujitvā ujum
kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, *so paṭhamaṃ jhānaṃ samāpajjitvā,*
*vuṭṭhāya, tattha saṅkhāre aniccato dukkhato anattato vipassati.*¹⁸⁸

This is the meaning in full: here, a monk desirous of attaining cessation, having completed his meal requirement, with hands and feet well washed, sits in a secluded space on a well-prepared seat. And having crossed his legs and kept his body straight, having caused awareness to be present directed toward the mouth, *he attains the first jhāna, and, emerging from it, sees the*

¹⁸⁸ Vism 2, 23. paññābhāvanānisamsaniddeso, nirodhasamāpattikathā.

conditioned factors (*saṅkhāra-s*) therein as impermanent, as suffering, and as not self.

Of the origins of this fully synthesized conceptualization of the path through the lens of abhidhamma, prior to its integration in the seven-stages framework, we can only note all its distinct pieces being present in the *Path of Discrimination* (Paṭis-m) and closely corresponding *yuganaddhasutta* (AN IV, 170), ascribed to Ānanda, which occurs in full within it, and furnishes the only ostensibly canonical occurrence of the term “*yuganaddha*”, in the sense of a combined approach of *vipassanā* hand in hand with *samatha*, in which, in the Paṭis-m's explanation of this term, *samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantī ti*, “tranquility and insight are of a single flavor, yoked together, and do not exceed each other” (Paṭis-m, *yuganaddhakathā*, *suttantaniddeso*). It may be noted, however, that there is no reference to the mechanics of this yoking, or to the dhamma theory in connection with it, in either the sutta's use of the term or the *Path of Discrimination* (Paṭis-m)'s elucidation of it.¹⁸⁹ The conceptually late sutta is tellingly ascribed to a disciple rather than to the Buddha, much as the third tier suttas described by Buswell and Jaini as marking the inception of fully-fledged Abhidhamma literature, and occurs in close relationship with the *Path of Discrimination* (Paṭis-m), where it is cited in full and accompanied by a detailed elucidation.. The sutta assumes a separation of *samatha* and *vipassanā* characteristic of post-canonical exegetical thought, and grapples with the issue of their sequentiality, positing four possible paths (*magga*) to the attainment of arahatship (*arahattappatti*): one, via *vipassanā* preceded by *samatha*, two, via *samatha* preceded by *vipassanā*, three, via *samatha* and *vipassanā* cultivated in tandem, “yoked together” (*yuganaddhā*) and, four, via a curious, anomalous trajectory of approach referred to as the “the mind in the grips of agitation due to mental phenomena” (*dhammuddhaccaviggahitaṃ mānasam*), described somewhat enigmatically, without elaboration, as a mode of approach to the attainment of arahatship distinct from the cultivation of *samatha* and *vipassanā* (either sequentially or simultaneously), in which, *hoti so, āvuso, samayo yaṃ taṃ cittaṃ ajjhataṃ eva santiṭṭhati sannisīdati ekodi hoti samādhīyati. tassa maggo sañjāyati*, “there is a time, friend, when the mind settles and composes itself internally, becomes one-pointed, and converges. And for that person the path arises.”

In addition to its witnessing the developing concept of *yuganaddha*, and the coordination of *samatha* and *vipassanā*, the fourth, rather opaque category, as it is unpacked in the Paṭis-m, is also of great interest to us, since it describes in effect what becomes known as the central crisis of “*maggāmagga-ñāṇa*” (knowledge of what constitutes the path and what does not), pertaining to the fully synthesized path of insight of the later tradition, in which one or another of ten distracting phenomena (the so called “*vipassanūpakilesa-s*” “corruptions of insight”) arise and hinder progress on the path by sequestering one's attention from arising and passing and becoming an object of relish. The *Path of Discrimination* (Paṭis-m) lists the ten phenomena in detail as “the phenomenon of light”, “the phenomenon of knowledge”, “the phenomenon of joy,” etc.,” having adverted to which, there is distraction (*vikkhepa*), which is agitation (*uddhacca*),¹⁹⁰

¹⁸⁹ The Paṭis-m, rather, speaking in terms of sixteen aspects with reference to which they proceed in parallel – as to object (*ārammaṇa*), as to scope (*gocara*), as to what they abandon (*pahāna*), etc. (Paṭis-m, *yuganaddhakathā*, *suttantaniddeso*).

¹⁹⁰ *kathaṃ dhammuddhaccaviggahitaṃ mānasam hoti? aniccato manasikaroto obhāso uppajjati, ‘obhāso dhammo’ ti obhāsaṃ āvajjati, tato vikkhepo uddhaccaṃ. tena uddhaccena viggahitaṃ mānasam aniccato upaṭṭhānaṃ yathābhūtaṃ nappajānāti. dukkhato... anattato upaṭṭhānaṃ yathābhūtaṃ nappajānāti*. “How is there 'a mind in

and portrays the mind settling down in the wake of this distraction, leading to the arising of the path. While portrayed without elaboration as an enigmatic path of approach to liberation independent of the cultivation of *samatha* and *vipassanā* in the sutta, and as a series of ten phenomena (perhaps internally structured as a sequence) in the *Path of Discrimination* (Paṭis-m), in later literature we find the crisis integrated into the normative course of the development of insight per se, becoming in the *Path of Purification* (Vism) and Anuruddha's recasting of this, the “knowledge of what constitutes the path and what does not” (*maggāmaggañāṇavisuddhi*). This is reckoned the fifth of the “purifications” (*visuddhi*) of the “path of purification” (“*visuddhi-magga*”), and occurs as a bracketed subset within *udayabbāya-ñāṇa*. Insight is reckoned as “tender”,¹⁹¹ prior to the crisis, and as coming to maturity (*paripakka*) only in its wake. This central crisis thus assumed a pivotal role in the development of insight and was ultimately rendered part of its normative course of development, rather than remaining the alternate, atypical approach to arahatship per se, that it is described as in the *Yuganaddha-sutta*.

The successful resolution of the crisis, with the return to the observation of arising and passing, marking the maturation of *udayabbāya-ñāṇa*, also marked the beginning of the formal *paṭipadā-ñāṇadassana-visuddhi*, the purification that most essentially represented the “path of insight”, entailing insight's maturation until it is “attained to its peak” (*sikkhāpattā vipassanā*) over, in the *Path of Purification* (Vism)'s terminology, a sequence of eight knowledges, the ninth of which marked knowledge finally in perfect conformity with the noble truths (*saccānulomikaṃ ñāṇaṃ*).¹⁹² The distinct parts identified above – *samatha*, *vipassanā*, and this formative crisis – though semi-autonomous and moveable (emphatically *not* strictly ordered, in their earliest occurrences) assumed a fixed form in unified sequence in the fully synthesized scheme of the path as it comes down to us in Theravāda sources.

The Place of Path-theory within Abhidhammic Structures of Understanding

With Anuruddha's works, we see the eventual settling of the question of where this resulting path-theory and its associated theorization of the progress of insight belonged, as it was integrated more formally into the abhidhammic thought from which it had sprung and with which it existed in parallel but not wholly integrated form. It remained to be settled, however, even for Anuruddha, where it fit within the defined structures of that thought. Chief among these were the abhidhamma ultimates (*paramattha*-s) and the evolving body of hermeneutic discourse centered on the issue of *dve saccāni* (“two truths”) and the question of what had ultimate (*paramattha*) ontological status (really existing) as against merely conceptual (*paññatti*) existence. *Paññatti* thus became an early essential appendix to the four *abhidhamma*-

the grips of agitation owing to phenomena”? For one attending to [an object] as impermanent, light arises. He turns attention to the light (thinking), “the phenomenon light”. From that there is distraction, agitation. With the mind gripped by that agitation, he does not discern what presents itself (to his awareness) as it really is, as impermanent; ... as suffering ... as not self” (Paṭis-m, yuganaddhakathā, dhammuddhaccavāraniddeso). And similarly: aniccatō manasikaroto ñāṇaṃ uppajjati, pīti uppajjati, passaddhi uppajjati, sukhaṃ uppajjati, adhimokkha uppajjati, paggaḥo uppajjati, upatthānaṃ uppajjati, upekkhā uppajjati, nikanti uppajjati “For one attending to [an object] as impermanent, knowledge arises; ... joy arises; ... tranquility arises; ... pleasure arises; ... (faith's) resolve arises; ... (effort's) exertion arises; presence (of awareness) arises; equanimity arises; attachment (*nikanti*) arises” (ibid).

¹⁹¹ *taruṇavipassanā*, Vism XX §105

¹⁹² Vism XXI §1.

paramattha-s (*citta*, *cetasikā*, *rūpa*, and *nibbāna*). The early centrality of the topic is evidenced for example in the canonical book, the *puggalapaññatti*, of the abhidhamma piṭaka, evidently seeking to shed light on the ontological status of the *puggala* (“individual”) with reference to canonical sources (deemed by the Theravāda to have merely conceptual (*paññatta*) reality). The path, however, was affirmed to exist, albeit that the path-farer did not:

dukkham eva hi, na koci dukkhito; kāraṇaṃ na, kiriyā 'va vijjati.
atthi nibbuti, na nibbuto pumā; maggaṃ atthi, gamako na vijjatī 'ti.

Only suffering exists; no sufferer is there;
not any actor; only action's found.

Nibbāna's quenching's real, but not the man who's quenched;
the path one goes is real; but one who goes it can't be found.¹⁹³

Path-theory was initially treated as independent of, but ultimately integrated within, this basic structure of *citta*, *cetasikā*, *rūpa*, and *nibbāna* + *paññatti*. In the *Manual of Discerning* (Nāmar-p), path-theory was positioned as an account of practice (*paṭipatti*), entailing an exegesis of *bhāvanā* (meditative cultivation) independent of and subsequent to the account of the *abhidhamma-paramattha-s* and *paññatti*, spread over the preceding chapters. Path--theory was thus framed as pertaining strictly to the realm of *paṭipatti* (applied knowledge), in contrast to the conceptual knowledge (*pariyatti*) of abhidhammic theorization. The *Manual of Discerning* (Nāmar-p) left the treatment of the final *paramattha*, *nibbāna*, somewhat ambiguous, however, not dedicating an explicit section to its exegesis. In the *Compendium of Topics* (Abhidh-s), this problem was awkwardly resolved, adding an explicit section for *nibbāna* as a small coda on the treatment of *rūpa*: thus concluding comprehensive treatment of the four *paramattha-s* prior to treating the *sabba-saṅgaha's* “*bhūmi-dhammā*” – the aggregates, sense-spheres, and elements, the four truths, dependent origination – and finally a concluding coda of *paññatti*. Thus the *Compendium of Topics* (Abhidh-s) wraps up its treatment of the *citta*, *cetasikā*, *rūpa*, and *nibbāna* + *paññatti* scheme, evidently now conceived of as a coherent structure, before undertaking its concluding treatment of the path, as a survey of the forty *kammaṭṭhāna-s* and *vipassanā*, thus incorporating the theorization of practice and the path again as something of an appendix. In the *Decisive Treatment* (Pm-vn), which may be regarded as Anuruddha's “decisive treatment” (*vinicchaya*) of this material (and perhaps for this very reason), we encounter the path-theory fully integrated into the account of the *paramattha-s*, framed as an exegesis of *nibbāna* (presumably since the path is represented as the path to it, and culminates in its attainment). The body of path-theory was thus ultimately integrated *within* the rubric of the abhidhamma ultimates, and in the *Decisive Treatment* (Pm-vn), *paññatti* was accordingly made an appendix to the entirety of this integrated treatment, concluding the work now as a supplement to this all-encompassing treatment of the abhidhamma ultimates, the path-theory now included within this. In terms of the full integration of path-theory within the abhidhamma *paramattha-s* scheme, this was perhaps the perfect structure that Anuruddha's successive iterations were in pursuit of.

¹⁹³ Anon., quoted at Vism XVI, §90.

The path-theory, as well as its place within existing structures of abhidhammic thought, was thus a product of evolution. This is evident in the reconfiguration of the curious "*dhammuddhacca-viggahitaṃ mānasam*" (the "mind in the grips of agitation owing to phenomena" approach to arahatship) discussed above, represented in the *yuganaddhasutta* and its exegesis in the *Path of Discrimination* (Paṭis-m) as an independent path to arahatship, into a discrete stage occurring along the way (and, it must be said, rather early on) on the path to stream-entry. It is also evident in the fixing of the order of samatha, vipassanā, and this stage, conspicuously left unfixed and flexible in the *yuganaddhasutta*, into a basically rigid sequence *samatha* → *vipassanā* → [mind in the grips of agitation crisis] → *vipassanā* insight knowledges sequence (culminating in stream-entry) → the repetition of the insight knowledges sequence in full for each higher path, culminating in arahatship. That the final scheme was a product of the gradual evolution of thought and convention within the exegetical tradition also becomes apparent on consideration of the insight knowledges that constitute the critical culminating segment of the path. Their number is variously reckoned and we can observe it expanding over time: they are reckoned as five in the *Path of Discrimination* (Paṭis-m), collapsing several of the knowledges as known in their latter-day classification; eight, preceded by precursor knowledges of *nāmarūpapariccheda*, *paccayapariggaha*, and *kalāpato sammāsana*, and crowned by *anuloma* as the "ninth", in the *Path of Purification* (Vism); thus referred to as "the eight knowledges" in the *Introduction to the Abhidhamma* (Abhidh-av); and variably by Anuruddha as "the ten stages" of insight in the *Manual of Discerning* (Nāmar-p), but "the nine insight knowledges" (*nava vipassanā-ñāṇāni*) in *Compendium of Topics* (Abhidh-s).¹⁹⁴ In the *Decisive Treatment* (Pm-vn) they are called a "succession of ten knowledges (*dasañāṇaparamparā*)" (Pm-vn 984). With Anuruddha's works, the scheme and its place within existing structures of abhidhammic thought can be considered to have become finally fixed.

A Counterpoint to the Theravādin Fixing of the Path: the *Saundarananda*'s Account of Samatha Preceded by Vipassanā as a Normative, Alternate Formulation of the Path

Once this path was fully synthesized, thus, within the exegetical tradition, an account of *samatha* preceded by *vipassanā* (such as we find admitted in theory in the *yuganaddha-sutta*) is largely effaced in Theravāda sources -- *samatha*, the crisis, and *vipassanā* coming to be regarded as having an intrinsic and invariable sequential order. It is worth noting that the atypical sequence (*samatha* preceded by *vipassanā*) is depicted as entirely normative in an early non-Theravāda source like Aśvaghoṣa's *Saundarananda*, which describes in its seventeenth chapter Nanda's trajectory of practice and stage by stage traversing of the Buddhist path. Though the account is literary, it is almost schematic in its precision and use of technical terminology to delineate formal stages and thus represents an important early account of a normative modeling of the path, entirely cognate and comparable with that of the Mahāvihāra, but distinct in certain key respects, chiefly among which, its depiction of *samatha* preceded by *vipassanā* as a normative path-sequence:

The Path to Liberation as Depicted in Aśvaghoṣa's *Saundarananda*, Ch. XVII (*amṛtādhigamaḥ* "The Attaining of the Deathless")

¹⁹⁴ cf. also Anālayo [CITE] *The Dynamics of Theravāda Insight Meditation* for a discussion of the progressive development of the insight knowledges

Synopsis of Stages

Nanda:

1. Sat cross-legged, and straightened body, resolved on attaining liberation
2. Directed attention onto body and collected sense-faculties within himself
3. Mental preparation through mundane knowledge and tranquility
4. Struggled to overcome sense-desire
5. **Went (as follows) to tranquility (*śamam*) possessed of a certain degree of liberating insight (*kimcid upāttacakṣuḥ*) (XVII.13):**
6. Examined the elements of existence according to their pre-requisites, causes, nature, attendant sensations, and defects
7. Investigated body in order to see its entire material and immaterial substance
8. Determined it to be impure, impermanent, suffering, and not-self
9. Applied the three characteristics observed in the body (+ *śūnyatā*, reckoned four) to the world, determining it to be impermanent, suffering, empty, and without self (XVII.17-21)
10. **Thereby arrived at the transcendental path (*lokottaram vartma*) (XVII.22)**
11. Engaged in battle with the *kleśa*-s (defilements/afflictions), with the weapons of the bodhyaṅgas and the 8 elephants of the path-factors
12. With four sati-paṭṭhānas, destroyed the 4 vipallāsas
13. With the five powers, destroyed the 5 hindrances
14. With eight Right Path-factors, conquered the 8 wrong path-factors
15. **Freed himself of first three fetters and reached the first fruit** (i.e., of the first stage of awakening). (*dharmasya pūrvā phala-bhūmi*) (XVII.27) (the three fetters: personality-view; doubt; clinging via vows and precepts)
16. Understood four noble truths
17. Faith increased
18. Acquired right view: saw body to be impure and impersonal
19. **Attenuated fetters of craving and aversion and attained second fruit**
20. Attacked remaining craving with meditation on impure nature of the body
21. Attacked remaining aversion with benevolence
22. Destroyed the roots of evil with three bases of liberation (= eliminated the two fetters of craving and aversion)
23. **Obtained third fruit, transcending the sphere of kāma-dhātu and rebirth in this world (XVII.41)**
24. **Attains first *dhyāna*, secluded from *kāma*-s, with joy and pleasure (and thoughts) (XVII.41)**
25. Saw defect in thoughts and comes out of applied and sustained attention (thoughts)
26. **Attains second *dhyāna***, with joy and pleasure (without thoughts)
27. Saw defect in joy and comes out of joy
28. **Attains third *dhyāna***, with pleasure, fully aware, equanimous and attentive
29. (Pleasure at this stage the highest of all pleasure, therefore called the *śubha-kṛtsna* stage)
30. Saw defect in that pleasure's being subject to alteration; longed for tranquility and

freedom from alteration

31. **Attained fourth dhyāna**, equanimous and aware, devoid of all pleasure and pain

32. (at which stage, due to absence of pleasure and pain, knowledge achieves its aim, reckoned purification of awareness by equanimity)

33. Dependent on fourth jhāna, pursued arhatship

34. Destroyed five higher fetters

35. Destroyed the seven anuśayas (latent afflictions) with seven bodhyaṅgas

36. Destroyed all afflictions and crossed with eightfold boat to far shore of ocean of suffering (**attained fourth fruit, arahatship**)

The *Saundarananda* account depicts Nanda as reaching tranquility by attaining a certain degree of insight (verse 13). Nanda is depicted as engaging the three characteristics first, discerning these in an investigation of the body and then applying them to the world. It is at this point that he attains the first stage of awakening. It then depicts him as continuing to investigate the nature of the body and attaining the second and third paths and fruits on the basis of this continued investigation, eliminating the corresponding fetters. (N.B., the *Saundarananda* does not portray the successive paths and fruits as pairs attained virtually simultaneously, as in the Mahāvihāra interpretive tradition; i.e., it evidently does not reduce “path” to the abhidhammic “path-consciousness”. It does correlate the elimination of fetters to the attainment of the corresponding fruit, as in Mahāvihāra sources.) Most significantly, it depicts the first *dhyāna* as being attained only after the attainment of the third stage of awakening (verses 41-42). The four *dhyāna*-s are thus depicted as pertaining to the path only after the attainment of *anāgāmitā* (the stage of non-returner). The seclusion from *kāma*-s (objects of the senses as objects of desire), cf. the first *jhāna* pericope, is correlated with the release from rebirth in *kāmaloka* engendered by non-returner status). Arahatsip is attained subsequent to the cultivation of the four *dhyāna*-s, and pursued on the basis attainment of the fourth *dhyāna* (verse 56). The text makes no mention of the formless attainments. It does use the same ten fetters (*saṃyojana*) system and four stages of awakening, as in Theravāda reckoning, and a more or less identical conceptual framework and technical terminology in all respects (N.B. including *śūnya* along with the three characteristics – but virtually identical in all other respects with the conceptual framework of Mahāvihāra usage), differing only in its modeling of sequence. Such an account stands very much in contrast to the Mahāvihāra's depiction of the normative sequencing of the path as it comes down to us in as crystallized in Anuruddha's works. Aśvaghoṣa's account of the path as we find it modelled in the *Saundarananda*'s XVIIth chapter is therefore an important counterpoint to the path-theory of the Theravāda exegetical tradition in the form in which it has come down to us. A normative account of *vipassanā* followed by *samatha*, and of the *jhāna*-s portrayed as being engaged only in the wake of attainment of the initial stages of awakening, attained via insight, is largely unrepresented in Theravāda sources in the wake of the path literature of the *Path of Purification* (Vism) strand, as Anuruddha receives and systematizes this.¹⁹⁵

¹⁹⁵ This is not to suggest that these two models were in historical contact; rather, Aśvaghoṣa's model of the path serves as an important early counterpoint to the hegemonic Theravāda depiction of the path in its normative sequence (*samatha* followed by *vipassanā*, and the *jhāna*-s as necessarily being cultivated prior to engagement of insight) as this has come down to us. Aśvaghoṣa's alternate formulation permits us to imagine other possibilities and question the givenness of the structuring of the path as we know it in Theravāda.

Anuruddha's Caveat (regarding the *Path of Purification* (Vism))

Anuruddha does see fit to offer a qualification regarding one point of the *Path of Purification* (Vism)'s treatment of the path. This is deferentially framed, as we might expect, more as a point of clarification than as a forthright modification or contestation of the *Path of Purification* (Vism)'s account. Whereas in the *Path of Purification* (Vism), the first and second stages of insight (in Anuruddha's reckoning), *sammasana-ñāṇa* and *udayabbaya-ñāṇa*, (knowledge deriving from reflection and the knowledge of arising and passing) are treated in the chapter on *maggāmaggavisuddhi* (the purification of path/not-path), and therefore are typically reckoned as pertaining to that stage of purification, Anuruddha goes to rather great lengths to clarify (one could even say, *argue*) in his overview of the progress and structure of insight with respect to the path (*Manual of Discerning* (Nāmar-p) ch. 11) that these two knowledges pertain rather to the preceding purification: that of crossing beyond doubt (*kaṅkhāvitaraṇavisuddhi*):

**nāmarūpādibhedena, bhūmidhammapariggaho.
vuttā diṭṭhivisuddhī 'ti, attadiṭṭhippahānato. 1525**

The apprehending of the dhammas that constitute the ground
by their divisions into mind and matter, and so forth,
is called "the purification of view" (*diṭṭhi-visuddhi*),
due to (its effecting) the abandoning of self-view.

**āhacca paccayuppannā, tathā tabbhāvabhāvino.
pavattantī 'ti saṅkhāre, passato pana yoniso. 1526**

And taking up conditioned things (*saṅkhāra*-s)
and seeing thoroughly (*yoniso*) that "They occur
as things arisen from conditions,
and, so, that their existence depends on that of those,

**paccayaggāhīnī paññā, nāmarūpappavattiyā.
kaṅkhā taranti tāyā 'ti, kaṅkhāvitaraṇā matā. 1527**

the wisdom that grasps hold of the conditions
pertaining to the occurrence of mind and matter
is regarded as that 'of crossing beyond doubts' (i.e., as the purification *kaṅkhāvitaraṇā
visuddhi*)
in that, through it, they cross away from doubt.

**aniccā dukkhānattā 'ti, paccayāyattavuttito.
saṅkhipitvā kalāpena, sammasīyanti saṅkhatā. 1528**

And, owing to their mode of springing from conditions,
they're gathered up en masse
and reflected on by group (*kalāpato*),

as impermanent and suffering, and not self, conditioned things.

**uppādavayabhāvo 'pi, lakkhaṇattayasādhako.
paccayākāram ārabha, lakkhīyati visesato. 1529**

And their state of arising and passing, too,
that is productive of all three characteristics,
is noted to an exceptional extent,
on the basis of their aspect of condition.

**tasmā sammāsanaññāṇaṃ, udayabbayadassanaṃ.
kaṅkhāvitaraṇāya tu, saṅgayhati visuddhiyaṃ. 1530**

Therefore (both) "knowledge based upon reflection"
and that of "beholding arising and passing away" (i.e., the first two insight knowledges)
are included, though, within the purification
"crossing beyond doubts".

**tattha saṃklesavikkhepaṃ, kummaggaṃ parivajjato.
maggāmaggaṃ visuddhī 'ti, ñāṇadassanaṃ īritaṃ. 1531**

And, therein, the knowing and beholding
of the yogī who avoids
the false path of defilement and distraction
is called the purification of path-not-path (*maggāmaggaññāṇadassanavisuddhi*).

**tato kathenti akliṭṭhaṃ udayabbayadassanaṃ.
ādiṃ katvā paṭipadā-ñāṇadassanasuddhiyaṃ. 1532**

And after that, they say, the undefiled
beholding of arising and passing
is made the beginning
in the purification of knowing and beholding the path

**paccayapaccayuppanne, yathāvatthuvavatthite.
pahātum ihamānānaṃ, niyyānapaṭipattito. 1533**

for those yearning, with their striving, to abandon
the conditions and those things arisen from them,
defined as per their basis,
via path-progress leading out from them –

**upaklesavisuddho hi, punadevodayabbayaṃ.
adhiṭṭhahitvā bhaṅgādi-ñāṇehi paṭipajjati. 1534**

for, one purified of the corruptions,
 once again resolves
 upon arising and passing
 and progresses through the knowledges of dissolution (*bhaṅga*), etc.

Anuruddha thus reckons the pivotal "knowledge of arising and passing" (*udayabbaya-ñāṇa*) as spanning three of the seven stages of purification, beginning, owing to its being founded on a grasping of conditions, in the purification of crossing beyond doubts; being lost sight of in the formative crisis of the purification of knowledge of what constitutes the path and what does not, and being returned to in purified form as the beginning of the sequence of insight knowledges that constitutes the purification of knowing and beholding the path:

Insight knowledges	Stages of purification
	1. sīlavisuddhi
	2. cittavisuddhi
nāmarūpapariccheda-ñāṇa	3. diṭṭhivisuddhi
paccayapariggaha-ñāṇa	4. kaṅkhāvitaraṇavisuddhi
1. sammāsana-ñāṇa	5. maggāmaggañāṇavisuddhi
2. udayabbaya-ñāṇa	
udayabbaya-ñāṇa (cont.)	
3. bhaṅgañāṇa	6. paṭipadāñāṇadassanavisuddhi
4. bhayañāṇa	
5. ādīvanañāṇa	
6. nibbidāñāṇa	
7. muccitukamyatā-ñāṇa	
8. paṭisaṅkhānupassanā-ñāṇa	
9. saṅkhārupekkhā-ñāṇa	
10. anulomañāṇa	7. ñāṇadassanavisuddhi

The Evolution of the Insight Knowledges

Comparison between the the suttas and the *Path of Discrimination* (Paṭis-m) suggests that the sequence of insight knowledges was composite, combining elements of multiple sequences available in the suttas. The standard sutta trajectory of insight was that such as found in the *anattalakkhaṇa-sutta*, which could be summarized as *anicca* → *dukkha* → *anattā* → *nibbidā* → *virāga* → *vimutti* (seeing as impermanent → seeing as suffering → seeing as not self → disenchantment → dispassion → liberation). Another common scheme of progression available

in the suttas was *samudaya* → *atthaṅgama* → *assāda* → *ādīnava* → *nissaraṇa* (discerning arising → discerning passing → discerning the "relish" or gratification (in objects of desire) → discerning the "danger" or degradation → discerning the way out). In the *Path of Discrimination* (Paṭis-m)'s originary presentation of the insight knowledges in its opening *mātikā*, we find the segment representing this series of knowledges articulated in five stages, each stage comprising an element of discerning (*paññā*) and the resultant knowledge produced (*ñāṇa*). Thus:

- Discernment pertaining to the grouping together and analytical defining of past, future, and present factors → **knowledge pertaining to reflection**;
- Discernment pertaining to the observation of change of presently arisen factors → **knowledge pertaining to the observation of arising and passing**;
- Discernment pertaining to the observation of dissolution, having re-evaluatively considered the object → **knowledge pertaining to insight**;
- Discernment pertaining to presenting as a source of fear → **knowledge pertaining to danger**;
- Discernment with accompaniment of the state of having the desire to let go of them and re-evaluative consideration of them → **knowledge pertaining to the equanimities toward conditioned phenomena**.¹⁹⁶

The *Path of Discrimination* (Paṭis-m) thus combines elements of both the sutta lists, incorporating the latter sequence's *ādīnava*, as well as a novel perception of *bhaya* as the variety of discernment (*paññā*) leading to up to it, and a central, explicitly named, "insight" (*vipassana*) growing out of the observation of "dissolution". It frames the entire sequence abhidhammically at both sides, beginning as an observation of *dhamma*-s, first diachronically, and then zooming in on the presently arising *dhamma*-s, and concluding with "equanimities" toward these same *dhamma*-s, re-evaluatively observed and reframed as *saṅkhāra*-s, mere "conditioned phenomena" in contrast to the unconditioned *dhamma*, *nibbāna*.

The *Path to Freedom* (*vimuttimagga*) stays closer to the *Path of Discrimination* (Paṭis-m), but the *Path of Purification* (*visuddhimagga*) flattens its nuances, dropping its distinction of *paññā* as act of discernment vs. *ñāṇa* as resulting product of it,¹⁹⁷ making each element a stage with equal weightage, such that *bhaya* and *ādīnava* are now separate, sequential *ñāṇa*-s, the *nibbidā* of the earlier sutta formulation that they evidently together represented is resupplied as a separate, independent "*nibbidā*" stage subsequent to these, and *muñcitu-kamyatā*, *paṭisaṅkhānupassanā* and *saṅkhārupekkhā* are likewise rendered three separate knowledges with equal weightage. "*Vipassanā*" is generalized to characterize the entire sequence, rather than corresponding specifically to (or originating in) the knowledge resulting from the observation of

¹⁹⁶ 5. atītānāgatapaccuppannānaṃ dhammānaṃ saṅkhipitvā vavatthāne paññā sammasane ñāṇaṃ.

6. paccuppannānaṃ dhammānaṃ vipariṇāmanupassane paññā udayabbayānupassane ñāṇaṃ.

7. ārammaṇaṃ paṭisaṅkhā bhaṅgānupassane paññā vipassane ñāṇaṃ.

8. bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ.

9. muñcitikamyatāpaṭisaṅkhāsantiṭṭhanā paññā saṅkhārupekkhāsu ñāṇaṃ. (Paṭis-m mātikā §5-9, 1-2)

¹⁹⁷ cf. the frequently repeated phrase in the *Path of Discrimination* (paṭis-m) (which I take as an explanation of this distinction): "taṃ nātattṭhena ñāṇaṃ, pajānatattṭhena paññā" "That is "knowledge" (*ñāṇa*) in the sense of [something that is] known, and "discernment" (*paññā*) in the sense of the [act of] discerning [of that]" e.g. Paṭis-m udayabbayañāṇaniddesa).

dissolution (*bhaṅgānupassane paññā, vipassane ñāṇaṃ*).

In the resulting scheme of stages as Anuruddha received and interprets it for us, overlapping schemes of correspondence are mapped onto the ten stages – yielding an ambivalent characterization of the characteristics. On the one hand, the knowledges are characterized as a sequential, experiential penetration of the three characteristics the ten stages an expansion of these basic three (this underlying structure has been described by Analayo 2017. In Anuruddha's words (which support this view):

**udayabbayaḥṅgesu, pākaṭā hi aniccataṃ;
bhayādīnavanibbede, dukkhatānattatā tato. 1704**

For, in [the knowledges of] arising and passing away and dissolution,
their being impermanent becomes apparent;
in [the knowledges of] fear, danger, and disenchantment,
their being suffering; and, after that, their being not-self.

On the other hand, the earlier sutta scheme of *yathābhūtañāṇadassanaṃ* → *nibbidā* → *virāga*, culminating in *vimutti* and *vimutti-ñāṇadassana*, also remains in the background as structuring the stages (this unnoted by Anālayo, but equally relevant to the scheme of the ten stages in its final structure), yielding the alternate correspondences (mentioned previously):

**yathābhūtaṃ nāma ñāṇattayaṃ sammasanādikaṃ;
bhayādīñāṇaṃ tividhaṃ, nibbidā 'ti pavuccati. 1646**

The three knowledges beginning with contemplation (*sammāsana*)
are called [knowing] "as it is";
the three knowledges that start with fear (*bhaya*)
are said to be "disenchantment";

tathā muñcitukāmādi, virāgo 'va catubbidhaṃ; ... 1647

and so, the four kinds starting
with desire to let go (*muñcitukāma*) are just "dispassion".

In that scheme, knowing “as it is” entails seeing all three characteristics, and the subsequent categories represent the responses of disenchantment and the fading of craving provoked by such discernment, the end of craving bringing liberation. The ambivalence resulting from this dual mapping is very much reflected in the ten stages scheme, with, on the one hand, the three characteristics being represented as progressively penetrated on the basis of the examination of presently arisen *dhmma*-s (*sammāsana-ñāṇa* based on diachronic examination of *dhmma*-s, not limited to the presently arisen constituent factors of experience), but, on the other hand, also to a certain extent representing all three characteristics as already being engaged in the first stage and equally represented over the course of the successive stages. We note that the *Path of Discrimination* (Paṭis-m)'s division of stages neatly mirrors the essential divisions of

both these schemes, with *bhaya* and *ādīnava* (the knowledges of fear and danger) capable of being read as representing disenchantment (*nibbidā*) or an experiential realization of the characteristic of *dukkha* on the basis of a prior grasping of impermanence, and *muñcitukāma*, *paṭisaṅkhā*, and *saṅkhārupekkhā* (the desirability of letting go, re-evaluative reckoning, and equanimity toward conditioned things) capable of being read in terms of the resultant fading away of craving, or equally a mounting realization of the characteristic of not-self as one scrutinizes presently arisen *dhmma*-s. The new synthesis of the nine or ten formalized knowledges was very much characterized by the resulting dual-characterization of the place and role of the three characteristics, to some extent simultaneously present in all the knowledges, but to some extent sequentially unfolding over the course of them. Bolstered perhaps by this ambiguity -- the multidimensionality and thus depth it somehow imparted to them -- the insight knowledges assumed their own life in the Theravāda imagination, independent of the three characteristics or the suttas. We can observe their key centrality in Anuruddha's works, where they serve in all accounts as the culmination of the path he models.

In expanding and superimposing the *Path of Discrimination* (Paṭis-m)'s discernments and the resulting scheme of insight knowledges on the seven stages of purification, additional depth was obtained, contributing for example the formative crisis of *maggāmagga-ñāṇa* (the knowledge of path/not path), as a discreet stage embedded within the sequence of knowledges. This added an important and sophisticated element of self-examination and critique to the path as theorized, admitting the possibility of attachment to the “experiences” and phenomena of meditation. These were serendipitously framed, in the resulting synthesis, as on the one hand a hindrance to progress on the path, but on the other a necessary stage of deviation and recovery that is in fact for genuine progress. In Anuruddha's *Decisive Treatment* (Pm-vn), we witness a final superimposition: that of embedding path theory within the abhidhamma ultimates (*paramattha*-s) rubric (now represented as an integral part of that scheme, and thus, of “canonical” abhidhammic thought), as constituting the treatment of the paramattha *nibbāna*. In this final synthesis, the path theory encapsulated in the seven stages framework was naturalized within the subject matter of abhidhammic thought and reified in Theravāda understanding as an independently existent and valid trajectory (indeed, the trajectory) to the attainment of *nibbāna*, describing the natural course of path-progress as it objectively occurs. In this way the compositeness of the sequence and its development over time were obfuscated.

Key traces of the earlier phases of the account, such as the *Path of Discrimination* (Paṭis-m)'s, remain in Anuruddha's treatment, for example Anuruddha's characterization of *vipassanā* as stemming from the knowledge of dissolution:

**_bhaṅgañāṇaṃ_ tam akkhātāṃ, yena ñāṇena passato,
aniccatānudhāvantī, tividhā 'pi vipassanā. 1703**

That is declared the “knowledge of dissolution”.
And one seeing with that knowledge
as impermanent has insight
that swiftly follows, of three kinds (viz. pertaining to the three characteristics).¹⁹⁸

¹⁹⁸ Nāmar-p 1703.

The association of *vipassanā* with the knowledge of dissolution (*bhaṅgañāṇa*) stems from the *Path of Discrimination* (Paṭis-m)'s characterization of *vipassanā* as the knowledge resulting from the observation of dissolution, on regarding the object: “ārammaṇaṃ paṭisaṅkhā bhaṅgānupassane paññā vipassane ñāṇaṃ”,¹⁹⁹ "Discernment pertaining to the observation of dissolution, having re-evaluatively considered the object → knowledge pertaining to insight". This characterization of *vipassanā* as stemming from *bhaṅga* is reiterated at the conclusion of his treatment, in the description of it as having arrived at full maturity, likened, as it were to an developing fetus taking root in the womb and growing:

**iti disvā yathābhūtaṃ, yāva bhaṅgā tato paraṃ.
gaṇhantī bhāvanāgabbhaṃ, paripakkā vipassanā. 1765**

And having seen, in this way, as-it-is,
taking root in meditation's womb,
from *bhaṅga*(-ñāṇa), onwards,
his discernment has now reached maturity.

He specifies this inception of *vipassanā* from *bhaṅga*, in accord with the *Path of Discrimination*'s characterization, even as he describes *vipassanā* as beginning, according to later conceptualization, much prior to this. In fact, he had earlier used the same metaphor to describe *vipassanā* beginning to develop with reference to the stage of *udayabbaya-ñāṇa* in its immature phase, prior to the arising of the ten corruptions of insight (at which point, in the *Path of Purification* (Vism), the practitioner is described as an “*āraddha-vipassaka*” one who has initiated insight” (Vism XX §105)).

**sukhumā nipuṇākārā, khuradhārāgatā viya,
gaṇhantī bhāvanāgabbhaṃ, pavaḍḍhati vipassanā. 1677**

subtle and of minutest aspect,
like in a razor's edge,
his discernment, taking hold
in cultivation's womb, begins to grow.

(describing here the earlier stage of *udayabbaya-ñāṇa* (knowledge of arising and passing.)
Such dual characterizations reveal the composite nature of the path as it was synthesized,
preserving features of the multiple tiers of development on which Anuruddha's texts rest.

Other key details in Anuruddha's treatment of the knowledges reveal the centrality of the earliest description, that of the *Path of Discrimination* (Paṭis-m), even for Anuruddha. For example, the central reference point that the *Path of Discrimination* (Paṭis-m) continues to constitute is revealed in Anuruddha's characterization of the knowledge of *ādīnava*, “danger or degradation” as taking place with reference, specifically (following the *Path of Discrimination* (Paṭis-m)'s account), to five aspects (*ākāra*) of conditioned things:

¹⁹⁹ *Path of Discrimination* (Paṭis-m), mātikā §7.

itthañ ca visapupphaṃ 'va, nānānatthaphalāvahaṃ;
dukkhānubandhasambādhaṃ, ābādhaṃ 'va samuṭṭhitaṃ. 1725

āsīvisaṃ 'va kupitaṃ, ghoraṃ bhayanibandhanaṃ.
asisūnaṃ 'va sārambaṃ, dukkhāyūhanaṃ padaṃ 1726

savidāhaparipphanda-pakkabandham iv' odakaṃ;
uppādañ ca pavattañ ca, nimittāyūhanaṃ tathā, 1727

paṭisandhiñ ca passantaṃ, _ñāṇaṃ ādīnavaṃ_ mataṃ;
tebhūmakesu tenāyaṃ avuddhiṃ paṭivijjhati. 1728

And as such,
the knowledge seeing *saṅkhāra*-s'
1) arising, 2) occurrence,
3) their cause, 4) their karmically productive activity,
and 5) their re-linking in rebirth

as like the flower of a poison tree,
bringing as its fruit so many kinds of harm;
[or] like an affliction cropping up
with a crowd of pains in tow;

like a deadly snake that's angered,
fierce, entailing danger;
like a violent slaughterhouse,
the site of the karmically productive activity of *dukkha*;

[or] like the water that's combined with cooking food,
roiling with scorching heat:

the knowledge seeing them like this
is considered the knowledge of danger (*ādīnava*).
And with it, this (yogī) penetrates non-arising
among [conditioned things pertaining to] the three worlds (as the site of peace).

The five aspects of conditioned things – in their *uppāda* (arising), *pavatta* (occurrence), etc. are a direct reference to the *Path of Discrimination* (Paṭis-m)'s elaboration of *bhaya/ādīnava-ñāṇa* (*bhayaṭ'upaṭṭhāne paññā, ādīnave ñāṇaṃ*”,²⁰⁰ which characterizes the knowledge of danger (*ādīnava-ñāṇa*) as seeing these particular five aspects as *dukkha*. The same passage in the *Path of Discrimination* (Paṭis-m) goes on to associate the seeing of the negative counterparts of these as *sukha* with “knowledge pertaining to the site of peace” (*santi-padaṃ*), explaining the

²⁰⁰ *Path of Discrimination* (Paṭis-m), mātikā §7.

enigmatic reference to penetrating appreciation of "non-growth" (*avuddhi*) among the conditioned things of the three worlds as the corollary knowledge of *nibbāna* as the site of freedom from such danger:

**uppādañ ca pavattañ ca, nimittaṃ dukkhaṃ ti passati.
āyūhanaṃ paṭisandhiṃ, ñāṇaṃ ādīnave idaṃ.**

**anuppādaṃ appavattaṃ, animittaṃ sukhaṃ ti ca.
anāyūhanaṃ appaṭisandhiṃ, ñāṇaṃ santipade idaṃ.**

**idaṃ ādīnave ñāṇaṃ, pañcaṭṭhānesu jāyati.
pañcaṭṭhāne santipade, dasa ñāṇe pajānāti.**

[Conditioned things'] arising and occurrence,
their cause, their karmically productive activity,
and their re-linking in rebirth -- he sees [all these] as *dukkha*:
This is [in conditioned things].

Their non-arising, non-occurrence,
the absence of their cause, and their karmically productive activity,
their non-re-linking in rebirth -- he sees [all these] as *sukha*:
This is knowledge that pertains to the site of peace.

This knowledge of the danger
arises on the basis of these five;
and (the knowledge) pertaining to the site of peace (arises) on the basis of (these other)
five;
making ten the knowledges he knows.²⁰¹

While Anuruddha's treatment of the path is entirely schematic in the *Compendium of Topics* (Abhidh-s) for which he is known, it is descriptive and literary in the *Manual of Discerning* (Nāmar-p), modeling the paradigmatic realization the stages in a poetic mode, hand in hand with its exposition of them. The poetics of Anuruddha's literary account of path, using poetry to richly evoke the forms of understanding being described and thus make them more accessible to understanding, stand in stark contrast to the professed poetics of Aśvaghoṣa's *Saundarananda* (described by him in its epilogue):

*ity eṣā vyupaśāntaye na rataye mokṣārtha-garbhā kṛtiḥ
śrotrṇām grahaṇārtham anya-manasām kāvyopacārāt kṛtā |
yan mokṣāt kṛtam anyad atra hi mayā tat kāvyā-dharmāt kṛtam
pātum tiktam ivauṣadham madhuyutam hr̥dyaṃ katham syād iti || 18.63*

²⁰¹ *Path of Discrimination* (Paṭis-m), *ādīnavaññānaniddeso*. Reading *ñāṇe* as acc. pl., in agreement with *dasa* (in spite of *ñāṇa*'s n. gender).

This work is for the purpose of allaying, not for exciting, lust. It has the goal of liberation at its heart.

It's been wrought from poetic figuration for capturing its hearers who are of another mind.

That which has been composed here other than liberation, has been composed in deference to the laws (*dharma*) of lyric poems --

[thinking:] how might a bitter medicine be mixed with honey, so as to make it palatable to drink?

*prāyeṇālokyā lokam viṣayaratiparam mokṣāt pratihatam
kāvyavyājena tattvam kathitam iha mayā mokṣaḥ param iti |
tad buddhvā śāmikam yat tad avahitam ito grāhyam na lalitam
pāṃsubhyo dhātu-jebhyo niyatam upakaram cāmīkaram iti || 18.64*

Having seen that for the most part people are averse to liberation and hold the pleasures of the senses highest,

here I've spoken precious truths in *kāvya*'s guise, holding liberation to be highest.

Having understood that, let what herein contained pertains to lust's allaying be perceived; not just its graceful charm;

[thinking:] the fleck of gleaming gold culled from the dusts of ore is what's of use.

The *Saundarananda* also contains a literary depiction of the path. But with the key difference that while Aśvaghoṣa represents his use of poetic figuration (*kāvyopacāra*) as “for the sake of listeners... who are of another mind” (18.63), treating the poetic garb in which the Buddha's teachings are presented very much as the proverbial sugar to make the medicine go down, Anuruddha uses his poetry much more in earnest, in the service of “*vibhāvana*” -- as a vehicle to dramatize and in so doing depict the path more clearly. (Ironically, Aśvaghoṣa is remembered for his poetry, and Anuruddha for his doctrine.) Anuruddha, far from using poetry to sweeten the taste of a bitter medicine, uses powerful poetic dramatization to vividly manifest the stages of the path for his audience and make them more accessible to understanding. This approach yielded a uniquely literary mode of abhidhamma, the power and potential of which can still be appreciated as it comes down to us in the poetic verses of the *Manual of Discerning* (Nāmar-p), not only clothing the “essence” of the doctrinal subject matter he treated in new form, but in a form that conveyed more of the “gold” that it enshrined than it otherwise could have.

Chapter III The Modeling of Insight

[*A Divorce and Its Aftermath*]

Anuruddha's *Manual of Discerning* (Nāmar-p) stands out for its extensive treatment of path-progress from the perspective of the fully mature Mahāvihāra interpretive tradition. His account encompasses and supplements prior accounts like that of the *Path of Purification* (Vism) and goes far beyond the *Compendium of Topics* (Abhidh-s)'s corresponding treatment in its level (and mode) of detail. The entirety of the work's second half, more than a thousand verses, constitutes a detailed and very special treatment of *bhāvanā* or *paṭipatti* (Nāmar-p v. 880), under the headings of *samatha* and *vipassanā*. The *Manual of Discerning* (Nāmar-p) thus foregrounds *paṭipatti* in a remarkable way, expounding the theory of practice and simultaneously depicting that theory's implementation in rich and profuse detail. The unique product of this literary mode of treatment, incorporating the *vibhāvana* style of commentary discussed in chapter two and a creative, aesthetic sensibility that enthusiastically clothed familiar doctrine in beautiful new form, as applied to the exposition of insight in Anuruddha's *Manual of Discerning* (Nāmar-p) was what I refer to as the “modeling of insight”. I consider this a defining feature of Anuruddha's handling of his material, exemplifying the possibilities of the treatment of the theory of path-progress in a literary mode. Anuruddha's treatment of path-progress moreover represents the tradition essentially as it has come down to us today, its literary dramatization of the unfolding of insight with a model practitioner representing (and contributing to) the final “fixing” of the theorization of insight and culmination of the Buddhist path as it was classically charted by the tradition.

In this chapter I discuss the “modeling of insight” as a feature of the work made possible precisely by the uniquely literary mode that it applies to its abhidhammic subject matter. In order to contextualize Anuruddha's treatment of the Theravāda path-theory, I will first attempt to situate Anuruddha's representation of “path” and “path-progress” within the hermeneutics of the early Buddhist interpretive tradition that he inherits. I will then go deeper into the topic of the gradual change, and evolution of the theorization of meditation touched upon in chapter two, in the context of the gradually changing hermeneutics of the interpretive tradition. To this end I will consider the implications of an increasingly differentiated, sequentially and hierarchically ordered *samatha* and *vipassanā* (tranquility and insight) -- a dynamic that I will refer to as the divorcing of *samatha* and *vipassanā* -- that signaled a major shift in the exegetical tradition's hermeneutics. Finally I will survey Anuruddha's specific treatment of path progress and the development of insight as we encounter it in the *Manual of Discerning* (Nāmar-p), examining two sections of that work in detail; one pertaining to the beginning of the path (the account of the development of the requisite mental disposition to take up a meditative practice, Nāmar-p 8, vv. 918-1042), and one pertaining to its end (the trajectory of insight knowledges culminating in the realization of *nibbāna*, Nāmar-p 12, vv. 1642-1791).

Section I.

The Hermeneutics of Path (*magga*) and Path-progress (*paṭipatti*)

*For, venerable sir, the Blessed One is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disciples now dwell following that path and become possessed of it afterwards.*²⁰²

Why, in the first place, is the path depicted as a path? We know that this depiction was dear to the early tradition, being integral to its most central organizing doctrines. The four noble truths enshrine within them their new third-option approach to soteriology, avoiding the two soteriologically fruitless extremities of household-based sensuality and ascetic self-inflicted pain, as a “path” of eight factors, leading to the four truths' realization. Rod Bucknell in his early comparative study of the path across its various formulations in the suttas called attention to its basic structuring as *sequential* (each path-factor enabling the development of its respectively subsequent factor), as well as *cumulative* (all factors together culminating in the jhānic trajectory of *sammā samādhi*).²⁰³ In this last point, his analysis is quite coherent with Tilman Vetter's subsequent assertion that the essential core of the path was in fact the jhānic trajectory of its culminating factor, *sammā samādhi*, the other factors being essentially a backing-up account of its pre-requisite conditions (Vetter 1988). According to Vetter, the path was “middle” not in the sense of moderation, but in the sense of the discovery of something in the middle (of the two aforementioned extremes) not usually discerned: non-sensual pleasure; i.e., the four *jhāna*-s described as constituting this *sammā samādhi*.²⁰⁴ While I do think the points made by both Bucknell and Vetter are valid and helpful for getting at the early tradition's hermeneutics of the path, it is worth noting that some of the same suttas on which they base their conclusions (MN 117 *Mahācattārīsaka* in particular) complicate the understanding of the path's structuring as essentially linear and cumulative inasmuch as they also represent sequentially subsequent factors “continually running and circling around” (*anuparidhāvanti anuparivattanti*) prior factors:

One makes an effort to abandon wrong view and to enter upon right view: this is one's right effort. Mindfully one abandons wrong view, mindfully one enters upon and abides in right view: this is one's right mindfulness. Thus these three states run and circle around right view, that is, right view, right effort, and right mindfulness.²⁰⁵

Complicating details such as this would evidently support a less simplistically linear understanding of the relationship between the path factors and the import of their culminating in *samādhi*, according to the hermeneutics we find embedded in their earliest depictions in Pali suttas such as this.

With time, however (and perhaps in some measure owing to the intrinsic power of metaphors to determine how we understand that which we conceptualize by means of them²⁰⁶), the tradition evidently came to privilege ever more complex but essentially linear and sequential

²⁰² SN 8:7 *pavāraṇā*, trans. Bodhi.

²⁰³ Bucknell 1984, 9-10.

²⁰⁴ Vetter 1988, XXIII-XIV.

²⁰⁵ MN 117 *mahācattārīsaka-sutta*, trans. Bodhi.

²⁰⁶ cf. Lakoff 1980 on the conceptual metaphor.

formulations of the path. Most prominently: the three trainings, crowned by *paññā* (extrapolated from the sutta rubric of *adhisīlasikkhā*, *adhicittasikkhā*, *adhipaññāsikkhā*); the seven stages of purification, arriving like a chariot progressing stage by stage to the threshold of *nibbāna* (a simile formulated by a disciple in discussion with Sāriputta in the minor sutta MN 117, *rathavinītasutta*); and ultimately the variously formulated 5, 8, 9, 10, or 16 insight knowledges of the evolving exegetical tradition. These accounts to some extent usurped the centrality of the eightfold path in the theorization of path-progress that eventually gained dominance in the interpretative tradition. The insight-knowledges, originally theorized in the *Path of Discrimination* (Paṭis-m) and undergoing a gradual history of elaboration,²⁰⁷ eventually came to be embedded within the scheme of the seven purifications. Here they were treated as the detailed content of its culminating stages, as the theorization of insight evolved and gained quasi-canonical status as the truly liberating trajectory, in place of that of *sammā samādhi*. The trajectory of insight that this project of theorization elaborated became a path unto itself within the path, beginning essentially where the path depicted in the suttas ends. (Embedding this within the seven-stages scheme and representing it as the detailed treatment of a number of the latter stages of the seven stages scheme perhaps served the function of establishing a needed link to canonical authority, since the seven stages, unlike the insight knowledges, could claim canonical roots (by virtue of MN 117)).²⁰⁸ In all cases, the linear quality of the path's stages is stressed in the latter-day accounts, as is their culminating in insight. We may note the commentarial tradition's eventual interpretation of the above-quoted *Mahācattārīsaka* statement, with its apparent imputation of a certain circularity to the path's purportedly linear structure, normalized at the hands of the interpretive tradition so as to restore linearity to the path factors' sequence (understanding an implied distinction between an earlier “right view of insight”, and subsequent “supramundane right view”, so an essential linearity could be re-affirmed in the face of this statement):

[Quoting the commentary's interpretative position]: "They accompany right view *as its co-existents* and *precursors*. Right effort and right mindfulness are *co-existent* with *supramundane right view*; the *right view of insight* is the *precursor* of supramundane right view."²⁰⁹

The commentarial position essentially implies that any conception of non-sequential co-existence of the factors as would seem to be implied by the idea of latter factors “continually running and circling around” earlier factors refers to the co-existence of all eight path factors at the moment of path consciousness (at the attainment of one of the stages of liberation) and not to any *longue-durée* model of the path. According to the interpretive tradition then, the sutta's depiction would be referring to the single unitary moment of path consciousness. (A very unlikely scenario, since the concept of path consciousness was the domain of the abhidhammic tradition that had almost certainly not yet developed at the time of the sutta.) An essentially linear conceptualization of the path was in this way reaffirmed, and the doubts it raised as to the ultimacy of this understanding

²⁰⁷ Cousins 1996, 35

²⁰⁸ If the *Path to Freedom* (*vimuttimagga*) is evidence, this embedding would likely have taken place prior to Buddhaghosa.

²⁰⁹ Bodhi trans. MN 117 *Mahācattārīsaka*, Note 1104: Bodhi/Ñānamoli 2001, 1328.

dispelled.

The three trainings' problematic mapping onto the factors of the eightfold path yielded a similar problem: the path then had to be understood as beginning with the training of wisdom, in contrast to the usual depiction of the three trainings as normatively beginning with *sīla* when treated independently (as in the *Path of Purification* (Vism), where they are represented in a decidedly linear way). Their perceived misalignment is also symptomatic of this deep-seated tension between circularity and linearity, the later tradition favoring a more strictly linear treatment of the path at the expense of its metaphorically dissonant circular features.

It is entirely coherent with such a linear conceptualization of the path that we observe *satthā* (“teacher”, as in *satthā devamanussānaṃ*) being to some extent re-interpreted within the exegetical tradition as *satthavāha* (caravan-leader). The *Path of Purification* (Vism) amplifies this semantic blend in its etymological word-play²¹⁰ and the frame-narrative of the first jātaka story, serving, significantly, to frame the entire collection, makes this its central soteriological metaphor, portraying the Buddha as the supreme caravan-leader of men.²¹¹ *The Manual of Discerning* (Nāmar-p) reveals the extent to which it inherits this tradition in the way it weaves these images together, causing one to legitimately wonder whether Anuruddha intends “teacher” or “caravan leader” when he depicts the Buddha as *satthā*, characterizing him as: *vimutti-pariṇāyako* (1101) “guide who led the way to liberation” (1101); *setṭho purisasārathī*; “highest, as the charioteer of men,” (1102); *satthā devamanussānaṃ* “teacher/caravan-leader of gods and men” (1102); who *maccudheyyavimokkhāya, paṭipādayi pāṇino* “set beings endowed with life upon the path / to escape from death's domain” (1104) --

**satthavāho mahāyoggo, maggāmaggayugandharo;
sirisattham adhiggaṃ, vicarittha mahāpathaṃ. 1105**

Leader of a caravan most grand,
navigator of the path and the non-path;
having attained his majestic caravan,
he journeyed the great path.

paṭipādayi pāṇino “set beings endowed with life upon the path” reveals the semantics (and a key feature of the underlying hermeneutics) of Anuruddha's “*paṭipatti*”, which I have accordingly rendered in a general (one could say etic) sense as “applied knowledge” or “practice”, but in a specific (and more emic) sense as “path-progress”.

In Pursuit of Contact: Early Buddhism's Indexical Orientation

Situating path-progress within an early Buddhist hermeneutic

There is good reason for understanding early Buddhism as having had what we could call an “indexical bias”. In a semiotic analysis of early Buddhism's religious culture, we observe a consistent, conspicuous privileging of signs that would be semiotically classified as “indices” over those that would be called “icons” or “symbols” (to appeal to C.S. Pierce's threefold

²¹⁰ Vism VII, exposition of *buddhānussati*.

²¹¹ Ja 1, *apaṇṇakajātaka*.

classification of the sign, elaborated in semiotic thought.²¹² In this section I will attempt to explain what I intend by speaking of an "indexical bias", and why it is important for our understanding of the early tradition and certain features of the interpretive tradition that continued to be determined by this down to Anuruddha. In some respects the early tradition and the interpretive tradition are continuous; but in some respects the interpretive tradition continued its own arc of development, gradually resulting in the innovation of something novel, as its conceptualization of the path gradually altered (developing in particular a sharply dichotomized understanding of *samatha* vs. *vipassanā* that greatly influenced the theorization of path-progress, as these were increasingly interpreted as antithetical and mutually exclusive -- a topic to which I will come).

Paṭipatti, as the interpretive tradition understood it, was the implementation of *pariyatti* (the acquisition of knowledge) and culminated in *paṭivedha*, "penetration" of such second-hand, acquired knowledge with first-hand experience of its transcendental culmination; the "breakthrough" of realization crowning practice. The notion of penetration or breakthrough, inasmuch as it betokens contact, exemplifies the indexical orientation of the early Buddhist hermeneutical tradition, which used *contact* as its preferred marker of truly knowing (cf. phrases like *kāyena phusati*, "touches with body") denoting knowing directly). Seeing was also a variety of direct contact, and the knowing that the Buddha terms *ñāṇa-dassana* "knowing and beholding" or *sakkhī-karaṇa* "witnessing" likewise denoted direct, personal knowledge by virtue of the terms' evocation of immediacy and direct (in this case visual) contact.

The hermeneutics of proximity, contiguity, and touch or direct contact – the "index", as semiotically construed -- deeply permeate the early tradition. We can observe an indexical orientation in text, praxis, and iconography. In the semiotic vocabulary of C. S. Pierce, as an attempt to class the varieties of sign, icon represented a sign or signifier based on a relationship of similarity with the signified (for example, a portrait to an individual, or in a Buddhist context, a buddha image to the Buddha); the index a sign based on a relationship of contiguity (for example, a footprint or shadow to an individual, or the Bodhi tree to the occasion of the Buddha's awakening); the symbol a sign based on a relationship determined by established conventions (for example, a name to an individual, a word to the thing it represents, or the dharma wheel to the Buddha's dispensation).²¹³

Paṭipatti was understood in terms of the semantics of *paṭipajjati* "setting out" or embarking on a path (*paṭipadā*), or making progress on one. Path-faring or path-progress (*paṭipatti*) thus led to proximity, and ultimately contact, or breakthrough, to *nibbāna*. Practice conceived of as a path is an apt representation of the pursuit of direct contact, and by extension the index itself, as deployed in the early Buddhist system of signification. The concept "path" metaphorically conveys a structural representation of gradual approximation to contact with an end-point. Indices are signs based on a relationship of contiguity or contact with that which they represent. The power of a footstep of the Buddha, the tree under which he sat while attaining awakening, a markerstone indicating the site where a miraculous event took place, or other vestiges of his concrete presence, once upon a time, is that they confer access to that moment of presence which they are bound to and intrinsically in relationship with. Like pilgrimage to such sites, the Path as a metaphor captures the structure and mechanism of the compelling power of

²¹² Atkin in Zalta (ed.) 2013.

²¹³ Atkin in Zalta (ed.) 2013.

the index as a religious object of significance: pilgrims pursue and gravitate toward contact with such objects, the end-points of their journeys, which by extension confer contact with that with which such objects are in relationship. The index functions as a pontifex, bridging the pilgrim and the real object of pursuit, of which the index is a vestige. Like “bridge” in the case of pontifex, “Path” is a powerful conceptual metaphor that expresses the function of indexicality: bringing one into contact with that which the index signifies: with the person who left the footprint, sat beneath the tree, or performed the commemorated feat. Practice conceived of as a “Path” expresses the early tradition's orientation toward and pursuit of indexicality itself.

The Kāliṅgabodhi Jātaka

An emic articulation of the early tradition's indexical orientation

Early Buddhism in the wake of its founding figure's passing displayed a marked affinity for the index (and little regard for icon or symbol) as its preferred objects of veneration. Connection with the now absent but still accessible presence of the Buddha was highly prized and sought after. Tangible markers of such connection were accorded great value: vestiges, traces; items of direct contact. We find a clear articulation of the indexical orientation of the early tradition in its own terms in the frame-narrative of the Kāliṅga Bodhi Jātaka (Ja 479). The frame story is late and a product of the exegetical tradition, but the values it articulates reflect the hermeneutics of the early post-Buddha tradition.

The topic of the frame narrative is the inception of the veneration of bodhi trees grown from the original bodhi tree as stand-ins for the person of the Buddha and reveals much about the tradition's internal considerations regarding the limits of validity governing objects of veneration at a remove from the original loci of sanctity that they represent. The frame narrative begins in Sāvātthi at the time of the Buddha's residence in the Jetavana monastic complex and recounts an exchange that sheds light on the internal logic of the Bodhi tree's venerability, and the extent to which that extends to its replicated counterparts, to the tradition's understanding. Many lay people of Sāvātthi, it seems, had come to the monastic complex outside the city to pay homage to the Buddha, but finding him not currently in residence there, were perplexed as to what to do with the copious offerings of flowers and garlands they had brought to offer to him. Finding no better solution, they left them piled in front of the entrance to his *kuṭī* and departed with disappointment. When the influential lay supporter of that city, Anāthapiṇḍika, caught wind of their quandary, he inquired of Ānanda – couldn't some provision be made for the comfort of devotees, some site worthy of veneration (*pūjanīyaṭṭhāna*) be provided for lay disciples to pay homage in the Buddha's absence? Ānanda, we are told, conveyed the petition to the Buddha, inquiring as to the kinds of acceptable *cetiya* (memorial objects of veneration, broadly conceived here). The narrative depicts the Buddha as explaining that there are three varieties of *cetiya*: that of corporeal remains (*sārīrika*); that of items of intimate association (*pāribhogika*); and that of an image or sign referring indirectly to the absent personage (*uddissaka*). Of these, the *cetiya* of bodily relics is only obtainable after the Buddha's bodily passing, while the *cetiya* of symbolic reference has no basis (*avatthuka*) of genuine connection with the individual it refers to, “because the connection depends on the imagination only”,²¹⁴ but the great Bodhi tree, intimately associated with by all the Buddhas (*buddhehi paribhutto*, i.e., conceived of as a relic of use or

²¹⁴ Reading with Ee: *manamattakena* (PTS Ja vol. IV, 228); Be: *mamāyanamattam eva*; trans. Rouse 1901: The Jataka, Vol. IV.

intimate association) – that is suitable for employment as a *cetiya* whether before or after the Buddha has passed away. So it was that Ānanda made the request for a seed of the great Bodhi tree to be planted at the entrance of the Jetavana monastery to serve as an appropriate surrogate for veneration in the Blessed One's absence, to which the Buddha, we are told, gave his assent and approval.

There follows the account of how Ānanda dug a hole and prepared the ground, and requested Mahāmoggallāna to bring a seed from the original Bodhi tree; and of how Mahāmoggallāna gladly complied, rising into the air and flying to the place of the distant Bodhi tree with the speed of the wind, and caught a ripe fruit in his robe just as it had fallen from the holy branch, before it could reach the ground. Bringing it back, he offered it to Ānanda and placed in the ground, it immediately sprouted and grew to a majestic height, with broad leaves and mighty branches, and was honored and paid homage by all present.

But the narrative continues, supplying another important detail. Ānanda approached the Buddha once again, and requested him to make the tree truly venerable and a true likeness of the Bodhi tree at Gayā, by sitting at its foot and attaining in meditation the attainment that he'd attained on the night of his awakening there (*mahābodhimūle samāpannasamāpatti*). The Buddha, however, objected: there was no place on earth other than the foot of the original Bodhi tree that could support such an attainment. The Bodhi tree, the throne of Awakening, is at the navel of the earth; the first place to emerge when the world comes into being, and the last to vanish as the world is destroyed. Unchangeable, all the Buddhas of all the ages attain awakening upon that spot. It alone is unshakeable. Then – says Ānanda – for the benefit of the people, attain at the foot of this tree as much as it will bear. The Buddha assented and spent one night beneath the tree, conditioning it with the bliss of attainment (*samāpattisukhena*) to the extent it could bear, and thenceforth it became known as “Ānanda's Bodhi tree”.

This is only the frame-narrative. (The *jātaka* proper goes on to relate a story over three generations in a distant past life of Ānanda as a mighty world-conquering emperor who encounters the Bodhi tree and pays homage to it, recognizing its sacredness even in an era devoid of any Buddha.) But this frame-story tells us something very important about what the Bodhi tree is for the tradition, and what it's not. It's not a relic such as the bodily relics obtained after the Buddha's death -- but it's also not a mere icon or symbolic representation of the Buddha, which is categorically excluded from suitability as a *cetiya* of any value due to having no real basis of connection, since the connection is only in the mind. This detail strikes me as very important. To use the semiotic term, the Bodhi tree is conceived of as an index. As smoke to fire, or a shadow to its owner, it indicates direct contact with its owner. It is an item of intimate association, to the extent that it has partaken of, itself, and can therefore in turn confer, contact with the person of the Buddha. Its validity as a *cetiya* rests entirely on its being conceived of as an index. The logic is that of Frazer's principle of “contact or contagion” (identified in his classic study of magical thinking, Frazer 1890). It is an object of veneration in that it provides a link – a direct and tangible link – to the presence of the Buddha himself.

This indexical orientation permeated the religious culture of the early Buddhist tradition. The early tradition took little or no interest in likenesses (icon) or symbolic representation (symbol). With the founding figure's passing, but so many of his concrete vestiges, like the Bodhi tree, still within reach, these naturally assumed the key position that they did. In much the same vein, its scriptures were conceived as representing the words that emerged from the

Buddha's mouth on specific occasions; its praxis involves pilgrimage to the sites where particular events were understood to have taken place -- these in turn carefully marked by marker stones to preserve their identification; its sacred objects are those traces which were in direct contact with (or simply *were*, in the case of relics), his physical body. The footprint markerstone (*buddhapāda*) is the classic marker of the Buddha's presence that, read correctly, conveys this indexical orientation: once, though long ago, he stood upon this very spot. The Bodhi tree, as semiotically conceived, is an index of Buddhism's most outstanding moment: that of the Buddha's defining moment of Awakening.

Vestiges of the Buddha

The centrality of index in early Buddhism

The frame story of the Kāliṅgabodhi jātaka articulates a rudimentary theory of religious representation in emic terms of the early, post-buddha tradition: relics (*sarīrāṇi*) and items of usage (*paribhoga*) were legitimate purveyors of a direct connection with the Buddha because their link was based on contact; icons and/or symbols that merely “indicate” their referent (*uddissaka*) (by similarity or convention) were “without any basis” of genuine connection (*avatthuka*) because their link was only in the mind. The Bodhi tree at the foot of which he sat on the night of his enlightenment; the horse upon which he rode, the night of his great departure; the bowl or robe he used; the footprint that marked the ground on which he stood -- all of these are objects that had temporary direct connection with the Buddha's physical person. As such, to secondarily come in contact with these traces -- indices -- was to approximate contact with the Buddha himself, with whom they had been in contact. Though the fire has burnt down, the smoke, the embers, so to speak, remained to provide a degree of access to it.

The serial reproduction of the footprint and the Bodhi tree with their reproduction in iconography transformed the original index into an icon: an icon with a highly indexical character. The footprint could subtly transform over time into a reproducible image: an iconic representation of an original index, thus an indexical icon. Any pīpal tree, or iconic representation of the one with the Bodhi tree's characteristic Aśokan enclosure, and stylized seat of awakening at its base, could represent the Bodhi tree. And it was these images that we see most prevalently in the early “aniconic” iconography: icons that preserved indexical sensibility the way early rock-cut cave architecture preserved still earlier wood and bamboo-based architectural conventions. This perhaps paved the way for further distance and receptivity to fully abstract, symbolic representation: the *dharmacakra*, the *triratna* iconographic figure, the *nandipada* or *svastikā*, as serially reproducible symbols of the sāsana; of the buddha, his teaching, and those who had followed in his footsteps and likewise achieved his liberated state, or averred fidelity to these. -- And eventually, to a fully iconic representation of the Buddha. “Aniconic” is perhaps not a precise-enough term for this early, still indexically-oriented tradition of iconography as witnessed in the famous iconographic programs of Bārhut and Sāñcī. It is rather an “indexical iconography” or iconography of indices that we should be speaking of. In the poetic conceit of the convention, it appears to be the relic and by extension its encasing stūpa (as if transparent, like the early crystal reliquaries) that occupies the position in the images where we would expect to see the Buddha, but do not: atop the riderless horse; beneath the parasol of state; sitting on the empty seat of awakening; etc. The relic, as the ultimate index (indexical to the living Buddha, as his vestiges), stands in for the Buddha. According to the indexical logic of

the early tradition, it -- unlike a mere pictorial representation of the Buddha -- is legitimately qualified to do so.

Tambiah uses the phrase “indexical icons” to describe the dual role of amulets and even sacred biographies, which are replicated likenesses of famous figures even as they transmit the contact that those likenesses have had with them:

"the iconic and indexical properties of the amulets are recognized as pragmatically effective. The figures and emblems of the saints, the Buddha, and other beings are indexical icons, which by existential contact with the monk and by virtue of his impregnating them with sacred words, purifying them with sacral water, and other similar acts of transference, embody the monk's virtue and power".²¹⁵

In much the same way, in the Kālingabodhi jātaka, we observed the Buddha being requested by Ānanda to sit beneath the replicated Bodhi tree and bring about a similar state to that which he'd attained beneath the original bodhi tree, in order to further bolster its indexical qualities.

The canon, or *buddhavacana*, to appeal to the more emic and revealing term for the canonized teachings, was likewise imbued with a distinctly indexical mode of representation. The words of the canonical texts were conceived of as having been spoken directly by the Buddha, heard in his presence. Ānanda, construed by the tradition as their direct witness and device of preservation, was important for this purpose. The authenticating formula, "*evam me sutam*", may be understood in this light as a certification of genuine indexicality, the intention of which was to assert direct contact with the originally spoken words, imbuing the received texts with the authority of direct witness and thus genuine relationship to their utterance. Understood within the hermeneutic of an index-oriented receptive tradition, *evam me sutam* becomes an assertion of direct contact with the words about to be quoted or summarized. (Whether quote or summary, by the logic of this hermeneutic, doesn't make much difference, since both retain their indexical status.) The canonization of the indexically validated account, its validation by the councils, and its preservation, word for word, in precise, unaltered form, was likewise important to vouchsafe the claim to indexicality, its legitimation, and its faithful preservation. The repetition of Ānanda's words by successive councils and generations of monks again yields a scenario of serial reproduction of an original index: words that indexically express the dhamma heard directly from the Buddha (by the *sāvakas*, those who heard it directly), as summarized or quoted by Ānanda, one of the original hearers. This is thus analogous to the iconic reproduction of the footprint, the iconization of an oral index. The index of the originally spoken words is reproduced, evoking them in the present, bringing the speaker and interlocutors into a variety of contact, via the index, with the moment of their original utterance. Thus at the level of practice, by this logic, reciting the canonical word becomes the chief means of establishing contact with the original object that these various indices, as signs, can be understood to signify: the Buddha's dhamma in its original instances.

Early Buddhism's soteriological goal was also given a distinctly indexical valorization: the Buddha referred to the disciple who achieved the status of *arahattam* (arhatship) as his *orasa-putta* “bosom son”,²¹⁶ making recourse to the most primal and embodied form of indexicality

²¹⁵ Tambiah 1984, 336.

²¹⁶ DN 27 (*agganña-sutta*).

possible: that of physical progeny, the child a living index to its progenitor, as the tree sprung from a seed of the Bodhi. The conception of the *saṅgha* (and by extension the *sāsana* writ-large, cf. the Mahāvamsa and allied literature of the vamsa chronicle tradition) as an unbroken *vamsa* “lineage” also reveals indexical reasoning, conceiving of successive generations as preserving and carrying forward an unbroken chain of contact, stretching back to the person of the Buddha. Just as each successive segment of bamboo (the etymological and conceptual source of the “vamsa” metaphor) is contiguous to and thus an index of the segment preceding it, likewise each presently ordained monk was conceived of as being in an indexical relationship to the monk who ordained him, and so on, stretching back ultimately to the Buddha himself.

The Aśokan markerstones and pillars that marked the places of the Buddha's presence and the sites of key events also served to preserve (or create the effect of) indexicality. Pilgrimage is a form of religious praxis intrinsically concerned with indexicality, and pilgrimage to such sites of commemoration -- of birth, enlightenment, teaching, or final passing; residence or visitation; some key event or specific occasion -- was a mode of religious praxis naturally fostered by the indexical orientation of the early tradition.²¹⁷

The stūpa cult, constituting a domesticated center of pilgrimage and participating through patterns of patronage and festivity in the political and civic life of burgeoning empires²¹⁸ was likewise centered on an index as close to the person of the Buddha as could be: his bodily relics (*sarīrāṇi*). The veneration of these corporeal remains was entirely coherent with the indexical orientation that underpinned the tradition seeking connection to the presence of the no longer present Buddha, via the lingering traces of his person still accessible, chief among them his relics and other indices that facilitated this (or the effect of this). As we saw from the Kālingabodhi jātaka, the Buddha's bodily remains were conceived of as the *cetiya* par excellence, and Aśoka's dispersal of the relics across South Asia was an indexically-oriented act of tangibly extending (and by the same token affording access to) the Buddha's sphere of influence (with whose *sāsana* and prestige his own was inextricably aligned) across the length and breadth of the empire to which he made claim.

It is in light of the deeply indexical orientation that permeated the tradition, manifesting in various ways as discussed above, that the path to liberation taken up by followers of the Buddha needs to be understood. In the suttas, a highly indexical character was already attributed to the path to liberation (re-)discovered by the Buddha: it was depicted as “an ancient path” traversed by all prior Buddhas.²¹⁹ This same path had to be traversed by those who implemented the Buddha's teachings, which pointed out the way. The Buddhist path of practice was thus conceived of from early times as following in the Buddha's (and all Buddhas') footsteps. The practitioner's journey recapitulated the Buddha's. This scenario again presents, now at the level of praxis, the replication of an original index. “The Buddhist path” can thus also be understood as analogous to the “indexical icons” illustrated by the image of the replicated footprint – fostering a form of religious emulation called *paṭipatti*: replication at an individual level of the

²¹⁷ cf. DN 16 Mahāparinibbāna sutta, *catusaṃvejanīyaṭṭhānāni* (16.29), advocating pilgrimage to these sites: *ye hi keci, ānanda, cetiyacārikaṃ āhiṇḍantā pasannacittā kālaṅkarissanti, sabbe te kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapajjissanti* ‘ti, “all those who, wandering on pilgrimage to these sites (memorializing the places of the Buddha's birth, enlightenment, first teaching, and death), will die with a mind full of faith, with the breaking up of the body, after death, will arrive in rebirth to a heaven world, to a good destination of rebirth”.

²¹⁸ Walters in Schober 1997.

²¹⁹ *purāṇaṃ maggaṃ*, SN 12:65 (*nagarasutta*).

original soteriological journey made by the teacher.

This bias toward the indexical as the preferred mode of representation of early Buddhism gradually gave way to symbolic and more typical (non-indexical) modes of iconic representation of the Buddha (i.e. the Buddha image). This development took centuries and never wholly eradicated the tradition's earlier indexical orientation, overlaying rather than supplanting the earlier indexical orientation as the hermeneutics receptive tradition gradually evolved. We can still see traces of the archaic indexical bias in surviving modes of practice; the impression the indexical bias made on the tradition indelible. Whether recitation, relic veneration, pilgrimage to sites of historic significance, or a soteriological framework conceived of as traversing the same path that he had followed, the markedly indexical character of all these practices is readily discernible and unites them as products of the tradition's early indexical orientation.

Corresponding Disinterest in Icon and Symbol

The underrepresentation of iconic and symbolic elements in the early tradition is striking, and highlights the centrality of the index. In the iconographic tradition, as discussed, the Buddha image was notably absent, the index (in the form of the relic enshrined within the stūpa) occupying its place. Favored images in iconography were in fact highly indexical or simply representations of indices: the bodhi tree, the footprint, the dharma wheel as symbolically indicative of the moment of the first teaching and beginning of the *sāsana* – but most saliently of the dharma as it has come down to us today.

The dharma wheel was perhaps one of the only genuine symbols, in a technical sense, favored by the early tradition. The lack of an interpretative tradition seeking or elaborating profound meaning in its symbolism is telling: the tradition was not at all symbolically oriented. The dharma wheel as a symbol was not conceived of as an object for contemplation, expressive of some complex truth. Despite the centrality of the dharma wheel, every indication suggests that its original context and meaning were quickly lost sight of by the tradition. A symbol with complicated, culturally embedded roots, deeply entwined in Pre-Buddhist Indic religious culture serving political interests and the ritual legitimation of sovereignty, the “wheel jewel” of the wheel turning emperor (*cakkavattī*) was originally, to all appearances, a Buddhist analogue of the horse of the *aśvamedha* sacrifice. The locus classicus formulations of the wheel-turning emperor's achievement of universal sovereignty through dharma rather than through violence (for example, *cakkavattisīhanādasutta*) was in origin clearly a stylized reformulation of the Vedic *aśvamedha* rite, in which a horse was ritually consecrated and allowed to wander into neighboring territory for one year, accompanied by the aspiring emperor and his army, and rulers of territories into which the horse infringed were compelled to either accept his overlordship, or challenge his claim to it by battle. The Buddhist analogue corresponds directly to the symbolism of the *aśvamedha* in its form and purpose. (It differs in one key respect as to the means it advocates for achieving that purpose: and herein lies its message.) It is a stylized representation, rather than a ritual for enactment, replacing the ritually consecrated horse with a miraculously manifesting “wheel jewel”, which spontaneously manifests and descends from the heavens owing to the righteous conduct of a monarch and proceeds to roll across the earth systematically in the four directions, rather than in the erratic wanderings of the consecrated horse. The Buddhist formulation retains the structure of the *aśvamedha*, the king and his army accompanying behind the wheel as it rolls across the earth through adjacent territories, but the

presence of the army is vestigial, as it were, rather than meaningful, for the central message of the Buddhist formulation is that the aspiring emperor conquers *adaṇḍena, asatthena*, “without rod or weapon”, but by establishing the incorporated kingdoms in the rule of law (*dhamma*) by imposing only the moral code of the five precepts (the first of which entails a pledge of non-violent conduct, so as to live, again, *nihitadaṇḍo, nihitasattho*, “as one who has laid down his rod, laid down his weapon” -- to which all those encountered gladly submit without resistance. The import of the Buddhist reformulation of the ancient pre-Buddhist symbolism of universal sovereignty is a manifesto for the imposition of rule of law (to which the emperor is equally subject), and for non-violent unification by advocating adherence to this order, rather than conquest by violence. It is thus a potent image for the rule of law as against the rule of force, and is a manifesto for an ideal of rulership by this, rather than warring factionalism.

The Buddha's wheel of dharma takes this miraculously manifesting wheel-jewel, the Buddhist analog of the *aśvamedha* symbolism -- thus presented in the Buddhist formulation as a competing ideal of rulership expressing the universality and cosmic scope of its ethical code, conformity to which brings about the wheel's manifestation, and thus this code's pertaining to natural order -- and metaphorizes it, such that the Buddha's teaching of the dharma becomes analogous to the universal emperor's spreading of moral order and expansion of sovereignty via non-violent conquest that established its incorporated subjects in a higher moral order. The Buddha's wheel of dharma is thus a symbol of sovereignty and expansion (cosmically sanctioned in the Buddhist case) with conspicuously imperial overtones, advancing the rule of dharma with the Buddha as its steward or chief proponent (cf. the assertion in the suttas that the king of the dharma-king's king is dharma itself; the king turns the wheel through dharma²²⁰: defining the ideal of the righteous king who rules by law and is subject to law.²²¹ Thus the framing of the first teaching as the setting in motion of the wheel of dharma is overtly political in its symbolism.²²²

The qualification that the wheel of dharma set in motion by the Buddha is *appaṭivattiya* “unable to be turned back” by god or man, etc., can be made sense of only in the light of the underlying imperial framework, rooted in the *aśvamedha*, of conquest and submission. The ensuing vertical relay of this assertion from the earthly to brahmic levels of the cosmos by the deities who witness the event signifies expansion on a whole other axis than the horizontal, earthly expansion of the wheel-turning emperor: the whole cosmos is incorporated into the Buddha's moral kingdom under the sovereignty of the law he propounds.

The loss of the underlying significance of the wheel symbolism is testament to the fact that the early tradition was not at all symbolically oriented. By the time of the earliest commentarial tradition as witnessed in the *Path of Discrimination* (Paṭi-s-m), which dwells on it at length, the “wheel” of the turning of the wheel discourse had been reinterpreted to stand for the “series” of *dhamma*-s conducive to awakening (the *bojjhaṅga*-s) that was set in motion by virtue of the teaching.²²³ While the preservation and interpretation of “meaning” (*attha*) was a

²²⁰ Tambiah 1976, 40-41, citing AN 3.14 (*cakkavattisutta*).

²²¹ Compare for contrast of this proposed interpretation Tambiah 1976, 46, in which Tambiah speculates as to the possible political commentary embedded in the *cakkavattī* mythos, missing this key point due to overlooking it as essentially an analogue of the *aśvamedha*. (The entirety of the *cakkavattī* mythos is framed as a response to the *aśvamedha*.)

²²² These political overtones are reflected also in the usage of the word “*sāsana*” (teaching/instruction but also “dispensation” or social/religious order (on the analogy of political order) of which the Buddha is the head.

²²³ Paṭi-s-m, *dhammacakkakathā, saccavāro*.

key concern of the exegetical tradition (represented in its most central project of *aṭṭhakathā*, or establishing the orthodox account of scripture's meaning), it was not always concerned with preserving specific contextual meaning, and favored generalizable expository correspondences (e.g. the commentarial style of the Mahāniddesa or Vinayavibhāṅga, and later the Nettipakaraṇa and Peṭakopadesa). It fostered very little philosophically speculative enterprise of unpacking pregnant symbols and elaborating profound interpretation of these.²²⁴

The Indexical Orientation in Path Literature

In the literary legacy of path literature, this identification between the Buddha's path and the path traversed by the practitioner in the service of approximation to contact (in this case with the soteriological goal with which he is now equated) is taken for granted. From the far shore, the Buddha beckons. A path of footprints is his legacy for his follower. The Buddhas were styled as *akkhātāro*, indicators of the way, which is to be followed by those who enter upon and make progress on the path, styled *paṭipannā*, (those “embarked” upon the path *paṭipadā* of practice *paṭipatti*).²²⁵

It may come as no surprise that in this context much of the soteriological literature that the tradition gave rise to has taken the form of “maps” and guidebooks: defining and charting the path to liberation became a central enterprise of the exegetical tradition. This enterprise began in the suttas and was amplified in the interpretive tradition. (The associated charting of the bodhisattva path and its variations may be regarded as a parallel phenomenon.) The “map” of the path, however, varied. In the era of abhidhammic theorization, somewhat postdating the original formulations of the suttas and representing a first major hermeneutic shift (the canonical books of the abhidhamma frequently contrast *suttanta-naya* with *abhidhamma-naya* (sutta mode of analysis vs. abhidhammic mode of analysis), the notion of “path” itself was redefined. In the abhidhammic analysis that developed, “path” was reduced to “path consciousness” (*magga-citta*), arising at the moment of awakening and lasting for a single mind-moment. In the commentarial era, perhaps unsurprisingly, we find that the conceptualization of the path in its *longue durée* form persists, in spite of the abhidhammic redefinition. In spite of the notion of path being reduced to the newer, technical sense, considerably truncating its scope and extent, and arguably robbing the practice tradition of its central metaphor, by the time of Buddhaghosa we find the path in its *longue durée* form making a reappearance. In the *Path of Freedom* (*vimuttimagga*) / *Path of Purification* (Vism) strand of the exegetical tradition, the *longue durée* path is resuscitated in a novel form: a new seven-stage scheme, expanding *sīla*, *samādhi*, and *paññā*. This re-conceptualization of the path effectively replaced the eightfold path as the

²²⁴ The symbolic formulation of the bhavacakka metaphor, with its eventual rich and well-known visual depictions, is one of the few traces of such an enterprise, which evolves quite late. The comparatively early model of the cosmos, mapped in excruciating detail by the exegetical tradition, might be another, but it was conceived of indexically as a map of the world cum psyche, rather than as a symbol. The “path” itself could arguably be considered another of the few symbols the early tradition gave rise to, but as discussed above, lacking concrete visual formulation, I prefer to consider the path a conceptual metaphor by which practice was understood. Path was the source domain and practice was the target domain that was conceptualized via the metaphor. Thus, practice was conceptualized as a pursuit of contact with the goal, via a trajectory of increasing approximation to it, much as a path from A arriving at contact with B, in accordance with the tradition's deeply-seated indexical orientation.

²²⁵ Dh 276.

governing model of the path of practice. The new scheme solved the problems of sequentiality associated with the eightfold path (referred to above), beginning straightforwardly with *sīla* and culminating in *paññā* (unlike the eightfold path, which did not begin with *sīla* and raised questions about the location of *paññā*). For all practical purposes, the original eightfold formulation of the path was now relegated to its reduced abhidhammic status, as path consciousness, in what constituted a first key reworking of the tradition's most central metaphor. In a second key reworking, the new form of the *longue durée* path was now open to re-articulation, and the exegetical tradition set out to chart the newly redefined path and re-elaborate the map.

While Buddhaghosa in his magnum opus provided an encyclopedic and impersonal treatment of this new formulation of the path (which effectively became the path as we know it), virtuosos like Buddhadatta and Anuruddha stepped in to provide personal, aesthetically rendered versions of this map. The path was rendered on a human scale, dramatizing its unfolding in relatable, literary form.

We may note that it was the markedly indexical (rather than iconic or symbolic) orientation of the early tradition that gave rise to the characteristic exegetical project of the charting of the path and the resultant phenomenon of religious literature taking the form of “maps” to attainment. A privileging of icon would perhaps have been more conducive to image-based devotion and adoration as its associated praxis, and devotional literature in the textual sphere; whereas a privileging of symbol might have led to abstract interpretation and philosophical exploration and elaboration of meaning as its primary praxis, and mystical or philosophical literature in the textual sphere. Indeed, there was a significant presence of this strand in the abhidhamma project of translation of the teachings couched in conventional (*vohārika*) truth into ultimate (“paramattha”) terms. This was primarily the realm of *pariyatti*, however, and the theorization of *paṭipatti* took place at a certain remove from the realm of the absolute terms of the *paramatthas*. (We will see that models of the path as those in Buddhaghosa's, Buddhadatta's, and Anuruddha's works do not fully engage their meticulously analyzed *paramattha* theorizations when it comes to *paṭipatti* and their concrete accounts of path-progress.) The abhidhammic accounts of *paṭipatti* and the path of practice reverted to the more pragmatic *longue durée* conceptualization of the Buddhist path. The literary version of the map as religious text that this indexical orientation gave rise to is the vivid depiction of path-progress's unfolding such as we find it in Anuruddha's works.

Section II.

The Evolution of the Path

This section will trace the evolution of the working model of the path in the hands of the exegetical tradition, as it came down to Anuruddha. Contrary to the claims of the exegetical tradition itself, that model underwent significant updating over time. In addition to the basic reworking of the structure of the path of practice, as discussed above, marking the transition from the eightfold path structure to the seven-stages model of the *Path to Freedom* (*vimuttimagga*) / *Path of Purification* (*Vism*) strand, and thus based on a now resolutely sequential framework of the three trainings, beginning with *sīla* and ending with *paññā*, a deeper ramification of this restructuring entailed a reconceptualization of the relationship between

samādhī and *paññā*, given expression in the dichotomization of *samatha/vipassanā*. This section will explore this aspect of the tradition's hermeneutic drift in how it fundamentally “read” *samatha* and *vipassanā* in (or into) the canonical texts upon which it was founded, and how this sea-change in conceptualization determined the updated understanding of the path (and its translation into the terms of practice) as reflected in the new model.

For Anuruddha, the path of practice (*paṭipatti*), conceived of in the wake of Buddhaghosa in the form of the seven stages of purification, begins only in the account of *samatha*. The seven stages are in fact subsumed entirely within the *samatha/vipassanā* dichotomy. Of Anuruddha's *Manual of Discerning* (Nāmar-p), the latter half is devoted to *paṭipatti*, as an account of the seven-stages of purification model of the path, overlaid upon an account of *samatha* and *vipassanā*. Of the *paṭipatti* half of the work, three chapters are devoted to an account of *samatha*, as a treatment of the *Path of Purification* (Vism)'s forty *samatha* objects, and a subsequent three chapters constitute an account of *vipassanā*, the core of which is a treatment of the ten stages of insight.

Chart: Structure of the *Manual of Discerning* (Nāmar-p)'s latter half:

paṭipatti						
samatha		vipassanā				
1 st purification sīla	2 nd citta	3 rd diṭṭhi	4 th kankhā	5 th magga- amagga	6 th paṭipadā	7 th ñāṇa- dassana

Even moreso that in the *Path of Purification* (Vism), the entire path appears to be conceived of from within the framework of an all-subsuming *samatha/vipassanā* dichotomy. The account of *sīla* is rolled into the treatment of *samatha* (properly, *cittavisuddhi*) as a mere preface to the cultivation of the *jhāna*-s; the account of the five stages pertaining to insight reduce the treatments of *diṭṭhivisuddhi* and *kaṅkhāvitaraṇavisuddhi* to a bare minimum and focus on the unfolding of the insight knowledges beginning in *maggāmaggaññānavisuddhi* and unfolding in full over the course of the *paṭipadāññānavisuddhi*: the key segment of the path (*magga*) in Anuruddha's depiction of it seemingly this “path (*paṭipadā*) within the path (*magga*)” of the insight knowledges of the exegetical tradition.

The *samatha* chapters begin, as in the *Path of Purification* (Vism) account of its forty objects (the *samatha kammaṭṭhāna*-s), with an extensive treatment of the earth *kaṣiṇa*. This extensive prefatory treatment to the taking up of a meditation object ostensibly applies to all forty of the *samatha* objects, but is treated in full only with reference as a preface to the earth *kaṣiṇa*. In the tradition represented by the *Path of Purification* (Vism), the earth *kaṣiṇa* (and the *kaṣiṇas* in general) effectively becomes the paradigmatic meditation object, and the main object of reference, for the cultivation of *samādhī*. In Anuruddha's treatment of this same material, representing perhaps a further stage of development in the re-conceptualization of the path, the first stage of purification, that of *sīla*, is wholly subsumed within the earth *kaṣiṇa*'s prefatory discussion. This entails a discussion of the necessary prerequisites to the taking up of a meditation object, born of categories that mostly find mention within the *Path of Purification* (Vism) but which are selectively highlighted and uniquely amplified and poetically elaborated by

Anuruddha (see introduction to *Manual of Discerning* (Nāmar-p) ch. 8, in the next chapter). This includes a vivid and coherent account of the process of taking up precepts, finding a teacher and beseeching him to teach one a meditation object, determining a suitable place to practice, and developing the disposition to take up the path of practice in earnest, contemplating at length the danger (*ādīnava*) in pursuing objects of desire and the attendant flaring up the defilements (*kilesa-pariyuṭṭhāna*), growing weary (*nibbiṇṇo*) of this and becoming inclined toward their renunciation (*nekkhamma*) and the meditative path of practice as a means of this (Nāmar-p ch. 8, vv. 918-1043).

Taking the earth *kaṣiṇa* as the new primary object of reference for the cultivation of *samādhi* (and, more importantly, its theorization), and as the new starting point for the “mapping” of the path in the normative account, may have had greater ramifications than immediately apparent. This new account implicitly did away with the sequential and cumulative aspects of the path in its classic eight-limbed formulation, in that it was evidently no longer considered essential for *samādhi* to be undertaken on the basis of *sati* in order to be “*sammā*” (as with the eight-fold path's *sammā samādhi*); that is, cultivated upon an internal object, conducive to the four *satipaṭṭhāna*-s’ “continuous observations” (*anupassanā*) of body and attendant sensations, the form of consciousness as it changes with increased concentration, and the phenomena within the field of awareness that arise and pass in the process. As pointed out by Arbel, the *kaṣiṇa*, as an external object (and thus inherently not based upon body, sensations, consciousness, or manifesting phenomena, i.e., growing out of *sammā sati*) was outside the scope of an eightfold-path-oriented conception of *sammā samādhi* resting on the foundation of the other seven factors of the path as its essential prerequisites.²²⁶

The exegetical tradition does not deny this; rather it asserts that the cultivation of *samādhi* in its formulation of the path (the seven stages based on a sequential cultivation of *sīla-samādhi-paṇṇā*) the concentration aimed at is in fact just the mundane one; the work of liberating wisdom is a separate project, and comes only after, in the domain of *paṇṇā*. This re-orientation from a conception of the trajectory of the four *jhāna*-s as the liberating, culminating segment of the path, as we see it articulated in the suttas, to a revised understanding of *samādhi* as a mid-way stage upon the path, not conducive or necessarily even relevant to the pursuit of liberation, marked a major hermeneutic shift within the interpretive tradition, as it gradually began reading its founding texts differently.

The interpretive tradition as Anuruddha received it took for granted that concentration was intrinsically mundane and not conducive to liberation. This was not necessarily the position of the suttas, however, as we would be led to believe. There are many signals suggesting that the suttas conceived of *paṇṇā* not as a subject of cultivation subsequent to and independent of the cultivation of the *jhāna*-s, but as beginning prior to and even co-occurring with them. The *jhāna*-s in their classic sutta descriptions were represented as states of sensate, full-body awareness,²²⁷

²²⁶ Arbel points out (rightly, in my opinion) the “dubious linkage” of the *jhānas* with *kaṣiṇa* practice, in normative commentarial-era representations: “This discrepancy with the Nikāyas’ account is added to by the commentaries’ dubious linkage of the *jhānas* with the *kaṣiṇa* practice, as a key exemplar method for attaining them, and their view that the *jhānas* are concentration exercises that do not require insight into the three characteristics (what Buddhaghosa defines as *vipassanā*)” (Arbel 2015, 184).

²²⁷ “From the fading away of joy (*pīti*), he remains equanimous, and experiences pleasure with the body, aware and clearly discerning; he enters into and abides in that which the noble ones refer to (when they say): “abiding in pleasure equanimous and aware”: the third *jhāna*. He drenches this body with pleasure divested of joy; he makes

entailing *sati* and *sampajañña* (either at some stage or throughout: cf. the presence of *sati* and *sampajañña* in third *jhāna* pericope, and the questions this raises)²²⁸ and at their culmination (in the fourth *jhāna*) as awareness rendered perfectly pure by equanimity. The sensations that the *jhānic* states were effectively equated with, permeating the entirety of the physical structure, were represented in the third and fourth *jhāna*-s as the objects of equanimous observation. The five *nīvaraṇa*-s (hindrances), characterized as defilements of consciousness weakening not concentration but wisdom (*ime pañca nīvaraṇe...paññāya dubbalīkarāṇe*²²⁹), were represented as being eliminated prior to the attainment of *jhāna*, rather than in the course of or after (constituting the *viveka* of the first *jhāna*'s *vivicca kāmehi*, *vivicca akusalehi dhammehi*, and corresponding characterization of the state as *vivekajaṃ pītisukhaṃ* -- though by no means suggesting a usage of *viveka* in its sanskritic sense of 'discernment' or 'wisdom', or grasping of the three characteristics, as erroneously suggested by Arbel 2015²³⁰ and critiqued by Anālayo 2016a. Most fundamentally of all, the *jhānic* trajectory, as controversially pointed out by Tilman Vetter in his *The ideas and meditative practices of early Buddhism* (Vetter 1980), was the ostensible culminating segment of the eightfold path.²³¹ In the suttas' representation, the eightfold path culminating in the four *jhāna*-s of *sammā samādhi* resulted in *sammā ñāṇa* and *sammā vimutti* (yielding path in its full-fledged ten-limbed form) for *asekha*-s, i.e., arahants, only – but directly in the respective paths and fruits for *sekha*-s (i.e., *sotāpanna*-s, *anāgāmi*-s, and *sakadāgāmi*-s, each entailing, according to the abhidhamma, consciousness's taking *nibbāna* as its object).²³² All indications suggest that what the latter-day tradition described as *vipassanā* and its liberating function was in the suttas taught with reference to the four *jhāna*-s.

it course with, fills, and suffuses it with it, so that there is no part of his whole body unpervaded by pleasure divested of joy.” (e.g. DN 10, *samādhikkhandha*, as rendered by me. ...*pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti “upekkhako satimā sukhavihārī” ‘ti, tatiyaṃ jhānaṃ upasampajja viharati. so imaṃ eva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti*). Contrast existing authoritative translations of the pericope, which convey differing senses: “With the fading away as well of rapture, I dwelled equanimous and, mindful and clearly comprehending, I experienced happiness with the body; I entered and dwelled in the third *jhāna*, of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ (SN 28 1-9, trans. Bodhi: *idhāhaṃ, āvuso, pītiyā ca virāgā, upekkhako ca vihāsim, sato ca sampajāno, sukhañ ca kāyena paṭisaṃvedemi, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ ‘ti tatiyaṃ jhānaṃ upasampajja viharāmi*.); “Furthermore, your majesty, by having no desire for joy a monk lives equanimously, mindful and fully aware; he experiences the bodily happiness of which the nobles ones speak saying “equanimous and mindful, one lives happily”, and so lives having attained the third absorption” (DN 2 Fruits of the Ascetic Life, p. 29 trans. Gethin in *Sayings of the Buddha: puna ca paraṃ, mahārāja, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato sampajāno; sukhañ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti — ‘upekkhako satimā sukhavihārī’ ‘ti, tatiyaṃ jhānaṃ upasampajja viharati*).

²²⁸ *Sati* defined as entailing awareness of the four *satipaṭṭhāna*-s; *sampajañña* defined as entailing constant awareness of the arising, presence, and cessation of sensations, object-apprehension (*vitakka*), and the form of perceptual reckoning of these (*saññā*) (SN 47.35 *satisutta*): *kathaṃ ca, bhikkhave, bhikkhu sampajāno hoti? idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. evaṃ kho, bhikkhave, bhikkhu sampajāno hoti. sato, bhikkhave, bhikkhu vihareyya sampajāno. ayaṃ vo amhākaṃ anusāsanti’ ti.*

²²⁹ e.g. DN 25.

²³⁰ Arbel 2015, 187; 190-191.

²³¹ Vetter 1980, 10.

²³² Bucknell 1984, 8-9.

In the revised model of the path espoused by the interpretive tradition, the lofty position accorded to the *jhāna*-s in the suttas was downgraded. *Samādhi* was demoted to indicating mundane *samādhi*, unproductive of liberation, such as that produced by concentration on an external prop like a *kaṣiṇa*, bereft of *sati*'s fourfold presences of mind. This essential re-definition of *samādhi* and its scope proceeded, to all indications, unnoticed by the tradition, though it occurred right before its eyes – eyes that were now looking at it differently, as the hermeneutics of the exegetical tradition gradually altered.

While in the suttas, to all appearances, “vipassanā” was taught with the reference to the *jhāna*-s, in the hermeneutics of the commentarial era (and it is through the lens of this that we conceive of it today) this became unthinkable. It is this aspect of hermeneutic shift that I refer to as the divorcing of *jhāna* and *paññā*, as the exegetical elaboration of a dichotomized *samatha/vipassanā* framework for its revised model of the path drove a wedge between them.

Scholarship has been concerned with the relationship of concentration and liberating insight since the work of de La Vallée Poussin 1929 and the discussion it inspired, positing two fundamentally different accounts of the trajectory to liberation co-existing within the earliest tradition, and the eventual winning out of insight over concentration as the account-*cum*-trajectory of choice in the early interpretive tradition. The debate over whether concentration or insight in fact represented the earliest form of the Buddha's teachings with reference to meditative path to liberation has been revisited in scholarly discourse of recent years in the work of Karen Arbel and the animated responses it has provoked, reviving to some extent the original discussion and revealing how little consensus there still is as to the fundamental “map” of the path.²³³ (It is perhaps a perennial debate.)

The Divorce of *Samatha* & *Vipassanā*

In 2015, Keren Arbel published an article, followed by a book, that revisited the age-old debate within both the Buddhist tradition as well as the scholarly tradition of Buddhist Studies. Her article was entitled “The Liberative Role of Jhānic Joy (*Pīti*) and Pleasure (*Sukha*) in the Early Buddhist Path to Awakening”, followed by the book, *Early Buddhist Meditation: the Four jhānas as the Actualization of Insight* -- her titles serving as an indication of the nature of her argument.

In claiming that the experience of jhānic pleasure was essentially the “actualization and embodiment of insight”,²³⁴ misrepresented by the tradition as it has come down to us as separate from insight and of no liberatory value in and of itself, she joined a long tradition of making claims as to the so-called “heart of Buddhist meditation”, making a case as to the essential core of the Buddha's practical teachings and how they were intended to be understood, and implemented.²³⁵

Her study was characterized as “a vipassanā-centric re-appreciation of the jhānas”²³⁶ and considered fresh by some. It was promptly met with rebuttal in the form of an article tellingly

²³³ Arbel 2015, Anālayo 2016a, Polak 2016, Anālayo 2016b, etc.

²³⁴ Arbel 2015, 181, quoted in Anālayo 2017, 271.

²³⁵ cf. *The Heart of Buddhist Meditation* (Nyanaponika, 1962, after participation in 6th Council and subsequent training under Ven. Mahasi Sayadaw in Burmese Vipassanā): the first major study on Burmese Insight meditation, dubbing the heart, in this case, “mindfulness”, which he characterized as “bare attention”.

²³⁶ Harvey 2015, 177 note 1, 271.

entitled “On the *Supposedly* Liberating Function of the First Absorption” by Bhikkhu Anālayo.²³⁷ Though recommending her basic claim be dismissed as misconceived, Anālayo qualified this by saying that he “[did] not intend to propose that absorption does not have an important role in support of progress to liberation” and went on to invite continued discussion “regarding the role and function of absorption in the early Buddhist scheme of mental training” -- for which he referred to his own comments as “clearing the ground”.²³⁸

Much ink had in fact already been spilled on the topic. Early Buddhist Studies scholarship had identified what it felt was an essential rift within the early Buddhist corpus, some suttas apparently advocating an approach to *nibbāna* via a graded ascension of increasingly exalted meditative states (that is, the four *jhāna*-s, and four formless attainments, crowned by *nirodha samāpatti*, the embodied experience of *nibbāna* in this very life);²³⁹ some apparently advocating an utterly distinct path of approach, characterized by the analytical discernment of all phenomena as equally impermanent, and therefore suffering, and therefore not self – which was felt to be incompatible with the trance-like “absorption” of *jhāna*. Much early scholarship viewed these so-called “two paths” as fundamentally irreconcilable, and as evidencing an originary constitutive tension in Buddhism that the entire subsequent interpretive tradition was a mere fumbling attempt to reconcile.²⁴⁰ This at times deeply unsympathetic scholarship, flirting with abrasive characterizations of insight as “dry, discursive, and analytical”, and of exalted meditative states as essentially states of “cataleptic trance”,²⁴¹ posited a divide within the early tradition, in which insight won out over concentration in an early debate,²⁴² resulting in the broad traditional consensus that insight alone possessed the power to liberate; concentration, being demoted, was left with next to none.

This begged the question: which of these two paths -- the “meditative” path of “*samatha*” or the “rational, analytical” path of “*vipassanā*” -- was the one originally advocated? And many views were advanced on this, traditionalists generally maintaining that it was “insight” (understood in various ways), and scholars generally skeptical of this, suspecting that absorption played a more central role than generally admitted.

While this mixed legacy of Buddhist Studies scholarship to the study of early Buddhist meditation literature is no doubt correct, I think, in its focus on the early polarization of *samatha* and *vipassana*, divorced early-on within the tradition itself, as a powerful dichotomy was given birth (inasmuch as it can be understood as a problematization of this), this scholarly debate may also be viewed as a mere addendum to the long tradition of competing claims as to the heart of Buddhist meditation – that, as far as we can tell, is nearly as old as the tradition itself. The question was unfortunately misframed.²⁴³

²³⁷ Anālayo 2016a, in *Buddhist Studies Review*.

²³⁸ Anālayo 2016a, 271.

²³⁹ de La Vallée Poussin 1929.

²⁴⁰ Griffiths 1981, 605.

²⁴¹ Griffiths 1981, 608.

²⁴² Gombrich 1996 (‘Retracing an Ancient Debate: How Insight Worsted Concentration in the Pali Canon’).

²⁴³ According to Gethin, the misframing lay in conflating this issue with that of *gaṇṭhadhura* vs. *vipassanādhura* (monk as town-dwelling scholar vs. forest-dwelling meditator) (Gethin 1998, 201). According to Anālayo it hinged on mistakenly reading into it the dichotomy the Western dichotomy of thinker vs. mystic (Anālayo 2016b, 48).

When, shortly after the publication of Arbel's work, re-opening this particular can of worms, an additional article appeared, apparently inspired by hers and advancing a supporting thesis -- entitled, "How was Liberating Insight Related to the Development of The Four Jhānas? A New Perspective through an Interdisciplinary Approach" (Polak 2016) -- this prompted Bhikkhu Anālayo to again take to fervent published critique, this time with an even stronger condemnation of this entire brand of "Two Paths" thinking²⁴⁴ that has long haunted Buddhist Studies scholarship and which, to his view, it was high-time to finally put to rest.

While first acknowledging that, historically, the rigid opposition between *samatha* and *vipassanā* characteristic of the ultimate "Theravāda" perspective was indeed not present in suttas,²⁴⁵ and exegetical literature did appear to lose sight of interrelation of tranquillity and insight as it reified their difference, in Anālayo's view, scholars took this latter-day polarization even further,²⁴⁶ managing to only further obscure the issue, rather than clarify it. This because of relying on two questionable assumptions, firstly that insight was necessarily "rational and discursive", and second, that jhānic absorption represented as culminating in liberation was indeed wholly independent of insight and "liberating in and of itself".²⁴⁷

While I wholeheartedly concur with this assessment -- of the early literature, the gradual divergence of the interpretive tradition, and the scholarly debate this disjunction inspired -- I also welcome Arbel's revisiting of the issue -- which is perhaps the issue at the heart of Buddhism (and close to the heart of Buddhist Studies): how are we to understand the Buddhist Path in its earliest formulations, as depicted in the suttas, and how has the tradition's understanding of it shifted over time? These are questions well worth asking, precisely because of the diverse panoply of impassioned and conflicting responses they provoke, and for how they change our understanding of Anuruddha. Unfortunately, whether we read with the tradition, or against it, we find the lens we are offered does not quite fit.

As the legitimate questions raised by a close reading of the source texts, such as that undertaken by Arbel, shows (which may indeed make us question our existing accounts) the "heart of Buddhist meditation" is much less clearly understood than we generally imagine it to be -- a suspicion confirmed by the recent revisiting of the old scholarly debate, such as we witness it playing out between Arbel and Anālayo their recent published interactions -- which are themselves the revisiting of a very old Buddhist debate. These various incarnations of the debate and questionings of accepted interpretation show how unsure we really are about the basic scenario. As best we can make sense of it: the Mahāvihāra interpretive tradition settled on an understanding of a rigid distinction between *samatha* and *vipassanā*, such that it lost touch to a certain extent with the formulations of the early texts. The cultivation of the *jhāna*-s, though it was foregrounded and even emphasized in later centuries, was simultaneously re-envisioned now as thoroughly divorced from insight and thus essentially non-liberating. The cultivation of insight, even as it was exalted at a theoretical level, lost its priority, being rendered a distant and abstruse practice reserved for embarking upon only *after* the descriptions of the path in the suttas, *culminating* in the *jhāna*-s, came to their end. Scholars, for their part, rightly perceiving a degree of disjunction between the primary texts and their interpretive tradition, managed to

²⁴⁴ Anālayo 2016b ("A Brief Criticism of the 'Two Paths to Liberation' Theory").

²⁴⁵ Anālayo 2016b, 39.

²⁴⁶ Anālayo 2016b, 40.

²⁴⁷ Anālayo 2016b, 41.

confuse the situation further, accepting certain of the commentarial tradition's own questionable assumptions even as they added their own,²⁴⁸ positing an incoherence that went all the way back to the very origin of the tradition.

Arbel asks all the right questions, examines the right source material, but sadly at the last, crucial moment arrives at a conclusion that replicates (ironically) the same tired position of the debate of prior scholarship: that insight is discursive and analytical and the *jhāna*-s – in her case, the mere experiencing of jhānic pleasure – was originally conceived of as liberating in and of itself. She fails to appreciate the possibility that craving and attachment can inhere in wholesome jhānic pleasure as well²⁴⁹ -- signaled, for example in biographical accounts in which the Buddha punctuates each description of jhānic pleasure with: *eva-rūpā pi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati*, “But even such pleasant feeling as this, Aggivessana, did not take over my mind and remain”,²⁵⁰ or in the inclusion of categories such as *rūpa-taṇhā* and *arūpa-taṇhā* among the *saṃyojana*-s -- and that the liberatory value in these pleasant states could be in using them to ascertain the “gratification” (*assāda*) and “danger” (*ādīnava*) (to appeal to another rubric) in feeling -- the suffering that attends on even the highest pleasure -- and as tools to eradicate craving (the “way out”, *nissaraṇa*). It would appear that our texts were in fact prescribing that the pleasant sensations of the *jhāna*-s be used instrumentally, like all feelings, for overcoming the tendency (*anusaya*²⁵¹) of craving in response to these very sensations at higher and higher levels, by seeing their nature of not lasting, and therefore producing suffering when they change, as they must.²⁵²

²⁴⁸ Gethin 1998, 201 & Analayo 2016b, 48, cited above.

²⁴⁹ Even *upekkhā* is represented as liable to be clung to, and one's clinging to it or not determining whether it has liberatory value or not: *evaṃ upekkhaṃ paṭilabhati. so taṃ upekkhaṃ abhinandati, abhivadati, ajjhosāya tiṭṭhati. tassa taṃ upekkhaṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ hoti viññāṇaṃ tad-upādānaṃ. sa-upādāno, ānanda, bhikkhu na parinibbāyati*” ti. “kahaṃ pana so, bhante, bhikkhu upādiyamāno upādiyati” ti? “nevasaññānāsaññāyatanaṃ, ānanda” ti. “upādānaseṭṭhaṃ kira so, bhante, bhikkhu upādiyamāno upādiyati” ti? “upādānaseṭṭhaṃ hi so, ānanda, bhikkhu upādiyamāno upādiyati. upādānaseṭṭhaṃ h'etaṃ, ānanda, yadidaṃ — nevasaññānāsaññāyatanaṃ” (MN 106 *āneñjasappāyasutta*).

²⁵⁰ MN 36 *Mahasaccaka sutta*.

²⁵¹ MN 44 *cula vedalla sutta* on *rāgānusaya* etc to be abandoned through *jhāna*: “sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo” ti. sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo” ti? na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. idhāvuso visākha, bhikkhu viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ paṭhamam jhānam upasampajja viharati. rāgaṃ tena pajahati, na tattha rāgānusayo anuseti. idhāvuso visākha, bhikkhu iti paṭisañcikkhati — ‘kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī’ ti? iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihāppaccayā domanassaṃ. paṭighaṃ tena pajahati, na tattha paṭighānusayo anuseti. idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānam upasampajja viharati. avijjam tena pajahati, na tattha avijjānusayo anusetī” ti.

²⁵² *idhānanda, bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyadutṭhullānaṃ paṭippassaddhiyā viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ paṭhamam jhānam upasampajja viharati. so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhatto parato palokato suññato anattato*

Arbel broadly accepts the terms of prior scholarly discussion and its consensus that insight, as depicted in the suttas and characterized unproblematically by the interpretive tradition (and modern scholarship taking after de La Vallée Poussin) is discursive and analytical and argues on the basis of a close reading of relevant Pali suttas that the non-discursive *jhāna* indeed appears to have represented the original trajectory endorsed by the Buddha, rather than insight. In this she broadly appears to accept the terms of the modern scholarly debate, positing a fundamental disconnect between concentration and insight, and a characterization of insight that aligns it with the interests of scholasticism rather than practitioners of meditation, and replicates its suspicion that a differently-valORIZED concentration characterized the earliest tradition as represented in the suttas. Arbel for her part attempts to re-orient the liberating side of the dichotomy toward *jhāna*.

Though I do not agree with Arbel's conclusions, I welcome her revisiting of the topic and the primary sources that form the basis of the discussion. Arbel raises legitimate questions and brings them to bear on all the right sources, highlighting the relevant and complicating details that they present. She makes a solid case for our current understanding not accurately representing the situation as we see it in the suttas. It is only in accepting the now outdated scholarly characterization of the dichotomy between *samatha* and *vipassanā* that I disagree with the conclusions she draws in line with its assumptions.

Anālayo, responding to Arbel's argument, offers a cogent assessment of the situation that provides valuable clues as to the hermeneutic shift that I propose took place between the early suttas and their reception by Anuruddha through the lens of the interpretive tradition of which he formed a part. Though he himself posits no significant shift, and represents the commentarial tradition as broadly in line with the position of the suttas, and as a reasonable account (in contrast to Arbel), his assessment addresses precisely the hermeneutic shift that I propose took place. Though the shift was subtle, gradual, and in some ways justified (i.e., with reference to the constraints of commentary treating topics exhaustively and by necessity in sequential order), it

samanupassati. so tehi dhammehi cittaṃ paṭivāpeti {paṭipāpeti (syā.), paṭiṭṭhāpeti (ka.)}. so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati — ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ’ti. so tattha ṭhito āsavānaṃ khayāṃ pāpuṇāti. “Here, Ānanda, a monk ... enters upon and abides in the first *jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self. He turns his mind away from those states and directs it towards the deathless element thus: ‘This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna. If he is steady in that, he attains the destruction of the taints’ (MN 64 *cūla māluṅkyaputta-sutta*) (trans. Ñāṇamoli/Bodhi 1995 revised 2001, 539-540); & idha, gahapati, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ *jhānaṃ* upasampajja viharati. so iti paṭisaṅcikkhati — ‘idampi paṭhamāṃ *jhānaṃ* abhisāṅkhatāṃ abhisāṅcetiyaṃ. yaṃ kho pana kiñci abhisāṅkhatāṃ abhisāṅcetiyaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti. so tattha ṭhito āsavānaṃ khayāṃ pāpuṇāti. “[He attains the first *jhāna*] and considers thus: this first *jhāna*, too, is generated and brought about by an intention; but he discerns whatever generated and brought about by an intention as: “that is impermanent and subject to cessation.” And remaining therein, he reaches the end of the *āsavās*” (MN 52 *aṭṭhakanagarasutta*); & “For one who is concentrated no volition need be exerted: ‘Let me know and see things as they really are.’ It is natural that one who is concentrated knows and sees things as they really are. For one who knows and sees things as they really are no volition need be exerted: ‘Let me be disenchanted and dispassionate.’ It is natural that one who knows and sees things as they really are is disenchanted and dispassionate” (AN 10.2 *Volition*, trans. Bodhi).

was substantive and had tremendous ramifications for the reconceptualization of the relationship between *samādhi* and *paññā*, as the fundamental turning point of the hermeneutics of the path.

Anālayo 2016b offers us some pertinent details for understanding how we came to this situation. He acknowledges that the polarized opposition between *samatha* and *vipassanā* characteristic of *Path of Purification* (Vism) period representations was not present in suttas:

“A clear-cut division between tranquillity and insight of the type found regularly in Buddhist exegetical works — best known in this respect is probably the *Path of Purification* (Vism) by Buddhaghosa — does not necessarily correspond to the situation in the early discourses. In such discourses *samatha* and *vipassanā* are rather interrelated qualities, instead of representing two separate meditation practices.”²⁵³

In the project of charting and standardizing the interpretive tradition's representations of the path as presented in later exegesis, there naturally arose a complication of the path's sequential aspects becoming foregrounded (due to the demands of sequential treatment in exegetical projects encyclopedic in scope, such as the *vimuttimagga*/Vism); cumulative and interrelated aspects, by the same token, receding into background: “Although such standardization yields neat theoretical presentations, a problem inevitably results from the fact that theoretical accounts can only describe one item at a time. There is therefore an inherent danger that cumulative and interrelated aspects of the path recede to the background, whereas its sequential aspects are foregrounded”.²⁵⁴ In Anālayo's assessment, following this trend, exegetical literature did eventually appear to lose sight of interrelation of tranquillity and insight, to a certain extent (the reification of their difference perhaps to some extent a product the standardization of their linear sequentiality in exegetical tradition), but scholars took this latter-day polarization much further: “With the adoption of a unified and standardized mode of description, the interrelation between tranquillity and insight appears to have to some degree faded out of sight in substantial parts of Buddhist exegetical activity”,²⁵⁵ “This development would in turn have fuelled interpretations of the two paths to liberation type, such as those proposed by de La Vallée Poussin and by other scholars who have been influenced by his presentation. However, the position taken by these scholars goes considerably further and results in losing sight of the interrelation between tranquillity and insight to a much stronger degree than do the exegetical traditions”.²⁵⁶

The polarization of *samatha* and *vipassanā* and stressing of their sequentiality that evidently grew out of the exegetical tradition's project of charting the path to liberation, and providing a definitive, standardized “map” on the basis of its revised model perhaps also owed something to *kaṣiṇas* now being the standard object of reference for the cultivation of *samādhi* (rather than *ānāpāna* or some other object conducive to the four *satipaṭṭhāna*-s and thus *sammā samādhi*). The *samādhi* of reference was now strictly the *lokiya* variety, non-productive of liberation, such as that practiced in traditional accounts by the Bodhisattva prior to awakening. The *Path of Purification* (Vism) went so far as to give a standardized injunction to cultivate all eight *jhāna*-s prior to taking up the cultivation of insight. This injunction interestingly replicated

²⁵³ Anālayo 2016b, 39.

²⁵⁴ Anālayo 2016b, 40.

²⁵⁵ Anālayo 2016b, 40.

²⁵⁶ Anālayo 2016b, 40.

the biographical account of the Buddha as it came down in the Theravāda tradition, representing the seventh and eighth formless attainments as having been practiced²⁵⁷ by the Buddha prior to enlightenment, read by the tradition as implying (though it is not openly stated) that the Buddha mastered the four *rūpa-jhāna*-s -- *as defined in canonical accounts* of the *jhāna*-s constitutive of *sammā samādhi* -- prior to these. The biographical account read thus would seem to cement the intrinsically *lokiya* nature of the *jhāna*-s and by extension *samādhi* and *samatha* writ-large, and its rightful position prior to the critical turn to liberating insight. Our core texts, however, are stubbornly at odds with this understanding, in certain key details, such as that of the actual depiction of that critical turn as it comes down to us in the earliest accounts. It is, somewhat problematically, a turn to the first *jhāna*, rather than to insight:

**na kho panāhaṃ imāya kaṭukāya dukkara-kārikāya adhigacchāmi uttari
manussadhammā alam ariya-ñāṇa-dassana-visesaṃ. siyā nu kho añño maggo
bodhāyā 'ti?**

But by this racking, painful asceticism, I do not attain any distinction worth reckoning knowing and beholding that is noble, beyond the human state. Could there be another path to awakening?

Recalling his childhood experience of the first jhana:

**tassa mayhaṃ, aggivessana, etad ahosi — ‘abhiññāmi kho panāhaṃ pitu sakkassa
kammante, sītāya jambu-cchāyāya nisinno, vivicc' eva kāmehi, vivicca akusalehi
dhammehi, savitakkaṃ savicāraṃ, vivekaṃ pīti-sukhaṃ paṭhamam jhānaṃ
upasampajja viharitā. siyā nu kho eso maggo bodhāyā 'ti?**

Then, Aggivessana, this occurred to me: ‘I recall myself seated in the cool shade of a jambu tree at the working site of my father the king of the Sakyas, isolated from sensual pleasures, isolated from unwholesome mental factors, entering into and abiding in pleasure and joy born of isolation, accompanied by application and sustaining [of attention], the first jhana. Could this be the path to awakening?’

**tassa mayhaṃ, aggivessana, satānusāri viññāṇam ahosi — es' eva maggo bodhāyā
'ti.**

Then, Aggivessana, the awareness following upon that memory occurred: ‘This is the path to awakening’.²⁵⁸

It may be symptomatic or causal of the exegetical tradition's reconceptualization of the *samādhi* of its *sīla-samādhi-paññā* model as strictly mundane that the paradigmatic object of reference provided within the exegetical tradition for its modeling is the *kaṣiṇa*, rather than *ānāpāna*, or some other object conducive to fulfillment of the four *satipaṭṭhāna*-s and thus

²⁵⁷ Ariyapariyesanā or "Pāsārāsī" sutta, MN 26.

²⁵⁸ MN 36 Mahasaccaka sutta.

sammā samādhi. Anuruddha maintains this feature of the scheme he adapts from Buddhaghosa. He will treat the forty samatha objects in three chapters, detailing the entire inception of the seven-stage path with reference to the earth kasīṇa at the opening of his account, prior to addressing insight and the latter stages of the path pertaining to it. Anuruddha's treatment of the early stages of the path is unique and beautiful, and a key complication of the linearity of *samatha/vipassanā* is found in Anuruddha's treatment in the form of an awkward *vipassanā*-oriented appendix attached to his treatment of each *samatha* object, about which I will have more to say later.

The Theorization of Insight

The work of insight was to take place only after this, over the course of the subsequent four stages, centered upon the crucial unfolding of the nine or ten insight knowledges (*vipassanā-ñāṇāni*) over the course those stages, those of the fourth, fifth, and sixth purifications (*kāṅkhāvitarāṇa*, *maggāmaggaññāṇa* and, crucially, *paṭipadā-ñāṇa-dassana*).

The gradual development and elaboration of the theorization of the insight knowledges is the other key hermeneutical development that it is important to acknowledge in order to properly appreciate the alterations in the way the path was conceptualized, to which the period between the suttas and the interpretative tradition as Anuruddha received it gave rise. The insight knowledges scheme, based originally on a sequential investigation of the three characteristics as applied to the five aggregates, such as we find it articulated in the suttas, was gradually elaborated and expanded upon within the exegetical tradition, yielding over time a finer and finer gradation of stages, producing ultimately the nine or ten (or sixteen, as they are sometimes reckoned, reverting to *Path of Purification* (Vism)'s account in place of Anuruddha's ultimate systematization of them), as known today. They are described in great detail in the *Manual of Discerning* (Nāmar-p) as the *dasāvattthā* “ten stages” of insight, and in brief in the *Compendium of Topics* (*Compendium of Topics* (Abhidh-s)) as the *nava vipassanā-ñāṇāni*, “nine insight knowledges.”²⁵⁹

The insight knowledges as a conscious elaboration of the three characteristics' sequential discernment was a key feature of Anuruddha's *Account of the Maturation of Insight* in his *Decisive Treatment* (Pm-vn) ch. 25 (*vipassanāvuddhikathā*), commented on by me in my 2012 MA thesis, but has subsequently been beautifully articulated in full detail by Bhikkhu Anālayo in an article entitled “The Dynamics of Theravāda Insight Meditation” (Anālayo 2015), in which he traces this historical development backward to its locus of origin in the three characteristics. This is, to my knowledge, the best source for understanding this dynamic of the evolution of the scheme of the insight knowledges and their elaboration from a common core in the three characteristics. This doctrinal core was elaborated by the exegetical tradition over successive iterations in commentarial era literature via the *Path of Discrimination* (Paṭis-m)'s five knowledges → *Path to Freedom* (*vimuttimagga*)'s six knowledges & the *Path of Purification* (Vism)'s eight, with the ninth as knowledge in conformity with the noble truths (*anuloma*) → Buddhaddatta's eight, Anuruddha's nine or ten,²⁶⁰ until the structure underpinning it had transformed sufficiently to be virtually lost sight of, and it was conceived of as an independent trajectory of development in its own right: now known simply as *vipassanā-bhāvanā*, “the

²⁵⁹ Nāmar-p, ch. 12, corresponding to Abhidh-s, ch. 9, corresponding to Vism chs. XVII-XXIII.

²⁶⁰ Anālayo 2015.

cultivation of insight”.

Vipassanā-bhāvanā was the counterpart of *samatha-bhāvanā* and now, in the path as re-conceived through this central dichotomy, was moreover reckoned its all-important, liberating segment. *Paṭipadā* -- the path -- as evoked in the name of the stage of purification in which the stages of insight, for the most part, unfold, (the sixth purification, *paṭipadā-ñānadassana-visuddhi*) had become largely equatable with this subset of the larger path betokening their unfolding. Hence we can speak of the shift in importance within the interpretive tradition to this path within the path, now understood as the key locus of the process of liberation. This revised representation of insight as gradually emerging over the course of the nine or ten insight knowledges overshadowed the suttas' depiction of insight emerging over the course of the eightfold path. In place of the suttas' representation of insight beginning at the very inception of the path, with *sammā diṭṭhi* (right view), and governing its development from start to finish, manifesting in chain effect in successively more complex forms of expression in action giving it expression, and maturing ultimately in the liberation effected by *samādhi* undertaken on its basis as the culmination of its trajectory of development, insight in the revised path model undertook its own increasingly complex course of development, which began only late in the game. Insight now represented the final segment of the path alone, a mere coda to the path in its original eightfold formulation, where, for the exegetical tradition as it came down to Anuruddha, the entirety of the liberating efficacy of the path was localized. For Anuruddha, this became a correspondingly key site of focus for the literary dramatization of its unfolding.

The theorization of the insight knowledges, beginning independently in the exegetical tradition (first attested in the *Path of Discrimination* (Paṭis-m)), was, with the *Vimutti-* and *Visuddhi-* *maggā*-s, either integrated into or framed in the seven stages of purification scheme to effect a grand synthesis, yielding the map of the revised path as it has come down to us today. The possibility of the seven stages' scheme being resorted to or elaborated primarily as a device to accommodate the exegetical tradition's newly theorized insight knowledges, now conceived of as the exclusive locus of the path's soteriological efficacy, is an important question begged by this examination. Was the masterwork of the commentarial era -- its grand encyclopedic account of the path in an entirely novel form -- prompted by the need for a suitable, canonically-derived frame into which the 'path' of the insight knowledges could be integrated? Did they evolve hand-in-hand, owing to the theorization of insight as independent and increasingly treated in isolation from *samādhi*: the path of the insight knowledges now regarded as the separate and exclusive site of the path's liberating efficacy in the light of the heavy-handed dichotomization of *jhāna* and *paññā* that took place with the exegetical tradition's theorization of practice aimed at the cultivation of *samatha* (*samatha-bhāvanā*) versus practice aimed at the cultivation of *vipassanā* (*vipassanā-bhāvanā*)?

Contrary to the representation of the exegetical tradition itself, the path clearly underwent significant modification in the intervening period between the suttas and the interpretive tradition as it was received by Anuruddha. It was reconceptualized through the lens of the *samatha/vipassanā* dichotomy and on the basis of the three trainings as linearly conceived (and the seven stages of purification as an expansion of this linear model). The resulting formulation was neither the same as the original, nor totally distinct; it was however, undeniably, the product of a long process of development across key shifts in hermeneutics, as its course was worked out,

charted, and re-charted, as one of the interpretive tradition's central projects, perennially occupying it over the centuries.

It is noteworthy that both the *Path of Purification* (Vism) and the *Manual of Discerning* (Nāmar-p) end on the same note: one that may reflect a key polemic of the era (or in Anuruddha's case, the polemics of a bygone era, now enshrined in doctrine): that of *nirodha-samāpatti*. This may be understood, I think, as indicative of the governing centrality of the *samatha-vipassanā* contrast within the exegetical tradition. The *Mahāvihāra* interpretive tradition's use of *nirodha-samāpatti* can be understood as cementing the trumping of *samatha* by insight, and reifying their categorical difference: in the theory as construed in the *Mahāvihāra*, it is essentially a *samatha* attainment accessible only to those who had perfected insight to a requisite degree: i.e. not via a trajectory of development of *samatha* alone, which could take only to *nevasaññānāsaññāyatana* (the highest attainment on the trajectory of jhānic development approachable by cultivation of *lokiya samatha*), and not to *nirodha*, constituted as one step beyond this on the same trajectory. It was only via insight, however, as a pre-requisite, that access to this final, crowning *samatha* attainment could be gained. *Nirodha-samāpatti* was construed as a fruit; not an attainment like the others: we find it classed unambiguously as such in the *Manual of Discerning* (Nāmar-p)'s concluding chapter – the highest fruit; a crowning *samatha* achievement attainable only via accomplishment in insight, effectively subordinating *samatha* to *vipassanā* and vividly depicting the trumping of concentration by liberating insight. The *Mahāvihāra* interpretive tradition's theory of *nirodha* cemented doctrinally the relationship of *samatha* and *vipassanā* (or rather, their estrangement) as separate, sequential, and hierarchically ordered.

The *Manual of Discerning* (Nāmar-p)'s culmination on this note, on the model of the *Path of Purification* (Vism), perhaps gives us a hint as to the underlying polemics (of which *nirodha-samāpatti* can be seen as emblematic) that determined Anuruddha's eventual account. We may also discern in it the extent of the influence that these polemics exerted on the theorization and reformulation of the path in the hands of the exegetical tradition that gave rise to Anuruddha. The works' culminating on *nirodha-samāpatti* (to be distinguished from the mere attainment of arahatship²⁶¹) as a crowning *samatha* accomplishment attainable only in the wake of and by virtue of prior cultivation of insight (in the view of the *Mahāvihāra* interpretive tradition) signaled the triumph of insight over *samatha* in the new paradigm of their staticized divorce and now hierarchically ordered, sequentially conceptualized development. *Samatha* and *vipassanā* become the two poles on which the revised model of the path is conceived, one pertaining to the near shore, and one to the far; they serve as the two anchoring points on which the seven stages of purification are spread as a bridge. This was a dichotomy that evolved in the interpretive tradition out of their divorce and determined above all else the way the path was conceptualized and the form that its grand synthesis eventually took. It is through this background that it comes down to us, and before us to Anuruddha, who played a key role in the fixing and embellishing of its form (and rendering it in three dimensions, so to speak), from whose hands we receive the final product.

²⁶¹ *Nirodhasamāpatti* in the understanding of the *Mahāvihāra* interpretive tradition was an optional *samatha* attainment accessible only to anāgāmi-s and arahants who had cultivated the eight jhāna-s in addition to insight. An arahant who had done so was known as *ubhato-bhāga-vimutta* "liberated with a share in both" (the fruits of *vipassanā* as well as *samatha*).

Section III.

The Literary Depiction of the Path in Anuruddha

In Anuruddha's rendering, the treatment of the path assumes a curious structure, in large part due to the constraints of these inherited conventions. *Samatha-bhāvanā* and *vipassanā-bhāvanā* were now hermeneutically read as sequentially and hierarchically ordered, and their exegesis followed suit, as if reifying and reinforcing this hermeneutics (but perhaps, as Anālayo 2016b suggested, playing a part in creating them). It was a matter of course, inherited from Anuruddha's *Path of Purification* (Vism) model, that a thorough treatment of *samatha* would precede and a thorough independent treatment of *vipassanā* follow. As if straining against the artificiality of this convention, however, Anuruddha finds himself constantly moving back and forth between domains, as if yearning to bridge the difference. He thus finds himself where applicable entering into depictions of *samatha* objects culminating, via insight methodology applied subsequently to these same objects²⁶² in *nibbāna*, while still in the domain of *samatha* and before even initiating his treatment of the cultivation of insight per se.

These forays into insight reveal the artificiality of the totalizing separation of the treatment of the two, but also grow out of it: it is natural that each object amenable to the application of insight, after being used to develop the respective level of worldly concentration to which is conducive, should, culminate in a “shift” to a mode of cultivating insight on the basis of that same object, and issue, if successful, in *nibbāna* (via the same sequence of insight knowledges, regardless of the object: the trajectory of insight is now generalized and independent of the object). This manifests, for example, in the form of “*vipassanā* appendices” at the conclusion of the treatment of many of the objects, detailing how they may be worked with alternatively in an insight mode. An example of this is such a coda on the treatment of *kāyagatā sati*, in which it is stated that the object may (and should) be engaged, not just as depicted, for (in the case of that object) the cultivation of *asubha* (the perception of the body as “unlovely”) but, if taken as a stationary object of concentration, may be used just like a *kaṣiṇa* for the cultivation of the *samatha*, or, if taken as an object in flux, for discerning the three characteristics, it becomes an object on the basis of which insight can be cultivated (*vipassanā-kammaṭṭhāna*) and may lead (via the chain of insight knowledges not yet treated) to liberation:

**asubhākāraṃ ārabbhā, bhāvanā ce pavattatī,
kammaṭṭhānaṃ paṭikkūlaṃ, paṭhamajjhānikaṃ siyā. 1251**

If the practice takes place
on the basis of the [body part's] not-lovely aspect,
then the meditation-subject is repulsiveness,
and may lead to the first jhāna.

**nīlādivaṇṇaṃ ārabbhā, paṭibhāgo yadā tadā,
nīlādikaṣiṇaṃ hutvā, pañcakajjhānikaṃ bhavē. 1252**

²⁶² cf. the “vipassanā appendix” structure, occurring in Nāmar-p chs. 9 & 10, treating *samatha kammaṭṭhāna*-s.

(If it takes place) on the basis of the color [of the part], blue or so on,
when the counterpart [sign arises], then
becoming the blue *kaṣiṇa*, or so on,
it would become conducive to the five *jhānas* (the four *rūpa-jhāna*-s of the *suttas*
traditionally reckoned as five in an abhidhammic mode of analysis).

**lakkhaṇākāram ārabbhā, cintanā ce pavattati,
vipassanākammaṭṭhānam itī bhāsanti paṇḍitā. 1253**

If reflection proceeds
on the basis of the (three) characteristics,
it becomes a *vipassanā* meditation-subject --
so say the wise.

**tidhā pabhedam icc' evaṃ, bhāvento puna buddhimā,
kāyagatāsatiṃ nāma, bhāvetī 'ti pavuccati. 1254**

One who is astute, developing
this "bodily awareness"
develops it, it's said,
with this threefold division, thus.

Similar appendices describing the formless attainments (vv. 1482-), the six *abhiññā*-s (v.1502-), and even an object like the resolution into elements (*catudhātuvavatthāna* v. 1461-), which from an earlier perspective was already considered to be within the domain of insight, but from the perspective of rigid separation of *samatha* and *vipassanā*, and a generalized, universalized treatment of insight that now did not focus on the breakdown into the elements as a key aspect of it, a distinction was drawn between the analysis of the elements for the cultivation of *samatha* and the analysis of elements in the service of *vipassanā*. Though the *samatha* application culminates in descriptions that resemble, to all purposes, *vipassanā*, it is relegated to *samatha* until it engages insight in the (post-)canonical terms. The *samatha* description of the object culminates in descriptions reminiscent of insight:

Manual of Discerning (Nāmar-p) ch. 10: Analysis of the Four Elements (*samatha* method)

**icc evaṃ catukoṭṭhāso, dhātumatto kaḷevaro;
niccetano ca nissatto, nissāro parabhojano. 1454**

This body thus consisting of these four,
just mindless elements;
devoid of any individual
or essence; food for other beings;

ritto tuccho ca suñño ca, vivitto ca pavajjito;

attā vā attanīyaṃ vā, n' atth' ev' ettha kathañci 'pi. 1455

without substance or meaning, empty,
and avoided, on its own;
there is, herein, no self, nor anything, by any means,
[to call] one's own.

**kevalaṃ cetanāviṭṭho, kāyo 'yaṃ parivattati;
kampito yāya yantaṃ 'va, sādhippāyo 'va khāyati. 1456**

This body goes around
laid hold of by volition;
by which, like a machine, it's made to move,
and appears as if it has its own intent.

**āyu usmā ca viññāṇaṃ, yadā kāyaṃ jahant' imaṃ;
apaviddho tadā seti, niratthaṃ 'va kaliṅgaraṃ. 1457**

Life, heat and consciousness:
when these desert this body,
it lies cast off
like a useless piece of wood.

**viparītaṃ papañcentā, bahudhā mohapārutā,
yattha micchāvipallāsaparābhūtā puthujjanā. 1458**

upon which common people,
cloaked in ignorance, weave
illusions to the contrary of all sorts,
victim to distortions of perception,

**saṃsāraddhānakantāraṃ, caturāpāyasaṅkaraṃ,
byasanekāyanopāyaṃ, nātivattanti dujjanā. 1459**

and, in their folly, cannot cross beyond
the wasteland of their passage through saṃsāra,
mingling with the four lower worlds,
a means of coming only to misfortune.

Reminiscent of Buddhist insight as this is, for the exegetical tradition, these reflections were now understood as still within the domain of samatha. We are told in the next verse that the samatha of one who sees the body via its break-down into the four elements thus is that of *upacāra samādhi*:

**so yam evaṃ catuddhā ti, dhātubhedena passato,
tassopacāriko nāma, samatho hoti cetasi. 1460**

The tranquillity in the mind
of him who sees which [body] thus,
as, by the elements' division, of four parts,
is one of upacāra concentration.

Following upon this, the text continues, one may go on to discern these elements in terms of the material and mental dhammas that constitute the field of experience (evoking *nāmarūpaparicchedaññāṇa*, the first stage of insight as (post-)canonically conceived), and apprehend their lasting only as long as their conditions (evoking *paccaya-pariggahaññāṇa* “the apprehension of conditionality”, the second stage of insight as (post-)canonically conceived); and thence, discerning with insight (*vipassanto*) their arising and passing away (*udayabbaya*), internally just as externally, he may proceed to cultivate vipassanā on the basis of the elements. Rather than being construed as an integral part of vipassanā, the four elements have ironically been initially reduced, in the rigidity of the two-tier method of exposition, to a *samatha* object interchangeable with any other. To the logic of the exegetical tradition, the cultivation of *vipassanā* was necessarily subsequent to and categorically distinct from its initial engagement in a *samatha* mode:

Manual of Discerning (Nāmar-p) ch. 10: Analysis of the Four Elements (cont.)

Appendix: *Vipassanā* on the basis of *catu-dhātu-vavatthāna*

**itthaṃ dhātuvavatthānaṃ, katvā tad-anusārato,
upādārūpadhamme ca, nāmadhamme ca sabbathā, 1461**

Having brought about the definition of the elements in this way,
following on that,
he apprehends the components (dhamma-s) of the somatic structure derived from them,
and the components of the psychic structure, thorough-goingly,

**bhūmibhūte pariggayha, passanto paccayaṭṭhitim,
ajjhatañ ca bahiddhā ca, vipassanto 'dayabbayaṃ. 1462**

that constitute the ground --
and seeing that they last only as long as their conditions,
discerning now with wisdom,
their arising and their passing, inside him as outside him;

**yathābhūtam abhiññāya, nibbindanto virajjati;
virāgā ca vimuccitvā, pāragū 'ti pavuccati. 1463**

and knowing them directly, as they are,

he's disenchanted; his craving for them fades;
and from its fading he's set free --
declared then "one who's reached the other shore".

The recollection of death, for its part, is not so divided, being accorded neither a clear status as either one or the other, but given an interesting twist and used as a pivotal turning point between the two. Reflection on the inevitability of death provides the impetus, much as in canonical representations of saṃvega, to walk begin walking the path of practice in earnest” *handāham ārabhissāmi, sammāsambuddha-sāsane*; “Alright then, I shall make a start / in the fully and rightly Awakened One's instructions,” (1229) becoming *paṭipattiparo* “wholly intent on progress on the path” (1230).

**handāham ārabhissāmi, sammāsambuddha-sāsane;
ātāpī pahitatto ca, hirottappasamāhito. 1229**

Alright then, I shall make a start
in the fully and rightly Awakened One's instructions,
ardent and engaged,
concentrated, with caution and concern.

**paṭipattiparo hutvā, pāpadhammaniraṅkato;
nibbāpayāmi accantaṃ, sabbadukkha-hutāvahaṃ. 1230**

And now wholly intent on making progress on the path,
ridden of unwholesome dhammas,
I'll ultimately quench
the whole conflagration of suffering.

**itthaṃ pan' attano yogī, maraṇaṃ paṭicintayaṃ,
maraṇānussatiṃ nāma, bhāvetī 'ti pavuccati. 1231**

And reflecting in this way
upon his own death,
the yogī, it's said, develops
"mindfulness of death".

We have seen that for Anuruddha the turn to practice in earnest with the resolve: *nibbāpayāmi accantaṃ, sabbadukkha-hutāvahaṃ* “I'll ultimately quench / the whole conflagration of suffering” (1230) entailed a turn to insight. And indeed this *maraṇānussati*, one of the forty objects for the cultivation of samatha, has been re-configured by Anuruddha largely as a point of transition to the cultivation of insight: it is only with this transition that, in the meditation theory as Anuruddha received it, one genuinely “makes a start” (1229) in the Buddha's instructions. Anuruddha's ninth chapter reworks the “ten recollections” as systematized in the *Path of Purification* (Vism) as a sequence spread over two chapters into a single, coherent

trajectory that replicates the meditation theory of the exegetical tradition. In Anuruddha's depiction, the ten recollections are sequentially and cumulatively modeled, as if being sequentially undertaken by a paradigmatic practitioner (*yogī*, in the text's terminology). They are thus lent a progressive character not present in any prior depiction that I am aware of. They have subtly been transformed from multiple topics to stages. Anuruddha has slightly rearranged the order of the recollections, and in some cases limited their scope,²⁶³ in order to conform to the hierarchically ordered arc of progress he has in mind. This begins with devotional reflections on the triple gem; proceeds through the mundane *kusala kamma* qualities of *dāna*, *sīla*, and so forth, and begins to aspire for a higher wellbeing with a repositioned “recollection of peace”, which in *Path of Purification* (Vism) was the final recollection in the series, but has been repositioned by Anuruddha to the end of the lower recollections indicative of the mundane sphere, all likewise pertaining to the preliminary level of concentration, *upacāra-samādhi*. He also treats the recollection of [*nibbāna* as the highest] peace strictly aspirationally rather than as a recollection in the wake of the attainment of *nibbāna* (unlike Vism). Adding *upāsamanussati* to the end of the Vism's “*cha anussati-s*” unit (Vism ch. VII) (which provenes as a unit from the suttas²⁶⁴), yields in Anuruddha's treatment the novel “*sattānussati*”, “seven recollections” (1205). Anuruddha, master of systematization that he is, evidently does this re-ordering in order to create the effect of a coherent arc of progress in conformity with the meditation theory underpinning the text, proceeding from lower level of concentration (*samatha*) to higher, and culminating in *vipassanā*,

The extensive treatment of *ānāpāna* that the chapter concludes with (much longer than the treatment of any of the other objects) serves this purpose by being tightly framed on a single expository rubric derived from the *Path of Purification* (Vism) schematizing its step-by-step development in eight stages: the initial four pertaining to *samatha* and the attainment of *jhāna*, the latter four pertaining to the onward cultivation of *vipassanā* on the basis of the attained *jhāna*.²⁶⁵ This allows ample treatment of a crowning *vipassanā* mode of engagement (*vipassanā-naya*) (CITE v.) on a single *kammaṭṭhāna* on the basis of which *samatha* has been cultivated to its maximum potential, prior to the turn to insight and its higher potential. *Ānāpāna*, which Anuruddha refers to as the “king” or “overlord” of meditation objects (*kammaṭṭhānādhirājā* *Manual of Discerning* (Nāmar-p) v. 1257) is ideally suited to portraying the full arc of culmination in insight without necessitating an extraneous appendix: the appendix being built into the exegetic convention already, as it were, in the eight stages scheme adapted from the Vism, which is perhaps why it is showcased to the extent that it is.

Anuruddha's choice to weave the ten recollections into a coherent structure, in addition to turning them into a miniature treatise on meditation encapsulating the Mahāvihāra's theory of meditation, doctrinally, additionally served a literary end, dramatizing their progressive unfolding within the model *yogī*, recollecting. This had the effect of personalizing the depiction

²⁶³ In the *Path of Purification* (Vism)'s exposition, the initial contemplations of Buddha, dhamma, and saṅgha, for example, are primarily intended as reflections undertaken by noble disciples on the basis of *avecca-pasāda*, or “unshakeable faith” obtained in the wake of attainment; they may additionally be practiced prior to attainment (according the Vism, as the exceptional case) but without producing their full effect (CITE Vism). Anuruddha, by contrast, represents them as exclusively pertaining to the latter case, not presupposing attainment.

²⁶⁴ e.g. AN 6.10.

²⁶⁵ vv. 1260-1261. The theory of *yuganaddha* made even the *kaṣiṇas* amenable to insight practice, theoretically. This was in fact the paradigmatic application of insight within the new framework.

of the path's doctrinally charted stages. While the *Path of Purification* (Vism) often included vivid and memorable analogies amidst its expositions, the encyclopedic character of the account rendered them disconnected and impersonal. Anuruddha, in joining his doctrinal expositions to depictions of the insights they represented unfolding from a unitary vantage point, lent his depictions an unprecedented immediacy. As poetry, moreover, evoking these insights by the power of suggestion (through long forays into images and metaphor rather than analytical dissection), the insights they evoked could resonate and affectively impact the audience in a way that most commentarial literature could not.

This represents a key feature of Anuruddha's handling of the abhidhammic subject matter that was not accustomed to such a treatment. Anuruddha's literary and aestheticized mode of engagement made possible a heretofore unrealized evocation of the path: one on a human scale, vividly portraying its sequential unfolding as seen through the eyes of the ideal practitioner in whose perspective the text locates the reader.

Pali style – commentarial as well – can often yield a quite immediate and emotive representation of the perspectives it portrays, simply by virtue of its default preference for direct quotation (*iti* clauses) rather than indirect quotation. (It shares this feature, of course, with Sanskrit as well as South Indian languages). At the simple level of linguistic convention, one says in Pali not “He sees that it is impermanent,” but, “He sees: 'it's impermanent.'” While Pali has no exclamation point, context often seemingly supplies one – yielding as often as not delightfully direct and dramatic representations as a matter of course. In Anuruddha, however, this is taken to a much further degree, with long flights of verse placing us within the modeled subjectivity of the perspective it evokes. These extended forays into subjective perspective create the effect almost of frame-narrative as we slip again and again from doctrinal exposition into the experiencing of those doctrinal realizations. Descriptions of canonical realizations blend precipitously into depictions of their experiencing.

If Anuruddha's style represents a literary rendering of the “map” of the path (as charted by the Mahāvihāra interpretive tradition) it is not that of a map as conceived from modernity's top-down perspective, but from the horizontal vantage point of the path-farer in motion, such as that which characterized pre-modern maps.²⁶⁶ Anuruddha depicts the path as traversed, as a plotted series of modeled experience.

The novelty of Anuruddha's treatment lies in his fleshing out of the schematic framework provided by his abhidhammic subject matter (and here the formulation of the path of practice in an abhidhammic context) with the rich evocation of experience. *The Manual of Discerning* (Nāmar-p) provides a paradigmatic portrayal of the path as experienced, rather than merely as categorically defined. Anuruddha's lengthy and detailed elaboration of the alterations of perspective and motivation that lead up to the pursuit of meditation in the prelude to the earth *kaṣiṇa* is a prime example of this. Over the course of 125 verses, shifts in perspective are portrayed, emblematic of the discernment of the danger and degradation (*ādinava*) in the pursuit of objects of desire, of the desirability of their renunciation, disenchantment with the flaring up of internal afflictions as obstructive to that, and the cultivation of meditative progress as the way to exercise control over these from moment to moment – culminating in the development ('purification' in the terminology of the text) of the disposition (*ajjhāsa*) to undertake the path in practice (*paṭipatti*) by actively cultivating *samatha* and *vipassanā*. This dramatization is

²⁶⁶ Thongchai Winichakul 1988, discussed in Anderson 2006, 171-172.

nowhere so vividly or relatably portrayed:

The Prelude to Undertaking Cultivation

Summary of the steps preceding meditation from the Path of Purification (Vism)'s bhāvanā-vidhāna section:²⁶⁷

1. “appassādā kāmā” ti-ādinā nayena kāmesu ādīnavam paccavekkhitvā,
2. kāmanissaraṇe sabbadukkhasamatikkamupāyabhūte nekkhamme jātābhilāsena, buddhadhamma-saṅghaguṇānussaraṇena pītipāmojjaṃ janayitvā,
3. “ayaṃ dāni sā sabbabuddha-pacceka-buddha-ariyasāwakehi paṭipannā nekkhammapaṭipadā” ti paṭipattiyā saṅjātagāravena, “addhā imāya paṭipadāya pavivekasukharasassa bhāgī bhavissāmī” ti ussāhaṃ janayitvā,
4. samena ākārena cakkhūni ummīletvā nimittaṃ gaṇhantena bhāvetabbaṃ.²⁶⁸

1. Having reviewed the danger in objects of desire;
2. and given rise to deep longing for renunciation as the means of leaving suffering behind;
and given rise to joy and gladness recalling the qualities of the Buddha, dhamma, and saṅgha;
3. and given rise to deep respect for the practice of renunciation of objects of desire as the path followed by all Buddhas and arahants; and given rise to effort, [thinking:] "I too shall be one who partakes of the taste of the pleasure of seclusion by this path" –
4. setting his eyes upon the object without strain (*samena ākārena*, see note in introduction to translation of ch. 8), he should grasp and cultivate the sign.

What is portrayed as a series of prescriptive injunctions in a single line in the *Path of Purification* (Vism) is expanded into ~125 verses of chiefly descriptive nature in the *Manual of Discerning* (Nāmar-p) (vv. 918-1043). Anuruddha frequently marks his descriptive elaborations of schematic prescriptions received through the exegetical tradition with rhetorical questions of the structure: “How should he do x or cultivate x?” --
ex.

**kāmesv ādīnavam disvā, nekkhammaṃ datṭhu khemato,
pariyuṭṭhānanibbinno, sodheyy' ajjhāsayaṃ kathaṃ? 918**

How should one purify the disposition (to practice),
having seen the danger in desires,
and their renunciation as safety,
disenchanted with the [kilesas'] flaring up?

Much of the novelty of Anuruddha's treatment can be considered these expansions of the *how* of prescriptions embedded in expository rubrics into vivid depictions of their dynamic process and

²⁶⁷ Vism IV, bhāvanāvidhāna, §27 = trans. Nyanamoli/Bodhi, pp. 123-124 (the translation here is mine).

²⁶⁸ Vism IV, §27.

experience. Anuruddha's *how* often charts lengthy transformations of perspective evoked through long, poetic excursions that utilize the power of poetry to vividly convey to the reader the process of coming to the vision they entail.

The arrival to the discernment of “*kāmesu ādīnava*” (the dreadfulness and degradation, or 'danger' in objects of desire) begins canonically enough with allusions their being *appassādā*, *mahādukkhā*, “of little relish and great pain” --

**appassādā mahādukkhā, kāmā hi kaṭukapphalā;
dussaṃhārā durārakkhā, bahvādīnavasaṇṭhitā. 919**

Sense-pleasures are of little relish
and great pain: their fruits are burning hot;
difficult to gather and retain,
entailing many dangers...

-- but rapidly proceeds to a stream of novel metaphors that flow by in a musing play of poetry that develops as an extended reflection:

**cetosam̐mohanat̐thānaṃ, pamādaparipanthakaṃ;
ohāri sithilaṃ c' etaṃ, duppamuñcañ ca bandhanaṃ. 940**

This is the site of the heart's beguiling,
and heedlessness's ambush;
and heavy is its hold, both loose,
and difficult to get free of.

**jālaṃ 'va vitataṃ loke, mārapāso samoḍḍito,
pañjaraṃ cārako c' eso, sattānaṃ anayāvaho. 941**

Like a net spread in the world,
Māra's snare laid out,
this is beings' cage, their prison,
bringing them their ruination.

**yatthānurāgasambaddhā, paliguṇṭhitasāyino;
makkaṭālepabaddhā 'va, nitthunanti vighātino. 942**

Bound fast by their love of which [object of desire],
lying there ensnared,
bound as it were by monkey hunters' pitch,
they screech awaiting death.

**baḷisaṃ v' āmisacchannaṃ, saviṣaṃ viya bhojanaṃ;
migaludda-nivāpo 'va, vināsāya samoḍḍitā. 943**

Like a baited hook,
like poisoned food,
they're spread for their downfall;
just like the fodder that the hunter spreads for deer,

**mīnakā vaṅkagiddhā 'va, ye gilitvā puthujjanā,
ghoraṃ maccumukhaṃ patvā, socantāpāyabhāgino. 944**

having swallowed which the common masses
grieve, partakers only of the realms of woe,
greedy for the hooks, like little fish,
arriving at the merciless mouth of death.

Anuruddha's verses sweep one away with their extended flights of poetic reverie, and the unfolding perspective that gradually comes into focus through them:

**pāpakkhettaṃ idaṃ tṭhānaṃ icchālobhanisevanaṃ;
duccaritaṅkurārohaṃ, apāyaphalapūraṇaṃ. 945**

It's this, the site of the field of demerit,
with its tending of desire and greed,
sprouting tender shoots of wrongful deeds,
and yielding as its fruits the lower worlds.

**ajjhositā pan' ettha ca, lobhamucchāvidāhino,
kodhūpanāhajalitā, issāmaccheradhūpitā, 946**

And those disposed (*ajjhositā*, cf. *ajjhāsaya*, “disposition”) toward this,
burning with desire and infatuation,
enflamed with anger and resentment,
fuming with envy and loath to share,

**sārambhāyudhasannaddhā, vipphuranta-manorathā,
ābandhicchā-mahākacchā, tṭhanti lokavipattiyā. 947**

stand, in their scintillating fantasies, as it were,
in chariots of war, high-flanked by bound desire,
and armed by their aggression and its weapons,
ready for the mishap of the world.

Anuruddha weds poetry's expansive power of suggestion with the analytical clarity and precision of the abhidhamma. Though fanciful, his verses never dissolve into enigmatic ambiguity, or lose their track: they are always in the service of elaborating a clearly defined and

precise concept, and are clear about what that is. In verse 946 above, the line “And those disposed (*ajjhositā*, cf. *ajjhāsaya*, “disposition”) toward this (viz., the “field of demerit” that objects of desire are the site of, in contrast to *nekkhamma* as the site of the field of merit, v. 963) ...stand ready for the mishap of the world” neatly anchors the poetic elaboration in an ongoing reflection on the theme of the purification of the requisite *ajjhāsaya* “disposition” for taking up the path of practice. The verses' reflections very graphically depict the development or “purification” of that disposition, as it emerges through them.

People disposed in this way toward objects of desire are thus depicted as waging a war in pursuit of those objects, and as ultimately losing them, in spite of their efforts, despite their efforts to obtain and retain them. In the process, they are “eaten away” from within by their *kilesa*-s, which they host unknowingly, like worms, gradually depleting them until the “river of craving” rained into spate by their heedlessness, eventually washes them helplessly out to sea at the end of their lives, their objects of desire already dwindled away:

**gāmasūkarapotā 'va, kāmāsucipariplutā,
cāmarīkatakammantā, asmiṃ loke palobhitā. 953**

Like village piglets in their youth,
wallowing in the filth of their desires,
their actions like those of a fly-whisk,
hungering after this world.

**khajjamānā kilesehi, kimīhi 'va nirantaraṃ;
parihāniṃ pan' aññāya, parivārenti mucchitā. 954**

Being eaten away by their *kilesas*,
ceaselessly, as if by worms,
they continue to host them, deluded,
not realizing the harm.

**tato jarābhisantattaṃ, yobbanañ copamuyhati;
kāma ca parihāyanti, jīvitañ coparujjhati. 955**

Then, burnt up by old age,
their youth, too, becomes confused;
its objects of desire waste away
and life begins to cease.

**paraṃ pamādābhivaṭṭhā, pāpaklesamahodakā,
tato taṇhānadī pūrā, pāpetāpāyasāgaraṃ. 956**

Then, rained on by heedlessness to inundation,
heavy with waters of evil and affliction,
the river of craving, then, full,

carries them out to sea, to the lower worlds.

**idhalokapariccattā, paralokatthadhamṣitā,
gaṇḍākuṇapakākā 'va, senti sokaparāyaṇā. 957**

Lost to this world,
and hopes for the next brought to ruin,
they lie like the crows on a corpse in the Ganges,
destined for sorrow.

Thus, Anuruddha concludes --

**iti sādīnavā kāmā, ghorā sattisulūpamā,
yattha bālā visīdanti, n'atthi saṅgo vijānatam. 959**

It's thus that "desires are accompanied by danger,"
merciless like lances and spears,
onto which the ignorant sink down:
those knowing this don't have association with them.

In contrast to the perilous battleground to which objects of desire pertain, renunciation is poetically depicted as an impenetrable fortress (*puram*), a bastion of stability amidst such worldly conflict, peopled by the wise:

**sabbākāvaropetam etaṃ nekkhammasammataṃ,
silagambhīraparikhaṃ, dhutaṅgoditatorañam. 981**

This [fortress (*puram*)] held to be renunciation
is possessed of each and every finest feature:
with sīla's deep encircling trench,
with the *dhutaṅga*-s as its lofty arches; ... etc.

**abhejjaṃ pāpaverīhi, puram sugata-māpitaṃ,
anītim anupasaggaṃ, paṭipannā mahesayo, 984**

the fortress founded by the Awakened One himself,
impregnable to foes, to any evil,
untroubled, unassaulted.
And great sages who embark upon its path,

**paramassāsasampattā, paripuṇṇamanorathā,
sabbasaṅgam atikkamma, nikkhantā akuto-bhayā, 985**

attained unto the highest reassurance,

their dreams fulfilled,
renouncing all, gone forth, knowing no danger,
from any quarter, transcending all attachment,

**sammadattham abhiññāya, maccudheyyap-pahāyino,
sabbadukkhghanittiṇṇā, pāraṃ gacchanti paṇḍitā. 986**

having directly known true welfare,
leaving the domain of death behind,
go, having crossed the deluge of all pain,
to the other shore, as men of wisdom.

Hearkening back to the beginning of his exposition, v. 918's *nekkhammaṃ daṭṭhu khemato*, taking the famous line from the Suttanipāta's pabbajjā-sutta as its point of departure -- in which the aspiring Buddha, freshly gone forth, expresses his mentality to King Bimbisāra when he offers him riches, saying, *kāmesv ādīnavaṃ disvā, nekkhammaṃ daṭṭhu khemato / padhānāya gamissāmi, ettha me rañjatī mano 'ti* (Sn v. 426), Anuruddha now poetically elaborates the element of seeing renunciation as safety into the metaphoric imagery of *nekkhamma* as an impenetrable fortress, immune to the travails of worldly desires.

Again, this is poetic imagery in the service of elucidating technical terms; not a flight of fancy. The technical stage in question is the second stage of the above rubric from the *Path of Purification* (Vism):

2. *kāmanissaraṇe sabbadukkhhasamatikkamupāyabhūte nekkhamme jātābhilāsenā, buddha-dhamma-saṅgha-guṇānussaraṇena pītipāmojjaṃ janayitvā* “having given rise to gladness with joy through the recollection of the good qualities of the Buddha, Dhamma, and Saṅgha, with deep longing arisen for renunciation as the way out of objects of desire, serving as a means of leaving all suffering behind; (Vism IV, §27).

Anuruddha's verses turn this from an injunction to a vivid depiction of its process.

A long section follows, perhaps intended to add intensity to the *abhiññā* “deep longing” felt for renunciation. It introduces a key term absent from the *Path of Purification* (Vism)'s treatment of the subject but central to Anuruddha's: that of the *pariyuṭṭhāna*, 'flaring up' of internal afflictions (the *kilesa-s*):

**iti sabbaṅgasampannaṃ, mahesigaṇasevitaṃ,
nekkhammaṃ kāmanikkhantaṃ, saddhamma-patham uttamaṃ, 987**
&
**virādhenti parābhūtā, mucchitā yena dujjanā,
taṃ pāpasamudācāraṃ, pariyuṭṭhānam abravuṃ. 988**

They've called the activity of unwholesome [mental factor-s] --
overcome by which the mean,

befuddled, miss
the peerless path of the true teaching,
renunciation, leaving objects of desire behind,
frequented by hosts of saints and seers
and consummate, like this, in every way –
“the [*kilesa-s*] flaring up”.

It is this “flaring up” of unwholesome mental factors, or the '*kilesa-s*' that threatens to hoodwink one and make one miss the path out of suffering:

**cetonīvaraṇaṃ c'etaṃ, paññācakkhunirodhanaṃ;
sīlopaghātakaraṇaṃ, cittavikkhepasāṅgamo. 989**

This is the hindering of the heart,
and obstructing of the wisdom eye;
it is the cause of virtue's downfall:
it's the meeting of the mind with perturbation.

Harkening again back to the initial expository verse of the section, it is disenchantment with this flaring up that marks the culmination of the series 1. seeing the danger in objects of desire and 2. seeing their renunciation as safety; resulting in disenchantment with the *kilesa-s*' flaring up, constituting the development of the requisite mental disposition to take up meditation (*bhāvanā*) as the path of practice and application of the teaching (*paṭipattī*):

**kāmesv ādīnaṃ disvā, nekkhammaṃ daṭṭhu khemato,
pariyuṭṭhānanibbinno, sodheyy' ajjhāsayāṃ kathaṃ? 918**

How should one purify the disposition (to practice),
having seen the danger in desires,
and their renunciation as safety,
disenchanted with the [*kilesa-s*] flaring up?

The disenchantment with *pariyuṭṭhāna* is a theme intimately connected to the motivation to meditate in Anuruddha's treatment. This theme differentiated his treatment from that of the Vism. A lengthy condemnation of unwholesome mental qualities (dhamma-s) follows:

**dhīr atthu pāpadhammānaṃ, sabbakalyāṇa-hāriṇaṃ;
laddhā 'pi khaṇasampatti, dullabhā yehi nāsītā. 994**

Accursed be unwholesome dhammas!
that take every good away;
by which the wealth of the right moment (to work for liberation),
so rare, though gained, is lost!

**tesaṃ hi samudācāro, dullabhaṃ buddhasāsaṇaṃ,
samuddhaṃseti asani, yathā ratanapabbataṃ. 995**

For their activity destroys
the precious teaching of the Buddha;
like a lightning bolt destroying
a hill of precious stone.

**saddhammadhanacorā te, nekkhamma-paripanthakā;
paṭipattiṃ vilumpantā, palibundhanti pāṇino. 996**

They are thieves of the true dhamma's wealth,
looters of renunciation;
stealing progress on the path,
they block the way for beings.

Reflection in this way on *pariyuṭṭhāna* as the prime obstacle to renunciation and following 'the peerless path of the true dhamma' (987) yields the desire to have recourse to meditation to quell such “flaring up” from moment to moment, as and when they arise:

**itthaṃ hitasamucchedī, kumaggo 'yaṃ rajāpatho,
pāpadhammappavattī 'ti, viditvā puna paṇḍito, 1018**

Realizing that unwholesome dhammas' occurrence,
is a dangerous course, a path of dust,
that cuts off welfare thus,
becoming wise,

**pariyuṭṭhānaṣaṃklesam, vipphurantaṃ visārado,
paṭisaṅkhāya rundheyya, manteneva mahāvisaṃ. 1019**

now able, one should arrest
the flaring up's affliction as it sparks,
with wise reflection,
as one arrests great poison with a mantra.

**khippam ādittacelo 'va, pāpapāvakam uṭṭhitam,
bhāvanājalasekena, nibbāpeyya nirantaram. 1020**

Swiftly, like one's whose dress has caught on fire,
one should immediately put out
the flaring fire of unwholesomeness,
by throwing on it meditation's water.

**appamādena medhāvī, nāgeneva mahānadim,
pāpoghaṃ paṭibandhanto, pidaheyya khaṇe khaṇe. 1021**

Wisely, one should block with heedfulness,
the deluge of unwholesomeness
from moment to moment,
blocking its course as, with a mountain, a great river.

It is perhaps in this theme that Anuruddha's abhidhammic orientation reveals itself, representing *bhāvanā* (meditation, or more specifically the 'cultivation' of *samatha* and *vipassanā*) as the means to wield influence over the wholesome or unwholesome dhamma-s or mental factors (*cetasikā*), as they arise from moment (and which the first half of his work is centrally concerned with). In this, I believe his treatment is quite novel, integrating *bhāvanā* in a very convincing way into his abhidhamma framework.

The practitioner is now characterized as making effort and thoroughly resolved upon practice (*paṭipatti*), responding to the *Path of Purification* (Vism) injunction:

3. “*ayaṃ dāni sā sabbabuddha-pacceka-buddha-ariyasāvahehi paṭipannā
nekkhammapaṭipadā*” *ti paṭipattiyā sañjātagāravena*, “*addhā imāya paṭipadāya
pavivekasukharasassa bhāgī bhavissāmī*” *ti ussāhaṃ janayitvā*,

"and given rise to deep respect for the practice of renunciation of objects of desire as the path followed by all Buddhas and arahants; and given rise to effort, [thinking:] "I too shall be one who partakes of the taste of the pleasure of seclusion by this path" –"

In Anuruddha's treatment, however, we observe the focus in fact shifting slightly from the theme of *nekkhamma* as *paṭipadā* to *bhāvanā* as *paṭipatti*. Anuruddha embeds the former within the latter by invoking the theme of 'doing worship' to the Buddha through the practice of the dhamma; *paṭipatti* is not just the resolved-upon object of respect (1028), but the means of offering respect (1029):

**anolīnamano yogī, niccāraddhaparakkamo,
susamāhitasāṅkappo, vippasanno anāvilo. 1027**

The yogī, with an uncomplacent heart,
and constantly engaged courageous valor,
with finely concentrated aspiration,
clear, unruffled,

**okappento 'dhimuccanto, paññavā paṭipattiyam,
pihayanto mamāyanto, sammāsambuddhasāsanam. 1028**

setting his mind on and wisely resolving

on practice of the path (paṭipatti),
feeling regard for and taking as his own
the Buddha's teaching.

**iti nīvaraṇāpeto, ñāṇālokajutindharo,
pūjeti sammāsambuddhaṃ, saddhamma-paṭipattiyā. 1029**

Emerging from the hindrances like this,
resplendent with the light of understanding,
he does worship to the fully awakened Buddha
with his practice of the path of the true teaching.

Represented now as *paṭipattiparāyaṇo*, “wholly intent on progress on the path”, the practitioner is poised to partake of the *bhāvanārasaṃ* (1039), the highest “essence of meditation”. This is rephrased a few lines later as the highest *bhāvanāsukhaṃ* “pleasure of meditation”, confirming that these phrases refer to the Vism's “*addhā imāya paṭipadāya pavivekasukharasassa bhāgī bhavissāmi*”, to which he obtains access having purified his disposition to completion (cf. 1043) inasmuch as he is now “wholly intent on progress on the path” (1039). Anuruddha relates this *rasa* in the culminating metaphor of the section to the *rasa* (in the sense of dye) of the famous *vatthūpama* sutta (MN 7, also occurring as the culmination of the often repeated 'gradual discourse' pericope), the canonical simile of the cloth that, cleansed of its impurities, can then correctly take the dye:

**anuddhato acapalo, danto gutto yatindriyo,
cetosaṃādhigaruko, sampajāno satiyuto. 1037**

unagitated, unflighty,
tamed, guarded, with sense-faculties restrained,
giving importance to the concentration of his mind,
intent on mindfulness, discerning,

**ussāhajāto saddhamme, chandajāto nirantaraṃ;
sātaccakārī svākāro, paṭipattiparāyaṇo, 1038**

giving rise to effort, constantly
giving rise to motivation in the true teaching,
and continuously acting on it, well-disposed,
wholly intent on progress on the path,

**cetokalaṅkāpagato, bhāvanārasaṃ uttamaṃ,
raṅgaṃ niddhotavattaṃ 'va, sādhukaṃ paṭigaṇhati. 1039**

gone away, the stains upon his heart,
(his mind) correctly takes

the highest essence of meditation,
like a cloth washed clean correctly takes the dye.

From here Anuruddha will enter his discussion of precisely how he does so, with a detailed treatment of the mechanics of *samatha*, object by object, and then *vipassanā*. His survey of the development of the disposition to meditate accomplished a unique dramatization of the otherwise perfunctory prescriptive rubric from the *Path of Purification* (Vism), expanded to human scale. The theme of the purification of *ajjhāsaya* in which he chose to locate this dramatization is a development of the exegetical tradition, and perhaps unique to Anuruddha. We have seen that its key elements, corresponding directly to the sections of Anuruddha's treatment, were seeing the danger in objects of desire; seeing safety in renunciation, and becoming disenchanted with the 'flaring up' of unwholesome dhamma-s, abhidhammically conceived. This rubric is contained in verse 918. While its first two elements have clear canonical precedents, the last is quite novel in how it portrays disenchantment with unwholesome dhammas as the culminating factor of in developing the requisite mental disposition to take up bhāvanā in earnest. This is clever synthesis on Anuruddha's part, and evidently marks a significant contribution to the Mahāvihāra's project of charting the path.

No corresponding discussion of either *ajjhāsaya* or *pariyuṭṭhāna*, together or separately, occurs in Buddhaddatta's *Introduction to the Abhidhamma* (Abhidh-av). A discussion of the *pariyuṭṭhāna* occurs only twice in the *Path of Purification* (Vism): once at the very beginning, prior to *sīlaniddesa* (the exposition of virtue section), describing what each of the three trainings (*tisso sikkhā*) “counteract” (that to which they respectively function as '*paṭipakkha*', 'counteragent') – and we are told that by the training in *samādhi* the counteragent to the *kilesa*-s' *pariyuṭṭhāna* is exemplified: *tathā sīlena kilesānaṃ vītikkaṃapaṭipakkho pakāsito hoti, samādhinā pariyuṭṭhānapaṭipakkho, paññāya anusayapaṭipakkho*. (Vism I, §13) (while the training in *sīla* correspondingly exemplifies the counteragent to transgression on their basis, and the training in wisdom exemplifies the counteragent to them in their latent state (as *anusaya*-s). This is apt and Anuruddha's development of the theme may be seen as entirely coherent with this theme, but a significant elaboration.

For the other engagement of *pariyuṭṭhāna* in the *Path of Purification* (Vism), we must turn to its exegesis of *buddhānussati*, in which it takes up the canonical pericope describing the sequential emergence of the *bojjhaṅga*-s (as the segue to *samādhi*) on the basis of the recollection of the Buddha, as described in AN VI 10, *Mahānāmasutta*:

idha, mahānāma, ariyasāvako tathāgataṃ anussarati — ‘iti pi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. yasmim, mahānāma, samaye ariyasāvako tathāgataṃ anussarati n'ev' assa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugataṃ ev' assa tasmim samaye cittaṃ hoti tathāgataṃ ārabha. ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmojjaṃ. pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.

Here, Mahānāma, a noble disciple recollects the Tathāgata: ‘*iti pi so bhagavā* [etc.]’ti. At the time at which the noble disciple recollects the Tathāgata, his mind is not flared up with craving; his mind is not flared up with aversion; his mind is not flared up with delusion. At that time his mind is just straight, on the basis of the Tathāgata. And a noble disciple whose mind is straight, Mahānāma, obtains delight in the meaning. He obtains delight in the dhamma. He obtains gladness in connection with the dhamma. And for one who feels gladdened, joy arises. And for one in whose mind there is joy, the body relaxes. One whose body is relaxed feels pleasure. And the mind of one feeling pleasure converges in *samādhi*.

This is very much one of the earliest representations of the path of practice, so its handling by the exegetical tradition very much interests us, and Anuruddha's re-supplying of it into his formulation of the path may well be a mark of fidelity to the path's earlier canonical formulation. The sequence it describes as beginning with the mind obtaining temporary respite from being 'flared up' or incited by craving, aversion, or delusion (*n' ev' assa tasmim samaye rāgapariyuṭṭhitam cittam hoti...*), on the basis of its *sati* (here, *anussati*: 'recollection'), is very much one of the earliest models of the path occurring in various places throughout the canon, constituting essentially what Rupert Gethin deems the “basic framework” of meditation as it occurs in the nikāyas, and the “master narrative” in the context of which disparate details pertaining to depictions of practice scattered throughout the suttas should be understood.²⁶⁹ The notion of *pariyuṭṭhāna*, while not rendered a technical term as we find it being used by Anuruddha, thus clearly had deep and legitimate canonical roots, the overcoming of which through some form of *sati* constituted a key initial stage of progress on the path toward *samādhi* (and the *upekkhā* at *samādhi*'s culmination, cf. the seven *bojjhāṅga*-s)

The concept of *pariyuṭṭhāna* (of *kilesa*-s and of views) occurs numerous times in the *Path of Discrimination* (Paṭi-s-m), and it is perhaps through this receptive tradition that we encounter it as a somewhat technicalized term occurring alongside other conspicuous technical terminology of the exegetical tradition in Buddhaghosa's exegesis of this passage in the *Path of Purification* (Vism). Buddhaghosa glosses the sutta's statement as: "Applied and sustained thoughts (*vitakka*-s and *vicāra*-s) inclining toward the qualities of the Buddha occur to him, his mind 'straightened' by its being directed toward the meditation object (*kammaṭṭhānābhimukhatā*), its hindrances (*nīvaraṇāni*) temporarily suspended (*vikkhambhita*) by the absence of the 'flaring up' of craving and so forth (*rāgādipariyuṭṭhānābhāvena*)."²⁷⁰ Thus there is very good precedent for

²⁶⁹ Responding to claims of earlier scholarship focused on the disparateness of accounts and presuming their irreconcilability, which Gethin suggests resulted in a lack of appreciation of the kind of underlying basic framework that he suggests the texts imply (citing La Vallée Poussin 1927, Schmithausen 1981, Griffiths 1981, Vetter 1988, Gombrich 1996 (Gethin 2004, 209).

²⁷⁰ tass' evaṃ iminā ca iminā ca kāraṇena so bhagavā araham ... pe ... iminā ca iminā ca kāraṇena bhagavāti buddhagūṇe anussarato “neva tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam, na mohapariyuṭṭhitam \Be I 206/ cittam hoti. ujugatam eva 'ssa tasmim samaye cittam hoti tathāgatam ārabha” (AN b VI 10). icc assa evaṃ rāgādipariyuṭṭhānābhāvena vikkhambhitanīvaraṇassa kammaṭṭhānābhimukhatāya ujugatacittassa buddhagūṇaṇaṇā vitakkavicārā pavattanti. buddhagūṇe anuvitakkayato anuvicārayato pīti uppajjati. pītiṃmanassa pītipadaṭṭhānāya passaddhiyā kāyacittadarathā paṭippassambhanti. passaddhadarathassa kāyikampi cetasikampi sukham uppajjati. sukhino buddhagūṇārammaṇam hutvā cittam samādhiyatīti anukkamena ekakkhaṇe jhānaṅgāni uppajjanti. buddhagūṇaṇam pana gambhīratāya nānappakāraguṇaṇussaraṇādhimuttatāya vā appanaṇam appatvā upacārappattam eva jhānaṇam hoti. tad etaṃ

Anuruddha's inclusion of a discussion of *pariyuṭṭhāna* as an initial stage of the path, but nothing like the centrality he gives it in his treatment in the *Manual of Discerning* (Nāmar-p). This is the only occurrence of the concept in the *Path of Purification* (Vism), and Anuruddha makes it the cornerstone of his depiction of the development of the requisite disposition to take up *paṭipatti* and the cultivation of *samatha* and *vipassanā*, rendering disenchantment with 'the flaring up' a quasi- technical term.

We obtain confirmation that there is more to the story of the historical development of this segment of the path as it ultimately manifests in Anuruddha in the verses with which he ends the section, summarizing the purification of *ajjhāsayā* not in his initial terms of *kāmesv ādīnava*, seeing renunciation as safety, and becoming disenchanted with the '*pariyuṭṭhāna* of unwholesome dhamma-s, but in the relatively unelaborated terms of the six dispositions that lead to the maturation of awakening for *bodhisatta*-s (dispositions toward: *alobha*, *adosa*, *amoha*, *nekkhamma*, *paviveka*, and *nissaraṇa*):

**icc' alobham adosañ ca, mohābhāvam athāparam,
nekkhammaṃ pavivekañ ca, tathā nissaraṇaṃ budho, 1042**
&
**samārabbha visodhento, ajjhāsayam asesato,
dhīro sampaṭipādeti, bhāvanāsukham uttamaṃ. 1043**

Purifying his disposition, to completeness,
with reference, thus,
to non-craving and non-aversion,
to the absence of delusion,
to renunciation, and seclusion,
and, so, to the way out --
the steadfast wise one brings about
the supreme pleasure of meditation.

Elaborated at Vism III, §128 *kammaṭṭhānagahaṇaniddeso*, the passage suggests the evolving conceptualization the path, as its occurred behind the scenes in and outside of the Mahāvihāra:

sampannajjhāsayena sampannādhimuttinā ca hutvā ti ettha pana tena yoginā
alobhādīnaṃ vasena chahākārehi sampannajjhāsayena bhavitabbaṃ. evaṃ
sampannajjhāsayo hi tissannaṃ bodhīnaṃ aññataraṃ pāpuṇāti. yathāha, “cha ajjhāsayā
bodhisattānaṃ bodhiparipākāya saṃvattanti, lobhajjhāsayā ca bodhisattā lobhe
dosadassāvino, adosajjhāsayā ca bodhisattā dose dosadassāvino, amohajjhāsayā ca
bodhisattā mohe dosadassāvino, nekkhammajjhāsayā ca bodhisattā gharāvāse
dosadassāvino, pavivekajjhāsayā ca bodhisattā saṅgaṇikāya dosadassāvino,
nissaraṇajjhāsayā ca bodhisattā sabbabhavagatīsu dosadassāvino” ti. ye hi keci
atītānāgatapaccuppannā sotāpannasakadāgāmianāgāmikhīṇāsava-pacceka-buddha-
sammāsambuddhā, sabbe te imeh' eva chahākārehi attanā attanā pattabbaṃ visesaṃ pattā.
tasmā imehi chahākārehi sampannajjhāsayena bhavitabbaṃ.

buddhaguṇānussaraṇavasena uppannattā buddhānussati 'cc eva saṅkhaṃ gacchati. Vis VII §§65-66

"having come to be endowed with the disposition and endowed with the resolve": here, a yogī should come to be endowed with the disposition -- that is, with the six aspects, non-craving and so forth. For, one endowed with the disposition like this attains one or the other of the three kinds of awakening. As it says: "six dispositions lead to bodhisattas' awakening's full maturation: 1) bodhisattas disposed toward non-craving, who have seen the flaw in craving; 2) bodhisattas disposed toward non-aversion, who have seen the flaw in aversion; 3) bodhisattas disposed toward non-delusion, who have seen the flaw in delusion; 4) bodhisattas disposed toward renunciation, who have seen the flaw in household life; 5) bodhisattas disposed toward solitude, who have seen the flaw in keeping company; 6) bodhisattas disposed toward [finding] a way out, who have seen the flaw in all forms of existence and destinations of rebirth." For whatever stream-enterers, once returners, non-returners, arahants, pacceka Buddhas, and fully enlightened Buddhas there have been in the past, or will be in the future, or are presently arisen, all of them have attained to their respective distinctions of attainment via these six aspects. Therefore one should come to be endowed with the disposition with these six aspects."

In his nod toward the theorization of the bodhisattva path, Anuruddha hints at the evolving nature of the map, and the possible extra-Mahāvihāra origins of the discourse on the requisite *ajjhāsayā* for awakening. Anuruddha, for his part, in couching his elaboration of the perhaps relatively recent category in the terms of the earliest canonical texts (*pabbajjāsutta* of Suttanipāta) and a delicate elaboration of the theme of disenchantment with *pariyuṭṭhāna*, which could even be seen as re-incorporation of a decidedly early canonical theme (as present in the "master-narrative"²⁷¹ of Buddhist meditation pericope occurring in the Mahānāmasutta, AN VI, 10), remains thoroughly grounded in the canonical representation of the path – in this respect, he might be seen as even returning to a greater fidelity to it – even while he situates this "prelude" to practice within the new governing frame of *bhāvanā* as the sequential cultivation of *samatha/vipassanā*.

The Literary Treatment of the Insight Knowledges

The other place where Anuruddha's literary mode of abhidhamma most strongly impacts the resulting form of the path is in his treatment of the insight knowledges. If the dramatization of the prelude to the cultivation of *samatha* dominates the beginning of his treatment of *paṭipatti*, the dramatization of its culmination in the insight knowledges dominates its conclusion. The *Manual of Discerning* (Nāmar-p) concludes its trajectory of practice (minus a brief concluding chapter on its fruits) in a magisterial dramatization of the model practitioner's passage through the stages of insight. The ten insight knowledges are rendered in this vivid crescendoing conclusion to the *Manual of Discerning* (Nāmar-p) as *vipassanā*'s "ten stages" (*dasāvatthā*). Like the prelude to *samatha*, in its description of the knowledges, the chapter locates the reader in the first person subjective space of the model practitioner (the "yogī") as he passes through these stages successively, coming to the realizations they depict, via its modeled reflections. In their modeling, the reader is afforded a taste of the insights depicted.

For Anuruddha, as discussed above, the insight knowledges indeed represented the final

²⁷¹ Gethin 2004, 209.

stage of the path of practice, and its key liberating segment. Structurally, the *Manual of Discerning* (Nāmar-p) thus reflects the model of the path underpinning his works more directly than any other of his works, and also renders its vision more vivid and accessible than any other. Relying on effusive poetic description to evoke the experience of the insight knowledges even as it analytically defines them, the streaming metaphors construct their realizations in the mind of the reader, affording access in this way to the vision of *paññā* as ultimately construed by the tradition.

It is Anuruddha's unique aesthetic mode of treatment that renders the blow by blow dramatization of the path's unfolding possible, and accessible to appreciation, as each insight is modeled for the reader. Anuruddha's project of “modeling” insight thus represents a product of his uniquely literary, aestheticized treatment of his abhidhammic subject matter.

In the integration of these 'ten stages' of *vipassanā* into the scheme of the seven purifications, the sequence proper begins in the fourth stage of purification (that of *kaṅkhāvitaraṇavisuddhi*), progresses through the formative crisis of the subsequent stage (*maggāmaggaññāna*) and primarily unfolds in the sixth of the seven purifications (that of *paṭipadā-ñāna-dassana*). As discussed above, in the updated model of the path proper to the exegetical tradition, as represented in its grand synthesis in the *Path of Purification* (Vism), the traversing of this newly defined series of insight knowledges very much came to constitute the “knowing and beholding” (*ñāna-dassana*) of the path (*paṭipadā*) via *paṭipatti*. Though ostensibly representing the final stages of the path, the sequence of the insight knowledges in many ways appears to have become coextensive with the path itself. This impression is reinforced by the stage of purification that immediately precedes the major unfolding of the sequence (itself not a part of it, but an essential hurdle to its gaining), termed knowledge “of what is path and what is not” (*māggāmagga*).

In the integration or framing of the insight knowledges in the scheme of the seven purifications, this point of juncture is by far the commentarial tradition's most interesting innovation. Written into the very structure of the path, as theorized by it, was a depiction of its loss and subsequent recovery. In enshrining the loss and regaining of the path as a clear stage on the path, prior to progress forward with insight, was the exegetical tradition making space for the hard-won wisdom of experience as an essential determinant of progress? At first glance, the critical realization suggests the trial and error process of learning by experience, as the practitioner learns through mistakes what leads in fact to progress and what was a dead end, the loss of the way essential to its rediscovery, and onward progress. The optional and variable form the crisis of the *maggāmagga* stage might take also made it eminently adaptable to experience (or variable meditative experience adaptable to it). The exegetical tradition was clear that the crisis was part and parcel of progress. Buddhadatta, in his *Introduction to the Abhidhamma* (Abhidh-av), wrote: 1280. *sampattapaṭivedhassa, sotāpannādino pi ca / tathā vipapaṭipannassa, upaklesā na jāyare*. “The corruptions do not arise for one practicing improperly / or for one by whom penetration has already been attained, a stream-enter, etc.” 1281. *sammā 'va paṭipannassa, yuttayogassa bhikkhuno. sadā vipassakass' eva, uppajjanti kirassu te*. “Only for a monk practicing correctly, diligently applying himself / and discerning constantly with insight (*sadā vipassakassa*) do they arise” (Abhidh-av 1280-81).²⁷² If we look to the suttas, however, we

²⁷² cf. Vism XX, §105: *vipassanupakkilesā hi paṭivedhapattassa ariyasāvakassa c'eva vipapaṭpannakassa ca nikkhittakammaṭṭhānassa kusītapuggalassa n'uppajjanti*.

find a hint that the crisis in question may not have been in origin one pertaining to the early stages of insight, as to the critical transition from *samatha* to insight, and the originary tension between the two. In an almost assuredly late sutta in the tenth book of Aṅguttaranikāya (AN 10, kālīsutta), represented as discourse of Mahākaccāna to the female lay devotee, Kālī, “the knowing and beholding of what constitutes the path and what does not”

(*maggāmaggañānadassana*: the only occurrence of the phrase in the *nikāya*-s (!)) is related not to any ten corruptions of insight, but to 'some ascetics' regarding attainment of the *kaṣiṇa*-s' attainments above all as the “goal” (*attha*) of practice'. The sutta explains in this connection that the Blessed one, having known for himself the full scope of focus above all on the attainment of the *kaṣiṇa*-s' attainments, further discerned the relish in this, the danger, the way out, and the knowing and beholding of what constitutes the path and what does not – and in consequence of this was able to further know the attainment of the genuine goal and genuine peace of heart (*atthassa patti, hadayassa santi*).²⁷³

The sutta relates this chain of discernment to all the *kaṣiṇa*-s, uniquely enumerated as the eight standard ones (representing the elements and colors), plus space, plus *viññāṇa* (in contrast to the *Path of Purification* (Vism)'s tenth “light” *kaṣiṇa*) – suggesting that the sutta represents a relatively late understanding, relative to the suttas, but one prior to the *Path of Purification* (Vism)'s systematization of the *kaṣiṇa*-s as the ten including *ākāsa* and *āloka*. The sutta thus suggests that at a formative stage in the theorization of exegetical tradition's version of the path, the development of the *maggāmaggañānadassana* stage may well have been directly related to the originary tension between *samatha* and *vipassanā*, and specifically the tendency to give precedence to the *kaṣiṇa* attainments and their associated phenomena (cf. the ten *upakkilesa*-s of *vipassanā*) over onward development of wisdom in contradistinction to this (and, more and more, as a trajectory of progress completely alternative to the cultivation of *samatha*).²⁷⁴

This path/not path crisis, taken, as in the sutta, as representing the cusp of insight, and specifically insight that would set aside the meditative phenomena peculiar to the cultivation of *samatha* (as “not the path”) in favor of the cultivation of *vipassanā* (as “the path”), would then serve as a very suitable transition to the territory of insight, proper, within the context of the *samatha-vipassanā* dichotomy so central to the theorization of the path, discussed above. The tradition evidently came to regard the phenomena in question as owing to progress in insight itself, conceived of as entirely separate from the previous cultivation of *samatha*, and as

²⁷³ pathavīkaṣiṇasamāpattiparamā kho, bhagini, eke samaṇabrāhmaṇā ‘attho’ ti abhinibbattesuṃ. yāvata kho, bhagini, pathavīkaṣiṇasamāpattiparamatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā assādam addasa ādīnavam addasa nissaraṇam addasa maggāmaggañānadassanam addasa. tassa assādadassanahetu, ādīnavadassanahetu, nissaraṇadassanahetu, maggāmaggañānadassanahetu, atthassa patti, hadayassa santi veditā hoti (AN 10, kālīsutta).

²⁷⁴ MN 53, the *upakkilesa-sutta*, refers to a slightly different but evidently cognate set of ‘imperfections/defilements/corruptions’ (*upakkilesā*) -- but relates these pointedly to the development of concentration: *tassa mayham, anuruddhā, etad ahoṣi* — ‘ye kho me cittassa upakkilesā, te me pahīnā. handa, dānāham tividhena samādhiṃ bhāvemī’ ti, “Those defilements my mind had have been abandoned by me. Well then, now I shall develop concentration in three manners (viz. with *vitakka* and/or *vicāra* and alternatively without; with *pīti* and alternatively without; and with *sāta* (pleasant) and alternatively with *upekkhā*).” The abandonment of the series of eighteen unwholesome mental factors classically known as the *cittassa upakkilesā* “the defilements of the mind” (*abhijjhā, vyāpāda, kodha, upanāha*, etc.) is also treated in MN 7 as giving rise to *avecca-pasāda* “unshakeable faith”, joy and gladness (*veda* and *pāmojja*), and thence to the *bojjhaṅga*-s culminating in *samādhi*.

provoked by the incipient insight of *udayabbayañāṇa*.²⁷⁵ The suggestion from the *kāḷisutta* of this critical transition as having had, in origin, more to do with navigating a transition between pursuit of the attainments of the *kaṣiṇa*-s, and attainment of a more genuine goal of Buddhist practice (attainable via the turn to insight) has much explanatory appeal as a key factor of this interesting innovation.

The path of the insight knowledges, as discussed above, represents a progressive apprehension of the three characteristics as applied to the field of experience, specified as *bhūmi-dhammā* or simply as “*saṅkhāra*-s” in the terminology of the text. While the term *saṅkhāra*-s reflects the canonical abhidhammic usage of the term established in the *Dhammasaṅgaṇī*, referring not to the *saṅkhāra* aggregate, but to *saṅkhata-dhammā* (all “conditioned phenomena”, comprising *cittā*, *cetasikā*, and *rūpa*), in contrast to the *asaṅkhata-dhamma* (*nibbāna*)²⁷⁶ (and thus encompassing in this usage all of the aggregates rather than one among them), the term *bhūmi-dhammā* is metaphorical in nature and derives from the *Path of Purification* (*Vism*).

Anuruddha took this kenning from the *Path of Purification* (*Vism*)’s treatment of wisdom, which was structured by a key metaphor, that of “the tree of wisdom”. The core doctrinal formulations that constitute the Buddhist analysis of experience (as discussed previously) are represented as the “soil” (*bhūmi*) in which the tree of wisdom grows. In the *Path of Purification* (*Vism*), this metaphor is mapped as follows:

32. (v) HOW IS [WISDOM] CULTIVATED? Now, the things classed as aggregates, sense-spheres, elements, faculties, truths, dependent origination, etc., are the soil of this wisdom, and the [first] two purifications, namely, 1. “purification of virtue” and 2. “purification of consciousness,” are its roots, while the five purifications, namely, 3. “purification of view,” 4. “purification by overcoming doubt,” 5. “purification by knowledge and vision of what is the path and what is not the path,” 6. “purification by knowledge and vision of the way,” and 7. “purification by knowledge and vision,” are its 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 its “roots.” Then he can cultivate the five purifications that are its “trunk.” This is in brief. In detail it is as follows”.²⁷⁷

For Anuruddha, this metaphor was evidently viewed as so foundational that it is curiously nowhere introduced in Anuruddha’s works; simply employed: the terminology of the “dhamma-s that constitute the soil” (*bhūmidhammā*) used consistently to denote the object upon which insight is cultivated:

bhūmidhamme yathābhūtaṃ, vipassitvā visārado,

²⁷⁵ cf. *Vism* XX, §105.

²⁷⁶ cf. Buswell & Jaini (date?) in Potter, *Encyclopedia for Indian Philosophies*, vol. IX: “The doctrinal edifice of the Pāli Abhidhamma rests upon the *Dhammasaṅgaṇī*, the first book of the *Abhidhammapiṭaka*. The *Dhammasaṅgaṇī* presents a systematic analysis of all individual compounded elements of existence (*saṃskṛta* factors) within three major categories: states of consciousness (*citta*), mental concomitants (*cetasikā*), and material form/corporeality (*rūpa*). To this has also been added some discussion on the un compounded element [*asaṃskṛta* factor], *nirvāṇa*.” p. 91 Buswell/Jaini

²⁷⁷ *Vism* XIV, §32, trans. Ñāṇamoli (slightly modified).

appetānuttarajjhānam ayaṃ suddhi vipassanā. 1272

Having seen with insight, now mature,
the dhamma-s that constitute the soil, as they are,
one enters into transcendental jhāna:
this is the purity of insight.²⁷⁸

As we might expect, Anuruddha incorporates this key metaphor into his account to eidetically represent the growth of insight over the stages of the path pertaining to its development. For Anuruddha, these are four, in contrast to the *Path of Purification* (Vism)'s five: the purifications of view, of crossing beyond doubt, of knowledge of what constitutes the path and what does not, and of one's own knowing and beholding of the path of insight's unfolding (1518)²⁷⁹. In this constitutive metaphor (used as a *mātikā*-like mechanism²⁸⁰ for unpacking content, returned to repeatedly over its several chapters pertaining to the development of insight, chs. XIV-XVII), insight grows like a tree – perhaps very much on the analogy of the famous 'tree of awakening', which we know had deep indexical appeal for the tradition and was especially dear to the Mahāvihāra, as a special object of veneration *in situ*²⁸¹ -- and these four stages constitute its 'trunk' (*sarīra*). Its 'roots' are *sīla* and *samādhi* – the first two purifications – and the ground from which it arises is the “*bhūmi-dhammā*”, the *dhamma*-s “that constitute the ground” -- in one sense, seemingly, as the constituent factors of field of experience, in the core doctrinal analyses of this (the aggregates, the sense-spheres, the elements, etc.), but also extending in the *Path of Purification* (Vism)'s usage to encompass the noble truths and dependent origination: i.e., the foundational doctrines constitutive of insight, contemplation of which was pre-requisite but not sufficient on its own to produce liberating wisdom, having to be approached instead through practice (*bhāvanā*) arriving at penetration of them for oneself. These are “the soil of understanding” in which wisdom grows, to use Nāṇamoli's poetic rendering of the term²⁸² and Anuruddha repeatedly alludes to them by this metaphorical kenning as the primary phenomena on the basis of which, and into which, the *yogī* gains insight (e.g. Nāmar-p 1512). This tree of insight, as it grows, with progress on the path, gives rise to the karmically resultant 'fruits' (*nissanda-phala*) of the stages of attainment and liberation, detailed in the *Manual of Discerning* (Nāmar-p)'s final chapter. In this way the metaphors of the maturation of wisdom (*paññā*) growing like a tree from the soil of both experience and the foundational doctrinal formulations that analytically describe it and that of stage-by-stage progress on “the path” of purification arriving at the purity of *nibbāna* blend and overlap, in the pregnant *Path of Purification* (Vism)

²⁷⁸ *Manual of Discerning* (Nāmar-p), v. 1272.

²⁷⁹ In contrast to the Vism's five, including *ñāḍassanavisuddhi*: *imā pañca visuddhiyo sarīraṃ* (Vism XIV §32) In Anuruddha's presentation, the first four of the five constitute the trunk “*sarīraṃ*”. *diṭṭhi kaṅkhāvitaraṇā, maggāmaggā paṭippadā / visuddhiyo catasso* 'pi, *_sarīraṃ_ 'ti* nidassitā. 1518 “The four purifications -- of view; of emerging from doubt; of what is the path and not / and of progress on the path -- are characterized as [the tree of] (insight's) “trunk” (*sarīra*) (Manual of Discerning (Nāmar-p) 1518).

²⁸⁰ *mātikā*-s summarize the subject matter and function similarly to a table of contents.

²⁸¹ The bodhi tree at the Mahāvihāra and the veneration of it integral to residence there there is referred to numerous times by Buddhaghosa and also by Anuruddha in his colophon to the Manual of Discerning (Nāmar-p) (v. 1855)

²⁸² Vism trans., ch. XVII §32, *paññābhāvañvidhānaṃ*.

metaphor that Anuruddha here adopts and uses to frame his account.²⁸³

The apprehension of the initial elements of the *bhūmi-dhammā* – viz, the *khandhāyatanadhātu-indriya*: aggregates, sense-spheres, and elements, and the faculties²⁸⁴ -- but primarily the *khandhāyatanadhātuyo* in Anuruddha's streamlining (1668), constitutes the purification of view, by distinguishing the components of mind and matter that constitute the field of experience perceived as self. This represented the analytical project deemed “*nāmarūpapariccheda*”, “the defining of mind and matter”, which is the inception of insight and lent its name to Anuruddha's work (evidently conceived of as assisting in the purification of view – and by the same token, in the inception of insight):

**nāmarūpādibhedena, bhūmidhammapariggaho,
vuttā diṭṭhivisuddhī 'ti, attadiṭṭhippahānato. 1525**

The apprehending of the *dhamma*-s that constitute the ground (*bhūmi-dhammā*) by separating them into mind and matter, and so forth, is called “the purification of view” (*diṭṭhi-visuddhi*), on account of (its bringing about) the abandoning of self-view.

Further examining the factors of mind and matter discerned leads to discernment of their depending for their own existence on other factors that act as causal conditions for them, with which they are thus in a sine qua non relationship:

**āhacca paccayuppannā, tathā tabbhāvabhāvino,
pavattantī 'ti saṅkhāre, passato pana yoniso, 1526**

²⁸³ Vism XIV, paññā-bhūmi-niddesa: kathaṃ bhāvetabbā [paññā]? ti -- ettha pana yasmā imāya paññāya khandhāyatanadhātu-indriya-sacca-paṭiccasamuppādādi-bhedā dhammā bhūmi. sīlavisuddhi ceva cittavisuddhi cāti imā dve visuddhiyo mūlaṃ. diṭṭhivisuddhi, kaṅkhāvitaraṇavisuddhi, maggāmaggañānadassanavisuddhi, paṭipadāñānadassanavisuddhi, ñānadassanavisuddhī imā pañca visuddhiyo sarīraṃ. tasmā tesu bhūmibhūtesu dhammesu uggahaparipucchāvasena ñānaparicayaṃ katvā mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañca visuddhiyo sampādentena bhāvetabbā.

Answering the question, “How is paññā developed?” the *Path of Purification* (Vism) states (in Ñāṇamoli's translation): “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 purifications, 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.” (Vism XIV, paññā-bhūmi-niddesa §32; Ñāṇamoli trans. 1975 pp. 442-443.)

²⁸⁴ Note: faculties defined in the *Path of Purification* (Vism) in an expansive sense incorporating twenty-two faculties, including the six sense faculties as well as the faculty of maleness, faculty of femaleness, faculty of life, etc. which find mention in the suttas: “The “faculties” listed next to the elements (XIV §32) 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” (Vism XVI §1, Ñāṇamoli trans. 1975, 497).

And for the (*yogī*) taking up *saṅkhāra*-s
and appropriately (*yoniso*) seeing that "They occur
arisen from conditions, their existence
likewise on account of that of those"...

-- thus leading, with this *kaṅkhāvitaraṇā-visuddhi*, the purification of crossing beyond doubts, to discernment of the principle of causality and precariousness of existence, an appreciation of the truths, dependent origination, and karmic causation (i.e., the latter members of the *bhūmi-dhammā* series).

Also within the scope of this purification is the contemplative knowledge (*sammasana-ñāṇa*) of all the discerned *bhūmi-dhammā* as equally impermanent, owing to this aspect of conditional existence -- and therefore suffering and therefore not self, whether past, present, or future, gross or subtle, etc., leading to a cognitive understanding of the pervasiveness of suffering (*kalāpato sammasana-ñāṇa*, the first stage of insight's "ten stages" in the *Manual of Discerning* (Nāmar-p)'s reckoning).

Still on the basis of the aspect of causal dependence, there ensues an initial grasping of the characteristic of impermanence with the discernment of arising and passing in them, owing to the changeability of conditions:

**uppādavayabhāvo 'pi, lakkhaṇattayasādhako,
paccayākāram ārabhha, lakkhīyati visesato. 1529**

The state of arising and passing, too,
that is productive of all three characteristics,
is noted to an exceptional extent,
on the basis of their aspect of condition.

This initial *udayabbayadassana* (1530) "beholding of arising and passing" constituted sufficient progress that the meditative phenomena it provoked, classed as the *vipassanupakkilesā* "corruptions of insight" discussed above (cf. Nāmar-p, v. 1697), threatened to distract from the observation of the characteristic of impermanence, and to that extent from the further development of insight. Though positioned by the tradition as owing to progress in insight and independent of prior engagement of *samatha*, it is worth considering that this may have more to do with *samatha* and *vipassanā*'s being theorized independently of and without reference to each other, as discussed above. Identification of the phenomena as mere *saṃklesa-vikkhepaṃ* (1531) "corruption and distraction" from insight proper, and to this extent a path leading in the wrong direction (*kummagga*), effected the next stage of purification, in which the path was distinguished from what is not the path (*maggāmagga*), in one's own "knowing and beholding" (*ñāṇa-dassana*) (1531).

It is worth noting that Anuruddha strongly asserts that *sammasana-ñāṇa* as well as *udayabbaya-ñāṇa* both come within the scope of the purification "of crossing beyond doubts":

**tasmā sammāsanaññāṇaṃ, udayabbayadassanaṃ,
kaṅkhāvitaraṇāyaṇ tu, saṅgayhati visuddhiyaṃ. 1530**

Therefore (both) "understanding based on reflection"
and "beholding of arising and passing" (the first two "insight knowledges" vipassanā-
ñāṇāni)
are included in the purification
of "crossing beyond doubts".

These two stages are somewhat ambiguously positioned between *khāṅkhāviratanavisuddhi* and *maggāmagga-visuddhi* and sometimes attributed to the later purification rather than the former,²⁸⁵ corresponding to the *Path of Purification* (Vism) chapter arrangement, which treats these two knowledges after the *khāṅkhāvitaraṇavisuddhi* chapter and within the *maggāmaggañāṇadassanavisuddhi* chapter, as a segue to the actual knowledge of what constitutes the path and what does not (the crisis itself, and its successful navigation, rather than any particular insight knowledge, constituting the stage of purification, according to Anuruddha). These two knowledges are intimately connected to the overcoming of doubt's discernment of causality, since "according to their mode of being sprung from condition / they are (mentally) gathered up en masse, and reflected on, group by group, as impermanent, suffering and not self" (i.e., *kalāpato sammāsana-ñāṇa*, v. 1529²⁸⁶), and, "Their nature of arising and passing away, that produces the three characteristics / becomes perceived distinctly, too, on engagement of their aspect of condition (i.e., *udayabbaya-ñāṇa*, v. 1530²⁸⁷).

The crisis of *maggāmagga-ñāṇa* successfully navigated, returning to the discernment of arising and passing away, now known through experience as the path that leads to progress, and to insight, the same *udayabbayaññāṇa* (knowledge of arising and passing) now occurs in an untarnished (*akliṭṭha*) form (1532), as the foundational stage of the *paṭipadā-ñāṇadassana*, "knowing and beholding of the path". We are strikingly told that the practice that took place prior to this is not included in the stage betokening purity of practice (*paṭipattivisuddhi*, = *paṭipadā-ñāṇadassana-visuddhi*, presumably) since the former *bhāvanā* gives rise to the defiling (of the ten corruptions of insight) and to straying (presumably from the path):

**tato pubbe pavattā hi, saṃklesāpāyasambhavā,
paṭipattivisuddhī 'ti, na saṅgayhati bhāvanā. 1536**

Since the cultivation that took place prior to this,
gave rise to the defiling and straying (from the path),
it is not included
as "purity of progress on the path".

This reinforces our impression that for the tradition as Anuruddha articulates it, it is only with

²⁸⁵ as at Cousins 1996, 49 & Bodhi, Rewata, et al. 1993, 345 & exposition 349-352.

²⁸⁶ 1528. aniccā dukkhānattā 'ti, paccayāyattavuttito / saṅkhipitvā kalāpena, sammāsīyanti saṅkhatā.

²⁸⁷ 1529. uppādavayabhāvo 'pi, lakkhaṇattayasādhako / paccayākāram ārabha, lakkhīyati visesato.

progress in insight that genuine practice occurs at all.

The pivotal crisis of ascertaining for oneself the genuine path of practice thus successfully navigated, attending to arising and passing, now with the experiential knowledge that it is herein progress lies, he progresses through the other insights, representing a sequentially deepening apprehension of the three characteristics.

**upaklesavisuddho hi, punadevodayabbayaṃ.
adhiṭṭhahitvā bhaṅgādi-ñāṇehi paṭipajjati. 1534**

purified now of defilement,
(the yogī) resolves once again
upon arising and passing away
and progresses through the knowledges of bhaṅga, and so forth.

**tathā cābhinavuppanne, bhijjamāne vipassato,
saṃvegākādḍhitam ñāṇam, bhaṅgādim anutiṭṭhati. 1535**

And so, as he discerns with wisdom
things newly arisen breaking up,
the knowledge that is drawn to him by his alarm
starting with that of "dissolution" (*bhaṅga*), comes within his reach.

With the knowledge of "dissolution" (*bhaṅga*), his discernment of the characteristic of impermanence (begun in *udayabbayaññāṇa*) reaches its pinnacle. With the knowledges of *bhaya*, *ādīnava*, and *nibbidā*, the understanding of impermanence matures into the grasping of *dukkha* as its intrinsic correlary, and corresponding disenchantment. With *muñcitukamyatā*, *paṭisaṅkhānupassanā*, and *saṅkhārupekkhāññāṇa*, he perceives the desirability of letting go of that which has been perceived as *dukkha* and re-evaluatively observes the field of experience from a new vantage point, perceiving it now as a field of impersonal phenomena, entirely devoid of self, and therefore looks upon it with utter detachment --

**udayabbayabhaṅgesu, pākaṭā hi aniccataḥ;
bhayādīnavanibbede, dukkhatānattatā tato. 1704.**

For, in arising and passing away and dissolution,
their being impermanent becomes apparent;
in fear, danger, and disenchantment,
their being suffering; and, after that, their being not-self.

-- leading to *anuloma-ñāṇa*, understanding that 'conforms' (*anuloma*) to the perspective of the noble truths, the mind now 'ready' (equally, "*anuloma*") to let go of the entire field of the conditioned heretofore perceived as self, and turn for the first time to the unconditioned (*asaṅkhata*).

This account raises the question of the end-point of the path: was 'the path' that was the object of theorization primarily the path to arahatship or stream-entry? Was the path of the insight-knowledges' trajectory, portrayed as culminating in the mind's taking nibbāna as object in the wake of the four truths, conceived of as delivering to stream-entry, or arahatship? In the suttas a clear distinction was drawn between the path of eight factors, that pertained to *sekha*-s "trainees" and the path of ten factors (appending right *ñāṇa* "understanding" and right *vimutti* "liberation" to the eight familiar path factors) that pertained exclusively to *asekha*-s (those who have completed their training – i.e., arahats). The path was thus in some sense only fully traversed by arahats, and disciples of lower stages were represented as still training to that end and, pointedly, not yet in possession of the path's two culminating factors, "right knowledge" and "right liberation". The sutta path in its full ten-limbed form including the right knowledge and right liberation facilitated by the eightfold path was represented decisively as culminating in arahatship.

Thus, for the suttas, the path was fundamentally conceived of as a path to arahatship and it was the precise localization of trainees' milestones like stream-entry etc., that was more ambiguous. In contrast to this, the exegetical tradition's path of insight culminated, via the above stages representing apprehension of the three characteristics, in stream-entry. The reformulated path, that of insight, concluded decisively at stream-entry, rather than arahatship.²⁸⁸ The conclusion of the path in knowledge "conforming" to the noble truths (anuloma) was invariably followed by a model of the cognitive process (*citta-vīthi*) of the mind taking *nibbāna*, the unconditioned, as its object for the first time. For onward attainment of the higher stages of liberation, the entire path (i.e., sequence of knowledges) had to be repeated:

**bhāvetvā paṭhamam maggam ittham ādiphale t̥hito,
tato param pariggayha, nāmarūpam yathā pure, 1788**

One stationed in this way in the initial fruit
having cultivated the first path(-consciousness),
thereafter, apprehending
mind and matter, as before,

**kamena ca vipassanto, puna-d-eva yathāraham,
yathānukkamam appeti, sakadāgāmi-ādayo. 1789**

and discerning them accordingly
with wisdom, in this order, once again,
he enters into, one by one,
[the paths and fruits of] once-returner, and so forth.

²⁸⁸ Buddhadatta in the *Introduction to the Abhidhamma* (Abhidh-av) specifies that after the stage of *kaṅkhāvitaraṇa-visuddhi*, one is considered a *cūḷa-sotāpanna*, a "minor" stream-enterer (v. 1261 abhidh-av), reinforcing the impression that the revised path of the exegetical tradition was conceived of primarily as culminating in stream-entry rather than arahatship. The exegetical category of *cūḷa-sotāpanna* stood in the same relationship to *sotāpatti* as the arising of the dhamma-eye stood with respect to arahatship.

In representing all three characteristics as necessarily having to be sequentially apprehended *prior* to arrival at stream-entry, the reformulated path of insight's account may stand somewhat at odds with the representation of the three characteristics, as they relate to the stages of liberation, as depicted in the suttas. In the locus classicus for the two-tiered approach to arahatship via an initial 'arising of the dhamma-eye' (*dhammacakku*, understood by the tradition as equatable to stream-entry) and subsequent attainment of full liberation via the mind's ceasing to cling to anything as self and consequently being released from the *āsava*-s (*anupādāya āsavehi cittaṃ vimucchi*,²⁸⁹ i.e., arahatship.), the dhammacakkappavattanasutta depicts the instruction of the five first disciples, and first among them, the disciple Koṇḍañña, as obtaining the arising of the dhamma eye, formulaically expressed as “*yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ*” ti: “whatever is subject to origination, all that is subject to cessation”. There is good reason to interpret this expression as betokening the crucial transition to an understanding of the pervasiveness of suffering (the second characteristic and essential basis of the noble truths) via the characteristic of impermanence, since “anything that arises is bound to cease” and thus anything subject to craving is bound to disappoint by virtue of its not lasting, making dukkha, now discerned as a necessary correlate to impermanence, as all-encompassing as existence. This grasping of the truth of suffering via the fact of impermanence was plausibly representative of the penetration of the noble truth of suffering (and with it the remaining truths), such that an appreciation of the characteristic of impermanence leading to an understanding of the profound and pervasive aspect of suffering (the initial breakthrough termed the arising of the “dhamma-eye”) was sufficient to deliver one to stream-entry.

It was only in the sequel to the dhammacakkappavattanasutta, representing the onward progress of the five disciples, once all had obtained the arising of the dhamma-eye (and thus, we are to understand, a realization of the noble truths centered on the penetration of the characteristic of *dukkha* approached via the characteristic of impermanence), that they were represented as being brought to arahatship by the teaching of the anattalakkhaṇasutta, “the discourse on the characteristic of 'not-self'”. We may understand this second-tier instruction, introducing the third characteristic, as representing the second critical transition from an appreciation of impermanence and suffering to an understanding of 'not-self' – this second critical juncture marking the attainment of the higher realization in which the grasping of experience as self (*upādāna*) leading to continued rebirth (*bhava*) is entirely let go (cf. *anupādāya āsavehi cittaṃ vimucchi*, i.e. arahatship).

The depiction of the revised path model propounded by the exegetical tradition stands somewhat at odds with this normative two-tiered depiction of the suttas, roughly equating the transition from impermanence to *dukkha* with the first critical juncture, betokened by the arising of the dhamma-eye (understood as stream-entry), and the transition from *dukkha* to *anattā* as the second critical juncture, betokening the attainment of arahatship. In the new model, as depicted by Anuruddha, all three characteristics were understood as having to be progressed through *en route* to *sotāpatti* (including the not-self characteristic).

The sequential grasping of the three characteristics is thus very much the essence of the path for the interpretive tradition as Anuruddha received it. He accordingly spends considerable time elaborating (and dramatizing) their sequential realization.

²⁸⁹ "having ceased to cling, his mind was liberated from the effluents".

**ten' evāniccato diṭṭhā, dukkhabhāvena khāyare;
saṅkhatattā sabhāvo hi, dukkhāya parivattati. 1613**

Seen as *anicca*, just by that, [conditioned things]
become apparent as *dukkha*;
for, due to being conditioned, their nature
tends toward suffering.

**aniccā puna saṅkhārā, dukkhā 'ti ca vavatthitā,
anattattaniyāmena, nidassenti salakkhaṇaṃ. 1614**

Conditioned things that are *anicca*,
and defined moreover as *dukkha*,
with their constraint of being thus not oneself,
show their (*anattā*) characteristic.

**kathaṃ attā parādhīnā, paccayuppannabhaṅgurā;
vipattiniyatā vā 'tha, bādhamānā bhayāvahā? 1615**

How can they be self if they're dependent,
fragilely arisen on conditions,
or if, inevitably constrained to failure,
they pose harm and bring grave danger?

**āhaccākārabhedena, _tividhā hi vipassanā_,
aniccā dukkhānattā 'ti, ayam ettha vinicchayo. 1616**

For, threefold is insight, by division
of (its three) aspects brought to bear (upon conditioned things)
discerned to be "*anicca*", "*dukkha*", and "*anattā*" --
and this, in this regard, is its defining.

Long sections describe the grasping of each of the characteristics, first individually, and then on the basis of the aspects of causal dependence ("*nimitta*") and moment by moment occurrence ("*pavatta*") (1584).

**bhāvento tividham p' etaṃ, _nijjhāyati tilakkhaṇaṃ_,
nimittaṇ ca pavattaṇ ca, samārabbha yathākkamaṃ. 1581**

Cultivating this threefold (perception),
he contemplates the three characteristics
each in sequence, with reference
to their *cause* (*nimitta*) and their *occurrence* (*pavatta*).

**attalābhanimittaṇ ca, taṃtaṃpaccayanissitā,
tabbhāvabhāvibhāvena, lakkhīyanti nimittato. 1582.**

Dependent upon this or that condition,
as the cause for their own coming into being,
their existence due to its existence,
they are perceived in terms of *cause (nimitta)*.

**jāyamānā ca jīyantā, miyyamānā ca saṅkhatā,
taṃ taṃ bhāvam atikkamma, pavattanti khaṇe khaṇe. 1583.**

Being born and growing old,
conditioned things, dying
and transcending that existence, repeatedly
occur (pavattanti) from moment to moment.

**hetunissayanākāro, _nimittan_ 'ti tato mato;
pavattaṃ vattanākāro, khaṇasantatiaddhato. 1584**

Their aspect of dependence on condition
is thus considered "*cause*" (*nimitta*);
"occurrence" (*pavatta*) is their aspect of continued presence
by way of (present) moment, cognitive sequence, and span of life.

Conditioned things' many aspects are all encompassed within the two aspects of *cause* and of *occurrence*, and it is by contemplating these two aspects that the three characteristics can be grasped in them:

**nimitte ca pavatte ca, vatthuto yanti saṅgahaṃ;
taṃ _dvayākāram_ ārabha, paṭiṭṭhāti tilakkhaṇaṃ. 1587.**

[Their many aspects] are encompassed, as their basis,
in those of cause and of occurrence;
and it's engaging these two aspects,
that the three characteristics can be established.

Both these aspects are indispensable:

**paccayādhīnadhammānaṃ, uppādavayalakkhitā,
aniccatā nimittaṭṭhā, pavattesu na pākaṭā. 1588**

Betokened by the arisings and the passings
of phenomena that rest upon conditions,
the impermanence that inheres in that of *cause*

is not apparent in them (in their aspect of repeatedly) *occurring*.

**pubbāparavicittānam asamatthānam attani,
sannissayena nipphanno, bhāvadubbalyasādhako, 1589**

&

**hetusañkhatabhāvo pi, sañkhārānam aniccatā,
pavattamānā dasseti, taṃ sabhāvaṃ pan' attano. 1590**

And their causes' nature, too, of being conditioned,
and accomplished only in dependence (on other conditions),
making for the tenuousness of their being,
which is the impermanence of conditioned things
occurring as different from the prior and the latter,
and unable (to arise) in isolation –
reveals its nature
only while occurring.

These two aspects, embodying a tension perhaps between approaching the characteristics conceptually via the doctrinal perspective of causality versus meditatively via the observation of present experience in continuous flux, are woven throughout Anuruddha's treatment and are evidently a key concern for him and the exegetical tradition he represents. Each characteristic is unpacked from the perspective of each aspect. The aspects evidently correspond to the *Path of Discrimination* (Paṭis-m)'s distinction of grasping *udayabbaya* by way of condition (*paccayato*) as against by way of occurrence from moment to moment (*khaṇato*),²⁹⁰ and perhaps also relate to the distinction between the initial grasping of *udayabbaya* by way of *paccaya*, discussed above (vv. 1528-1529) and again later in a “purified” form, suggesting a hierarchical structuring of them subordinating doctrinal reasoning to meditative observation from moment to moment. The pair would then represent the tension and intertwining of the theory and praxis, the theory of impermanence being couched in the terms of causality, but its praxis being couched in observation of the continuous flux of presently arisen experience. Both are required, the text avers, to illuminate each other.

Anuruddha also reworks the Paṭis-m's exposition of what it terms “eighteen-fold Mahāvipassanā”, and incorporates this into his own exposition: *aṭṭhārasa mahāvipassanā nāma aniccānupassanādikā paññā*, etc., “The wisdom starting with the observation as 'impermanent' termed the eighteen discernments of 'Mahā-vipassanā’”.²⁹¹ This treatment represents eighteen distortions of perception that are abandoned via eighteen aspects of discerning things as they are, each insight thus counteracting a corresponding distortion. The first, for example, is *aniccatam vipassanto, niccasaññaṃ vimuñcati*, “discerning its impermanence, he lets go of the perception 'permanent’” (1618) Anuruddha does so, however, not following the *Path of Discrimination* (Paṭis-m)'s enumeration, or its exposition in the *Path of Purification* (Vism), but by significantly re-organizing it – re-grouping its eighteen aspects by way of the three characteristics. He signals

²⁹⁰ Cf. Paṭis-m fifty aspects of arising and passing, treated in Nāmar-p ch. 12, and in Vism XX §99 and ensuing discussion to §104. *paccayato* is referred to as *udayato* in the *Decisive Treatment* (Pm-vn), v. 991.

²⁹¹ Paṭis-m i.20 & 32-33 and corresponding *Path of Purification* (Vism) treatment at XX §90.

the novelty of his treatment in his concluding statement:

**icc aṭṭhārasadhā bhinnā, paṭipakkhappahānato,
lakkhaṇākārabhedena, tividhā 'pi ca bhāvanā. 1642**

The development (of insight), thus divided eighteen-fold,
by way of the antithetical perceptions' abandoning,
is also three-fold by their division
by way of the aspect of the characteristic (to which each pertains).

Anuruddha's treatment yields an innovative and unique exposition that occurs nowhere else, and highlights the centrality of the eighteen aspects' unfolding on the basis of sequential observation of the three characteristics underpinning the scheme (vv. 1617-1641, *anicca* observations: 1618-27; *dukkha* observations 1628-30; *anattā* observations 1631-32, and the "freedom" observations on the basis of the former three, 1633-1640.)²⁹² He concludes his treatment tying the themes of the aspects of cause and occurrence and the eighteen aspects together:

**nimittam ārabbhā tathā pavattaṃ, tilakkhaṇaṃ jhāyati yāya yogī,
tam ittham aṭṭhārasabhedabhinnāṃ, vipassanābhāvanam āhu dhīrā. 1640**

The insight by which the yogī meditates on three characteristics
on the basis of things' *cause* and things' *occurrence*,
divided, in this way, by its eighteen-fold division,
the wise call "the development of insight".

The *Path of Purification* (Vism) portrays the yogī at this juncture as having obtained the height of *sammasana-ñāṇa*, knowledge based on cognitive understanding (equally of the *bhūmi-dhammā* discerned in the purification of view, their causal dependence, whether in past present or future, discerned in the purification of crossing beyond doubt, and now of the three characteristics as applying to these), and poised to continue his observation specifically on the basis of the continuous flux of presently arisen phenomena.²⁹³ In situating such a comprehensive treatment of the three characteristics, seemingly culminating in liberation, within an ostensibly preliminary stage of insight (*sammasana-ñāṇa*, insight's first stage, by Anuruddha's reckoning, and pertaining to the *kankhāvitaraṇā* stage of purification (Nāmar-p v. 1530), the tradition seems to recall the distinction between wisdom of a received or contemplative nature (*suta-* and *cintā-mayā paññā*) and wisdom that is a product of meditative cultivation (*bhāvanā-mayā paññā*). It represents the yogī as "partially penetrating" (*ekadesaṃ paṭivijjhanto*) the eighteen, which will be gradually fully abandoned after the *bhaṅga* stage, by initiating the abandonment of their antithetical perceptions: *so evaṃ paṇaṇarūpārūpakammaṭṭhāno yā upari bhaṅgānupassanato paṭṭhāya pahānapariññāvasena sabbākārato pattaṭṭhā aṭṭhārasa mahāvipassanā, tāsaṃ idh' eva*

²⁹² cf. Vism XXII §114, and treated independently at XXI §15-18.

²⁹³ *paccuppannānaṃ dhammānaṃ vipariṇāmānupassane paññā, udayabbayānupassane ñāṇaṃ*, "discernment with regard to the observation of the transformation of presently arisen dhammas, leading to knowledge pertaining to the observation of arising and passing" (Paṭis-m i 54-57, and treated at Vism XX §93).

tāva ekadesaṃ paṭivijjhanto tappaṭipakkhe dhamme pajahati, [the *yogī*] thus competent in form and formless meditation objects, penetrating in part already here itself those eighteen insights known as the "eighteen great discernments" (*aṭṭhārasa mahāvipassanā*) which, from the observation of dissolution, on, will be attained in full via full understanding as abandoning (*pahāna-pariññā*)" (Vism XX §89). In this it seems to be locating the insight heretofore depicted as of a contemplative or reflective nature (*sammasana*), while that to come will be on the basis of the meditative observation of presently arisen dhammas. Whereas the "*pavatta*" aspect of the three characteristics (the characteristics as reflected in their moment to moment occurrence), encompassed *khaṇa*, moment, *santati*, continuous succession cognitive sequence, as well as *addhā*, span of time, the observation that was to ensue was strictly on the basis of presently-arisen phenomena in its momentary nature (v. 1584). If *sammasana* knowledge was the camera's broad 'pan', the subsequent knowledges were its ensuing 'zoom', narrowing to focus exclusively on the presently-arising dhammas:

**tass' evaṃ sammasantassa, kammaññaṃ hoti mānasam;
sūpaṭṭhanti ca saṅkhārā, vodāyati ca bhāvanā. 1661**

As he contemplates (*sammasati*) thus,
his mind becomes agile;
conditioned things present themselves,
and his cultivation gains in clarity.

**tato paraṃ vipassanto, pariggaṇhāti paṇḍito.
paccuppannasabhāvanam, khandhānam udayabbayaṃ. 1662**

And then, discerning further,
he wisely apprehends
the arising and the passing of the aggregates
in their presently arisen nature.

It is this turn exclusively to the present moment that will characterize (and distinguish) the entire ensuing trajectory of insight's unfolding. He perceives their constant arising and passing, navigates the crisis of distracting phenomena that lure his attention from this (perhaps in origin pertaining more to the phenomena of *samatha*, but eventually represented, as here, as resulting from progress in *vipassanā*), and regains the path with the conviction of experience, his insight stronger for the reckoning:

**ārulhayoggācariyo, ājāṇīyaratho viya,
vātābhāve padīpo 'va, pasannekamukhaṭṭhitā, 1676.**

Like the chariot of a thoroughbred,
with trainer mounted,
like a lamp-flame in the absence of the wind,
standing serenely still, and single-pointed,

**sukhumā nipuṇākārā, khuradhārāgatā viya,
gaṇhantī bhāvanāgabbhaṃ, pavaḍḍhati vipassanā. 1677**

subtle and of minutest aspect,
like in a razor's edge,
his discernment, taking hold
in cultivation's womb, begins to wax.

**jātesv etesu yaṃ kiñci, ulāraṃ jātavimhaya,
disvā vipassanāmaggā, vakkamitvā tato paraṃ. 1680**

And when one of these [ten defilements of insight] is produced,
having seen it, with amazement, as sublime,
and after veered away
from insight's path...

**sārathī 'va rathaṃ bhantaṃ iti saṅkhāya sādhukaṃ,
paviṭṭhamaggaṃ vikkhittaṃ, sampādeti yathā pure. 1685**

having reckoned [the situation] properly,
like a charioteer his chariot gone astray,
he makes his cultivation once again
regain the path embarked on, then lost sight of.

And, approaching the knowledge of dissolution:

**tato 'dayā 'va paṭṭhāya, atthāya sūriyo viya,
vināsāya pavattantā, vayanat' evā 'ti pekkhati. 1694**

Then, he observes: “right from their dawning, till
their disappearance, like the sun,
proceeding toward destruction, [conditioned things]
just pass away”...

**jāyantā 'pi ca jīyantā, miyyantā ca nirantaraṃ,
nirodhāyābhidhāvantā, bhaṅgābhimukhapātino. 1701**

Being born and growing old,
and dying with no interval,
racing toward their end,
plunging always toward their dissolution,

vigacchantā 'va dissanti, khīyant' antaradhāyino;

viddhaṃsayantā saṅkhārā, patantā ca vināsino. 1702

they appear while the act of disappearing,
coming to their end – their nature to vanish –
[these] conditioned things, getting destroyed,
and falling – their nature to perish.

And with this the plight of beings becomes apparent, with the knowledge of fear, the first of the knowledges pertaining to *dukkha*, as beings begin to appear:

**jāṭisaṅkaṭapakkhantā, jarābyādhinipīḷitā,
maraṇāsanisammaddā, mahābyasanabhāgino. 1709.**

Leapt directly from the straits of birth,
to be struck down by old age and illness,
and crushed by the thunderbolt of death,
[beings] partake of great affliction.

**maccun' abbhāhatā niccam, dukkhabhārasamotthaṭṭhā,
sokopāyāsanissandā, paridevaparāyaṇā. 1710**

Perpetually struck down by death,
and toiling beneath the heavy weight of suffering,
griefs and despairs are their assured fruits,
crying in lament, their destination.

**taṇhādiṭṭhimamattena, sattā etthādhimucchitā;
baddhā bhayena baddhā 'va, muttā 'va bhayamuttakā. 1711**

Through taking them as self by craving and views,
beings are rendered insensate toward this;
bound, they're as if bound with fear;
only the liberated are free of fear.

Seeing *bhaya* (fear) brings the understanding of *ādīnava* (danger), as the world begins to appear correspondingly more perilous:²⁹⁴

**āvudhākulasannaddhā, yuddhabhūmipatiṭṭhitā;
saṅgatā 'va mahāsenā, ghorānatthaniyāmitā. 1716.**

Like a great army drawn together
its ground staked on the field of battle,

²⁹⁴ The two knowledges had in fact been the incipient and final aspects of a single knowledge in the earlier Patis-m formulation, termed bhayatupatṭhāne paññā ādīnave ñāṇaṃ (Pāṭis-m mātikā)

armed with a throng of weapons,
destined to horrific harm.

**rathaṃ cakkasamāruḷhaṃ, vuyhantaṃ vaḷavāmukhaṃ,
kappuṭṭhānamahārambhaṃ, kappo pattantaro yathā. 1717**

Like a word-cycle arriving at its juncture,
to the great violence that arises at its end;
being borne forward, like a chariot on wheels,
into the mare-faced fire.

The poor beings born into such a world:

**jāyamānā 'va jīyyantā, nānābyasanapīlitā,
vipattāvattapatitā, maraṇābaddhanicchayā. 1723**

Aging even as they're being born,
tormented by the many kinds of ill,
fallen into a whirlpool of misfortune,
with bound certainty of death...

**mohandhakārapihitā, catur-ogha-samotthaṭṭā,
vitunnā dukkhasallena, vihaññanti vighātino. 1724**

closed fast within the darkness of delusion,
and smothered beneath four flooding inundations,
pierced by the dart of suffering,
writhe, coming to their ruin.

**itthañ ca visapupphaṃ 'va, nānānatthaphalāvahaṃ;
dukkhānubandhasambādhaṃ, ābādhaṃ 'va samuṭṭhitaṃ. 1725**

And as such is like the flower of a poison tree
bringing as its fruit its many harms;
like an illness cropping up
with throngs of miseries in tow.

Becoming disenchanted, he arrives at the knowledge of disenchantment (*nibbidā*):

**bhayabheravapakkhante, bahvādīnavapaccaye,
saṅkhāre samavekkhanto, nibbindati nirālayo. 1729**

Observing conditioned things closely,
[and seeing them] bounding into such fear and terror,

and as conditions that rise to many perils,
he becomes disenchanted with them, harboring for them now no desire.

**visaṃ jīvitukāmo 'va, verike viya bhīruko;
supaṇṇaṃ nāgarājā 'va, coraṃ viya mahaddhano. 1730**

Like one desirous of life on seeing poison;
like a timorous person one seeing enemies,
like a king cobra on seeing a *garuḍa*,
like a man of great wealth on seeing a thief:

**dukkhānusayasambādhe, bādhamāne vibhāvayaṃ,
saṃvejeti nirānande, paripanthabhayākule. 1731**

understanding them as similarly oppressive,
chock-full of sufferings borne latently within them,
he feels alarm at them, holding now for him no joy,
entangled with their pitfalls and their dangers.

Desiring to be liberated from them, he gains the knowledge of the desirability of letting go,
feeling:

**mīnā 'va kumine baddhā, pañjare viya pakkhino
coro cārakabaddho 'va, peḷāy' anto 'va pannago. 1736**

like fish caught in a net;
like birds within a cage;
like a thief imprisoned in a prison,
or a snake inside a basket;

**pañke sanno mahānāgo, cando rāhumukhaṃ gato;
migo yathā pāsagato, tathā saṃsāracārake. 1737**

Just like a mighty elephant sunk in mud,
or the moon in Rāhu's mouth,
like a deer imprisoned in a hunter's snare,
just so am I in the prison of saṃsāra:

**avijjāpariyonaddhe, khandhapañcakapatthare,
diṭṭhi jālapaṭicchanne, vipallāsaparikkhite. 1738**

hemmed fast within by ignorance,
on its bedrock of the five aggregates,
examined with distorted understanding,

covered over with the net of views;

**pañcanīvaraṇābaddhe, mānatthambhasamussaye.
icchāpapātagambhīre, vipattivinipātane. 1739**

bound fast by the five hindrances,
with the prominence of looming pride and rigidity,
deep with the steep precipice of desires,
casting one to one's own ruination...

**chālambābhihate niccam, phassadvārādhikuṭṭane.
sañcetanākāraṇike, vedanākammakāraṇe. 1742**

With constant rain of blows by the six objects [of the senses]
on the six thresholds' butcher's block of contact,
with consciousness as that which carries out the sentence,
and sensations as the torture sentenced for one's deeds –

**anattālāpanigghose, klesarakkhasalālite,
maraṇārambhaniṭṭhāne, baddho muttiṃ gavesati. 1743**

Imprisoned in [this prison of *saṃsāra*]
echoing with the cries of injury,
played with by the *rākṣasa*-s of the *kilesa*-s,
and inevitably ending in dying's violence,
he seeks release.

With this he arrives to the knowledge of re-evaluative observation (*paṭisaṅkhānupassanā*), re-examining the conditioned phenomena with which he identifies and finding nothing of self therein:

**saṅkhāre muñcat' accantaṃ, āvijjhivā 'va pannagaṃ,
lakkhaṇān' upanijjhāya, sukhumaṃ pana yoniso. 1748**

He utterly lets go (his hold upon) conditioned,
having swung them like a serpent,
and scrutinized their characteristics,
at a subtle level, to the depth.

**majjhattagahaṇo tasmā, nirapekkhavimuttiyā;
vaggulī 'vāphalaṃ rukkhaṃ, vīmaṃsati visesato. 1749**

With an equanimous hold on them, therefore,
without an expectation of release,

he examines them to an exceptional degree
like the fruit bat does a fruitless tree.

**viḥataṃ viya kappāsaṃ, vihananto punappunaṃ.
gandhaṃ viya ca piṃsanto, pisitaṃ yeva sādhuḥkaṃ. 1750**

Like beating beaten cotton
time and time again;
like grinding fragrant powders
already thoroughly ground –

**aniccā dukkhā 'nattā 'ti, satimā susamāhito,
āhacca paṭivijjhanto, lakkhaṇāni vipassati. 1751**

Concentrated, with equanimous awareness,
applying [the perception of the characteristics] and penetrating them
as "impermanent, suffering, and not self",
he espies in them the characteristics.

Reaching this ultimately equanimous perspective on the conditioned things with which he earlier identified (and with this, *saṅkhārupekkhā-ñāṇa*), he sees them now as:

**dhātumattā parādhīnā, attādheyyavivajjitā;
maccudheyyavasānītā, upadhihatagocarā. 1756**

Mere elements, bereft of self-dependence,
devoid of anything that constitutes a self;
led by the power of death's domain,
and in the range struck through by the underpinnings of attachment.

**ahaṃ maman 'ti vohāro, paro vā 'tha parassa vā;
attā vā attanīyaṃ vā, vatthuto n' atthi katthaci. 1757**

The designation, "I", or "mine", is just convention,
or "someone else", or "someone else's";
there's nothing in reality in them
that's self or of one's own...

**ettha gayhūpagam n'atthi, palāse taṃ papañcitaṃ;
niruddhassa samāyūhā, niratthakasaṃmubbhavā. 1763**

There's nothing herein to be taken (as "oneself");
that's something spun on grass and leaves;
they are the onward strivings of something ceased;

given rise by something that has no extant referent.

**aniccā hontu saṅkhārā, dukkhitā vā, mam' ettha kiṃ?
anattā vā 'ti _saṅkhārupekkhāñāṇaṃ _pavattati ||1764 ||**

And (feeling):

"Let conditioned things be impermanent, or pained,
or not self – what of mine is there herein?" --
the knowledge, "equanimity towards saṅkhāra-s" occurs.

With this his vipassanā is fully mature (*paripakkā*):

**iti disvā yathābhūtaṃ, yāva bhaṅgā tato paraṃ,
gaṇhantī bhāvanāgabbhaṃ, paripakkā vipassanā. 1765**

And thus seeing 'as-it-is',
his discernment, taking root, from dissolution, onwards,
in the womb of meditation,
is now fully mature.

**avassaṃ bhaṅganiṭṭhāne, bhayādīnavanicchite,
nibbinditvā virajjanto, paṭisaṅkhāy' upekkhati, 1766**

Becoming disenchanted (with saṅkhāra-s)
coming inexorably to their end in dissolution,
their fear and danger ascertained, become dispassioned,
and re-evaluatively considered them,
he looks upon them now with equanimity.

**vāri pokkharapatte 'va, sūcikagge 'va sāsapo,
khittaṃ kukkuṭapattaṃ 'va, daddulaṃ 'va hutāvahe, 1769**

And like water on a lotus leaf,
like a mustard seed on the tip of a needle,
like a chicken's feather or a sinew
cast into a fire,

**na pasārīyatī cittaṃ, na tu sajjati bajjhati;
ālayā patilīyanti, pativattati vaṭṭato. 1770**

his mind does not reach out,
does not adhere or get afflicted;
they shrink back (as does his mind) – from the harboring of craving;
it turns back from the round.

**sītaṃ ghammābhitatto 'va, chātajjhatto 'va bhojanaṃ.
pipāsito 'va pānīyaṃ, byādhito 'va mahosadhaṃ. 1771**

Just like one scorched by summer heat [yearns for] coolness,
like one consumed by hunger [years for] food,
like one thirsting [yearns for] water,
or one who's ill [yearns for] a panacea –

**ajarāmaram accantaṃ, asaṅkhāram anāsavaṃ.
sabbadukkhakkhayaṃ tñānaṃ, nibbānaṃ abhikaṅkhati. 1773**

he yearns for the site of all suffering's exhaustion,
unaging and undying, all-surpassing,
with no conditioned things and no effluent toxins:
nibbāna.

**vuṭṭhānagāminī cāyaṃ, sikhappattā vipassanā,
sakuṇī tīradassī 'va, _sānulomā_ pavattati. 1774**

And this is discernment leading to emergence,
attained now to its summit;
it proceeds, "in conformity" (with the truths),
like a bird that spots the shore.

And it is this fully developed meditation, Anuruddha tells us, that forsakes the near shore and plunges to the far shore of the unconditioned, like the bird kept on a ship, as soon as it sees land:

**paripakkā kamen' evaṃ, paribhāvitabhāvanā,
pariccajantī saṅkhāre, pakkhandantī asaṅkhate. 1777**

The fully cultivated meditation
become thus stage by stage fully mature,
completely forsaking conditioned things,
and leaping forth into the unconditioned,

**janetānuttaraṃ maggaṃ āsevanavisesato.
kaṭṭhasaṅghaṭṭanā jātā, accidhūmā 'va bhāsuram. 1778**

produces the unexcelled path
as the culminating distinction of its practice,
as the flame and smoke produced from two sticks' friction
produces brilliance.

**uggacchati yathādicco, purakkhatvāruṇaṃ tathā,
vipassanaṃ purakkhatvā, maggadhammo pavattati. 1779**

Just as the sun rises
preceded by the dawn,
just so, the path-consciousness occurs
preceded by discerning things with wisdom.

The dramatization and 'modeling' of insight, in the unfolding sequence as it was worked out by the exegetical tradition, thus portrays 'fully mature' insight, grown to maturity in the 'womb' of cultivation, as culminating in *nibbāna*. In the suttas' classic formulations of the path, *nibbāna* was approached via the four *jhāna*-s. It was evidently a matter of some urgency to the exegetical tradition, in the wake of the hermeneutical shift that came to understand *samādhi* as primarily mundane (except when occurring in the above form as “path consciousness”, the “*anuttara jhāna*” referred to previously), that this was not as it appeared – that *nibbāna* was approached via *vipassanā*, and the progressively deepening, transformative grasping of the three characteristics that it represented.

There is good reason to understand this not simply as an essential clarification, or an evolving form of discourse describing essentially the same thing, but as a genuine shift in the hermeneutics of the path. The suttas in later centuries were read and understood differently.

We have seen that in the suttas the *jhānic* states were largely equated with the sensations they entailed, and that their trajectory was one of increasing equanimity toward these (culminating in the total purity of *sati*, by virtue of its equanimity in the fourth *jhāna* (*upekkhāsatiṭṭhā*). Pace Arbel, it was not the experiencing of these sensations per se, however, that rendered the *jhāna*-s liberating: it was the use of them as tools to overcome the latent craving that could still be provoked in the face of such sensations; to overcome *rūpa-taṇhā* and *arūpa-taṇhā*, in the terminology of the ten *saññojana*-s, and the *anusaya* of craving, in the terminology of the suttas.

The logic of the *jhāna*-s was the counterpart (with reference to pleasure) of the logic of the *salla-sutta* (SN 36 (6) with reference to pain:

seyyathāpi, bhikkhave, purisaṃ sallena vijjheyya. tamenāṃ dutiyena sallena anuvedhaṃ na vijjheyya. evañ hi so, bhikkhave, puriso ekasallena vedanaṃ vedayati. evam eva kho, bhikkhave, sutavā ariyasāvako dukkhāya vedanāya phutṭho samāno na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati. so ekaṃ vedanaṃ vedayati — kāyikaṃ, na cetasikaṃ. tassā yeva kho pana dukkhāya vedanāya phutṭho samāno paṭighavā na hoti. tam enaṃ dukkhāya vedanāya appaṭighavantam, yo dukkhāya vedanāya paṭighānusayo, so nānuseti. so dukkhāya vedanāya phutṭho samāno kāmasukhaṃ nābhinandati. taṃ kissa hetu? pajānāti hi so, bhikkhave, sutavā ariyasāvako aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ.²⁹⁵

Just as, monks, one were to shoot a man with a dart; but one would not shoot him, following the piercing of the first, with the second dart -- and it is thus, monks, that that

²⁹⁵ SN 36 (6) *salla-sutta*.

man experiences sensation by a single dart – just so, monks: a learned, noble disciple with the stimulus of painful sensation does not grieve, does not become vexed, does not cry out, does not pound his chest and weep, and does not lose his senses; he experiences a single sensation: bodily, not mental. And with the stimulus of that painful sensation, he does not have aversion. And what latent aversion there is toward painful sensation does not continue to inhere in him not having aversion toward that painful sensation. And with the stimulus of that painful sensation, he does not pursue delight in sensual pleasure. Why is that? Since that noble, learned disciple knows, monks, a way out of painful sensation apart from sensual pleasure.

The way out apart from sensual pleasure is the non-sensual pleasure of the *jhāna*-s. But this too is liable to be experienced with underlying attachment (*anusaya*), perpetuating bondage, if not used to eliminate precisely this underlying attachment. In the discourses to the Jain ascetics critiquing their engagement of pain to a soteriological end, the Buddha directs the Jains' attention from the mere experiencing of sensation, understood in their paradigm to be gradually eliminating one's accumulated karma, to the generation of craving and aversion in response to sensation – this being the genuine source of suffering and site of relevance for ascetic striving (*padhāna*) in the paradigm of the noble ones (MN 101, *devadaha-sutta*). The analogy is extended from the painful sensation of asceticism to the *dharmikaṃ sukhaṃ*, “pleasure in accordance with the dhamma”, of the *jhāna*-s, and the analogy is given of seeking to eliminate the craving for this pleasure, which is the genuine problem and source of suffering in pleasure (when it is no longer available), just as a man tormented by his love for an ex-wife, if wise, seeks to eliminate his craving for her, the source of his suffering (MN 101). It is the love that the Buddha problematizes; not its object. Just so with the pleasure in accordance with the dhamma, it is the craving for this that is the source of suffering and site of striving; not, with due respect to Arbel, the experience per se.

The *jhānic* trajectory closely conforms to the logic of the *salla* *sutta*, the *pīti-sukhaṃ* of the first and second *jhānic* states corresponding to the “first arrow” of bodily pleasure (*sukha*) accompanied by “second arrow” of mental exultation in this (i.e., *pīti*); the *nippītikaṃ sukhaṃ* of the third *jhānic* state, characterized as “experiencing bodily pleasure equanimous and aware” corresponds to experiencing sensation by a single arrow, the mental counterpart of joyous exultation in the first no more. The final *jhānic* state transcends the experience of pleasure altogether, approaching peace, but mirrors the dichotomy of bodily and mental, the neutral bodily sensation characterized as “neither-painful-nor-pleasant” having the perfect detachment of equanimity (*upekkhā*) as its mental counterpart. The *jhānic* pericopes are a precise correspondence with reference to pleasure, of the *salla* *sutta*'s treatment of pain.

They do not correspond in one key respect: that is, they lack the terminology of *anusaya* present in that *sutta* with respect to pain. This can, however, be found in other *suttas*, giving the impression that the discourse of *anusaya* is as central and applicable to prescribed engagement of the pleasure of the *jhāna*-s, as it is to that of pain. This is a non-normative claim, but I believe it may represent the solution to Arbel's conundrum (Arbel 2015), and the answer to her many valid questions on the basis of the *suttas*' representation of the *jhāna*-s, which Anālayo 2016a left unaddressed. In MN 44, the *cūḷa-vedalla-sutta*, the layman Visākha asks the bhikkhunī Dhammānā whether latent craving, aversion, and ignorance are to be abandoned with

reference to all pleasant, painful, and neutral sensations (respectively). Dhammadinnā responds that they are not, and directs his attention specifically to the pleasure of the *jhāna*-s (specifically, the first *jhāna*) as the site where it is to be abandoned: *rāgaṃ tena pajahati; na tattha rāgānusayo anuseti* -- “through that [pleasure – and specifically, I would interpret, through overcoming craving for that pleasure], one abandons craving; and latent craving does not continue to inhere therein”.²⁹⁶ Similarly, aversion (*paṭigha*) is abandoned through the repeated abandoning of the unhappiness (*domanassa*) that tends to arise due to desire (*pihā*) for higher liberating states (*anuttāresu vimokkhesu*), and latent aversion stops continuing to inhere in that regard.²⁹⁷ And ignorance is abandoned through the abandonment of the ignorance that would otherwise accompany the neutrality and equanimity of the fourth *jhāna*, due to which latent ignorance ceases to inhere in it. Interpretation of this challenging passage along these lines would highlight the instrumental use of the sensations of the *jhāna*-s that I am proposing, specified to be used primarily to abandon the *anusaya* “latent continuity” of craving (primarily craving, but also aversion and delusion: as we saw in the *salla sutta* as well, all three occur together with reference to pleasure as well as pain), as I understand it being advocated in the *suttas*’ paradigm.

This role was not mutually exclusive with insight and would justify the *jhāna*-s’ position in the earliest path model at the end and culmination of the path, with no separate addendum for insight. Insight or lack thereof within the *jhāna* could be seen precisely as the determining factor that determined whether the abandonment of the tendency toward craving, etc. (the *anusaya*) provoked by the experience of the *jhāna*, occurred, or not:

idh’ ānanda, bhikkhu ... vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. so yad eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. so tehi dhammehi cittaṃ paṭivāpeti {paṭipāpeti (syā.), paṭiṭṭhāpeti (ka.)}. so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati — ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ ti. so tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti...’²⁹⁸

²⁹⁶ Ñāṇamoli/Bhikkhu Bodhi interpret precisely the opposite meaning in their translation of this passage (Ñāṇamoli/Bodhi trans. 1995 revised 2001, 402). They understand the statement as asserting that one need *not* abandon “the underlying tendency to lust” in the pleasant sensation of the first *jhāna*, because by that sensation one abandons lust. This interpretation would support Arbel’s stance, rather than mine, and gains some support by the *salla sutta*’s statement that, “Since he does not seek delight in sensual pleasure [by virtue of being able to enjoy the non-sensual pleasure of *jhāna*], the underlying tendency to lust for pleasant feeling does not lie behind this” (*salla sutta*, trans. Bodhi in Bodhi 2005, 32) (“this” referring here to seeking delight in sensual pleasure while experiencing painful sensation). This distinction between “lust” or “sensual pleasure” and the non-sensual pleasure “according with the dhamma” of the *jhāna*-s is relevant and correspond to the distinction between the *kāma-taṇhā* and *rūpa- & arūpa-taṇhā* of the *saññojana*-s. I read *rāgānusaya* (perhaps problematically, perhaps accurately) as encompassing both, and the passage as specifying *jhāna* as the instrument through which latent craving encompassing both can be cut off (by abandoning the craving that tends to arise toward the pleasant sensation of the *jhāna*).

²⁹⁷ It’s not quite clear whether the *tattha* in this case refers to *domanassa*, as it grammatically appears to (which would oddly positively valorize it), or is to be understood more broadly as with respect to one’s present state, not yet attained to the *anuttara vimokkha*-s, which reference to which one no longer experiences *domanassa*.

²⁹⁸ MN 64 Mahā māluṅkyaputta-sutta.

Here, Ānanda, a monk ... attains the pleasure accompanied by joy of the first *jhāna*, born of seclusion, and abides therein. Whatever there is in that [state] – pertaining to form, pertaining to sensation, pertaining to perception, pertaining to volitional formations, and pertaining to consciousness – he regards those phenomena as impermanent, as suffering, as disease, as a sore, as a dart, as an evil, as an illness, as other, as decay, as empty, and as not self. He causes his mind to be shorn away from those dhamma-s and collects it on the element of the deathless (considering): ‘This is peaceful, this is sublime: the quiescence of all formations, the relinquishment of all the underpinnings of attachment, the end of craving, its fading away, its cessation, its quenching. And remaining therein [entailing, presumably, progression through the remaining *jhāna*-s, as classically depicted, the arc of progress fueled precisely by the gradual abandonment of craving at successively higher levels, toward the successively refined forms of pleasure they entail – *virāga*, e.g. *pītiyā ca virāgā*. thus signifying not just “fading away” but fading away *of rāga* for], he reaches the end of the effluents (*āsava*-s)....²⁹⁹

The exegetical tradition, as we have seen, separated its treatment of insight from that of concentration, and in so doing made them sequential and mutually exclusive. Concentration was now defined in levels, beginning with *upacāra-samādhi*, (“access concentration”), attaining to the level of absorption and thus access to *jhāna* with *appanā-samādhi* (“absorption concentration”), and the relationship that governed the respective *jhāna*-s was likewise conceptualized as one of successive grades of concentration, rather than equanimity, with the abandonment of craving toward successively refined experiences of pleasure. The jhānic sensations were likewise re-interpreted as “accompanying” a given *jhāna*, rather than *constituting* it. Most critically however, these states were hermeneutically re-read as being intrinsically distinct from insight. A categorically distinct form of concentration was theorized by the exegetical tradition to characterize the moment by moment level of concentration at which insight was understood to take place. The term *khaṇikā samādhi* or *khaṇika-cittakaggatā* (“momentary concentration” or “momentary one-pointedness of mind” e.g. Vism VIII §232) was coined for this, heightening the effect of its distinctness from concentration proper. The relationship between the *jhāna*-s and insight operating in tandem now had to be reread as a complicated dance of entering and exiting absorption, equated with the “*yuganaddha*” approach to liberation (of such scanty textual evidence in the *nikāya*-s, but so central to the exegetical account: AN IV, 170, *yuganaddha-sutta*). Insight was now understood as taking place in the review of a jhānic state, upon exiting it: thus not on the basis of presently arisen dhamma-s at all, but prior constituents of jhānic states, on their review.³⁰⁰

This subtle but major shift in the hermeneutics of the path over time yielded the reconfigured seven-staged path of the exegetical tradition, culminating not in the *jhāna*-s, but with the sequence of insight knowledges, as exquisitely rendered by Anuruddha. We see the

²⁹⁹ This represented as the path and practice to the abandonment of the five lower fetters (*pañca orambhāgiya-saṃyojana*-s), thus suggesting this engagement of the three characteristics could pertain to a latter stage of the path than that prior to the arising of the dhamma-eye): *ayam pi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya* (MN 64, *mahā mālukya-puttasutta*).

³⁰⁰ For example: *tāni vā pana jhānāni samāpajjitvā vuṭṭhāya jhānasampayuttaṃ cittaṃ khayato vayato sammasati* Vism VIII §233.

evolution of this model via the canonical books of the abhidhamma (in particular the Vibhaṅga) as they formulated the “dhamma theory”, as detailed by Karunadasa³⁰¹ and especially the sutta categories of *khandha*, *āyatana*, *dhātu*, *sacca*, & the (22) *indriyas* as subject of analysis (which via the *Path of Purification* (Vism)'s metaphorization of these as detailed above will yield the eventual “*bhūmi-dhamma-s*” of Anuruddha's usage) → the *Path of Discrimination* (Paṭis-m), taking inspiration from the Vibhaṅga and introducing the project of charting the path from the point of view of the individual's evolving understanding → *Path of Freedom* (*vimuttimagga*) and *Path of Purification* (Vism), furnishing a comprehensive, encyclopedic treatment of the fully synthesized, reformulated path, building on the *Path of Discrimination* (Paṭis-m) → Buddhaddatta & Anuruddha, streamlining and re-working the Vism's content in literary form, so as to depict the path's unfolding from the vantage point of the model practitioner.

Anuruddha effectively caps off this long-developing literary tradition and crystalizes its vision and understanding of the path essentially in the form it comes down to us today, becoming its standard representation. *The Manual of Discerning* (Nāmar-p) gives us the most immediate access to this vision and understanding available among his extant works.

³⁰¹ The subject of Karunadasa 1996; revised and expanded at Karunadasa 2010, ch. 1.

PART II

Chapter Four

Anuruddha's Manual of Defining Mind & Matter (nāmarūpapariccheda)

[*The Feast*]

This chapter presents for the first time in English a translation of the second half of Anuruddha's *Manual of Defining Mind & Matter (nāmarūpapariccheda)*, chs. 8-13, with notes, critically edited facing Pali text, and section by section introduction and analysis. The text is presented with facing translation for ease of reference and clarity as to preferred reading. The Pali text included here represents a composite edition, rather than a critical edition, being based on the two published Roman-script published editions of the Nāmarūpapariccheda: the English edition (Ee) prepared by A. P. Buddhadatta in 1912 and published in 1914 in the Journal of the Pali Text Society (JPTS, 1913-1914) (and corrigenda in (JPTS 1915), and the Chaṭṭhasaṅgāyana CD-ROM edition of the Burmese Sixth Council edition of the Pali Tipiṭaka (Be), published in 1952 and digitally input by the Vipassanā Research Institute in 1999 (Chaṭṭhasaṅgāyana CD-ROM VRI 1999).³⁰² A critical edition based on all available witnesses has not been attempted here, as this was not the object of the project.) The Pali text included here thus represents a composite edition, presenting Ee and Be readings side by side in notes and edited text representing preferred reading upon which translation is based in facing Pali. Numbering conforms to Be, since two verses were elided in Ee, as noted in A.P. Buddhadatta *Errata in Nāmarūpapariccheda*,³⁰³ resulting in a minor discrepancy in verse numbering in the two editions. The Pali text presented in the left hand column represents the corrected or preferred reading on which the translation is based, combining the two published Roman editions and Buddhadatta's errata. Slight variation between the two editions is frequent, and in such cases both readings have been shown side by side in the verse-by-verse notes, with the adopted reading clearly indicated in bold.

The system of annotation is atypical but has been adopted to facilitate readability, in the hopes of presenting both the edited Pali text and text of the translation in as clean and readable a format as possible, with maximum reduction of cluttering on accounts of critical apparatus. As such: all notes on text and translation are presented under a single footnote corresponding to verse number, located at the conclusion of the Pali verse. Thus, textual variants are not indicated by introjected footnotes within the body of the Pali text, but are presented in bold in the order in which they occur in the running notes at the bottom of the page corresponding to the verse number of the text. Notes to the translation are indicated by superscripted asterices and can be found under the same footnote corresponding to verse number. Multiple notes within a single verse are presented in the order in which they occur in the text (matched for clarity to an italicized headword that indicates the part of the translation to which the note pertains). Verses that that

³⁰² Additional published and unpublished manuscript witnesses are available in Burmese, Thai, and Sinhalese. (For example, 1962 print edition in Burmese script: Buddhadatta, Anuruddha, and Dhammapāla. *Abhidhammāvatāra*. Rangoon: Buddha Sāsana Samiti Press, 1962.

³⁰³ 1283a in JPTS 1915, p. 55.

present no textual variations and no notes to translation have been indicated with an ellipsis mark (---). This unorthodox formatting has been adopted as a creative experiment in presenting as clean and uncluttered and readable edited text and translation as humanly possible. It is intentionally inconspicuous and unobtrusive and intended to allow reading to proceed without constant intrusion owing to the critical apparatus.³⁰⁴ It is hoped that these unorthodox modifications to established scholarly convention serve their purpose of conveying the essential information of the critical apparatus that they represent in a discreet, pleasant, and unobtrusive way so as not to impede reading and maximize simplicity while still retaining clarity and precision. A slight degree of precision is arguably sacrificed by not signaling variants more explicitly in the Pali text; however, it is hoped that the reader of the Pali text will scan the running notes for the variants, marked clearly in bold, where they can be found, hopefully quite clearly indicated. It is hoped that what is gained in cleanness of presentation makes up for what is lost in the pin-pointing precision of a text littered with traditionally indicated indications of editorial decisions. The information presented is intended to be the same and only the format is novel.

A word must also be said about translation style. In becoming cognizant of Anuruddha's minor works as deeply, even constitutively, literary and aesthetic in their presentation of their received abhidhammic and exegetical material, it began to seem more and more appropriate, even essential, that the translation should be adapted to reflect this. The *Manual of Discerning* (Nāmar-p) is a deeply poetic work, and it seems essential that the translation should attempt to convey its literary character, in order to render this aspect of it. (It could easily be lost sight of entirely, in different translation style.)

Hank Heifetz has made the case for both the value and feasibility of faithful literary translation of classical works of Sanskrit and Tamil poetry that seeks to render the rhythm, cadence, and power of the original works in a way that "respects them enough to let them speak our own language, in our own time, as we use it for life."³⁰⁵ It is with inspiration from his many beautiful translations reflective of that potential (as well as from Rupert Gethin's exceptionally sensitive translations that attempt to render ideas as coherently and understandably as possible) that this literary mode of translation has been adopted. Heifetz' translations showed me that it was possible to maintain philological precision and integrity while seeking to translate literary dimensions of the text (frequently disregarded in academic translation), so as to achieve corresponding literary and artistic integrity in the target language. The literary and aesthetic dimensions of the text -- its verses' feel and cadence, their musicality and their poetic force -- have been regarded as an object of translation. It is these that render Anuruddha's minor works literary abhidhamma texts and to disregard them in translation would be to translate without translating.

Anuruddha's *Manual of Discerning* (Nāmar-p) in particular lends itself to a literary mode of translation since its verses are both simple and straightforward, and for the most part tend to be structured as four semi-independent segments, corresponding to the four eight-syllable pada-s

³⁰⁴ Inspired in part by the elegant Gethin 2008 *Sayings of the Buddha*, for the minimalist and slightly archaizing use of the asterisk rather than numbers to indicate notes to the text, and innovative approaches to editing such as the novel and refreshingly idiosyncratic conventions utilized by Somdev Vasudev in the Clay Sanskrit Library editions produced under his supervision.

³⁰⁵ e.g. Heifetz 1985, 15.

(quarters) of the two-line, thirty-two syllable meter in which the body of each chapter is composed.

**ito paraṃ pavakkhāmi, bhāvanānāyamaṃ uttamaṃ,
nāmarūpaṃ pariggayha, paṭipajjitum icchato. 880**

From here forward I will expound
the highest method, that of meditation,
for one who wants to apprehend
mind and matter and make progress on the path.

These four distinct segments of the original verse have been rendered in translation as four distinct lines. This is both because English poetic convention prefers shorter lines for poetry than Pali and Sanskrit convention ("From here forward I will expound the highest method, that of meditation" becomes a very heavy line of poetry in English -- so heavy, it virtually ceases to be identifiable as poetry). The translation choice of transposing the last line's 'mind and matter' to pāda D rather than keeping it in pāda C as in the original is made with the consideration of cadence and balance ("for one who wants to apprehend mind and matter / and make progress on the path" would make the two lines last two lines very unbalanced, since 'for one who wants' has to be rendered in pāda C for English syntax. The simple compensatory shift of 'mind and matter' to the beginning of the last line restores the balance of the lines without distorting the meaning and is a good example of the translation choices that a literary mode of translation has frequently entailed). Another example:

**mārapāsasamucchedī, sattham etam anuttaraṃ;
mohandhakāraviddhaṃsī, vijjālokavirocano. 969**

this is the matchless blade
that cuts through Māra's noose;
and the blazing forth of understanding's light,
scattering the darkness of delusion.

Such an attempt has not been made for the *Decisive Treatment* (Pm-vn), the language of which is much more involved and does not, like the *Manual of Discerning* (Nāmar-p), tend to fall into four clearly distinct segments in each verse. On the contrary, in the *Decisive Treatment* (Pm-vn), all four segments are often syntactically interwoven, forming in translation a single, long statement:

**itthaṃ cittaṃ cetasikaṃ, rūpañ c' evā 'ti saṅkhatā,
vuttā asaṅkhatā dāni, nibbanan ti pavuccati. 895 (Pm-vn 895)**

The conditioned [paramattha dhamma-s] -- mind, mental concomitants, and matter -- have thus been stated; now, the unconditioned -- nibbāna -- will be set forth.

The *Decisive Treatment* (Pm-vn)'s complex verses thus present a much greater challenge for literary translation. Since this is not at all the case with the *Manual of Discerning* (Nāmar-p), however, literary translation has been undertaken without any great difficulty or resulting distortion of meaning.

The content of the text is as follows and this chapter presents *Manual of Discerning* (Nāmar-p), chapters eight through thirteen in translation, taking up the topic of *paṭipatti* or 'path-progress', under the twin headings of two kinds of *bhāvanā* ("cultivation", "development", or "meditation"): *samatha* ("tranquility" and *vipassanā* ("insight")

Manual of Discerning Mind and Matter (nāmarūpaparicchedapakaraṇa) Contents:

Pt. I	
Abhidhammaparamattha-vibhāga	
1. nāmatṭaya-vibhāgo:	1
2. lakkhaṇarasupatṭhāna-vibhāgo:	67
3. bhedaṅgaha-vibhāgo:	123
4. pakīṇṇaka-vibhāgo:	211
5. kamma-vibhāgo:	328
6. rūpa-vibhāgo:	481
7. sabbasaṅgaha-vibhāgo:	617
Pt. II	
Samathabhāvanā-vibhāga	
8. kaṣiṇāsubha-vibhāgo:	880
9. dasānussati-vibhāgo:	1100
10. sesakammaṭṭhāna-vibhāgo:	1298
Pt. III	
Vipassanā-vibhāga	
11. vipassanā-vibhāgo:	1506
12. dasāvattā-vibhāgo:	1642
13. nissandaphala-vibhāgo:	1792
Nigamanakathā:	1848

Detailed Contents (PARTS II & III)

PART II: *The Cultivation of Tranquillity* section (*samathabhāvanāvibhāga*) (Chs. 8, 9 & 10)

Chapter 8: "Meditation devices (*kaṣiṇa*-s) and cultivation of the perception of foulness (*asubha-bhāvanā*)" (*kaṣiṇāsubhavibhāgo*): v. 880

- The Forty Objects of Meditation (*cattālīsa kammaṭṭhānāni*): v. 884
- The Requisites of Practice (expository matrix): v. 885
 - The Purity of Preparation (*payoga-visuddhi*): v. 886
 - Acquisition of the Means (*upāya-sampadā*): v. 898
 - Purification of the Requisite Mental disposition (*ajjhāsaya-sodhana*): v. 918
- Cultivation of Samatha on the basis of the Ten Kasinas: v. 1044
 - The Signs (*nimitta*): v. 1053
- Cultivation of [the Perception] “Foul” (*asubha-bhāvanā*): v. 1069

Chapter 9: "The Ten Recollections" (*dasānussativibhāgo*)

- Recollection of the Buddha (*buddhānussati*): v. 1101
- Recollection of the Dhamma (*dhammānussati*): v. 1120
- Recollection of the Saṅgha (*saṅghānussati*): v. 1137
- Recollection of Virtue (*sīlānussati*): v. 1152
- Recollection of Giving (*cāgānussati*): v. 1166
- Recollection of [likeness to] Deities (*devatānussati*): v. 1180
- Recollection of Peace (*upasamānussati*): v. 1195
- Mindfulness of Death (*marāṇassati*): v. 1209
- Bodily Awareness (*kāyagatāsati*): v. 1232
- Awareness of the In- and Out-breath (*ānāpānassati*): v. 1255

Chapter 10: "The Remaining Objects" (*sesakammaṭṭhānavibhāgo*)

- The Four Immeasurables or Brahmavihāras (*appamaññā*): v. 1298
- The Perception "Repulsive" in Food (*āhārapaṭikkūlasaññā*): v. 1424
- The Resolution into the Four Elements (*catu-dhātu-vavatthānaṃ*): v.1445
 - Vipassanā appendix: Vipassanā on the basis of *catu-dhātu-vavatthāna*: v.1461
- The Formless Attainments (*āruppa-samāpatti-s*): v. 1464
 - Vipassanā appendix: Vipassanā & the *āruppa-samāpatti-s*: the *ubhatobhāgavimutto* arahant: vv.1482-1483
- The Six Direct Knowledges (*cha abhiññā*): v. 1484
 - Vipassanā appendix: Vipassanā and fivefold vs. sixfold *abhiññā*: the *Mahākhīṇāsavo* arahant: v. 1502

PART III: *Vipassanā* Section (*vipassanāvibhāgo*) (Chs. 11, 12 & 13)

Chapter 11: "Vipassanā": (*vipassanāvibhāgo*)

- Enumeration of Content of Vipassanā Section, chs. 11-13: v. 1506
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- Two origins (samutṭhāna): v. 1512
- Two modes of undertaking (dhura): v. 1513
- Three levels (bhūmī): v. 1514
- Three ways of inhering (abhinivesa): v. 1517
- The four stages of purification that constitute its body (sarīra)
- The Three Characteristics (tilakkhaṇa) that it discerns in conditioned things (saṅkhāra): v. 1537
 - anicca (perceiving them as "impermanent"): v. 1538
 - dukkha (as "suffering"): v. 1548
 - anattā (and as "not self"): v. 1564
- The Two Aspects (ākāra) of conditioned things in which it discerns the three characteristics: Causal dependence (nimitta) & Moment to moment occurrence (pavatta): v. 1581
- Eightenfold "Mahāvipassanā": v. 1617
 - The anicca observations: v. 1618
 - the dukkha observations: v. 1628
 - the anattā observations: v. 1631
 - the freedom observations: v. 1633

Chapter 12: "The Ten Stages" (*dasāvatthāvihāgo*)

- The Threefold Division of Eighteen-fold vipassanā according to the three characteristics and corresponding threefold division of the cultivation of Insight: v. 1642
- Insight's Division into Ten Stages: v. 1643
- I. Contemplative Knowledge by Grouping (Kalāpato Sammasana-ñāṇa): v. 1652
- II. Knowledge of Arising and Passing Away (Udayabbaya-ñāṇa): v. 1661
 - The Ten Corruptions of Insight (dasa vipassanā-upaklesā): v. 1678
- III. The Knowledge of Dissolution (Bhaṅga-ñāṇa): v. 1690
- IV. Knowledge of Fear (Bhaya-ñāṇa): v. 1705
- V. Knowledge of Danger (Ādīnava-ñāṇa): v. 1713
- VI. Knowledge of Disenchantment (Nibbidā-ñāṇa): v. 1729
- VII. Knowledge of the Desirability of Letting Go (Muñcitukāmatā-ñāṇa): v. 1735
- VIII. Knowledge of Re-evaluative Reflection (Paṭisaṅkhā-ñāṇa): v. 1746
- IX. Knowledge of Equanimity toward All Conditioned Things (Saṅkhār-upekkhā-ñāṇa): v. 1753
- X. Knowledge "in Conformity" (with the noble truths) (Anuloma-ñāṇa); known also as: paripakkā vipassanā, "Insight Attained to Full Maturity"; vuṭṭhānagāminī vipassanā, "Insight leading to Emergence"; and sikhappattā vipassanā: "insight attained to its summit": v. 1774
- The Process of Emergence: v. 1775
- Change of Lineage, Path & Fruition Consciousnesses (Gotrabhu, Magga & Phala Cittas): v. 1784

- Review of Attainment (Paccavekkhaṇā): v. 1787
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Chapter 13: "The Resultant Fruits" (nissandaphalavibhāgo)

- Penetration and the Fulfillment of the Task of Each Truth (*Paṭivedha & Kicca*): v. 1793
- The Three Routes of Emancipation and the Seven Noble Individuals Classification with Reference to them (*vimokkhattayaṃ & the satta-puggala-bheda*): v. 1803
 - The Two manners of Yoking Insight / The two "Yokings" of Insight vis a vis the emergencies: *vuṭṭhāna* (*vipassanā-dhura-s*): v. 1814
- The Eight Noble Individuals (*aṭṭha ariya-puggalā*): v. 1821
- The Corresponding Loss of Defilement (*Klesahāni*): v. 1826
- The Four Powers of Analysis (*Paṭisambhidā-s*): v. 1829
- The Attainments (*Samāpatti-s*): v. 1836
- The Attainment of Cessation (*Nirodha-samāpatti*): v. 1839

Colophon (*nigamana*): vv. 1848-1857

Nāmar-p chs. 8-13, critically edited Pali text and annotated translation with section by section introduction and analysis.

THE ANALYSIS OF MIND AND MATTER

8. Chapter Eight

Meditation devices (kasiṇa-s) and cultivation of the perception of foulness (asubha-bhāvanā)

The Nāmarūpapariccheda's second half (chs. 8-13), closely corresponding to the Visuddhimagga's *samādhī* and *paññā* sections, presents the Mahāvihāra interpretive tradition's account of normative Buddhist meditative praxis (*paṭipatti*). In doing so, it reframes its immediately preceding treatment of the *abhidhammaparamattha-s*, core doctrinal formulations, and *paññatti* (chs. 1-7), which constitutes the work's first half, as requisite acquisitional learning (*pariyatti*), on the basis of which to proceed. *Paṭipatti* is treated under two headings: *samatha* (chs 8-10) and *vipassana* (chs. 11-13). Chapter eight, following the Visuddhimagga, takes up *samatha* in the form of an exposition of the forty *kammaṭṭhāna-s*, beginning with the earth *kasiṇa*. As the initial object of treatment, the earth *kasiṇa* receives special treatment, retaining the status bequeathed upon it by the Visuddhimagga as the initial and thus paradigmatic object of meditation: it is preceded by a lengthy prelude that describes the initial requisites to taking up the practice of meditation per se (including cultivation of the desire to do so), understood as applying to the taking up of any object. Nāmar-p ch. 8, the “*kasiṇa-s* (meditation devices) and *Asubha-bhāvanā* (cultivation of the perception of foulness) Section,” includes this prelude as part of its treatment of the earth *kasiṇa*, exposition of the remaining *kasiṇas*, and an exposition of the cultivation of the perception of foulness in the form of the body's ten stages of decay as systematized in the commentarial tradition.

Synopsis: Two kinds of *bhāvanā*: *samatha* and *vipassanā*; Among those, taking up *samatha*, two kinds of concentration: *upacāra* and *appanā*. These are developed on forty objects. Taking these up in order, the eighth chapter addresses the ten *kaṣiṇas* and *asubhabhāvanā*. As a prelude to the taking up of any meditation object, the text addresses 1) initial preparation (*payogasuddhi*), 2) acquisition of the means (*upāya*) to meditate, and 3) development of the requisite mentality or “disposition” (*ajjhāsayā*) for taking up meditation. This rubric, apparently Anuruddha's own innovation as a synopsis of the *Visuddhimagga*'s lengthy exposition, broadly structures the discussion leading up to the *kaṣiṇa*-s. The bulk of the chapter is spent on its last item, as an evocation of the development of the requisite mental disposition (*ajjhāsayā*) for taking up practice, for which he adapts a minor rubric from the *Visuddhimagga* cited in the *pathavīkaṣiṇa* section in connection with what the practitioner considers on sitting down to practice – but expanded by Anuruddha into a lengthy and vivid evocation of these steps in their process of unfolding, and leading to a desire to practice in the first place:

Summary of the steps preceding meditation (Vism IV, *bhāvanāvidhāna*, §27 = trans. Nyanamoli, pp.123-124):

1. Having reviewed the danger in objects of desire;
2. and given rise to deep longing for renunciation as the means (*upāya*) of leaving suffering behind;
and given rise to joy and gladness recalling the qualities of the Buddha, Dhamma, and Saṅgha;
3. and given rise to deep respect for the practice of renunciation of objects of desire as the path followed by all Buddhas and arahants; and given rise to effort, [thinking:] "I too shall be one who partakes of the taste of the pleasure of seclusion by this path" –
4. setting his eyes upon the object without strain (*samena ākārena*), he should grasp and cultivate the sign.³⁰⁶

In Anuruddha's adaptation, this is rendered as a substantial treatment of the development of the requisite *ajjhāsayā* in three parts, under the headings:

- 1) having seen the danger in desires,
- 2) and their renunciation as safety,
- 3) disenchanted with the [kilesas'] flaring up.³⁰⁷

This section includes some of the most novel and creative parts of the work.

³⁰⁶ 1. “appassādā kāmā” ti-ādinā nayena kāmesu ādinavaṃ paccavekkhitvā, 2. kāmanissaraṇe sabbadukkhāsamattikamupāyabhūte nekkhamme jātābhilāsena, buddhadhammasaṅghaguṇānussaraṇena pītipāmojjaṃ janayitvā, 3. “ayaṃ dāni sā sabbabuddha paccekabuddha ariyasāvaṃkehi paṭipannā nekkhammapaṭipadā” ti paṭipattiyā sañjātagāraṇena, “addhā imāya paṭipadāya pavivekasukharasassa bhāgī bhavissāmi” ti ussāhaṃ janayitvā, 4. samena ākārena cakkhūni ummīletvā nimittaṃ gaṇhantena bhāvetabbam (Vism IV, §27).

³⁰⁷ *kāmesv ādinavaṃ disvā, nekkhammaṃ daṭṭhu khemato / pariyuṭṭhānanibbinno, sodheyy' ajjhāsayam katham?* (918).

Anuruddha concludes his treatment of the *kaṣiṇas* returning to the theme of #5 above, that of partaking of the taste of the pleasure of seclusion:

supakkhālitupaklesā, santacittā samāhitā,
pavivekarasassādaṃ, anubhonti yathāsukhaṃ. 1068

their kilesas washed away,
with calmed and concentrated minds,
they can experience as and when they want
the enjoyment of the savor of seclusion.

He in fact weaves this theme throughout his discussion. He had earlier invoked the famous image of the clean cloth correctly taking the dye (the climax of the “progressive discourse” pericope (for example, yasapabbajjā, vinaya mahāvagga) or the simile of the cloth, vatthasutta, MN7), tying it to this theme, likening the clean cloth to the mind now purified in disposition, and the dye it takes to the “highest essence/taste (*rasa*) of meditation.”

cetokalaṅkāpagato, **bhāvanārasam uttamaṃ**,
raṅgaṃ niddhotavatthaṃ 'va, sādhuṃ paṭiṇaṇhati. 1039

gone away, the stains upon his heart,
(his mind) correctly takes
the highest essence of meditation,
like a cloth washed clean correctly takes the dye.

Rephrased at 1043 as one who brings about “the highest pleasure of meditation,” making clear the equation:

icc' alobham adosaṇ ca, mohābhāvam athāparaṃ,
nekkhammaṃ pavivekaṇ ca, tathā nissaraṇaṃ budho, 1042
samārabba visodhento, ajjhāsayam asesato,
dhīro sampaṭipādeti, **bhāvanāsukham uttamaṃ**. 1043

Purifying his disposition, to completeness,
with reference, thus,
to non-craving and non-aversion,
then to the absence of delusion,
and to renunciation, and seclusion
and so to the way out, the wise one,
now steadfast, brings about
the supreme pleasure of meditation.

NB This is the poetic image and phrasing that Anuruddha ends the Abhidh-s on, referring to it there as the *paṭipattirasassāda*:

Abhidh-s IX 13: (last lines of the last chapter, before nigamanakathā):

bhāvetabbam pan' icc' evam bhāvanā-dvayam uttamam;
paṭipattirasassādam patthayantena sāsane.

And so these two excellent modes of meditation
should be cultivated thus
by one in the sāsana seeking
the savor of the taste of practice.

If the theme of acquiring the taste of the pleasure of solitude characterizes Anuruddha's treatment of samatha, his treatment of asubhabhāvanā (and subsequent objects) stands out for its inclusion of a coda on the method of its development as a practice pertaining to insight. He somewhat perfunctorily closes his more standard treatment of asubha as culminating in the first *jhāna*, saying “this is the method as regards the development of tranquility.” He then turns to a discussion of the method of development of insight on its basis, discernment of the transience of one's own body on the basis of the asubha practice heralding what is considered insight.

aniccam khayadhammañ ca, dukkham eva bhayāvaham;
anattā ca parābhūtam, vibhijjati khaṇe khaṇe 1083

“It's subject to decay, impermanent;
and [this is] assuredly terrifying suffering;
and constrained, not self,
it's breaking up in every moment.”

vinassamānass' ākāram, tatth' evam pana passato,
vipassanā-bhāvanā 'ti, tam ĩrenti tathāgatā. 1084

And one's development of insight, seeing thus,
the aspect of it presently decaying,
the Buddhas speak of
as “insight meditation.”

Widening the scope of the practice considerably, he continues:

bhāvanam duvidham p' etam, bhāventi puna paṇḍitā;
jīvamāne 'pi kāyamhi, taṃtadākārasambhave. 1085

The wise develop
both kinds of meditation,
on a living body, too,
as it gives rise to the respective aspect.

This two-tiered treatment of meditation objects, briefly outlining their samatha employment, and then culminating in coda-like appendices on the onward development of insight on the basis of them, will characterize Anuruddha's treatment of the forty objects throughout the chapters of the Samatha section (8, 9, & 10). In this way, somewhat ironically, Anuruddha's treatment of each samatha object in his samatha section concludes in discussion of insight: semi-segregated and crowning his treatment of each object, and pointing forward, toward the work's treatment of insight yet to come.

To an extent, Anuruddha inherits the awkwardness of this arrangement from the Visuddhimagga, which exhaustively treats the forty objects from the angle of samatha, prior to turning to a discussion of insight in its subsequent paññā section (as the latter of the sequentially developed seven stages of its purifications framework, the entirety of samatha coming within the second of its stages, that of cittavisuddhi, the cultivation of paññā constituting the latter five stages). While the Visuddhimagga may comment in passing on the amenability of the objects to insight, it is nowhere as systematic or as predictable in its structure as in Anuruddha's curious and conspicuous two-tiered treatment, producing extensive discussion of insight as it applies specifically to each object well before its general discussion of insight as a topic in its own right (chs. 11-13).

Chapter Content:

The Forty Objects of Meditation (<i>cattālīsa kammaṭṭhānāni</i>):	v. 884
The Requisites of Practice (expository matrix):	v. 885
The Purity of Preparation (<i>payoga-visuddhi</i>):	v. 886
Acquisition of the Means (<i>upāya-sampadā</i>):	v. 898
Purification of the Requisite Mental disposition (<i>ajjhāsayasodhana</i>):	v. 918
Cultivation of Samatha on the basis of the Ten Kasinas:	v. 1044
The Signs (<i>nimitta</i>):	v. 1053
Cultivation of [the Perception] “Foul” (<i>asubha-bhāvanā</i>):	v. 1069

NĀMARŪPAPARICCHEDO

8. aṭṭhamo paricchedo

kaṣiṇāsubhaviḥhāgo

ito param pavakkhāmi, bhāvanānāyamaṃ uttamaṃ,
nāmarūpaṃ pariggayha, paṭipajjitum icchato.^{880*}

THE ANALYSIS OF MIND AND MATTER

8. Chapter Eight

*kaṣiṇas (meditation devices) and Asubha-bhāvanā
(cultivation of the perception of foulness) Section*

From here forward I will expound
the highest method, that of meditation,
for one who wants to apprehend
mind and matter and make progress on the path.

⁸⁸⁰ **icchato**: icchato E° var. īhato; īhato B°. Infinitive followed by icchato has precedent in Anuruddha; inf. followed by īhato, though it renders a plausible meaning (“endeavors to”), does not.

* Verse numeration follows B°. B° 880 = E° 879 (and so on). Citation of E° variants will not hereafter make reference to corresponding E° numeration.

bhāvanā duvidhā tattha, samatho ca vipassanā;
samatho duvidho tattha, paritto ca mahaggato. ⁸⁸¹

upacāram anuppatto, paritto ti pavuccati;
mahaggat' appanāpatto, samatho lokiyo mato. ⁸⁸²

THE OBJECTS OF MEDITATION

kasiṇāni dasāsubhā, dasadhānussatī tathā;
appamaññā ca saññā ca, vavatthāruppakāni ca; ⁸⁸³

&

kammaṭṭhānāni tatth' āhu, cattālīsa vicakkhaṇā,
yatthānuyogaṃ kubbantā, bhāventi samatha-
dvayaṃ. ⁸⁸⁴

THE REQUISITES OF PRACTICE (expository matrix)

taṃ payogavisuddhena, patvānopāyasampadaṃ,
ajjhāsayaṃ visodhetvā, bhāvetabban ti bhāsitaṃ ⁸⁸⁵

I. PAYOGAVISUDDHI: Purity of Preparation

kathaṃ[?] karonto cārittaṃ, vārittañ ca vivajjiya,
pātimokkhaṃ samādāya, saddhāya paripūraye. ⁸⁸⁶

paṭisaṅkhāya sodhetvā, chadvāresu malāsavaṃ,

Now, meditation is of two kinds:
tranquility and *discernment*;
Now, tranquility is of two kinds:
limited and *in full*.

Termed “limited” on reaching
access concentration,
mundane tranquility is considered
“in full” when it attains to full absorption.

Now, the objects of concentration
are forty, say the wise,
applying themselves on which
they cultivate both of these tranquilities:

the [10] *kasīṇas* and ten of *foulness*;
the likewise ten-fold *recollections*,
the [4] *illimitables*, the [1] *perception*;
the [1] *analytic resolution* and the [4] *formless*.*

They're to be cultivated, it is said,
by one 1) pure in his initial preparation,
having acquired 2) endowment with the means,
and 3) purified the mental disposition.

How? Enacting the virtue that's to be enacted,
and avoiding those actions that must be avoided
(in accordance with *sīla*),
taking up the *pātimokkha*'s code of conduct,
one should fulfill it out of faith.

One should cleanse with careful reckoning

⁸⁸¹ —

⁸⁸² **mahaggat' appanā**: mahaggatappaṇā E°; mahaggatappaṇā B°. Reading mahaggat[o] appanāpatto.

⁸⁸³ —

⁸⁸⁴ * The “foulnesses” (*asubhā*) refer to the visuddhimagga's expansion of the “*nava sivathikā*” (nine burning ground) contemplations of the satipaṭṭhānasutta into ten aspects of corporeal decay (cf. Vism VI, *asubhakammaṭṭhāna*); the “recollections” (*anussati*) refer to the ten recollections (of buddha, dhamma, saṅgha, *sīla*, *cāga*, *devatā*, *maraṇānussati*, *kāyagatāsati*, *ānāpānassati*, and *upasaṃānussati*); the illimitables (*appamaññā*) refer to the four *brahmavihāra*-s; the “perception” (*saññā*) refers to the perception of repulsiveness in food (*āhārapaṭikulasaññā*); the “analytic resolution” (*vavatthāna*) refers to the resolution into the four elements (*catudhātuvavatthāna*). cf. Vism III, *cattālīsakammaṭṭhānavañṇanā*.

⁸⁸⁵ **payogasuddhi**: purity i.e. qualification with respect to initial preparation cf. Vism IV, *paṭhamajjhānakathā*

⁸⁸⁶ **vivajjiya**: vivajjiya B°; vivajjaye E°

* *cāritta-sīla* and *vāritta-sīla* refer to the two facets of virtue as that to be cultivated and that to be avoided.

* cf. Vism I, *pātimokkhasaṃvarasīlaṃ*

chaḷindriyāni medhāvī, satārakkhena gopaye.⁸⁸⁷

pāpakājīvanissaṅgo, kuhakācāranissaṭo.
ājīvaṃ parisodheyya, pahitatt' eṭṭhi-suddhiyā.⁸⁸⁸

idam atthitam ārabhha, paṭisaṅkhāya yoniso.
paññavā sampajañña, paribhuñjeyya paccaye.⁸⁸⁹

saṃvaraṃ pātimokkhe ca, sīlam indriyaṃvaraṃ,
ājīvapārisuddhiṃ ca, tathā paccayanissitaṃ,⁸⁹⁰

&

samādāya catuddh' evaṃ adhiṭṭheyya tato paraṃ,
tass' eva parivārāya, dhutaṅgāni yathārahaṃ.⁸⁹¹

paṃsukūlikam aṅgaṃ, ti-cīvaraṃ cīvare yugaṃ;
piṇḍapātikam aṅgaṃ ca, sapadānikam uttamaṃ;⁸⁹²

khalu-pacchābhaddhikaṅgaṃ, dhutaṅgaṃ patta-
piṇḍikaṃ;
ekāsanikaṃ icc'evaṃ, pañcadhā bhojane ṭhitaṃ;⁸⁹³

āraññikaṃ yathāsanthatikaṅgaṃ rukkhamaṇikaṃ;
abbhokāsikasosānikaṅgaṃ nesajjikaṃ tathā;⁸⁹⁴

the flow of defilement at the six sense-doors,
and wisely guard the senses
with *sati*'s constant watch.*

One should purify one's livelihood
through purity of pursuit (of material sustenance),
exerting oneself,
detached from wrongful means of living,
emerged from crooked ways.*

Having thoroughly reflected
upon its purpose
one should make use of the requisites
with wisdom and with full understanding.*

Having undertaken fourfold virtue thus:
1) (the virtue of) restraint in the pātimokkha,
2) the virtue of restraint of the senses,
3) total purity of livelihood,
and likewise 4) that based on the requisites,
one should thereafter resolve
upon the dhutaṅga practices, as appropriate,
for bolstering that virtue.*

The dust-heap robe and three-robe practice
-- the pair pertaining to the robe;
the [eating exclusively from] alms-bowl practice;
and excellent no-house-excluded practice;

the practice of no-later-eating constituent (not
eating after a main meal);
the bowl-alms-only (whatever's dropped in)
dhutaṅga practice;
and that of (eating in a) single-sitting: thus five
kinds of practices pertaining to food;

The forest-dweller's practice; that of using bed as
per allotment;
that of dwelling at the base-of-a-tree;
those of dwelling in the open-air and in cremation

⁸⁸⁷ * cf. Vism I, indriyaṃvarasīlaṃ

⁸⁸⁸ * cf. Vism I, ājīvapārisuddhisīlaṃ

⁸⁸⁹ * cf. Vism I, paccayasannissitasīlaṃ

⁸⁹⁰ **pātimokkhe**: pātimokkho E°; pātimokkhe B° cf. Pm-vn 899-900 with saṃvaro pātimokko:
899 saṃvaro pātimokkho ca, tath' ev' indriyaṃvaro / ājīvapārisuddhi ca, sīlam paccayanissitaṃ.
900 iti sīlavisuddhī ti, suddham etaṃ pavuccati / catupārisuddhisīlaṃ, dhutaṅgaparivāritaṃ.

⁸⁹¹ **ājīvapārisuddhiṃ ca**: ājīvapārisuddhī ca E°; ājīvapārisuddhiṃca B°

⁸⁹² **cīvare yugaṃ**: cīvare yugaṃ E°; cīvarāyugaṃ B°^{BE}; but cf. Pm-vn 971 for a similarly anomalous plural form in
compound: tibhavā-ratha-yojitaṃ “[the bhavacakka] attached to the chariot of the three forms of existence”

⁸⁹³ **khalu**: khaḷu Ee; khalu B°

⁸⁹⁴ —

cha senāsanam ārabha, dhutaṅgānī ti terasa,
kappiye pi ca loluppa-samācāravimuttiyā,⁸⁹⁵

&

sāmīcipaṭipattī ti, katvā sallekhaṇṇuttīyā,
paccayattayam āhacca, paññattāni mahesinā.⁸⁹⁶

catupārisuddhisīlam, dhutaṅgaparivāritam.
pūretvāna visuddh' evaṃ, payogaparisuddhiyā⁸⁹⁷

II. UPĀYASAMPADĀ: Acquisition of the Means

tato paṇidhisampanno, bhāvanāya visārado.
upāyaṃ paṭipādeyya, pavivekarato katham?⁸⁹⁸

āvāso ca kulaṃ lābho, gaṇo kammaṇ ca pañcamaṃ.
addhānaṃ nāti ābādho, gantho iddhī ti te dasa⁸⁹⁹

&

chetvāna nipako yogī, palibodhe yathārahaṃ.
nirālayo nirārambho, papañcopasame rato,⁹⁰⁰

piyaṃ garuṃ bhāvanīyaṃ, vattāraṃ vacanak-
khamam,
kattāraṃ atigambhīrakatham ṭhānaniyojakam,⁹⁰¹

grounds;
and likewise that of sitting (rather than lying, to
sleep):

thus with the six pertaining to the resting place,
the thirteen “dhutaṅga” practices
prescribed by the great sage
as proper practice
and within the allowable* as regards austerity
in connection with these three requisites (robe,
food, and resting place),
for freeing oneself from conduct based on greed.

Having fulfilled
the four purities' virtue,
bolstered by dhutaṅga practices,
one is pure in terms of purity of initial application.

How, then, should one who has the aspiration,
and is qualified for meditation,
intent upon seclusion,
bring about the means?

The skillful yogī, having severed
any obstacles, as needed --

those ten of: residence; sponsors; profit;
students; fifthly, works;
travel; kin; or illness;
books; or psychic powers --

intent on overcoming proliferating complication,
without attachment or contention,

Coming wisely to a teacher
who is learned and has many virtues --
a kindly teacher inspiring respect,

⁸⁹⁵ * kappiye: perhaps to be read as kappiyā “allowable” (suggestion by Mahesh Deokar)

⁸⁹⁶ —

⁸⁹⁷ —

⁸⁹⁸ —

⁸⁹⁹ **gaṇo**: gano E°; gaṇo B°

* cf. Vism III, dasapalibodhavaṇṇanā, quoting the verse that Anuruddha incorporates in full at 899: ayam pana vitthāro, yaṃ tāva vuttam “yvāssa dasasu palibodhesu palibodho atthi, taṃ upacchinditvā” ti, ettha —

āvāso ca kulaṃ lābho, gaṇo kammaṇ ca pañcamaṃ.

addhānaṃ nāti ābādho, gantho iddhī ti te dasā ti — ime dasa palibodhā nāma.

⁹⁰⁰ **palibodhe**: palibodhe Ee; palibodhe B°;

nirārambho: nirālambo, var. nirārambho; nirārambho B°

⁹⁰¹ **atigambhīrakatham**: atigambhīraṃ katham E°; atigambhīrakatham B°

* cf. Vism III, kammaṭṭhānadāyakavaṇṇanā, citing AN verse (AN 7.37): kalyāṇamittan ti —

&

bahussutaṃ guṇavantam āgamm' ācariyaṃ budho,
khamo padakkhiṇaggaḥī, niyyātattuju bhadrako,⁹⁰²

ārādhetaṃ gaṇheyya, taṃ kammaṭṭhānadāyakaṃ,
kammaṭṭhānaṃ parikkhitvā, cariyārahaṃ attano.⁹⁰³

rāgo doso ca moho ca, cariyā tīhi paṇḍitā
saddhābuddhivitaṅkehi, chabbidhā ca vibhāvayumaṃ⁹⁰⁴

rāgussannassa sappāyā, koṭṭhāsasubhabhāvanā,
dosussannassa' appamaññā, nīlādī ca catubbidhā⁹⁰⁵

who explains and welcomes discussion,
and makes profound discourse,
who can direct one to a meditation object --
then, receptive, reverential,
dedicated and straight-forward, well-disposed,

one should supplicate him to be
one's giver of a meditation object
and take a meditation object*
suitable to one's character, having examined [it].*

The wise should understand
the characters as being of six kinds:
craving, aversion, and delusion,
with the three, faith, intellect, and thought.*

For a person with predominance of craving,
the parts (of the body, i.e., kāyagatāsati) or [ten of]
cultivation of the [perception] foul* are
appropriate;
for a person who has predominance of aversion,
the fourfold illimitables (i.e., the brahmavihāras) or
[the four *kaṣiṇa*-s], the blue, etc.*

piyo garu bhāvanīyo, vattā ca vacanakkhamo.
gambhīraṃ ca kathaṃ kattā, no c'atṭhāne niyojako ti.

⁹⁰² * dedicated (niyātattā): understanding niyāditattā: dedicated, able-handed

⁹⁰³ * for kammaṭṭhānaṃ gaṇheyya: cf. Vism III, cattālīsakammaṭṭhānavanṇanā: tasmā yaṃ vuttaṃ cattālīsāya
kammaṭṭhānesu aññataraṃ kammaṭṭhānaṃ gaṇheyya ti. ettāvataṃ kalyāṇamittaṃ upasaṅkamitvā attano
cariyānukūlaṃ cattālīsāya kammaṭṭhānesu aññataraṃ kammaṭṭhānaṃ gaṇheyya ti imāni padāni sabbākārena
vitthāritāni hontī ti. &

* having examined [it]: the syntax and grammatical object are ambiguous and would seem to suggest that it is the
supplicator who examines. This would normatively be the role of the teacher, however, as we find it in the
corresponding Vism passage: evaṃ ñatvā cariyānukūlaṃ kammaṭṭhānaṃ kathetabbam [by the teacher] (vism III,
cattālīsakammaṭṭhānavanṇanā). It would therefore appear that we are supposed to understand the gerund
vimaṃsitvā (having examined) as construing with -dāyakaṃ “one's giver of a meditation object, having
examined [his character], and take a meditation object suitable to it”. Vism elaborates on this point that the
teacher should determine the pupil's character either by cetopariyañña or by questioning him: evaṃ
sammaññajjhāsayādhimuttino paṇassa kammaṭṭhānaṃ yācato cetopariyaññalābhinaṃ ācariyena citta-cāraṃ
oloketvā cariyā jānitabbā. itarena kiṃ caritosi? ke vā te dhammā bahulaṃ samudācaranti? kiṃ vā te
manasikaroto phāsu hoti? katarasmiṃ vā te kammaṭṭhāne cittaṃ namaṭṭi evamādihi nayehi pucchitvā jānitabbā.
evaṃ ñatvā cariyānukūlaṃ kammaṭṭhānaṃ kathetabbam (cattālīsakammaṭṭhānavanṇanā.)

⁹⁰⁴ **saddhābuddhivitaṅkehi:** saddhā buddhi vitakkehi Ee; saddhābuddhivitaṅkehi B°

* The syntax of this verse is again ambiguous and suggests that the cariyā (normally neuter) should be
understood as subject in the first half of the verse, but also reconstrued as (n.?) object of vibhāvayumaṃ in the
second half. Cf. Vism III, cattālīsakammaṭṭhānavanṇanā, cariyānukūlato ti section.

⁹⁰⁵ * cf. Vism: cariyānukūlato ti cariyānaṃ anukūlato p'ettha vinicchayo veditabbo, seyyathidaṃ — rāgacaritassa
tāva ettha dasa asubhā, kāyagatāsati ti ekādasa kammaṭṭhānāni anukūlāni; dosacaritassa cattāro brahmavihāra
cattāri vaṇṇakasiṇāni ti atṭha, mohacaritassa vitakkacaritassa ca ekaṃ ānāpānasatikammaṭṭhānaṃ eva,
saddhācaritassa purimā cha anussatiyo, buddhicaritassa maraṇasati upasamānussati catudhātuvavatthānaṃ āhāre
paṭikkūlasaññā ti cattāri, sesakasiṇāni cattāro ca āruppā sabbacaritānaṃ anukūlāni. kaṣiṇesu ca yaṃ kiñci
parittaṃ vitakkacaritassa, appamānaṃ mohacaritassā ti evaṃ ettha cariyānukūlato vinicchayo veditabbo ti...

vitakka-mohussannānaṃ, ānāpānaṃ pakāsitāṃ;
cha saddhācaritass' āhu, buddhānussati-ādayo.⁹⁰⁶

&

marāṇopasamāsaññāvavatthānāni buddhino;
sesāni pana sabbesaṃ, tatthāpi kasiṇaṃ budhā,⁹⁰⁷

&

vitakkapakatikassa, parittaṃ mohacārino;
mahantaṃ iti sappāyaṃ, gahetvāna tato paraṃ,⁹⁰⁸

For those who have predominance of thought or of delusion,
meditation on the breath is declared [appropriate];
and for one of faith-character, the wise have said,
the six recollections, the Buddha, and so forth.*

For one of intellect [character], [the recollections]
death and peace*, the perception (i.e.,
āhārapaṭikūlasaññā, the perception of “repulsive” in
food), or analysis (i.e., catudhātuvavatthāna, the
analysis of the elements) [are appropriate].
The remaining (meditation-objects)* are
[appropriate] for all.

In this regard, the wise have also said
that a *kasiṇa* of small size is appropriate for one
whose nature [has predominance] of thought;
and that a large one is appropriate
for one disposed to delusion;

Having taken an appropriate [meditation object],
then:

A PLACE SUITABLE FOR MEDITATION

mahāvāsaṃ navam jinaṃ, panthasoṇḍika-
santikaṃ;
paṇṇapupphaphalākiṇṇaṃ, bahusammāna-
patthitaṃ;⁹⁰⁹

&

sīmantaḍḍarunagara-kkhettaṃ paccantaṇissitaṃ;
visabhāgaṃ asappāyaṃ, paṭṭanaṃ mittadullabhaṃ;⁹¹⁰

&

ṭhānaṃ' atthāras' etāni, parivajjeyya paṇḍito.
seveyya bhāvanāyoggaṃ, senāsaṇaṃ atandito⁹¹¹

a person who is wise
should avoid these eighteen places:

1. a dwelling-place that's grand; or 2. new; or 3. old; etc;
4. one near a road or 5. liquor-shop;
6. one scattered with leaves, or 7. flowers, or 8. fruits;
9. one held in high esteem, or 10. highly sought;
11. one attached to hinterlands, or 12. forest, 13. city, 14. field, or 15. border;
16. one with hostile people; 17. a port-town;
- or 18. one in which a friend (kalyāṇa-mitta) is hard to find;

⁹⁰⁶ **vitakka-mohussannānaṃ**: vitakkaṃ mohussannānaṃ B^e; vitakka-mohussannānaṃ E^e

* The six recollections (anussatis), of Buddha, dhamma, saṅgha, sīla, cāga, & devatā.

⁹⁰⁷ * the recollection of peace: upasamānussati

* the remaining [of the vism's forty] meditation objects: i.e., the six *kasiṇas*, the one remaining anussati (recollection of puñña), & four formless (aruppas)

⁹⁰⁸ **vitakkapakatikassa**: vitakkapakatikassa Ee; vitakkapakatikassa B^e

⁹⁰⁹ —

⁹¹⁰ **sīmantaḍḍarunagara-**: sīmantaḍḍarunagara- B^e; sīmantaḍḍarunagara- E^e

⁹¹¹ * cf. Vism IV, ananurūpavihāro: imesaṃ atthārasannaṃ dosānaṃ aññatarena samannāgato ananurūpo ti veditabbo. vuttam pi c'etaṃ atthakathāsu —

mahāvāsaṃ navāvāsaṃ, jarāvāsaṇa panthaniṃ.

soṇḍim paṇṇaṇa pupphaṇa, phalaṃ patthitameva ca.

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withdrawn and in seclusion.

III. AJJHĀSAYASODHANA: Purification of the Requisite Mental Disposition (*ajjhāsayā*):

kāmesv ādīnavam disvā, nekkhammam daṭṭhu
khemato,
pariyutthānanibbinno, sodheyy' ajjhāsayam
katham? ⁹¹⁸

How should one purify the disposition (to
practice),*
1) having seen the danger in desires,
2) and their renunciation as safety,*
3) disenchanted with the [kilesas'] flaring up?*

1. *kāmesv ādīnavam disvā*

1. “*having seen the danger in desires*”

appassādā mahādukkhā, kāmā hi kaṭukapphalā;
dussamhārā durārakkhā, bahvādīnavasaṅṭhitā. ⁹¹⁹

Sense-pleasures are of little relish
and great pain: their fruits are burning hot;*

⁹¹⁸ **pariyutthānanibbinno**: pariyutthānanibbinno E^c; pariyutthānanibbindo B^c;

* the semantics of “purification” in Pali usage also entail “developing” and “bringing into being” (by virtue of the increasing mental purity). To “purify the requisite mental disposition” is to gradually bring it the requisite attitude and intention to meditate into being.

* the form daṭṭhu is archaic and apparently represents Skt dṛṣtvā rather than draṣṭum (a gerund rather than infinitive), with which it has been conflated, or genitive/dative of daṭṭhar (“for one who sees renunciation as safety, having seen danger in desires”). The phrase nekkhammam daṭṭhu khemato famously appears in Sn pabajjāsutta (Sn 3.1) as well as pārāyanavagga 11, (jatukaṇṇimāṇavapucchā), and is glossed unambiguously in the cūḷaniddesa as if representing a gerund: ... *daṭṭhum*: passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtam katvā ti — *nekkhammam daṭṭhu khemato* (pārāyanavagganiddeso, 11, jatukaṇṇimāṇavapucchāniddeso). Cf. translation as such at Bodhi 2017, p. 225. cf. Sn 3.1 kāmesv ādīnavam disvā, nekkhammam daṭṭhu khemato / padhānāya gamissāmi, ettha me rañjati mano ti (v. 426), the phrase also incorporated by Buddhaddatta at Abhidh-av 853: kāmesv ādīnavam disvā, nekkhammam daṭṭhu khemato / paramam pītipāmojjam, janetvā ratanattaye, both Anuruddha and Buddhaddatta following closely Vism IV, bhāvanā-vidhāna section, §27 (see next note for full): tasmā vuttanayen' eva nisīditvā “appassādā kāmā” tiādīnā nayena kāmesu ādīnavam paccavekkhitvā kāmanissaraṇe sabbadukkkhasamatikkamupāyabhūte nekkhamme jātābhilāsenā buddhadhammasaṅghaguṇānussaraṇena pītipāmojjam janayitvā “ayaṃ dāni sabbabuddha paccekabuddha ariyasāvahehi paṭipannā nekkhammapaṭipadā” ti paṭipattiyā saṅgātāgāravena “addhā imāya paṭipadāya pavivekasukharasassa bhāgī bhavissāmi” ti ussāham janayitvā samena ākārena cakkhūni ummīletvā nimittam gaṇhantena bhāvetabbam. Buddhaddatta continues: bhāgī assam aham addhā, imāya paṭipattiyā / pavivekasukhasā ‘ti, katvā ussāham uttamam... (abhidh-av 854, corresponding to #5 below).

* Summary of the steps preceding meditation (Vism IV, bhāvanā-vidhāna, §27 = trans. Nyanamoli, pp.123-124), which structure the ensuing section as a preface to the practice of the earth *kaṣiṇa*:

1. “appassādā kāmā” ti-ādīnā nayena kāmesu ādīnavam paccavekkhitvā,
2. kāmanissaraṇe sabbadukkkhasamatikkamupāyabhūte nekkhamme jātābhilāsenā, buddhadhammasaṅghaguṇānussaraṇena pītipāmojjam janayitvā,
3. “ayaṃ dāni sabbabuddha paccekabuddha ariyasāvahehi paṭipannā nekkhammapaṭipadā” ti paṭipattiyā saṅgātāgāravena, “addhā imāya paṭipadāya pavivekasukharasassa bhāgī bhavissāmi” ti ussāham janayitvā,
4. samena ākārena cakkhūni ummīletvā nimittam gaṇhantena bhāvetabbam.
1. Having reviewed the danger in objects of desire;
2. and given rise to deep longing for renunciation as the MEANS of leaving suffering behind;
3. and given rise to joy and gladness recalling the qualities of the Buddha, Dhamma, and Saṅgha;
4. and given rise to deep respect for the practice of renunciation of objects of desire as the path followed by all Buddhas and arahants;
5. and given rise to the effort “I too shall be one who partakes of the taste of the pleasure of seclusion by this path”;
6. setting his eyes upon the object without strain (samena ākārena; Nyanamoli: “moderately” p. 124), he should grasp and cultivate the sign.

aṭṭhikā khajjamānā 'va, vighātāya pabhijjitā;
gayhant' attavadhāy' etc, maṃsapesīva pakkhibhi,
⁹²⁰

paṭivāte tiṇukkā 'va, pariggāhakadāhino.
aṅgarakāsusaṅkāṣā, sabbaṅgaparitāpakā ⁹²¹

supine paribhuttā 'va, nālaṃ kassaci tittiyā;
na tu kassaci āyattā, alaṅkāra 'va yācitā ⁹²²

chijjantā phalarukkhā 'va, paṭipannapabhañjino;
asisūnūpamā niccam adhikoṭṭenti paṇino. ⁹²³

sattisūlūpamā daḥhaṃ, taṇhāsallānuvedhino;
ghorānatthavisākiṇṇā, kaṇhasappasirūpamā. ⁹²⁴

sabbāsavaparikliṭṭhā, sabbasaṃklesavatthukā;
gammā ca capalā nīcā, puthujjanamamāyitā. ⁹²⁵

bahusādhāraṇā c'ete, sapattajanapatthitā;
mahopaddavupassaṭṭhā, bahvāyāsā bhayāvahā. ⁹²⁶

difficult to gather and retain,
entailing many dangers,

Like bones being chewed,
when they break, they lead to harm;*
these, like the lump of flesh by birds,
held onto lead to one's own slaughter.

like a grass torch held against the wind,
they are scorchers of their bearers;
like a pit of glowing embers,
they cause every limb to burn.

Like things enjoyed in dream,
they are not enough for satiation;
nor are they anyone's possessions
like jewelry that's borrowed.

Like fruit trees being cut,
they shatter those in them who with them fall;
they are like slaughterhouses, always
smiting living beings.

Like spears and lances, in their wake
they lodge the dart of craving firm;
laced with harm's fierce poison,
they're likened to the head of a black cobra.

Steeped in every toxin,
they are the grounds for all defilement;
they're vulgar, fleeting, base,
clung to by the masses as their own.

And common goods are these [i.e., unfaithful]
wished upon one by one's foes;
attended by great trouble,

⁹¹⁹ **kāmā hi kaṭukapphalā:** kāmā 'tikaṭukapphalā Ee; kāmā hi kaṭukapphalā Be

* *kaṭuka* evidently has the sense of "hot" rather than "bitter" ("bitter" represented in sutta idiom by *tittaka*). Hell is described as "greatly scorching, burning hot (*kaṭuka*), and terrifying" (*mahābhitāpaṃ kaṭukaṃ bhayānakam*) (Petavatthu KN 7.36); an equanimous meditator is described as equanimously bearing "painful, sharp, severe, burning hot (*kaṭuka*) sensation that arises as a result of past kamma" (*purāṇakammavipākajam dukkham tibbam kharam kaṭukam vedanam adhvāsento sato sampajāno*) (Udāna KN 3. 21).

⁹²⁰ **pakkhibhi:** pakkhihi E°; pakkhibhi B°

* cf. MN 54 (potaliyasutta) kāmādinavakathā

⁹²¹ **sabbaṅgaparitāpakā:** sabbaṅgaparitāpakā E°; sabbaṅgaparitāsakā B°

⁹²² **āyattā:** āyattā E°; accantā B°

⁹²³ **chijjantā:** chijjantā E°; chajjantā B°

⁹²⁴ —

⁹²⁵ **sabbāsavaparikliṭṭhā:** sabbāsavapatikliṭṭhā E°; sabbāsavaparikliṭṭhā B°

sabbasaṃklesavatthukā: sabbasaṃklesavatthukā E°; sabbasaṃklesavatthukā B°

⁹²⁶ **mahopaddavupassaṭṭhā:** mahopaddavupassaṭṭhā E°; mahopaddavupayattā B°

mahārambhasamāraddhā, khippākāraavidhaṃsino;
sokasallaṃ pavesentā, vigacchanti suve suve. ⁹²⁷

nālaṃ kassaci tānāya, nālaṃ assāsanāya ca;
avissāsaniyāvassaṃ, kitavā mārakiṃkarā. ⁹²⁸

sattānaṃ upaghātāya, madhurākāranimmitā;
rakkhasī viya santānaṃ āvisanti manoharā. ⁹²⁹

āviṭṭhā yehi dummedhā, byasanāhitasambhavā,
vipallāsaparābhūtā, byāpajjantā vihaññare. ⁹³⁰

cetoṣaṅkapparacitā, nandirāgopasevanā,
madhulittāsīdhārā 'va, byāpārenopasevitā. ⁹³¹

manoramasubhākārā, piyarūpopalambhino,
mittamukhaṃ sapattā 'va, vañcayanti mahājanaṃ. ⁹³²

vañcitā yehi dummedhā, sabbasampattidhaṃsitā.
khemaṃaggā paribbhaṭṭhā, dhārenti vadhaṃ attano. ⁹³³

virūparūpākārena, nimmathentā palobhino,
abhāvitānaṃ bālānaṃ, mānaṣaṃ nihaṇant' ime. ⁹³⁴

bringing much despair, and many dangers.

Beginning with great fanfare,
they're quick to show their aspect of destruction;
day by day they vanish,
driving in the dart of sorrow,

They're not enough for giving shelter,
nor for reassuring;
dependably unreliable,
they're crafty servitors of Māra.

For beings' ruination,
they conjure up a sweet facade;
like a *rākṣasī*, they take hold of
the stream of consciousness, captivating.

Possessed by which, the undiscerning,
giving rise to distress and disadvantage,
defeated owing to their misperception,
flounder and are ruined.

Conjured by the mind's own aspirations,
with its recourse to enjoyment and to craving,
they're like a sword's blade smeared in honey,
had recourse to by one's own activity.

With their charming, lovely aspect,
assuming friendly form,
actually enemies, but in the guise of friends,
they deceive the masses.

Deceived by which, the undiscerning,
their every fortune brought to ruin,
wandered far astray from the path to safety,
hold on to their undoing.

With their manifold aspect,
churning the mind and exciting greed,
they bring the heart to ruin
of the naive who have not cultivated [wisdom].

⁹²⁷ —

⁹²⁸ **avissāsaniyāvassaṃ**: avissāsaniyāvassaṃ E°; avissāsaniyāvassaṃ B°

⁹²⁹ —

⁹³⁰ **aviṭṭhā**: ajjhithā, corrected to āviṭṭhā in corrigenda E°; āviṭṭhā B°. A.P. Buddhadatta reads: *ajjhithā* “resolved upon”, which is nicely parallel to the topic, the purification of *ajjhāsaya*, one's 'resolve' or 'disposition' (cf. v.918); however the accompanying “*yehi*” sits uneasily with this. The form *ajjhositā* is used in this sense at v. 946.

⁹³¹ **byāpārenopasevitā**: byāpārenopasevitā E°; byāpādenopasevitā B°

⁹³² **piyarūpopalambhino**: piyarūpopalambhino; notes var. °labbhino E°; piyarūpopalambhino B°

⁹³³ —

⁹³⁴ —

yattha rāgasarāviddhā, salleneva vane migā,
tattha tatthānudhāvantā, vipphandanti nīrantaram.⁹³⁵

mamaṃkārena jumbhantā, ghoram āsīvisam yathā;
vissatthā bhogadhammesu, assādentī aviddasū.⁹³⁶

anayabyasanāy' ete, vasī-kubbanti pāṇino;
vicittākārasaṇṭhānam, pisācanagaraṃ yathā.⁹³⁷

anattāhāvhitā bālā, vāguraṃ nāvabujjhare;
tatth' eva paṭimuccanti, yathā haññanti mucchitā.⁹³⁸

sīghavāhī mahogho 'yaṃ, klesāvaṭṭo mahabbhayo;
sakaṇṭakaṇ ca gahanam, paṅko ca duratikkamo.⁹³⁹

cetasammohanatṭhānam, pamādaparipanthakam;
ohāri sithilam c' etaṃ, duppamuñcaṇ ca
bandhanam.⁹⁴⁰

jālam 'va vitatam loke, mārapāso samoḍḍito,
pañjaram cārako c' eso, sattānam anayāvaho.⁹⁴¹

Wherever pierced by craving's dart,
like deer pierced by an arrow in the woods,
racing back and forth there,
they writhe without respite.

Confident in objects of desire,
they relish them, unwise;
mouths gaping wide with hunger to possess them,
like (relishing) fierce poison of a snake.*

They take beings into their hold, these [objects of
desire], for their downfall and distress;
like a city of djinns,
with the semblance of a beautiful facade.

Those who are naive, brought to harm's way,
don't realize they're a trap;
right there they get ensnared;
they come to harm, as the deluded do.

This is a great flood, swiftly flowing,
with whirlpool afflictions, and great danger;
It's a thicket barbed with thorns,
and a bog that's hard to cross.

This is the site of the heart's beguiling,
and heedlessness's ambush;
and heavy is its hold, both loose,
and difficult to get free of.

Like a net spread in the world,
Māra's snare laid out,
this is beings' cage, their prison,
bringing them their ruination.

⁹³⁵ **rāgasarāviddhā**: rāgasarāviddhā, var. °sarā viddhā, °samāvitṭhā E°; rāgasallāviddhā B°

⁹³⁶ **jumbhanti**: jumbhanti, corrected to jumbhantā E°; vuḍḍhantā B°;

vissatthā: vissatthā (< vissasati, to confide in) E°; vissatṭhā (< visajjati, to let out) B°

aviddasū: aviddasū E°; aviddasu B°

* a problematic verse. *āsīvisam*: though *visam* (poison) is n., in the sense of venomous snake, *āsīviso* is normally m. Therefore *āsīvisam* should be acc. or neuter, referring to poison, as it is read in this rendering, as object of *assādentī* (relish). The verb of the first line is also questionable; B° reads *vuḍḍhantā*, “growing large” (transitive would require *vaḍḍhantā*); E° has *jumbhanti* “gape wide”, which would seem to evoke the image of a snake, but the *āsīvisam* is acc., rather than the nom. that that would require.

⁹³⁷ **vicittākārasaṇṭhānam**: vicittākārasaṇṭhānam E°; vicittākārasaṇṭhānā B°

⁹³⁸ **paṭimuccanti**: < paṭimuñcati to fasten, to bind (pass. to be bound); em. from paṭimucchanti E°; paṭivamanti B°

⁹³⁹ **klesāvaṭṭo**: klesāvaṭṭo E°; klesavaṭṭam B°

paṅko ca: paṅko ca E°; paṅko 'va B°

⁹⁴⁰ **pamādaparipanthakam**: pamādaparipanthakam, var. pamādaparipanthakam, pamādaparipanthakam E°; pamādaparipanthakam B°;

ohāri sithilam: ohāra-sithilāṇ E°; ohāri sithilam B°

⁹⁴¹ **vitatam**: vitatam E°; vitthatam B°

yatthānurāgasambaddhā, paliguṇṭhitasāyino;
makkaṭālepaḍḍhā 'va, nitthunanti vighātino. ⁹⁴²

baḷisaṃ v' āmisacchannaṃ, savisaṃ viya
bhojanaṃ;
migaludda-nivāpo 'va, vināsāya samoḍḍitā. ⁹⁴³

mīnakā vaṅkagiddhā 'va, ye gilitvā puthujjanā,
ghoraṃ maccumukhaṃ patvā, socantāpāyabhāgino. ⁹⁴⁴

pāpakkhettam idaṃ ṭhānam icchālobhanisevanaṃ;
duccaritaṅkurārohaṃ, apāyaphalapūraṇaṃ. ⁹⁴⁵

ajjhositā pan' ettha ca, lobhamucchāvidāhino,
kodhūpanāhajalitā, issāmaccheradhūpitā, ⁹⁴⁶

sārambhāyudhasannaddhā, vipphuranta-manorathā,
ābandhicchā-mahākaccā, ṭhanti lokavipattiya. ⁹⁴⁷

avajjaṃ n' atthi etesaṃ akattabbaṃ na vijjati;
sammūṭṭhasaccatā tesu, na patiṭṭhāti sādhuṭā. ⁹⁴⁸

paropaghātābhiratā, dayādhammaparammukhā,
sabbasattesv-avissāsī, sabbattha parisankitā ⁹⁴⁹

Bound fast by their love of which,
lying there ensnared,
bound as it were by monkey hunters' pitch,
they screech awaiting death.*

They're spread for their destruction,*
like the fodder that the hunter spreads for deer;*
they're like a baited hook,
like poisoned food --

having swallowed which the masses
grieve, partakers only of the realms of woe,
greedy for the hooks, like little fish,
arriving at the awful mouth of death.

It's this, the site of the field of demerit,
with its tending of desire and greed,
sprouting tender shoots of wrongful deeds,
and yielding as its fruits the lower worlds.

And those disposed toward this,
burning with desire and infatuation,
enflamed with anger and resentment,
fuming with envy and loath to share,

stand armed in scintillating flights of fancy,
with the weapons of hostility,
in chariots high-flanked with unbreakable desire,
ready for the mishap of the world.

Nothing is too blameworthy for these;
there's nothing that they're not liable to do;
in them there is the utter loss of mindfulness;
and goodness cannot gain hold.

Delighting in others' downfall,
they turn their face away from those deserving pity.
distrustful of all beings,
and suspicious on account of everything.

⁹⁴² * for the image of the monkey caught in the hunters' pitch, cf. SN 47.7 (makkaṭasutta)

⁹⁴³ * *samoḍḍitā* must be understood as referring to *kāmā*.

* cf. MN 25 (nivāpasutta)

⁹⁴⁴ **vaṅkagiddhā**: vaṅkaghastā, var. vaṅkagiddhā E°; vaṅkagiddhā B°

⁹⁴⁵ **ṭhānam icchā**:- ṭhānam icchā- E°; ṭhānam micchā- B°

duccarita: duccarita E°; duccarīta B°

⁹⁴⁶ **ettha ca**: etth' eva ca E°; ettha ca B°

lobhamucchā: bhogamucchā E°; lobhamucchā B°

⁹⁴⁷ **vipphuranta-manorathā**: vipphuranta-manorathā E°; vipphurantā manorathā B°

ābandhicchā-mahākaccā: ābandhicchā-mahākaccā E°; ābandhicchā mahākaccā B°

⁹⁴⁸ **na patiṭṭhāti**: nappatiṭṭhāti E°; na patiṭṭhāti B°

⁹⁴⁹ —

bhayasantāsabahulā, sabbānatthānusārino;
sādhentā caturāpāyaṃ, pāpakammapurakkhatā.⁹⁵⁰

With abundant fears and apprehension,
pursuing every harm,
bringing into being the four lower worlds
following upon their wrongful actions.

mahāsaṅkaṭupabyūlhā, palibodhaparipphuṭā,
haññanti dukkhadhammehi, kāme bālā bhava 'pare.⁹⁵¹

Hemmed in, in dangerous straights,
shot through with obstacles,
the naive are plagued by states of suffering
in their next sense-sphere birth.

tato maccunirāsāṅkā, khiḍḍārativimohitā,
kimpakkam iva bhakkhantā, rammakāravirodhino,⁹⁵²

And then, without concern of death,
in the spell of pleasure play,
as ones who feed on poison-fruit,
they act against their own act of enjoyment.

gāmasūkarapotā 'va, kāmāsucipariplutā,
cāmarīkatakammantā, asmim loke palobhitā.⁹⁵³

Like village piglets in their youth,
wallowing in the filth of their desires,
they hunger after this world,
their actions like the swatting of a fly-whisk.

khajjamānā kilesehi, kimīhi 'va nirantaram;
parihāṇim pan' aññāya, parivārenti mucchitā.⁹⁵⁴

Being eaten away by their *kilesa*-s,
ceaselessly, as if by worms,
they continue to host them, deluded,
not realizing the harm.

tato jarābhisantattam, yobbanañ copamuyhati;
kāma ca parihāyanti, jīvitañ coparujjhati.⁹⁵⁵

Then, burnt up by old age,
their youth, too, gets confounded;
its objects of desire waste away
and life begins to cease.

param pamādābhivaṭṭhā, pāpaklesamahodakā,
tato taṇhānadī pūrā, pāpetāpāyasāgaram.⁹⁵⁶

And rained on by their heedlessness to inundation,
heavy with waters of evil and affliction,
the river of craving, now brim-full,
carries them out to sea, to the lower worlds.

idhalokapariccattā, paralokatthadhamṣitā,
gaṅgākūṇapakākā 'va, senti sokaparāyaṇā.⁹⁵⁷

Lost to this world,
and their hopes for the next brought to ruin,

⁹⁵⁰ °purakkhatā: em. from °purakkhitā E°; °purakkhakā B°

⁹⁵¹ upabyūlhā: upabyūlhā E°; upabyuḷhā B°

⁹⁵² rammakāravirodhino: rammākāravirodhino E°; rammakāravirodhino B°

⁹⁵³ camarī: camarī-, var. cāmarī- E°; camarī- B°;

pariplutā: °pariplutā, var. paripphuṭā E°; °pariplutā B°;

asmim loke palobhitā: apalokapalobhitā, var. asmim lokam palobhitā E°; asmim loke palobhitā B°

⁹⁵⁴ kimīhi 'va: kimīhīva E°; kimīhi 'va B°

⁹⁵⁵ jarābhisantattam: jarābhisantattam E°; jarāhi santattam B°

⁹⁵⁶ param pamādābhivaṭṭhā: parappamādābhivaṭṭhā, var. °ābhivaṭṭhā, °ābhivutṭhā E°; param pamādābhivaṭṭhā B°

°mahodakā: °mahodikā E°; °mahodakā B°

taṇhānadī pūrā: taṇhānadī-pūrā E°; taṇhānadī pūrā B°

⁹⁵⁷ °parāyaṇā: °parāyanā E°; °parāyaṇā B°;

* for the image of the crows perched on the corpse of an elephant, being carried down the Ganges out to sea (and their destruction), cf. [cite]

icc' attatthaṃ paratthañ ca, sattā kāmanibandhanā,
viddhamsetvā vinassanti, idha c'eva parattha ca. ⁹⁵⁸

iti sādīnavā kāmā, ghorā sattisulūpamā,
yattha bālā visīdanti, n'atthi saṅgo vijānatam. ⁹⁵⁹

2. nekkhammaṃ daṭṭhu khemato

itthaṃ kāmabhayaṭṭānaṃ, sikkhattayam anuttaraṃ,
samācikkhi vimokkhāya, nekkhammam iti
cakkhumā. ⁹⁶⁰

sabbāsavavighātāya, paṭipatti anuttarā;
antadvayam anāgamma, majjhimā 'yaṃ pakāsītā. ⁹⁶¹

sabbadukkkhasamugghātī, visuddhi param' uttamā;
vijjācaraṇasampatti, sabbasampattisādhikā. ⁹⁶²

puññakkhettaṃ idaṃ ṭhānaṃ, tapokamma-
nisevanaṃ;
saddhāsīlaṅkurārohaṃ, sampattiphalapūraṇaṃ. ⁹⁶³

klesacāraṃ mokkhāya, dvāraṃ etaṃ anuttaraṃ;
mahoghuttaraṇaṃ kullaṃ, sotthi pārimapāpakaṃ. ⁹⁶⁴

they lie like the crows on a corpse in the Ganges,
heading toward inevitable sorrow.*

Fettered by their own desires, beings
destroy their own welfare as well as others',
and come to ruin, thus,
both here, as well as in the life to come.

It's thus that sense-desires "are accompanied by
danger" --
merciless like lances and like spears,
onto which the ignorant sink down.
Those knowing this don't have association.

2. "having seen renunciation as safety"

For those suffering from desires' danger, thus,
the Awakened One, with his discerning eye,
declared the peerless triple training, for deliverance
therefrom, as one entailing their renunciation.

This was the peerless practice
for all *āsava*-s' destruction,
declared the middle path
avoiding both extremes.

The supreme and highest purification,
that strips away all suffering;
it is the consummation of understanding and its
application,
and confers the means of accomplishing every
attainment.

This is the site of the field of merit,
tended by one's acts of striving,
sown with tender shoots of faith and virtue,
and filling with the fruits of one's successes.

This is a doorway like no other
for freedom from the *kilesa*-s' prison,
a raft for crossing over the great deluge (of
saṃsāra),

⁹⁵⁸ **sattisulūpamā**: em. from sālasilūpamā E^c; sālasilūpamā B^c; E^c editor notes that sālasilūpamā (?) is dubious and suggestive of the commonplace sattisulūpamā, "like unto lances and spears" (e.g. MN 22), but is hesitant to emend because the *ṭīkā* supports the reading. I take the emended reading in order to make sense of the verse. Cf. note p. 114 JPTS 1913-14 VII.

⁹⁵⁹ —

⁹⁶⁰ —

⁹⁶¹ —

⁹⁶² **param' uttamā**: param uttamā E^c; paramuttamā B^c

⁹⁶³ —

⁹⁶⁴ **sotthipārimapāpakaṃ**: sotthi pārimapāpakaṃ, var. sotthi pārimatīraṃ E^c; sotthi pārimapāpakaṃ B^c

pāpacoravighātāya, khemamaggo anuttaro;
akaṇṭako agahano, uju sabbhi pavedito. ⁹⁶⁵

mahābandhanamokkhāya, abbhuto jinaghosito;
palibodhapariccāgo, abbhokāso alepano. ⁹⁶⁶

saṅgapaṅkā samuttāro, ganthānaṃ vinivethanaṃ;
taṇhādāsabya-nitthāro, seribhāvo sukhāvaho. ⁹⁶⁷

sabbayogavisamyo, sabbasokanirundhano;
sabbālayavisankhāro, sabbaduggatiniggamo. ⁹⁶⁸

mārapāsasamucchedī, sattham etam anuttaraṃ;
mohandhakāraviddhamāsi, vijjālokavirocano. ⁹⁶⁹

abyāpajjam idaṃ thānaṃ abhayaṃ nirupaddavaṃ;
tapokammānaṃ okāso, māracakkhuvimohano. ⁹⁷⁰

sabbasantāpaharaṇaṃ idaṃ sītaṃ 'va candanaṃ;
nimmalaṃ dhammasalilaṃ, saṃklesamala-
sodhanaṃ. ⁹⁷¹

saṃsāraṣetu suhatā, bodhipakkhiyapattatā,*
sokasallasamuddhārī, yantaṃ sukatayojitaṃ. ⁹⁷²

welfare that ferries one to the far shore.

It is the unsurpassed safe path
for foiling evil's bandits;
free of thickets, free of thorns,
and straight, made known by saints.

It is the wonderful forsaking of impediments
declared by the victorious Awakened One
for freedom from great bondage;
it's the uncloying open air.

It is emergence from the mire of attachments,
the disentangling of knots;
it is acquittance from enslavement to craving,
and the happiness-conferring state of being free.

It is the unbinding of all bondage,
the stopping of all griefs;
it's all desire's harboring's unmaking;
the exiting from every place of peril.

This is the matchless blade
that cuts through Māra's noose;
and the blazing forth of understanding's light,
scattering the darkness of delusion.

This is the site of non-affliction,
a shelter free of trouble;
it is scope for acts of meditative striving,
eluding Māra's faculty of sight.

This taintless water of the teaching,
like sandal paste that cools,
takes away all burning,
washing off the taint of one's affliction.

Well-anchored, it's a bridge out of *saṃsāra*,
spanned by the dhammas conducive to awakening,

⁹⁶⁵ —

⁹⁶⁶ —

⁹⁶⁷ **saṅgapaṅkā samuttāro**: saṅgapaṅkā samuttāro ; saṅgapaṅkasamuttāro B^e;
taṇhādāsabya: taṇhādāsavya E^e; taṇhādāsabya B^e

⁹⁶⁸ **sabbasokanirundhano**: sabbasokādirundhano E^e; sabbasokanirundhano B^e;

sabbaduggatiniggamo: sabbaduggati-niggamo, var. sabbadukkhaviniggamo E^e; sabbadukkhaviniggamo B^e

⁹⁶⁹ **sattham**: sattham E^e; pattaṃ B^e

⁹⁷⁰ **abyāpajjam**: abyāpajjam E^e; abyāpajjam B^e; understanding as = abyāpajjha / abyābajjha (Skt. avyābādhyā),
historically conflated with avyāpajja in Pali; seemingly required here by context.

⁹⁷¹ **sītaṃ**: sītaṃ E^e; sītaṃ B^e

⁹⁷² **suhatā**: sukatā E^e; suhatā B^e;

bodhipakkhiyapattatā: °pattatā E^e; °pattatā B^e

* M. Deokar points that setu is not f. and therefore there is some problem with the gender of suhatā and

cittātāṅkasamuddhaṃsī, paribhogasukhosadham;
lokāmisānaṃ vamaṇaṃ, cetodosavirecanaṃ. ⁹⁷³

accantatittikaraṇaṃ ĩrenti dhammabhojanaṃ;
pipāsaharaṇaṃ pānaṃ, vimuttirasapesalaṃ. ⁹⁷⁴

vaṇṇakittisugandhā 'yaṃ, guṇamālā suganthitā;
pāpakopīnavasanaṃ, hīrottappavicittitaṃ. ⁹⁷⁵

accantaparisuddhā ca, saddhammaratanāvali;
ariyānaṃ alaṅkāro, anupādhisiriṅkaro. ⁹⁷⁶

cittānaṃ dunnimittānaṃ idaṃ santikaraṃ paraṃ;
vipattipatighātāya, parittam idaṃ uttamaṃ. ⁹⁷⁷

antarāyavināsāya, maṅgalaṃ jinadesitaṃ.
micchāgāhavimokkhāya, sotthi sambuddhabhāsitaṃ. ⁹⁷⁸

anivatti ca paccakkham āveṇikaṃ abhāriyaṃ,
amatosadham accantaṃ ajarāmarasādhanam ⁹⁷⁹

it's an instrument assembled by good deeds,
able to remove the barb of grief.

It's medicine that's pleasant in consumption,
vanquishing the plague assailing hearts;
it's the vomiting up of all the world's bait,
and purging of the hatred in the mind.

It's the food of the teaching, they say,
that gives full satiation;
it's drink that, sweet with freedom's taste,
takes thirst away.

It's the garland of good virtues, finely strung,
fragrant with the scent of praise and fame,
covering for evil's naked loincloth,
made beautiful by modesty and concern.

And it's the string of jewels most pure --
of the true teaching;
the ornament of noble ones,
showing forth the majesty of non-possession.

This is the highest exorcism
for thoughts of misdirected minds;
this is protection unsurpassed
for warding off misfortune.

It was the blessing taught, for obstacles' removal,
by the victorious Awakened One himself;
the word conferring welfare spoken by the Buddha
for emancipation from false claims.

And it is the irreversible,
extraordinary unburdening, known for oneself,
the all-surpassing medicine of the deathless,
productive of non-aging and non-dying.

bodhipakkhiyapatthaṭṭā

⁹⁷³ **cetodosavirecanaṃ**: ceto dosavirecanaṃ Ee; cetodosavirecanaṃ Be

⁹⁷⁴ **accantatittikaraṇaṃ**: *karaṇaṃ Ee; *kāraṇaṃ Be;

ĩrenti: idaṃ taṃ Ee; ĩrenti Be

⁹⁷⁵ **vaṇṇakittisugandhā 'yaṃ**: vaṇṇakittisugandhāyaṃ Ee; vaṇṇakittisugandhāya Be

⁹⁷⁶ **accantaparisuddhā**: *parisuddhā Ee; *parisuddho Be;

anupādhisiriṅkaro: anupādhi-siriṅkaro Ee; anupāyi siriṅkaro Be

⁹⁷⁷ **cittānaṃ**: cittānaṃ, var. cintanā Ee; cintānaṃ Be

⁹⁷⁸ —

⁹⁷⁹ **anivatti**: anivatti, var. anuvatti Ee; anuvatti Be. I take it as n. < anivartin

āveṇikaṃ: āvenikam Ee; āveṇikaṃ Be

abhāriyaṃ: ahāriyaṃ Ee; abhāriyaṃ Be

yam etaṃ samadhiṭṭhāya, sambodhittayam
uttamaṃ,
pappontī sabbasampatti-guṇapāramipūritaṃ ⁹⁸⁰

having resolved themselves on which,
those who do so reach the three awakenings
unsurpassed,*
filled with all attainments,
good virtues and perfections.

Renunciation Regarded as a Fortress

sabbākāravaropetaṃ etaṃ nekkhammasammatam,
sīlagambhīraparikkhamam, dhutaṅgoditatoraṇam. ⁹⁸¹

This [fortress (*puram*)] held to be renunciation*
is possessed of each and every finest feature:
with *sīla*'s deep encircling trench,
and the *dhutaṅga*-s as its lofty arches;

samādhivīthivithiṇṇam, satipākāragopuram,
saddhāsamiddhisamphullam, paññāpāsāda-
sobhitaṃ, ⁹⁸²

spreading on the inroads of *samādhi*,
with its (four) rampart-towers of *sati*;
faith's abundance bursting into bloom;
and graced by *paññā* as its central palace.

sammājīvadhajam rammaṃ, hirottappa-
paṭicchadam,
vimuttāmatasambhogam, veneyyanasevitaṃ. ⁹⁸³

Delightful with its banner of right livelihood,
and canopy of modesty and fear of wrong;
enjoying freedom's nectar's ample bounty,
and frequented by its people, those in training.

abhejjam pāpaverīhi, puram sugata-māpitaṃ,
anītim anupasaggam, paṭipannā mahesayo, ⁹⁸⁴

The fortress founded by the Awakened One
himself,
impregnable to evil, to its foes,
free of trouble and vexation.
And great sages who embark upon its path

paramassāsasampattā, paripuṇṇamanorathā,
sabbasaṅgam atikkamma, nikkhantā akuto-bhayā,
⁹⁸⁵

attained unto the highest reassurance,
their dreams fulfilled,
gone forth, leaving behind them all attachment,
knowing no danger from any quarter,

sammadattham abhiññāya, maccudheyyap-
pahāyino,
sabbadukkhoghanittiṇṇā, pāram gacchanti paṇḍitā.
⁹⁸⁶

having known true welfare,
leaving the domain of death behind,
crossing over the deluge of all pain,
go as men of wisdom to the farthest shore.

3. pariyuṭṭhānanibbinno

iti sabbaṅgasampannam, mahesigaṇasevitaṃ,
nekkhammam kāmanikkhantaṃ, saddhamma-

3. “Disenchanted with the [kilesa-s'] flaring up”

They've called the unwholesome conduct --
overcome by which the mean,

⁹⁸⁰ * i.e., those of arahatship, paccekabodhi, sammāsambodhi

⁹⁸¹ **sīlagambhīraparikkhamam**: °parikkham E°; °parikkham B°

* cf. v. 984

⁹⁸² **vitthiṇṇam**: vitthiṇṇam E°; vitthinam B°

⁹⁸³ —

⁹⁸⁴ **anupasaggam**: anupassaggam E°; anupasaggam B°; though the single s variant is more etymologically correct, the double ss spelling is well attested and called for by the meter here.

⁹⁸⁵ —

⁹⁸⁶ **maccudheyyap-pahāyino**: maccudheyyap-pahāyino E°; maccudheyyapahāyino B°

patham uttamam,⁹⁸⁷

&

virādhenti parābhūtā, mucchitā yena dujjanā,
taṃ pāpasamudācāraṃ, pariyuṭṭhānaṃ abravuṃ.⁹⁸⁸

cetonīvaraṇaṃ c'etaṃ, paññācakkhunirodhanaṃ;
sīlopaghātakaraṇaṃ, cittavikkhepaṇāmo.⁹⁸⁹

ayasānaṃ padaṭṭhānaṃ, guṇatejavinaṇaṃ;
sabbasampattidhanaṃ, caturāpāyasādhakaṃ.*⁹⁹⁰

991. sabbāsava-malopeto, sabbopaklesasaṇcayo;
pāpayakkhasamāveso, dosāsīvisasaṇāmo.⁹⁹¹

pamādapathapakkanta-amittagaṇasaṇāmaṃ;
mahabbhayaṣamuṭṭhānaṃ, mahābyasanaṇkaraṃ.⁹⁹²

apāyadukkhaṃ ārūḷhaṃ, ahitāvahitaṃ padaṃ;
sabbānatthakaraṃ ghoram, sabbadukkha-
vidhāyakaṃ.⁹⁹³

condemnation of unwholesome mental dhammas

dhira atthu pāpadhammānaṃ, sabbakalyāṇa-
hāriṇaṃ;
laddhā 'pi khaṇasampatti, dullabhā yehi nāsita⁹⁹⁴

befuddled, miss
the peerless path of the true teaching,
renunciation, leaving objects of desire behind,
frequented by hosts of saints and seers
and consummate, like this, in every way –
“the [kilesa-s'] flaring up” (pariyuṭṭhāna).

This is the hindering of the heart,
and obstructing of the wisdom eye;
it is the cause of virtue's downfall:
it's the meeting of the mind with perturbation.

It is the stepping stone to loss of reputation,
and drives away the radiance of virtue;
it's the burning up of all one's past attainments,
and brings about [rebirth in] the four lower worlds.

Furnished with the taints of all mental toxins,
it's all mental defilements' heaping up;
it's possession by evil's disembodied spirit;
it's contact with aversion's deadly snake.

It gives rise to the gravest dangers,
producing great mishap,
joining company, as it were, with flocks of foes
set out along the path of heedlessness.

It's the misery of the lower worlds, mounting,
a place to which one's brought by some misfortune;
terrifying, producing every kind of harm,
and orchestrating suffering's ever form.

Accursed be unwholesome *dhamma*-s!
that take every good away;
by which the wealth of the right moment (to work
for liberation),*

⁹⁸⁷ —

⁹⁸⁸ —

⁹⁸⁹ —

⁹⁹⁰ * caturāpaya: ā evidently lengthened for meter.

⁹⁹¹ **sabbopaklesasaṇcayo**: sabbopakklesa- E°; sabbopaklesa- B°;

samāveso: samāveso E°; samo c'eso B°;

dosāsīvisasaṇāmo: dosāsivisa- E°; dosāsivisa- B°

⁹⁹² **pamādapathapakkanta**:- pamādapathapakkanta- E°; pamādapatham akkantaṃ B°

⁹⁹³ **ārūḷhaṃ**: ārūḷhaṃ E°; āruḷhaṃ B°;

padaṃ: paraṃ E°; padaṃ B°

⁹⁹⁴ **sabbakalyāṇahāriṇaṃ**: °hāriṇaṃ E°; °hāyinaṃ B°

* on khaṇasampatti, “the wealth of the right moment”: the old usage of khaṇa, “opportune moment” cf. khaṇo vo mā upaccagā “let the opportune time not slip away” (Thg, mālukyaṭṭattheragāthā), shading into the later usage of the eight “opportune times” vs. eight “inopportune times” (akkhaṇa) for practice

tesaṃ hi samudācāro, dullabhaṃ buddhasāsaṇaṃ,
samuddhaṃseti asani, yathā ratanapabbataṃ. ⁹⁹⁵

saddhammadhanacorā te, nekkhamma-
paripanthakā;
paṭipattiṃ vilumpantā, palibundhanti pāṇino. ⁹⁹⁶

vissāsivadhakā p' ete, vissatthāvassaghātino;
yehi bālā hatā senti, nissāsaṃ jinasāsane. ⁹⁹⁷

te pi vāsentī dummedhā, nissāṅkā mohapārūtā;
antomanasī ucchaṅge, ghoram āsīvisaṃ yathā. ⁹⁹⁸

attano ca vināsāya, nissaye klesapañjare,
cinantā nāvabujjhanti, vipattipathayāyino. ⁹⁹⁹

halāhalaṃ 'va khādantā, ālīṅgantā 'va pāvakaṃ,
avassam upahaññanti, pāpadhammopalālino. ¹⁰⁰⁰

pāpacintā-paribyuḥhā, vitakkamathitā janā;
lokadvayā pi dhaṃsenti, atthadvayavināsino. ¹⁰⁰¹

kodhūpanāhī bībhaccā, issāmaccheradūsitā,
makkhī palāsī sārāmbhī, appatissā agāravā. ¹⁰⁰²

so rare, though gained, is lost!

For their activity destroys
the precious teaching of the Buddha;
like a lightning bolt destroying
the hill of precious stone.

They are thieves of the true dhamma's wealth,
looters of renunciation;
stealing progress on the path,
they block the way for beings.

And these strike down those who confide in them,
the inevitable destroyers of those who trust them,
by whom the naive, struck,
lie down breathless in the teaching of the victorious
Buddha.

Those without discernment bear them
without suspicion, blinded by delusion,
in their mind, as if a deadly snake
upon their lap.

And accumulating them, for their own ruin,
they don't realize, in the kilesas' cage,
what they're depending on,
set out on the path to misadventure.

Consuming deadly poison, as it were,
or embracing fire,
courting unwholesome dhammas,
they come assuredly to harm.

Hemmed in by evil thoughts,
people churned by what they think
deprive themselves of both worlds,
destroying their aims for both.

Loathing with anger and resentment,
defiled with jealousy and avarice,

⁹⁹⁵ —

⁹⁹⁶ **paripanthakā**: paripanthakā “highwaymen, robbers” E°; patibandhakā “preventers”

⁹⁹⁷ **vissatth-**: vissatth- E°; vissatṭh- B°;

nissāsaṃ: nissāsaṃ E°; nissaye B°

⁹⁹⁸ **nissāṅkā mohapārūtā**: nissāṅkā mohapārūtā, var. nissāṅgamohapārūtā E°; nissāṅkā mohapārūtā Be
ucchaṅge: ucchaṅge E°; ucchaṅke B°

⁹⁹⁹ **nissaye**: nissāṭe, var. nissaye E°; nissāṭaṃ B°

vipattipathayāyino: vipattipathasāyino E°; vipattipathayāyino B°

¹⁰⁰⁰ **pāvakaṃ**: pāvakaṃ E°; pāpakaṃ B°;

pāpadhammopalālino: °lālino E°; °lālino B°

¹⁰⁰¹ **paribyuḥhā**: paribyuḥhā E°; paribyuḥhā B°

¹⁰⁰² **kodhūpanāhī**: kodhūpanāhī E°; kodhūpanāhi B°

mānātimānabahulā, muddhā mukharacaṇḍikā,
uddhatā ca pamattā ca, dappitā ketugāhino;¹⁰⁰³

cetokhilakhilabhūtā, vinibandhānuveṭhitā,
mahogho viya sassāni, vināsentī tapogūṇaṃ.¹⁰⁰⁴

visayassādavikkhittā, vikiṇṇā pākatindriyā,
muṭṭhassatī kusītā ca, jīvanti moghajīvitāṃ.¹⁰⁰⁵

mahagghasā bāhulikā, duppaññā kāyadaḥhikā,
ganthanīvaraṇābaddhā, icchālobhavasīkatā.¹⁰⁰⁶

malaggahitasantānā, tiracchānakathāratā,
vinayopasamāpetā, visamācāragocarā,¹⁰⁰⁷

dubbharā 'tha ca dupposā, sukumārasukhālayā,
asantuṭṭhā mahicchā ca, loluppācāralakkhitā.¹⁰⁰⁸

duggandheneva sunakhā, āmagandhena mucchitā,
tattha tatthābhidhāvantā, na patiṭṭhanti sāsane.¹⁰⁰⁹

haughty, spiteful, hostile,
not amenable to instruction and disrespectful;

with abundance of conceit and over-estimation of
themselves,
benighted, argumentative, and aggressive,
agitated and heedless,
emboldened, grasping their own flag,*

made sterile by their callousness of heart,
and bound fast in its bonds,*
they lay waste to the good virtue of their striving,
just as a great deluge does one's crops.

Distracted by the relishing of objects,
scattered, with their faculties unguarded,
with mindfulness forsaken, indolent,
they live a fruitless life.

Voracious and indulgent,
faulty in their wisdom, firm in body,
bound by the (four) knots and the (five) hindrances,
they're fully in the sway of want and greed.

Theirs streams of consciousness become impure,
they take pleasure in crude worldly conversation;
far removed from the peace of the discipline,
of rough conduct and inappropriate resort.

They are hard to maintain and hard to nourish,
harboring desire for fine pleasures;
not easily contented, with many wants,
they're marked by greedy conduct.

Like dogs infatuated with the smell
of stinking flesh,
running this way and that,
they do not get established in the teaching.

bībhaccā: bībhaccā E°; vīgacchā B°

¹⁰⁰³ **muddhā:** muddhā E°; mudhā B°;

dappitā: dappitā E°; dabbitā B°

ketugāhino: setugāhino E°; ketugāhino B°

* ketukamyatā, “desirableness of flag,” is a characteristic of māna “conceit”

¹⁰⁰⁴ **cetokhila-**: cetokhiḷa E°; cetokhila B°

* reading vinibandha-s as = cetovinibandha-s

¹⁰⁰⁵ —

¹⁰⁰⁶ —

¹⁰⁰⁷ —

¹⁰⁰⁸ **dubbharā 'tha:** dubbharā 'tha E°; dubbharatā ca B°

sukumārasukhālayā: sukumārasukhālayā, var. sukumārā sukhālayā; sukumārasukhālayā

¹⁰⁰⁹ —

nillajjā vītasārajjā, lokadhammesu mucchitā,
pāpicchā kuhanacchannā, micchājīvapalobhitā. ¹⁰¹⁰

Shameless, they're bereft of self-assurance,
infatuated with the dhammas of the world;*,
with unwholesome desires, covered over by deceit,
their greed incited by wrong livelihood.

saṭhā pagabbhā māyāvī, antopūti avassutā;
saṅkassarasamācārā, kasambusithilā jaḷā. ¹⁰¹¹

Cunning, reckless, masters of deception,
rotten inside, and with seeping lust,
with conduct that's suspicious,
unthinking, they are lax, (yielding) to filth.

siṅgāracapalā cittā, pūtikāyānurāgino,
sīdantā palipāpannā, na virūḷhanti sāsane. ¹⁰¹²

Flighty with romance, beautified,*
with desire for the foul body,
fallen in a mire, and sinking,
they don't grow in the teaching.

pāpapuggalasamsaṭṭhā, pāpadiṭṭhiparākatā,
asaddhā dhammanicchandā, duṭṭhā dubbaca-
niṭṭhurā. ¹⁰¹³

Mixing with unwholesome individuals,
turned against by evil views,
with no faith and no volition for the teaching,
they're unreceptive, hardened.

sāmaññaṃ paridhamṣentā, dūsentā jinasāsanam;
atikkamma jinovādam, bālā duggatibhāgino. ¹⁰¹⁴

Causing the ascetic life's destruction,
defiling the victorious Buddha's teaching,
transgressing the victorious one's good counsel,
the naive partake of bad rebirth.

kāmagiddhā durācārā, dussilā mohapārutā,
khajjantā kaddamībhūtā, jinasāsanakaṇṭakā. ¹⁰¹⁵

Greedy for sense-pleasures, with bad conduct,
and virtueless, benighted by delusion,
being eaten, they're reduced to mud,
thorns in the victorious Buddha's dispensation,

hitāhitam ajānantā, anurodhavirodhino;
cetopahatasantānā, vipallāsapalambhitā. ¹⁰¹⁶

They have preferences and aversions
not knowing what is welfare and what isn't;
their streams of consciousness impaired,*

¹⁰¹⁰ **micchājīvapalobhitā**: °palobhitā, var. °malositā, malohitā E°; micchājīvapalobhitā B°

* The eight lokadhammā “worldly conditions” cf. AN 8.5.

¹⁰¹¹ **pagabbhā**: sagabbhā, var. pagabbhā E°; pagabbhā B°;

antopūti: antopūti E°; antopūti B°;

kasambusithilā: kasambusithilā E°; kasambu sithilā B°

¹⁰¹² **siṅgāracapalā cittā**: siṅgāracapalocittā, var. siṅgāracapalā cittā; siṅgāracapalācittā B°; reading as a compound, siṅgāracapalacittā “with minds fickle with love” would yield a better meaning, but was perhaps inadmissible due to meter.

palipāpannā: palipāpannā E°; palimāpannā B°;

virūḷhanti: virūḷhanti E°; virūḷhanti B°; an unusual form, normally virūhati > virūḷha- (p.p.p.), on analogy of kaḍḍhati: kaḍḍha is actually p.p.p. of kasati (ākṛṣṭa), but used as finite verb

* *beautified*: (cittā) = Skt. *citra*

¹⁰¹³ **pāpadiṭṭhiparākatā**: °parākatā E°; °parāgatā B°; parā + kṛ “to put on the other side”;

dhammanicchandā: dhammanicchandā E°; dhammanicchinnā B°;

asaddhā: assaddhā; asaddhā B°

¹⁰¹⁴ —

¹⁰¹⁵ —

¹⁰¹⁶* understanding cetopahatasantānā as ceto-upahata-

vipannākulakammantā, pāpakārī parājitā, socanti dīgham addhānaṃ, apāyamhi samappitā ¹⁰¹⁷	confounded by distortions of perception. Giving up and doing wrong, their agitated actions leading to disaster, they grieve, consigned to hell, for lengthy periods.
itthaṃ hitasamucchedī, kumaggo 'yaṃ rajāpatho, pāpadhammappavattī 'ti, viditvā puna paṇḍito, ¹⁰¹⁸	Realizing that unwholesome dhammas' occurrence, is a dangerous course -- a path of dust -- that cuts off welfare thus, wise now,
pariyuṭṭhānasamklesam, vipphurantaṃ visārado, paṭisaṅkhāya rundheyya, manteneva mahāvisaṃ. ¹⁰¹⁹	one should arrest the <i>flaring up</i> 's affliction as it sparks, with wise reflection, as one arrests great poison with a mantra.
<i>Forsaking the “Flaring up” and Resolving on Renunciation</i>	
khippam ādittacelo 'va, pāpapāvakam uṭṭhitam, bhāvanājalasekena, nibbāpeyya niraṇṭaram. ¹⁰²⁰	Swiftly, like one's whose dress has caught on fire, one should immediately put out the flaring fire of unwholesomeness, by throwing on it meditation's water.
appamādena medhāvī, nāgeneva mahānadiṃ, pāpoghaṃ paṭibandhanto, pidaheyya khaṇe khaṇe. ¹⁰²¹	Wisely, one should block with heedfulness, the deluge of unwholesomeness's torrent from moment to moment, blocking its course as, with a mountain, a great river.
sabhayaṃ viya kantāraṃ, ghoram āsīvisaṃ yathā, papātaṃ iva gambhīraṃ, miḷhaṃ viya ca paṇḍito. ¹⁰²²	Like a dangerous wasteland, or a fearsome, deadly snake, like a sheer cliffside, or a cesspool, one who's wise
pahāya pariyuṭṭhānaṃ, nekkhammam adhimuccati; kalyāṇamitto vajjesu, bhayadassāvi subbato. ¹⁰²³	forsakes the flaring-up and resolves upon renunciation. Keeping noble friends, and seeing danger in ignoble things, keeping good conduct.
kāmarāgavisammutto, bhogadhananirālayo, icchālobhavinimmutto, amamo apariggaho. ¹⁰²⁴	Disassociated from sensual desire, not harboring desire for goods or wealth, released from wants and greed, without a sense of “mine”; without possessions;

¹⁰¹⁷ ____

¹⁰¹⁸ ____

¹⁰¹⁹ **vipphurantaṃ**: vipphurantaṃ Ee; vipphurantaṃ B^e

¹⁰²⁰ ____

¹⁰²¹ ____

¹⁰²² ____

¹⁰²³ **adhimuccati**: adhigacchati E^e “attains”; adhimuccati B^e “resolves on”

¹⁰²⁴ **icchālobhavinimmutto**: °vinimmutto E^e; °vinimmutto B^e

sorato sakhilo saṇho, mettāyanto dayāparo,
anāhaṭamano dhīro, santacitto khamāparo. ¹⁰²⁵

kindly disposed, with kindly speech, and gentle ways,
treating all with mettā, prone to mercy,
and steadfast, with mind not drawn (to anything),
with peaceful heart, prone to patience.

hitesī sabbapāṇīnaṃ, issāmaccheramuccito,
kodhopanāhabyāpādavirodhopasame rato. ¹⁰²⁶

Seeking for the welfare of all beings,
set free from envy and selfishness,
taking pleasure in the allaying of dislike,
anger, spitefulness, and ill-will,

anolīnamano yogī, niccāraddhaparakkamo,
susamāhitasāṅkappo, vippasanno anāvilo. ¹⁰²⁷

the yogī, with an uncomplacent heart,
and constantly engaged courageous valor,
with finely concentrated aspiration,
clear, unruffled,

okappento 'dhimuccanto, paññavā paṭipattiyā,
pihayanto mamāyanto, sammāsambuddhasāsaṇaṃ. ¹⁰²⁸

setting his mind on and wisely resolving
on practice of the path (*paṭipatti*),
feeling regard for and taking as his own
the Buddha's teaching...

Ajjhāsayo Purified: Reverence for the Teaching in its Application (paṭipatti)
The purified mind takes the essence like pure cloth takes color

iti nīvaraṇāpeto, ñāṇālokajutindharo,
pūjeti sammāsambuddhaṃ, saddhamma-
paṭipattiyā. ¹⁰²⁹

emerging from the hindrances like this,
resplendent with the light of understanding,
does worship to the fully awakened Buddha
with his practice of path of the true teaching.

hirottappaguṇopeto, kalyāṇācāragocarō,
makkhappalāsarahito, sappatisso sagāravo. ¹⁰³⁰

Possessed of modesty and fear of wrong-doing's
good virtues,
of good conduct and appropriate resort,
devoid of spitefulness and irascibility,
amenable to guidance and respectful,

ajjavācārācāritto, māyāsāṭṭheyyanissaṭo,
thambhasārambhanissaṅgo, maddavācārapesalo. ¹⁰³¹

with a character of upright conduct,
emerged from deception and trickery,
with no attachment to stubbornness or to
aggression,
pleasant on account of gentle conduct,

mānātimānavimukho, saddhammagarusādaro,
parappamādanimmaddī, saṃvegabahulo sadā. ¹⁰³²

turning away from conceit and over-estimation,
with respect for the true teaching and his teacher,
destroyer of the highest heedlessness,

¹⁰²⁵ —

¹⁰²⁶ **issāmaccheramuccito**: °mucchito E°; °muccito B°

¹⁰²⁷ —

¹⁰²⁸ **dhimuccanto**: 'dhimuccanto E°; vimuccanto B°

¹⁰²⁹ —

¹⁰³⁰ —

¹⁰³¹ **ajjavācārācāritto**: °cāritto, var. °vāritto E°; °cāritto B°

¹⁰³² —

vodātacittasaṅkappo, pāpicchāmalavajjito,
micchādīṭṭhim atikkanto, saddhamme supatīṭṭhito.
¹⁰³³

cetokhīlasamucchedī, vinibandhaviveṭṭhako,
mānasam sampahaṃseti, saṃkilesavimuttiyā. ¹⁰³⁴

pavivitto asaṃsaṭṭho, santo appicchatārato,
ariyāvaṃsālaṅkāro, supposo subhāro sukhī. ¹⁰³⁵

sallekhavutti dhutavā, pāpāpacayatapparo,
pāsādikasaṃācāro, pasādabāhulo muni. ¹⁰³⁶

anuddhato acapalo, danto gutto yatindriyo,
cetosamādhigaruko, sampajāno satīyuto. ¹⁰³⁷

ussāhajāto saddhamme, chandajāto nirantaram;
sātaccakārī svākāro, paṭipattiparāyaṇo ¹⁰³⁸

cetokalaṅkāpagato, bhāvanārasam uttamaṃ,
raṅgaṃ niddhotavattamaṃ 'va, sādhuṃ
paṭigaṇhati. ¹⁰³⁹

iti sampāditākāro, parisuddhamanoratho,
nirādīnavaṣaṇcāro, sotthipatto niraṅgaṇo. ¹⁰⁴⁰

always abounding in the sense of urgency,

with pure thoughts,
devoid of evil wishes' taint,
and wrong view surpassed,
well-established in the true teaching,

as one who has put an end to callousness of heart,
and unwrapped it from its bonds,
he makes his heart rejoice
in freedom from affliction.

Secluded, not in company of others,
calmed and taking pleasure in fewness of wishes,
an ornament for the line of noble ones,
easy to nourish and maintain, content,

with acts of austerity and the ascetic practices,
wholly intent on getting rid of the unwholesome,
with inspiring behavior,
abounding in serenity, the sage,

unagitated, unflighty,
tamed, guarded, with sense-faculties restrained,
giving importance to the concentration of his mind,
intent on mindfulness, discerning,

giving rise to effort, constantly
giving rise to motivation in the true teaching,
and continuously acting on it, well-disposed,
wholly intent on progress on the path,

the stains upon his heart departed,
(his mind) correctly takes
the highest essence of meditation,
like a cloth washed clean correctly takes the dye.

As one who's made himself attain to such an aspect
(as the above-described),
his dreams, now purified (i.e. brought into being),
his motion free of danger,

¹⁰³³ **vodātacittasaṅkappo**: vodāna-, var. vodāta- E^c; vodāta- B^e

saddhamme supatīṭṭhito: saddhamme supatīṭṭhito E^c; saddhammesu patīṭṭhito B^e;

¹⁰³⁴ **saṃkilesavimuttiyā**: sabbaklesavimuttiyā E^c; saṃkilesavimuttiyā B^e

¹⁰³⁵ —

¹⁰³⁶ —

¹⁰³⁷ —

¹⁰³⁸ **paṭipattiparāyaṇo**: paṭipattiparāyaṇo E^c; paṭipattiparāyaṇo B^e

¹⁰³⁹ **cetokalaṅkāpagato**: cetokalaṅkāpagato E^c; cetokāḷakāpagato B^e

paṭigaṇhati: patigaṇhati E^c; paṭigaṇhati B^e

¹⁰⁴⁰ **sotthipatto**: sotthippatto E^c; sotthipatto B^e

pāpagāhavinimutto, rāhumutto 'va candimā,
guṇaramsiparikkhitto, sobheti jinasāsanam. ¹⁰⁴¹

icc' alobham adosañ ca, mohābhāvam athāparam,
nekkhammam pavivekañ ca, tathā nissaraṇam
budho, ¹⁰⁴²

samārabbha visodhento, ajjhāsayam asesato,
dhīro sampaṭipādeti, bhāvanāsukham uttamam. ¹⁰⁴³

has arrived at welfare, taintless.

Released from the hold of the unwholesome,
like the moon released from Rāhu's hold (i.e., from
an eclipse),
surrounded by the rays of his good virtues,
he graces the victorious Buddha's dispensation.

Purifying his disposition, to completeness,
with reference, thus,
to non-craving and non-aversion,
to the absence of delusion,
to renunciation, and seclusion,
and, so, to the way out –
the steadfast wise one brings about
the supreme pleasure of meditation.*

end of section on purification of the disposition (ajjhāsayo)

SAMATHA BHAVANĀ: The Cultivation of Tranquility on the Basis of the *kaṣiṇa*-s

tato paṇītādhimutti, palibodhavinissaṭo,
paripanthavinimutto, vigatāvaraṇālayo, ¹⁰⁴⁴

bhāvanāninnasantāno, kallacitto visārado,
kaṣiṇādikam ārabba, bhāveyya samatham katham?
¹⁰⁴⁵

pathavīkaṣiṇam tāva, vidatthacaturaṅgulaṃ,
katvānāruṇavaṇṇāya, mattikāya sumaṇḍalaṃ, ¹⁰⁴⁶

Thereafter, having that sublime resolve,
and come out from obstructions,
wholly free of things standing against him,
his harboring of hindrances now gone,

the stream of mind inclined toward meditation,
and qualified, the mind now ready,
how should one cultivate tranquillity
on the *kaṣiṇa*-s, etc.?

Having made, then, first, an earth-*kaṣiṇa*,
one span, four fingers' width,

¹⁰⁴¹ **pāpagāhavinimutto**: °vinimutto E°; °vinimutto B°

¹⁰⁴² **icc' alobham**: icc' alobham E°; iccālobham B°

¹⁰⁴³* Anuruddha concludes his treatment of the development of the requisite mental disposition to take up meditation with and allusion to a commentarial-era discussion of the six dispositions that lead to the maturation of awakening for bodhisattas (quoted as *yathāha*, but source unknown; not sutta): Vism III, §128
kammaṭṭhānagahaṇaniddeso: *sampannajjhāsayena sampannādhimuttinā ca hutvā* ti ettha pana tena yoginā alobhādīnaṃ vasena chahākārehi sampannajjhāsayena bhavitabbaṃ. evaṃ sampannajjhāsayo hi tissannaṃ bodhīnaṃ aññataraṃ pāpuṇāti. yathāha, “cha ajjhāsayā bodhisattānaṃ bodhiparipākāya samvattanti, alobhajjhāsayā ca bodhisattā lobhe dosadassāvino, adosajjhāsayā ca bodhisattā dose dosadassāvino, amohajjhāsayā ca bodhisattā mohe dosadassāvino, nekkhammajjhāsayā ca bodhisattā gharāvāse dosadassāvino, pavivekajjhāsayā ca bodhisattā saṅgaṇikāya dosadassāvino, nissaraṇajjhāsayā ca bodhisattā sabbabhavagatīsu dosadassāvino”ti. ye hi keci atītānāgatapaccuppannā sotāpannasakadāgāmianāgāmikhīṇāsava-pacceka-buddha-sammāsambuddhā, sabbe te imeh' eva chahākārehi attanā attanā pattaṃ viśesaṃ pattā. tasmā imehi chahākārehi sampannajjhāsayena bhavitabbaṃ. tadadhimuttatāya pana adhimuttisampannena bhavitabbaṃ. samādhādhimuttana samādhigarukena samādhipabbhārena, nibbānādhimuttana nibbānagarukena nibbānapabbhārena ca bhavitabbaṃ ti attho.

¹⁰⁴⁴ **paripanthavinimutto**: paripanthavinimutto E°; paripanthavinimutto B°

¹⁰⁴⁵ —

¹⁰⁴⁶ **pathavīkaṣiṇam**: paṭhavī- E°; pathavī B°

yugamatte ṭhapetvāna, ṭhāne sukhanisinnako,
pathavī 'ti samaññāya, katvābhogaṃ tu bhāvaye.
¹⁰⁴⁷

akate 'pi khalādimhi, akicchen' eva maṇḍale,
nimittaṃ jāyat' icc' āhu, pubbayogavato pana. ¹⁰⁴⁸

āpomāḍalam uggaṇhe, bhājanādigate jale;
tejamhi tejokasiṇaṃ, paṭacchiddādisaṃgate. ¹⁰⁴⁹

sassaggādimhi kampante, vāyokasiṇamaṇḍalam,
paṭibhāgasamācāro, phuṭṭhaṭṭhāne 'va jāyati. ¹⁰⁵⁰

nīlādikasiṇaṃ vatthe, pupphe vā vaṇṇadhātuyam;
ākāsamaṇḍalam bhitti-cchiddādimhi upaṭṭhitaṃ. ¹⁰⁵¹

with light-colored clay,
perfectly round,

and set it at a yoke's distance,
seated comfortably,
he should turn his mind to it
with the designation "earth" and cultivate it.

But even not having made (a *kasiṇa* device),
the sign (nimitta) may arise effortlessly, they say,
on the basis of the circle of a threshing ground, etc.,
for one with prior practice (i.e., stemming from a
former life).*

He should apprehend a circle of the water
on the water in a vessel, etc;*
and the fire *kasiṇa* in fire
[visible through] the hole in a piece of cloth, etc;*

and the air *kasiṇa*-circle
on the waving tips of crops, etc;*
corresponding activity
arises at the place it touches (on the body);*

the blue- etc., *kasiṇas* on cloth or flower,
or mineral of that color;*

¹⁰⁴⁷ **pathavī:** paṭhavī E°; pathavī B°

katvābhogaṃ tu: katvābhogaṃ tu E°; katvābhogaṃ tu B°

* cf. Vism IV, §27 for summation of initial steps corresponding to Anuruddha's treatment (= trans. Nyanamoli, pp.123-124) and §29 for the use of the (mentally verbalized) designation at the initial stage of development.

¹⁰⁴⁸ **khala:** khaḷa E°; khala B°;

* cf. Vism IV, §23 for this statement.

¹⁰⁴⁹ * cf. Vism V, §3: a bowl or water pot.

* cf. Vism V, §6: an old mat, or strip of leather or cloth

¹⁰⁵⁰ **kampante:** kampante E°; kammante B°

* cf. Vism V, §9: *by way of sight* on the stirring tips of sugarcane, or bamboo, trees, or hair; or *by way of touch* on the body, at the place touched.

* the curious phrasing seems to refer not to the paṭibhāganimitta (counterpart sign), but to the touch on the body *corresponding* to the wind observed by sight. Vism V, §9 specifies in each instance the recognition of the touch on the body corresponding to the visually apprehended wind: tasmā samasīsaṭṭhitaṃ ghanapattaṃ ucchuṃ vā veḷuṃ vā rukkhamaṃ vā caturaṅgulappamāṇaṃ ghanakesassa purisassa sīsaṃ vā vātena pahariyamāṇaṃ disvā “ayaṃ vāto etasmiṃ ṭhāne paharati” ti satim ṭhapetvā, yaṃ vā panassa vātapānantarikāya vā bhittichiddena vā pavisitvā vāto kāyappadesaṃ paharati, tattha satim ṭhapetvā vātamālutānīlādīsu vāyunāmesu pākāṇānavaseneva “vāto vāto” ti bhāvetabbaṃ. That said, samācāro, as used in the nāmar-p, in every instance refers to conduct / behavior rather than to activity such as that of the wind. Though there is no variant, it is possible that this verse became corrupt and was in fact referring to the paṭibhāga-nimitta as arising samaṃ (still) and acalaṃ (without movement) = samācalaṃ* (rather than samācāro), thus referring to the immediately subsequent line of Vism V, §9, regarding the uggaṇa-nimitta arising with movement, but the paṭibhāga-nimitta arising sannisinnaṃ (still) and niccalaṃ (without movement): idha uggaṇanimittavaḍḍhanato otāritamattassa pāyāsassa usumavaṭṭhisadisamaṃ calaṃ hutvā upaṭṭhāti; paṭibhāganimittaṃ sannisinnaṃ hoti niccalaṃ. It is also possible the samācāra here represents “still activity.”

¹⁰⁵¹ **bhitti-cchiddādimhi:** bhittic-chiddādimhi E°; bhitti-cchiddādimhi B°

chiddappaviṭṭham ālokaṃ, ugganḥeyya paṭiṭṭhitaṃ,
sūriyālokaḍibhedam, bhūmiyaṃ vātha bhittiyaṃ,
¹⁰⁵²

and a circle of space as it presents itself
in a hole, or so forth, in a wall.

Light, classed as sunlight and so forth,*
he should apprehend
as that established (i.e., falling) on the floor, or on
the wall, come in through a hole.

Nimitta: The Signs

dasadhā kaṣiṇesv evaṃ, yattha katthaci yogino,
parikammaṃ karontassa, uggaho nāma jāyati. ¹⁰⁵³

As the yogī does initial practice (parikammaṃ)
on one among these kaṣiṇa-s, ten in number, thus,
there arises that called [the sign of] "apprehension."

cittass' upaṭṭhite tasmim, passantasseva cakkhunā,
uggahamhi nimittamhi, paṭipādeyya bhāvanam. ¹⁰⁵⁴

When that is presenting itself to the mind,
as if seeing it with the eye,
one should direct his meditation
to the apprehension sign.*

vikkhepaṃ vinivārento, paripantho virājayaṃ,
nimittābhimukheṇ' eva, mānaṣaṃ paṭipādaye. ¹⁰⁵⁵

Warding off distraction,
detaching it from pitfalls on the way,
one should cause the mind
to be exclusively directed toward the sign.*

āsevantassa tass' evaṃ, cittaṃ hoti samāhitaṃ;
saṃklesā sannisīdanti, paṭibhāgo ca jāyati. ¹⁰⁵⁶

As one repeatedly applies himself to this,
the mind is concentrated;
its defilements subside;
and the "counterpart" (sign) arises.

tattha paṇṇattisaṅkhāte, nimitte bhāvanāmaye,
tath' eva paṭibhāgamhi, tato yuñjeyya bhāvanam.
¹⁰⁵⁷

Thereafter, one should yoke one's meditation
to the counterpart sign,
produced from meditation and reckoned
conceptual-in-nature,
in the same way (as one had to the apprehension
sign).

tatthādhimutto satimā, nimittavidhikovidō,
indriyāni samānento, sappāyam upalakkhayaṃ, ¹⁰⁵⁸

Resolved thereon, and mindful,
growing experienced in the method of [meditation
on] the signs,

* for "dhātu" as mineral, here: specified at Vism V, §17 as red colored flowers, cloth, or maṇidhātu "jewel-mineral"; also detailed at §13, with examples of different blue dhātus as bronze-blue dhātu, foliage-blue dhātu, or collyrium-blue dhātu.

¹⁰⁵² **chiddappaviṭṭham**: channappaviṭṭham, var. chidda- E^c; chiddappaviṭṭham

* cf. Vism V, §21: sunlight or moonlight

¹⁰⁵³ —

¹⁰⁵⁴ **cittass' upaṭṭhite**: citte sūpaṭṭhite E^c; cittass' upaṭṭhite B^c

* cf. abhidh-av 860-861

¹⁰⁵⁵ * cf. section concluding verses at Vism IV, §66, concluding: "evaṃ nimittābhimukhaṃ, mānaṣaṃ paṭipādaye."

¹⁰⁵⁶ —

¹⁰⁵⁷ —

¹⁰⁵⁸ —

niggayha uddhatam cittam, paggayha līnamānasam;
ūhatam sampahaṃsento, upekkhanto samāhitam;
¹⁰⁵⁹

reṇumhi uppaladale, sutte nāvāya nāḷiyā;
yathā madhukarādīnam, pavatti samma-vaṇṇitā, ¹⁰⁶⁰

cittapavatti-ākāram, sādhuḥkam lakkhayam budho,
tathā samēnākārena, pahitatto parakkame, ¹⁰⁶¹

samappavattam ākāram, sallakkhetvā nirantaram,
padahantassa tass' evam, appanā nāma jāyati ¹⁰⁶²

taking note of what is suitable,
and bringing his [five] faculties into balance:

reining in his mind when restless;*
prodding it when sluggish;*
making it feel joy when in distress;*
and looking on equanimously when concentrated;

a wise man, acting in the manner
of the 1) bee and so on [2) the surgeon's
apprentices; 3) the man drawing out the spider's
thread; 4) the captain; and 5) the disciples],*
described as 'evenness' (samma) [and to this extent
'right' (*sammā*) effort]*
with reference to 1) the pollen, 2) the lotus leaf,
3) the [spider's] thread, 4) the ship, and 5) the
[oil-]tube,

taking note correctly of
how the mind is acting
and applying himself, in effort,
just so, with even balance, *

for one making effort thus,
continuously noticing it in the form

¹⁰⁵⁹ **niggayha**: niggayham E^c; niggayha B^e;
paggayha: paggaṇham E^c; paggayha B^e
ūhatam: uhatam E^c; ūhatam B^e;

* when restless: from too much viriya. This commentarial-era conceptual metaphor for viriya-samatā (balance of energy), Vism, IV, §66, is evidently based on the idea of a skillful charioteer knowing when to rein in and when to prod, and when to let the horses evenly proceed: sārathī 'va samappavattesu assesu (vism IV, §64).

* when sluggish: from too little viriya.

* when in distress (described as nirassādam, “without any relish” vism IV, §64): cf. Vism IV, §63: from the slowness of his application of wisdom, or from the non-attainment of the pleasure of tranquility. At these times he is directed to generate saṃvega by contemplating the eight grounds for alarm, and pasāda by contemplating the Buddha, the dhamma, and the saṅgha.

¹⁰⁶⁰ **samma-vaṇṇitā**: sampavaṇṇitā E^c; samma-vaṇṇitā B^e. SK: samma = sammā, or = Skt. *sāmya* 'evenness'? and equivalent to 'samatā'?

* as described in five metaphors for viriya-samatā “even balance in effort” at Vism IV, §66-§73.

* There appears to be a play on words that goes back to Vism IV §66. The passage relates the 'sammā' of sammā vāyāmo to his application of 'evenness' of effort (samatā vīriyassa): evañ hi paṭipannassa, sace sā [the subject is *appanā*, 'absorption'] nappavattati / tathāpi na jahe yogam, vāyameth' eva paṇḍito. hitvā hi sammāvāyāmaṃ, visesaṃ nāma māṇavo / adhigacche parittam pi, thānam etaṃ na vijjati. cittappavattiākāram, tasmā sallakkhayam budho / samatam vīriyasseeva, yojayetha punappunam. The source of the quoted passage is unclear. It occurs almost verbatim in Buddhaddatta's Abhidh-av (leaving out the key list of five metaphors, the bee, etc., cited here by Anuruddha) (Vism IV §66 & again at §73 = Abhidh-av vv. 889-893). I thus take Anuruddha's *pavatti samma-vaṇṇitā* as incorporating both senses: 'samma' as = sammā, as well as = Skt. *sāmya* 'evenness' and equivalent to samatā.

¹⁰⁶¹ * cf. Vism IV §66: cittappavattiākāram, tasmā sallakkhayam budho / samatam vīriyass' eva, yojayetha punappunam.

¹⁰⁶² **appanā**: appaṇā E^c; appanā B^e

paṭibhāganimittaṃ tu, vaḍḍheyya kasiṇaṃ puna, upacārabhūmiyaṃ vā, appanāyaṃ va katthaci. ¹⁰⁶³	of acting with even balance, there arises what is called "absorption." One should moreover then expand the <i>kasiṇa</i> [in the form of] the counterpart sign, either at the level of <i>upacāra</i> concentration, or else while in absorption,
ekaṅgula-dvaṅgulādi-vasen' eva yathākkamaṃ, pharanto manasā yeva, nipuṇo yāvad-icchakaṃ, ¹⁰⁶⁴	spreading it with his mind, by one finger's breadth, then two, etc., gradually, to the extent he wishes,* becoming skillful.
tatth' evaṃ paṭhamajjhānaṃ, patvāna paguṇaṃ tato, katvā ciṇṇavasībhūtā, tamhā vuṭṭhāya paṇḍito, ¹⁰⁶⁵	And having attained the first <i>jhāna</i> like this, having then gained competence in it, now mastered through continuous practice* having emerged from it, one who's wise,
vitakkādika-thūlaṅgaṃ, pahānāya yathākkamaṃ, tath' eva paṭipajjanto, pappoti dutiyādayo. ¹⁰⁶⁶	abandoning <i>vitakka</i> as its grossest factor,* and so on, in order, progressing in the same way, attains the second <i>jhāna</i> and so on.
dasadhā kasiṇān' evaṃ, bhāvetvā pana yogino, catukkapañcakajjhānaṃ, katvā vikkhepanissaṭṭhā, ¹⁰⁶⁷	And having cultivated the ten <i>kasiṇa</i> -s like this, come out of distraction, yogī-s having brought about all four or all five <i>jhāna</i> -s,*
supakkhālitaupaklesā, santacittā samāhitā, pavivekarasassādaṃ, anubhonti yathāsukhaṃ. ¹⁰⁶⁸	their <i>kilesa</i> -s washed away, with calmed and concentrated minds,

¹⁰⁶³ **paṭibhāganimittaṃ** tu: paṭibhāganimittaṃ tu E°; paṭibhāganimittaṃ tu B°;

appanāyaṃ: appaṇāyaṃ E°; appanāyaṃ B°

* following Vism IV §126: cittabhāvanāvepullatthañ ca yathāladham paṭibhāganimittaṃ vaḍḍhetabbaṃ. tassa dve vaḍḍhanābhūmiyo upacāraṃ vā appanaṃ vā. upacāraṃ patvā pi hi taṃ vaḍḍhetuṃ vaṭṭati appanaṃ patvā pi. ekasmiṃ pana ṭhāne avassaṃ vaḍḍhetabbaṃ. tena vuttaṃ "yathāladham paṭibhāganimittaṃ vaḍḍhetabbaṃ" ti.

¹⁰⁶⁴* cf. Vism IV §127

¹⁰⁶⁵ **ciṇṇavasībhūtā**: ciṇṇavasībhūtaṃ E°; ciṇṇavasībhūtā B°

* reading ciṇṇavasībhūtā as abl. agreeing with tamhā. Cf. Vism IV §137: imāsu pana pañcasu vasīsu ciṇṇavasinaṃ paguṇapaṭhamajjhānato vuṭṭhāya...

¹⁰⁶⁶ **vitakkādika-thūlaṅgaṃ**, pahānāya: vitakkādika-thūlaṅgaṃ-pahānāya E°; vitakkādika-thūlaṅgaṃ, pahānāya B°
the five *jhānic* factors being: *vitakka* ("applied thought"), *vicāra* ("sustained thought"), *pīti* ("joy"), *sukha*, pleasure (here understood as pleasant physical sensation, in contrast to *somanassa*, the pleasant mental feeling based on this) and *ekaggatā* ("one-pointedness"). These are abandoned one by one in the abhidhammic analysis, yielding a classification of five *jhāna*-s, but *vitakka* and *vicāra* together in the (most common) sutta descriptions, yielding the more classical system of the four *jhāna*-s. The commentators were conscientious of the discrepancy, and thus refer, like Anuruddha to both systems in their exegeses. Cf. v. 1067 "all four or all five *jhāna*-s" and accompanying note.

¹⁰⁶⁷ **catukkapañcakajjhānaṃ**: catutthapañcakajjhānaṃ E°; catukkapañcakajjhānaṃ B°;

vikkhepanissaṭṭhā: vikkhepanissaṭṭhaṃ E°; vikkhepanissaṭṭhā B°

* four according to the sutta way of reckoning (*sutta-naya*); five according to the abhidhamma way of reckoning (*abhidhamma-naya*).

can experience as and when they want
the enjoyment of the savor of seclusion.

ASUBHA-BHĀVANĀ: The Cultivation of the Foul

asubhaṃ pana bhāvento, nimittaṃ yattha katthaci,
uddhumātādibhedamhi, uggaṇheyyāsubhe kathaṃ?
1069

And how should one who's meditating on the foul,
apprehend the sign with reference to the foul,
on one among its objects,
classed as "bloated body," and so forth?

ekāhādim atikkantaṃ, uddhumātakam īritaṃ;
vigatacchavi-bībhaccaṃ, nīlākāraṃ vinīlakaṃ. 1070

That referred to as "the bloated body"
is that more than one or two days dead;
the "livid body" is one blueish in appearance,
of repulsive aspect, the [color of its] skin gone.*

vikīṇṇapubbakuthitaṃ, paribhinnaṃ vipubbakaṃ;
viccheditaṅgapaccaṅgaṃ, vicchiddakaṃ
kaḷevaram. 1071

The "pustulent body" is one now breaking open,
putrid with besmeared with pus;
the "slit body" is a corpse
slit open limb to limb.

vividhākārapāṇehi, khajjamānaṃ vikhāditaṃ;
vināsitaṅgapaccaṅgaṃ, vikkhittaṃ 'ti pavuccati 1072

The "variously gnawed body" is one being eaten
by living beings, in various ways;
the "dismembered body," one,
all the limbs of which are lost.

pādādikhaggavikkhittaṃ, hatavikkhittakaṃ mataṃ;

The body "chopped in pieces and dismembered"
is one with feet etc., dismembered by a sword;
the "blood-strewn" body, one strewn in blood;
the "maggot-ridden," one rife with worms.

¹⁰⁶⁸ **supakkhālitaupaklesā:** °upakklesā E°; °upaklesā

¹⁰⁶⁹ * the ten objects of meditation on the foul "asubha-bhāvanā", the bloated body, livid body, festering body, etc.,
outlined at Vism VI, §1:

1. uddhumātakam.
2. vinīlakaṃ
3. vipubbakaṃ
4. vicchiddakaṃ
5. vikkhāyitakaṃ
6. vikkhittakaṃ
7. hatavikkhittakaṃ
8. lohitaṃ
9. puḷavakaṃ
10. aṭṭhikaṃ

¹⁰⁷⁰ **vigatacchavi-bībhaccaṃ:** vigatacchavi-bībhaccaṃ E°; vigatacchavi bībhaccaṃ B°

* understanding chavi as = chavivaṇṇa, on M. Deokar's suggestion.

¹⁰⁷¹ **vikīṇṇapubbakuthitaṃ:** °kudhitaṃ, var. °kuthitaṃ E°; °kudhitaṃ B°; the form kudhitaṃ appears nowhere else
in Anuruddha's works (or allied abhidhamma literature); whereas kuthitaṃ appears a number of times in the
nāmar-p (vv. 1431, 1434, 1714).

kaḷevaram: kaḷebaram E°; kaḷevaram B°

¹⁰⁷² **vikhāditaṃ:** vikhāditaṃ E°; vikhāditaṃ B°; referred to in Vism. as "vikhāyitakaṃ" (Vism VI, §1) (and as
khāyitaṃ in pm-vn and abhidh-s) but twice in nāmar-p, with seemingly no variants, as khāditaṃ.

vināsitaṅgapaccaṅgaṃ: vinābhūtaṅgapaccaṅgaṃ E°; vināsitaṅgapaccaṅgaṃ B°

lohitam lohitākiṇṇam, puḷavam kimisaṅkulaṃ. ¹⁰⁷³

aṭṭhisaṅkhalikāmatam, aṭṭhikan ti ca sabbathā,
saṇṭhānākārabhedena, dasadhāsubhadesanā. ¹⁰⁷⁴

tatth' evaṃ dasadhā-bhede, nijjīvakuṇapāsubhe,
ujjhite bhūmibhāgasmim, matakāye kaḷevare, ¹⁰⁷⁵

&

labbhamānakam ākāram, oloketvā salakkhaṇam,
uggahetvāna cittaṇa, tam taṃnāmena bhāvaye. ¹⁰⁷⁶

paṭikūlaṇ ca jegucchaṃ, duggandhaṇ ca
virūpakam;
harāyitam ajaññaṇ ca, hīlitaṃ dhikkatāsivam. ¹⁰⁷⁷

icc evaṃ asubhākāre, katvābhogaṃ tu yogino,
bhāventass' upacāro ca, paṭibhāgo ca jāyati. ¹⁰⁷⁸

paṭibhāganimittaṃ tu, upacārena sevato,
appeti paṭhamajjhānam etth' evaṃ samathe nayo. ¹⁰⁷⁹

And “the skeleton,” that just
a heap of bones – thus ten in all (the objects of)
the exposition of the foul,
classified according to their form.

And therein: having looked
upon the foulness,
in a desolate location,
of a lifeless corpse
of ten kinds, thus,
seeing the aspect being obtained
in the body's dead cadaver,
with its specific characteristic,
apprehending that with his mind,
he should cultivate it by that name.

“It's repulsive and disgusting,
foul-smelling, ugly;
repugnant and unbecoming;
hateful and accursed, inauspicious.”

And for a yogī having directed his attention
to the aspect of the foul in it, like this,
as he cultivates it,
access and the counterpart arise.

And attending to the counterpart sign
with access concentration,
he enters into the first *jhāna*:
this is the method as regards tranquillity meditation
(samatha).

The Method as regards Insight on the basis of the cultivation of the perception of foulness

vināsadhammaṃ pan' idaṃ, sarīraṃ bāla-nanditaṃ;
vipattipariyosānaṃ, avassaṃ bhedaḡāmikaṃ ¹⁰⁸⁰

“This body that the ignorant delight in
is, however, bound to perish;

¹⁰⁷³ **pādādikhaggavikkhittaṃ**: hesitantly em. from pādādikaṅgavikkhittaṃ E^c; pādādibhaṅgavikkhittaṃ B^c; on account of the Vism characterization of this body as satthena hanitvā vuttanayena vikkhitta- “dismembered ... having been hit with a blade” (Vism VI, §7); E^c reading is also viable.

puḷavam: pulavam E^c; puḷavam B^c

¹⁰⁷⁴ —

¹⁰⁷⁵ **dasadhā-bhede**: dasadhā-bhede E^c; dasadhā bhede B^c

kaḷevare: kaḷebare E^c; kaḷevare B^c

¹⁰⁷⁶ **taṃ taṃnāmena**: taṃ taṃ nāmena E^c; taṃtaṃnāmena B^c

¹⁰⁷⁷ **paṭikūlaṇ**: paṭikkūlaṇ E^c; paṭikūlaṇ B^c;

virūpakam: vidūsakam E^c; virūpakam B^c

hīlitaṃ: hīlitaṃ E^c; hīlitaṃ B^c;

dhikkatāsivam: dhikkatāsivam, var. vikkhitāsivam; vikkhitāsivam

¹⁰⁷⁸ **katvābhogaṃ**: katvābhogaṇ E^c katvābhogaṃ B^c

¹⁰⁷⁹ **paṭibhāganimittaṃ tu**: paṭibhāganimittaṃ taṃ E^c; paṭibhāganimittaṃ tu B^c

yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ;
jīvamānañ ca nijjīvaṃ evaṃdhammaparāyaṇaṃ.
¹⁰⁸¹

sabhāvo so 'pi dehassa, sabbassāpi ca sabbathā,
vicitabbā dhirenāpi, esāyaṃ niyatā gati. ¹⁰⁸²

/ var. **bhavitabbā cirenāpi**

aniccaṃ khayadhammañ ca, dukkham eva
bhayāvahaṃ;
anattā ca parābhūtaṃ, vibhijjati khaṇe khaṇe ¹⁰⁸³

vinassamānass' ākāraṃ, tatth' evaṃ pana passato,
vipassanā-bhāvanā 'ti, tam īrenti tathāgatā. ¹⁰⁸⁴

ASUBHA-BHĀVANĀ: CONCLUSION

bhāvanaṃ duvidham p' etaṃ, bhāventi puna
paṇḍitā;
jīvamāne 'pi kāyaṃhi, taṃtadākārasambhave. ¹⁰⁸⁵

jīvamāno 'pi kāyo 'yaṃ, kuṇapo 'va sabhāvato;
tamalaṅkārapaṭicchanno, bālānaṃ na pakāsati. ¹⁰⁸⁶

ending in its failing,
leading ineluctably toward breakage.

“This body is just like mine;
my body just like this;
the living one destined to become of similar nature
when without life.

“That is the basic nature of the body,
everyone's, in every way,
and this, its pre-determined destination,
can be discerned by one who's wise.*
/ var.: **will come about, though in good time.**

“It's subject to decay, impermanent;
and [this is] assuredly terrifying suffering;
and constrained, not self,
it's breaking up in every moment.”

And one's development of insight, seeing thus,
the aspect of it presently decaying,
the Buddhas speak of
as “insight meditation.”

The wise develop
both kinds of meditation,
on a living body, too,
as it gives rise to the respective aspect.

And this body, even while living,
is just a corpse, in essence ;
[but] covered up in its adornments,
it doesn't appear as such, to the naive.

¹⁰⁸⁰ **vināsadhammaṃ**: vināsadhammaṃ E°; vinā saddhammaṃ B°

bālananditaṃ: bālananditaṃ, var. bālālālito E°; bālananditaṃ B°

¹⁰⁸¹ **evaṃdhammaparāyaṇaṃ**: evaṃ dhammaparāyaṇaṃ E°; eva dhammaparāyaṇaṃ B°; cf. Cf. AN-a: _ayaṃ pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattitō _ti. idaṃ vuttaṃ hoti --- āyu usmā viññāṇanti imesaṃ tiṇṇaṃ dhammānaṃ atthitāya ayaṃ kāyo ṭhānagāmanādīkhamo hoti, imesaṃ pana vigamā ayaṃ pi evaṃdhammo evaṃpūtikasabhāvo yevā ti.

¹⁰⁸² **vicitabbā dhirenāpi**: bhavitabbā cirenāpi E°; vicitabbā dhirenāpi B°
In this case, it is difficult to tell which reading is preferable.

¹⁰⁸³ **dukkham eva**: dukkham etaṃ E°; dukkham eva B°;
parābhūtaṃ: parābhūtaṃ E°; parābhūtā B°. One might expect rather “parabhūta” here (“other; alien”)
vibhijjati: vibhijjati E°; vibbhijjati B°

¹⁰⁸⁴ **vinassamānass'**: vinassamānass' E°; vināsamānass' B°;
vipassanā-bhāvanā: vipassanā bhāvanā E°; vipassanābhāvanā B°

¹⁰⁸⁵ **taṃtadākārasambhave**: taṃ tadākāra E°; taṃtadākāra B°

¹⁰⁸⁶ **tamalaṅkārapaṭicchanno**: tam-alāṅkārapaṭicchanno E°; tam alaṅkārapaṭicchanno B°;
na pakāsati: nappakāsati E°; na pakāsati B°

bahi maṭṭham upaṭṭhāti, anto kuṇapapūritam;
uggharantaṃ paggharantaṃ, navadvāra-
malassavaṃ. ¹⁰⁸⁷

It outwardly presents itself wiped clean;
inside, it's rotting, full of corpses;
oozing, dripping out,
exuding filth from its nine orifices.

sarīraṃ niccaduggandham, nānākimisamākulaṃ;
tacamaṃsapaṭicchannaṃ, aṭṭhipañjarasaṇṭhitaṃ. ¹⁰⁸⁸

The ever-stinking body,
crowded full with different kinds of worms,
framed on a cage of bones
covered up with flesh and skin.

vaccakūpam idaṃ nāma, dvattimsāsucipūritam;
narān' ukkārabhūmī 'va, nekavassagaṇocitā. ¹⁰⁸⁹

This is indeed a well of feces,
full of thirty-two parts' filth;
like a human dung hill,
piled up from passing crowds of many years'.

susāna-gamanosānaṃ, bahusādhāraṇāsubham;
gaṇḍabhūtaṃ sallabhūtaṃ, bahudukkha-
nibandhanaṃ. ¹⁰⁹⁰

It ends in going to the burning-ground,
and is foul, the common goods of many beings,
it's a boil and a barbed arrow;
bound up with many sufferings.

nānābyādhisaṃkāṇṇaṃ, nānopaddavaṃkulam;
nānānatthasamodhānaṃ, nānāsaṃklesavatthukaṃ. ¹⁰⁹¹

Crowded with diverse diseases;
teaming with diverse troubles;
it's the conjunction of diverse varieties of harm,
and the basis for diverse defilements.

positam 'pi ciraṃ kālam, mamaṃkāra-mamāyitam,
lahu dujjanamitto 'va, pīlitaṃ sampadussati. ¹⁰⁹²

Though nourished for long years,
and taken as one's own with a sense of "mine",
troubled only slightly, it becomes upset,
like a no-good friend.

parihāyati nissāraṃ, jaratāpītayobbanam;
maccubhañjitaṃ accantaṃ asesam paribhijjati. ¹⁰⁹³

Its youthfulness drunk up by getting old,
it wastes away, without enduring substance,
and dealt a crushing blow by death,
it ultimately breaks up without remainder.

tathā 'pi jālasantāno, bahusaṅkhārasaṅkhato,
vatthālāṅkārasaṅchanno, mālāgandhādisobhito, ¹⁰⁹⁴
&

Even so, the body, child of craving's net,
generated by much conditioning,
covered in clothes and in adornments,
beautified with garlands and perfumes,

saviññattivikārehi, vicittākāramaṇḍito,
kāyo līlāvilāsehi, palambheti mahājānaṃ. ¹⁰⁹⁵

with its changing play of gestures,
adorned with beautified aspect,

¹⁰⁸⁷ **navadvāramalassavaṃ:** navadvāramalassavaṃ; var. navaddvāranassavaṃ E°; navadvāramalassavaṃ B°

¹⁰⁸⁸ —

¹⁰⁸⁹ **va:** ca E°; 'va B°

¹⁰⁹⁰ —

¹⁰⁹¹ **nānāsaṃklesavatthukaṃ:** nānopaklesa- E°; nānāsaṃklesa- B°

¹⁰⁹² **lahu dujjanamitto:** lahu dujjanamitto E°; lahudujjanamitto B°;

pīlitaṃ: picchilaṃ E°; pīlitaṃ B°

¹⁰⁹³ **jaratāpītayobbanam:** jaratā-pītayobbanam E°; jaratāpi taṃ yobbanam B°

bhañjitaṃ: bhañjitaṃ E°; bhajjitaṃ B°

¹⁰⁹⁴ **bahusaṅkhārasaṅkhato:** bahusaṅkhārasaṅkhato E°; bahusambhārasaṅkhato B°;

vañcitā yena dummedhā, kāmaklesabalī matā,
pūrenti caturāpāyaṃ, mārādheyānusārino. ¹⁰⁹⁶

evam ādīnavaṃ ñatvā, pūtikāye vicakkhaṇā,
asubhādikam ākāraṃ ārabha chand' upaṭṭhaham. ¹⁰⁹⁷

yasmiṃ patanti kuṇape viparītasaññā,
saṃklesapāpavasagā visamaṃ carantā;
taṃ passath' etam asubham pi vināsadhammaṃ,
icc evam āha sugato dasadhā vibhāgaṃ. ¹⁰⁹⁸

sattthārā kasiṇaṃ ca yaṃ dasavidhaṃ, vikkhepa-
vikkhambhanaṃ,
kāmaklesavināsaṇaṃ dasavidhaṃ, yaṃ cāsubhaṃ
bhāsitaṃ;
dibbabrahmasukhāvahaṃ samapadaṃ, vijjodayaṃ
yoginā,
kammaṭṭhānaṃ alaṃ tam uttamaguṇeṇ' āseviṭaṃ
seviṭaṃ. ¹⁰⁹⁹

iti nāmarūpaparicchede kasiṇāsubhāvibhāgo nāma
aṭṭhamo paricchedo.

with graceful coqueties,
deceives the people.

Duped by which, those who lack discernment,
dying victim to desire and to the kilesas,
fill the lower worlds,*
conforming to the way of Māra's realm.

Those of discerning vision, having realized
the danger in the putrid body, thus,
became present to their will
on the aspect of the foul in it, and so forth.

With misperception of which body,
behaving wrongly,
in the power of defilement and evil,
people fall –
see it, this body,
as foul, and subject to destruction --
the Buddha said,
with [foulness's] division in ten parts.

The ten kinds of *kasiṇa*, with their suspension of
distraction,
and ten kinds of foulness, with their destruction of
the defilement of passion,
that the teacher told
as meditation objects bringing pleasure pertaining
to the devas and the brahmas,
made use of by a yogī of good virtue,
are enough to take one to the peaceful place
of understanding's dawning.

*So ends the eighth chapter in the Manual of
Discerning Mind and Matter, called “the section
on the meditation devices (kasiṇa-s) and the
cultivation of the perception of foulness (asubha-
bhāvanā)”.*

¹⁰⁹⁵ **līhāvilāsehi**: līhā- E^c; līla- B^e

¹⁰⁹⁶ **kāmaklesabalī matā**: °balīmatā E^c; °malīmayā B^e

* literally, the four lowers worlds (caturāpāyaṃ)

¹⁰⁹⁷ **chand' upaṭṭhaham**: chandupaṭṭhaham; var. chandam abravuṃ E^c; chandupaṭṭhaham B^e

¹⁰⁹⁸ —

¹⁰⁹⁹ **yoginā**: yoginaṃ E^c; yoginā B^e

THE ANALYSIS OF MIND AND MATTER

9. Chapter Nine

The Ten Recollections

In chapter nine, Anuruddha continues his treatment of the forty samatha kammaṭṭhānas, treating the Ten Recollections. His treatment continues to be closely modeled on the Vism (this chapter corresponding to the content of its seventh and eighth chapters) but even in so doing demonstrates fascinating innovation. While I have broadly argued that Anuruddha's poetic recasting and streamlining of the Visuddhimagga's exegesis of the path largely constitutes an alteration of form, springing evidently from an intellectual climate in which orthodoxy was highly prized, and, innovation in content being frowned upon, only innovation in form was felt to be permissible, we shall also see that in some cases alteration of form can imbue whole structures with new and fresh significance – and such is the case with Anuruddha's treatment of the Ten Recollections.

In the suttas the first six recollections occur frequently as a unit. Recollection of the qualities of the Buddha, the dhamma, the saṅgha; of one's own virtue and adherence to precepts; of one's prior acts of magnanimous sacrifice and charity; and of one's possession in full measure of the same qualities that earned the deities their exalted births in the heaven worlds. Reflection on these is found prescribed as a means of uplifting the mind and giving rise to joy and pleasure that pave the way for meditative progress.

When these six recollections occur as part of a longer series in the suttas, they are followed by the awareness of respiration (ānāpānassati), of the inevitability of death (maraṇassati); of the body, particularly as a collection of constituent parts (kāyagatāsati), and lastly the recollection of nibbāna as ultimate peace (upasamānussati).

1. Buddhānussati	Recollection of the Buddha
2. Dhammānussati	Recollection of the Dhamma
3. Saṅghānussati	Recollection of the Saṅgha
4. Sīlānussati	Recollection of Virtue
5. Cāgānussati	Recollection of Sacrifice
6. Devatānussati	Recollection of Deities
7. Ānāpānassati	Awareness of Respiration
8. Maraṇassati	Awareness of Death
9. Kāyagatāsati	Bodily Awareness
10. Upasamānussati	Recollection of Peace

The Visuddhimagga, in its latter-day systematization of the "dasa anussatiyo" as a set of ten recollections within the larger set of forty "meditation subjects" (kammaṭṭhāna-s) that can serve as objects of concentration, rearranges the last four in the series in its exposition of them, so that the six recollections are followed by the recollection of death, then body, breath, and lastly peace.

Taking this treatment as his point of departure, we can see that Anuruddha makes a further adjustment, appending the recollection of peace onto the initial series of six (and treating

this now as a group of seven), and following it with death, body, and lastly breath:

Sutta	Mahāniddeśa	Vimuttimaggā	Visuddhimaggā	Anuruddha
buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati + ānāpānassati maraṇassati kāyagatāsati upasamānussati	as suttas	as suttas	buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati + maraṇānussati kāyagatāsati ānāpānassati upasamānussati	buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati upasamānussati + maraṇassati; kāyagatāsati; ānāpānassati

We may justifiably ask to what end the recollections' sequence has been re-arranged; and especially what Anuruddha's final arrangement represents. In his unique treatment, weaving them into a single, coherent, graded practice amenable to narrativization and literary staging, we shall see that Anuruddha has re-formulated the sequence so as to culminate in Insight, presented not as an altogether distinct practice, but as an alternate methodology of engaging the same objects of meditation. Not all of these however being amenable to the development of insight, a hierarchy of objects is created. Higher levels of wisdom are more rigidly the province of ascetics. Weaving the ten recollections into a coherent structure, in this chapter, Anuruddha essentially synthesizes a coherent, stand-alone treatise on meditation that embeds within its structure the mature Mahāvihāra interpretive tradition's theory of the trajectory of Buddhist practice.

In Anuruddha's presentation, we see the early recollections being structured as an ascending sequence of good qualities. His recollection of the Buddha therefore includes the standard elements of the "iti pi so bhagavā" formula, but passes through these swiftly in order to linger on the more dramatic image of the Buddha as "dhammarājā" (1116): who shines resplendent like a universal king (*cakkavattī*), with his vassal-king saṅgha in array / like the moon cleansed of its blemish, encircled by its retinue of stars (1117).

The dhamma is not only svākkhāto, etc, but a dhamma-ratho "chariot of dhamma" that moves toward the attainment of one's efforts' consummation.

In his recollection of the saṅgha, in addition to being the pure and faultless field in which the well-placed seed of faith can ripen into the highest fruit of attainment (1148-49) (and one seeking that fruit, Anuruddha tells us, should cultivate this recollection (1150-1151)) – this more dynamic martial theme again predominates: the saṅgha is a fearless assembly (1142) that is armed with *samādhi*, and flashes in battle with the weapon of *paññā* (1143). It is the assembly of those who have stayed their straight course and scattered Māra's army, their battle won, their mighty valor graceful. (1143).

This set of three is extended to a set of six with the addition of the recollections of virtue,

sacrifice, and likeness to deities.

In Anuruddha's recollection of *sīla*, whether one observes five, eight, ten, or 227 precepts, one is advised to reflect upon the advantages of one's adherence to these (1152-53). *Sīla* is praised as the root and source of progress on the path, the entryway to the Buddha's dispensation (1154-55).

In the recollection of sacrifice (*cāga*), we gain a first clue as to Anuruddha's recasting of the ten recollections into a coherent sequential and cumulative series. The recollection begins: "having given *dāna* to those with *sīla*, as is fitting, out of faith..." and advises reflection upon such magnanimous acts of sacrifice and the benefits that accrue from them. The sequence adds an element of order to the qualities so far considered, and renders a cumulative series, *saddhā* → *sīla* → *dāna*.

In case the specific association of giving to the virtuous and its motivation in faith is doubted, this is re-emphasized a few verses later: "I am one in whom the virtuous find support / a succor for the poor / a servitor of the Buddha's dispensation / on whom kin and friends depend" (1175).

Cāga/dāna's function of furthering soteriological advancement is highlighted, much as it was for *sīla*: "I am one for whom the path to the lower worlds is closed / and heaven's door is open (*pihitāpāya-maggo* 'smi / *sagga-dvāram apārutam*)" (1177). (*Sīla* was similarly extolled as "the stairway to the heaven-world / and the lower worlds' forceful closing off" (1159), (*sopāṇaṃ sagga-lokassa / dalhāpāya-pidhānakam*).)

With the recollection of [likeness in good qualities to the] deities, qualities of "learning" (*sutaṃ*) and wisdom (*paññā*) are added to the existing series of *saddhā*, *sīla*, and *cāga*. These five are collectively referred to as the "*deva-dhammā*", understood as qualities that yield heavenly rebirth. One is directed to reflect on one's possession of these same qualities, in equal measure, as the deities who acquired their long and glorious lives upon rebirth as a result of them. In ascending hierarchy, whether the deities of the six increasingly exalted deva worlds or the brahma deities above them, one's possession of them in equal measure and by extension karmic equality with them (*deva-sāmaññaṃ*) (1194) is recalled: "I am the same as the deities / adorned [already] with the ornaments of their virtues / the powers of the gods [already] within reach / the attainment of divine [rebirth already] brought about" (1193) ("*devatāhi samāno* 'haṃ / *guṇālankārabhūsito / hattha-pattā ca dev*'iddhi / *nipphannā dibba-sampadā*).

We can make some observations about the series so far. First, we can note that the ascending series of good qualities we've witnessed has implications for the relationship that governs the various recollections: unlike in the sutta or the *Path of Purification* (Vism)'s treatment, the *anussati*-s have here been imbued with a cumulative nature, one leading on to the other.

Second, we may notice that there is perhaps a similarly ascending cosmological principle at work in the ordering of the qualities. With the cultivation of *saddhā* in the three jewels, the path to karmically higher attainments is opened. With the cultivation of *sīla* and *dāna*, the lower worlds are closed off and the heaven worlds are attained. With the cultivation of the *deva-dhammā*, soteriological equality with the successively higher orders of beings inhabiting the deva worlds is highlighted. Each *anussati* relates to a higher cosmological order – a principle that will continue to hold in Anuruddha's treatment of the subsequent recollections.

Third, we may note that till now we are largely in a lay-oriented and "early stage"

religious framework, privileging the *lokiya* or mundane religious goals of the accumulation of merit and good rebirth via faith and good conduct, and generosity, rather than the world-transcending goals of higher meditative states leading to liberation from rebirth altogether. Though Anuruddha in his recollection of *sīla* includes the possibility of the practitioner observing either five or 227 precepts and thus implicitly either a lay or monastic context, if we look to the corresponding sutta-based expositions of the six recollections, we find an overwhelmingly lay-oriented framework. In their locus classicus, AN suttas (AN 11.11 & 11.6), these practices are in fact earmarked for a lay noble disciple.³⁰⁸

The lay-oriented context of the practices is readily apparent. In the *cāga* recollection, the sutta evokes an explicitly lay context: “I live in a household with a mind devoid of the taint of selfishness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing” (AN 11.11). This is echoed in Anuruddha’s characterization of the practitioner as a “supporter of kin and friends”, which clearly evokes a lay context.³⁰⁹

The purpose of these recollections, according to the sutta account, is to initiate the same chain of cause and effect frequently associated with the abandoning of the five hindrances (*pañca nīvaraṇāni*), leading to the attainment of concentration via the subsiding of the major defilements during the recollection, and the consequent inspiration, joy, and pleasure resulting from it (a sequence apparently related to the emergence of the *bojjhaṅga*-s):

Recollecting the Buddha, craving and aversion subside;
the mind acquires inspiration and gladness;
gladdened, joy arises
the body of one whose mind is filled with joy becomes tranquil;
one with tranquil body feels pleasure;
the mind of one feeling pleasure becomes concentrated.³¹⁰

Freeing the mind from the hold of craving, aversion, and delusion, and inspiring inspiration and gladness, they thus pertain to the initial stages of that chain.³¹¹

One further point about context in the sutta account from which they derive becomes clear: albeit in a lay context, in the suttas these are practices being recommended for use *in the wake* of accomplishment. They are explicitly recommended for the use of an *ariyasāvako*,

³⁰⁸ Both suttas are addressed to the lay noble disciple Mahānāma, who asks the Buddha how, out of the many ways of engaging oneself, the Buddha’s disciples should engage themselves during periods of the Buddha’s absence. The response: in addition to cultivating the five indriyas (*saddhā, vīriya, sati, samādhi, paññā*), he may recollect the six: Buddha, dhamma, saṅgha, sīla, cāga, and devatā-s.

³⁰⁹ Devas, moreover, whatever the soteriological value of divine rebirth, seem to function as something of an analog of a wealthy, prosperous layperson in the Pali imaginaire — enjoying a highly refined life of pleasure.

³¹⁰ “When a noble disciple recollects the faith, virtuous behavior, learning, generosity, and wisdom in himself and in those deities, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the deities. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated” (AN 11.11, trans. Bhikkhu Bodhi).

³¹¹ The commentaries summarize their purpose as “cittasampahamsanattāni” — “for the sake of the uplifting of the mind”: *iti imesu dasasu kammaṭṭhānesu ānāpānassati maraṇassati kāyagatāsati ti imāni tīpi vipassanattān' eva honti, sesāni satta cittasampahamsanattāni pi honti ti.* [citation]

characterized as “one who has entered the stream of the dhamma,” (*dhammasotasamāpanno*), In the *Path of Purification* (Vism), this is qualified: they are earmarked as specifically for the accomplished, for full depth, but additionally as of use to the beginner (*puthujjana*) by way of second hand knowledge (*suta-* or *anussava-vasena*).³¹²

In contrast to both the suttas and the *Path of Purification* (Vism), in the *Manual of Discerning* (Nāmar-p), they are somewhat remarkably represented as exclusively with reference to the unaccomplished beginner. This supports my impression that it is Anuruddha’s intention to weave the ten reflections into a single cumulative and sequential practice -- to create a graded, ascending sequence that can be modeled in a linear progression via the text's literary evocation of it. Anuruddha wants us to be able to watch the practice unfold as we read, and in our reading get a taste of it.

The last four recollections are the site of the greatest divergence among the sutta loci classici, the *Path of Purification* (Vism)'s systematization of this as representative of the Mahāvihāra tradition, and Anuruddha's version.

On the heels of the six *anussati*-s, Anuruddha immediately introduces the recollection of peace (*upasamā*). Here the structure of the *Manual of Discerning* (Nāmar-p) departs from that of the *Path of Purification* (Vism) and the suttas and he refers to these now as “the seven recollections”. What is the logic that governs this rearrangement in contrast to all his sources and predecessors?³¹³

Anuruddha characterizes *nibbāna* as the letting go of one’s clinging (*ādāna-nissaggo*) to things that are impermanent, suffering, and not self, battered as these are by illness, sorrows, and despairs, on account of having birth (1195-96). Recognizing that this is the peaceful condition (*upasantam idaṃ thānam*) and aspiring to this goal constitutes the reflection on the letting go of things ultimately conducive to suffering as peaceful and desirable.

Even though it the subject of the recollection represents the *uttamāriyasampatti* “the highest noble attainment” (1203), like the prior recollections, reflection on the qualities of *nibbāna* leads only to the level of *upacāra-samādhī* (1206). On the trajectory of concentration, due to the mind's being occupied with reflection on its many different kinds of qualities, it is conducive only to a low level of concentration. Anuruddha's placement thus accords with an ascending sequence of lower to higher stages of concentration, and thence to insight and liberation. The recollection of peace is re-positioned to mark a transition from aspiration for the *lokiya* to the *lokuttara* and thus foreshadows insight and liberating wisdom (with references to the three characteristics in its very first verse (1195).

These seven reflections, Anuruddha tells us, result in one’s having joy in abundance and feeling inspired with faith (*pasanno*) in the Buddha’s dispensation. The merit they produce is said to yield a good station of rebirth (1207). But the higher goal foreshadowed by the recollection of peace is available only to one endowed with sufficient condition who meditatively penetrates beyond these:

“One endowed with sufficient condition, having reached the highest penetration / quenches in the

³¹² The benefit in the case of the unaccomplished beginner is characterized as “cittam paśīdati” (his mind becomes uplifted). (evaṃ sante pi parisuddhasīlādiguṇasamannāgatena puthujjanenāpi manasi kātabbā. anussavavasenāpi hi buddhādīnaṃ guṇe anussarato cittam paśīdati yeva (Vism VII.166)).

³¹³ Vism follows its exposition of the six recollections (“chānussati-niddeso”) with another section on recollection-subjects comprised of death, body, breaths, and lastly peace (“the anussatikammaṭṭhāna-niddeso”). Anuruddha, however, adds the recollection of peace to the former six and rearranges the order of exposition of the latter.

present life itself the fire of suffering, his defilements no more" (*upanissaya-sampanno, patvā nibbedham uttamaṃ / dīṭṭhe 'va dhamme dukkhaggaṃ, nibbāpeti anāsavo*) (1208).

Once again, though the *Path of Purification* (Vism) qualifies the recollection of the peace of *nibbāna* as attainable in all its fullness by a noble disciple (*ariyassāvaka*) -- albeit of value to a common person on the basis of the description of *nibbāna* -- Anuruddha again treats the practice only as the latter, lesser form and chiefly as productive of the aspiration to transcend the mundane attainments and go further, to *nibbāna*.

The placement of the recollection of peace in Anuruddha's presentation of the ten recollections thus appears to signify the critical transition between *lokiya* and *lokuttara* goals, lay and monastic-oriented contexts of practice, stages of initial concentration and higher attainments, and, most critically, as we shall see, the development of insight. It is aspirational, rather than retrospective: a nod toward something higher, though not yet the attainment of it. This is evidently a deliberate choice on Anuruddha's part, so as create a clear linear trajectory of progress that proceeds from concentration to insight.

With the recollection of death, the first insight characteristic of impermanence is brought into vivid relief. All classes of beings, from the most humble to the most exalted, are terrorized by death: none can escape it: "If not today, tomorrow," death comes for living beings / all are wracked with fear of death, like an army sent to war" (*ajja suve 'ti maraṇaṃ, pariyesati pāṇino / senā yuddhapayātā 'va, sabbe maccubhayākulā*) (1216). Even the exalted devas of his earlier contemplation — " ... who have godly power and strength / who enjoy great pleasures and happiness..." (1219) "Even they, assailed by death, become distraught with fear / like birds tossed by a monsoon wind — what to speak of those like me?" (1220) (*te pi maccusamuddhattā, bhavanti bhayaṣaṃkulā / verambhakkhittapakkhī 'va, mādisesu kathā 'va kā?*).

These reflections on the fate of beings lead to a re-evaluation of the world: "It has such a plenitude of obstacles! this world, that gives rise to the misfortune of death — that turns constantly around, [as if] mounted on a wheel" (1221) (*accantarāyabahulo, maraṇāhitasambhavo; niccaṃ cakkasamārūlho, loko 'yaṃ parivattati*). And what of me then?: "Uncertain of even my next in-breath — what even to say of my life? — as I turn round in its center, dying here within it? (1222) (*etth' antare marantassa, vemajjhe mama vattato / assāse pi avissatṭhe, jīvite me kathā 'va kā?*).

In Anuruddha's synthesis, it is this reflection on personal and cosmic impermanence that leads to active striving to pursue the higher goal of *nibbāna* identified in the previous recollection — to begin to put the Buddha's teachings oriented toward *lokuttara* attainment into practice. The modeled yogī reflects: "Alright then, I shall make a start in the fully and rightly Awakened One's instructions / ardent and engaged, concentrated, with caution (*hiri*) and concern (*ottappaṃ*). And now wholly intent on progress on the path (*paṭipatti*), ridden of unwholesome dhammas, I'll ultimately quench the fire of all suffering" (1229-30) (*handāham ārabhissāmi, sammāsambuddha-sāsane / ātāpī pahitatto ca, hirottappasamāhito. 1229 paṭipattiparo hutvā, pāpadhammaniraṅkato / nibbāpayāmi accantaṃ, sabbadukkha-hutāvahaṃ. 1230*). For Anuruddha, in some sense, it would appear that real practice and real progress on the path (in the service of liberation and not just worldly ends) begin only now.

Anuruddha informs us that by way of his cultivation to present, the practitioner has become endowed with diligence (*appamāda*) and disenchantment (*nibbēda*), and is concentrated with access concentration -- again signaling the recollections' sequential and cumulative character in his presentation. Taking up the cultivation of bodily awareness, he becomes enabled now to do away with craving and attain the deathless (1232-33). In Anuruddha's exposition of the practice, the mature Theravāda interpretive position on *paññā*'s relationship to practice is lucidly stated. The text refers to bodily awareness's (*kāyagatāsati*) "three-fold division" when practiced on the basis of the thirty-two parts of the body. In Anuruddha's words:

**asubhākāram ārabbhā, bhāvanā ce pavattati,
kammaṭṭhānaṃ paṭikkūlaṃ, paṭhamajjhānikaṃ siyā. 1251**

If the practice takes place
on the basis of the [body part's] not-lovely aspect,
then the meditation-subject is repulsiveness,
and may lead to the first *jhāna*.

**nīlādivaṇṇaṃ ārabbhā, paṭibhāgo yadā tadā,
nīlādikaṣiṇaṃ hutvā, pañcakajjhānikaṃ bhavē. 1252**

(If it takes place) on the basis of the color [of the part], blue or so on,
when the counterpart [sign arises], then
becoming the blue *kaṣiṇa*, or so on,
it would become conducive to the five *jhāna*-s.

**lakkhaṇākāram ārabbhā, cintanā ce pavattati,
vipassanākammaṭṭhānaṃ iti bhāsanti paṇḍitā. 1253**

If reflection proceeds
on the basis of the (three) characteristics,
it becomes a vipassanā meditation-subject --
so say the wise.

**tidhā pabhedam icc' evaṃ, bhāvento puna buddhimā,
kāyagatāsatiṃ nāma, bhāveti 'ti pavuccati. 1254**

One who is astute, developing
this "bodily awareness"
develops it, it's said,
with this threefold division, thus.

The final verse departs slightly from a corresponding discussion in the *Path of Purification* (Vism VIII, 60) by specifying the *lakkhaṇa*-s (three characteristics), rather than the

elements (*dhātu-s*) as the aspect (*ākāra*) that ultimately renders the meditation subject one of insight (*vipassanā*) rather than concentration (*samatha*), or repulsiveness (*paṭikkūla*). This treatment of *kāyagatā sati* is somewhat unique and especially clear, delineating as it does a progression of development from repulsiveness --> concentration --> insight, which it uniquely characterizes as the practice's "threefold division" (*tidhā pabheda*, 1254).³¹⁴

Anuruddha's treatment of the recollection of breathing (*ānāpānassati*) is the culminating and by far most extensive section of his presentation of the ten recollections. He characterizes it as the "king" of meditation subjects and highlights that one can easily attain with it absorption as well as access concentration, liberating insight as well as tranquillity, and the transcendental as well as mundane:

**ānāpānassatiṃ nāma, sammāsambuddhavaṇṇitaṃ,
kammaṭṭhānādhirājānaṃ, bhāvento pana paṇḍito, 1257.**

A wise person, developing
the so-called "awareness of the in-coming and out-going breath",
praised by the rightly and fully Awakened One
as the sovereign king of meditation objects

**appanañ copacārañ ca, samathañ ca vipassanaṃ;
lokuttaraṃ lokiyañ ca, sukhen' evādhigacchati. 1258.**

can easily attain
absorption as well as access;
discernment as well as tranquillity;
the transcendental as well as the mundane.

³¹⁴ cf. Vism. VIII, 60: evaṃ sattadhā uggahakosallaṃ ācikkhantena pana idaṃ kammaṭṭhānaṃ asukasmim sutte paṭikkūlavasena kathitaṃ, asukasmim dhātuvasenāti ñatvā ācikkhitabbaṃ. idañhi mahāsatiṭṭhāne (dī. nī. 2.377) paṭikkūlavaseneva kathitaṃ. mahāhatthipadopama(ma. nī. 1.300 ādayo) mahārāhulovāda (ma. nī. 2.113 ādayo) dhātuvibhaṅgesu (ma. nī. 3.342 ādayo) dhātuvasena kathitaṃ. kāyagatāsatisutte (ma. nī. 3.153) pana yassa vaṇṇato upaṭṭhāti, taṃ sandhāya cattāri jhānāni vibhattāni. tattha dhātuvasena kathitaṃ vipassanākammaṭṭhānaṃ hoti. paṭikkūlavasena kathitaṃ samathakammaṭṭhānaṃ. tadetaṃ idha samathakammaṭṭhānamevā ti.

Vism VIII, §180 sheds light on this discrepancy, describing a progress of insight from dhātu to the characteristics:

vipassanāyaṃ pana apariggahe pavatto kāyasaṅkhāro oḷāriko, mahābhūtapariggahe sukhumo. sopi oḷāriko, upādārūpariggahe sukhumo. sopi oḷāriko, sakalarūpariggahe sukhumo. sopi oḷāriko, arūpariggahe sukhumo. sopi oḷāriko, rūpārūpariggahe sukhumo. sopi oḷāriko, paccayapariggahe sukhumo. sopi oḷāriko, sappaccayanāmarūpariggahe sukhumo. sopi oḷāriko, lakkhaṇārammaṇikavipassanāya sukhumo. sopi dubbalavipassanāya oḷāriko, balavavipassanāya sukhumo. tattha pubbe vuttanayeneva purimassa purimassa pacchimena pacchimena paṭippassaddhi veditabbā. evamettha oḷārikasukhumatā ca passaddhi ca veditabbā. The course of development of insight is represented in the Vism account, representing a transitional phases perhaps between the sutta's privileging of the elements and the later traditions's privileging of the characteristics as progressing from apprehension of mahābhūtas --> upādārūpa --> sakalarūpa --> arūpa --> rūpārūpa --> paccaya --> sappaccayanāmarūpa --> lakkhaṇārammaṇika-vipassanā. And thence dubbalavipassanā --> balavavipassanā. Hence insight begins with elements and ends with characteristics.]

Ānāpāna as here presented is thus represented as culminating each of the trajectories of concentration, soteriological efficacy, and cosmology that I have highlighted. The yogī who develops it is moreover described as partaking of the deathless, having witnessed the ascetic life's [highest aim or essence]" (*sacchikatvāna sāmāññaṃ amataṃ paribhuñjati*) (1256), situating the highest stages of the practice, it may be noted, in a specifically monastic rather than lay context, and in an insight rather than concentration context.

Anuruddha adopts a single rubric from the *Path of Purification* (Vism)'s extensive exposition for the basis of his treatment – that of Ānāpāna's eight stages of practice: 1) counting, 2) staying with, 3) touching, 4) fixing, 5) observing, 6) turning away from, 7) purity, and 8) review. In this rubric the first four stages are described as being according to *samatha* methodology, up to the stage of "fixing", by which one attains the absorption level of concentration and all four/five *jhānas* (1270).

**nimitte ṭhapayaṃ cittaṃ, tato pāpeti appaṇaṃ,³¹⁵
pañcajjhānavasenāyaṃ, samathe bhāvanānayo. 1270**

Fixing the mind on the sign,
one then makes it attain absorption (appaṇā).
This, proceeding via the five *jhānas*,
is the methodology of development with reference to tranquillity (samatha).

The latter four stages, however, are related to the "other methodology" (1271), that of insight, which he says proceeds based on the investment of self (*abhinivesa*) in the in- and out-breath. In this methodology the yogī discerns with insight the factors that constitute the level of consciousness attained through samatha (its bhūmi-dhamma-s, in the terminology of the text), and thus goes on to attain not just mundane, but transcendental *jhāna*.

**ārabhitvābhinivesam ānāpāne punāparo;
ajjhatañ ca bahiddhā ca, tato tad-anusārato, 1271.**

The other (methodology), again, having begun
inhering [in the present] in the in-breath and out-breath.
[Having seen with insight] internally and externally,
and then, following from that,

**bhūmidhamme yathābhūtaṃ, vipassitvā visārado,
appetānuttarajjhānam ayaṃ suddhi vipassanā. 1272.**

having seen with insight, now mature,
the dhamma-s that constitute the grounds (of insight), as they are,
one enters into transcendental *jhāna* (attaining nibbāna):
this is the purity of insight.

³¹⁵ appaṇaṃ (Ee); appanaṃ (Be).

Like the Vism, Anuruddha proceeds to treat ānāpāna with reference to the four satipaṭṭhāna-s, via its sixteen aspects as described in the ānāpānassati sutta (MN 118). Unlike the Vism, however, he relates these explicitly to the development of insight on the basis of jhānic attainment (and as pertaining specifically to the latter four stages of his rubric).³¹⁶

Ānāpāna thus becomes a site for an extensive treatment of the development of wisdom as an alternative methodology of meditative practice on the basis of the same meditation subjects that are used as samatha objects. Like kāyagatāsati, Anuruddha's treatment depicts the ultimate Theravāda position as to the relational nature of wisdom: it takes place on the basis of the same objects as concentration, but consists in a different way of looking at them. It is subsequent and optional, but in some sense also where genuine “paṭipatti” (“practice / progress on the path” – to the transcendental goal) begins.

We witness in this chapter this mode of treatment emerging as a trope in Anuruddha; later he will treat even the elements in the same way, with their optional/subsequent use as a basis for insight, discerning their arising and passing and the subsequent development of wisdom as a means of attaining liberation as an appendix to his basic exposition (1461-63).

If we step back then, we see that Anuruddha has arranged the ten recollections cumulatively so as to form a single hierarchical progression, culminating in Insight. From the development of qualities, we have progressed to increasing levels of concentration with access (upacāra) and absorption (appanā) levels of concentration leading on to the development of liberating insight on their basis. His choice to present the initial recollections only in their lesser form, as inspirational and not as being undertaken by a yogī who has already attained some degree of liberation suggests that it is the dramatic presentation of this ascending trajectory that most interests Anuruddha. He wishes to model a stage by stage progression for us, one culminating in wisdom. This ironically required repositioning the recollection of the peace of nibbāna as a prior and merely inspirational practice, the real work of attaining liberation being reserved for bodily awareness (to a lesser extent), and most fully in the awareness of breath.

The chapter's trajectory, comparable to that of the stereotypical gradual discourse (anupubbi-kathā)³¹⁷ with its emphasis on a transformation of perspective in the listener as he becomes gradually prepared for and receptive to the development of insight, exemplifies Anuruddha's focus on modeling a gradual transformation of perspective beginning with a wholesome mundane perspective but ultimately transcending this and arriving, via concentration, at liberating insight. By uniquely weaving the ten recollections into a unified, progressive structure, he allows us to glimpse and appreciate this transformation unfolding in the model practitioner, step by step.

³¹⁶ For example, the vedanā satipaṭṭhāna aspects are described as “making the pīti and sukha in his samatha evident with vipassanā” (1278); the cittānupassanā satipaṭṭhāna as freeing consciousness from opposing factors via not just their temporary suspension (vikkhambhana) but also their total eradication via insight (samuccheda) (1285).

³¹⁷ • talk on giving, • virtuous behavior, and • heaven; → He revealed • the danger, degradation, and defilement of sensual pleasures, and • the benefit of renunciation. → When the Blessed One knew that [his] mind was pliant, softened, rid of hindrances, uplifted, and confident, he revealed that Dhamma teaching particular to the Buddhas: • suffering, • its origin, • its cessation, and • the path.

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9. navamo paricchedo

dasānussativibhāgo

Chapter 9

The Ten Recollections

saddhāpabbajito yogī, bhāvento 'nussatiṃ pana,
dasānussatibhedesu, bhāveyya 'ññataraṃ kathaṃ?¹¹⁰⁰

And how then should the yogī gone forth out of
faith and cultivating recollection
cultivate one among the recollections
classed as ten?

Buddhānussati

araṇaṃ sugato loke, bhagavā lokapāragū,
vijjācaraṇasampanno, vimutti-pariṇāyako.¹¹⁰¹

Worthy is the Sugata in the world,
the Blessed One, who went beyond the world,
consummate in both knowledge and in practice,
guide who led the way to liberation.

jeṭṭho sammābhisambuddho, seṭṭho purisasārathī.
sattā devamanussānaṃ, buddho appaṭipuggalo.¹¹⁰²

Eldest, as the fully awakened Buddha;
and highest, as the charioteer of men,
teacher of gods and men,
the Buddha was without equal.

sabbalokahito bandhu, samatta-ratanālayo.
sattānaṃ anukampāya, jāto nātho sivaṃkaro.¹¹⁰³

Friend and benefactor of the whole world,
bearing all* its jewels;
he was born out of compassion for its beings,
as its beneficent lord and master.

cakkhumā tithakusalo, dhammassāmī tathāgato;
maccudheyyavimokkhāya, paṭipādayi paṇino.¹¹⁰⁴

Possessed of wisdom's eye, skillful in soteriology,*
the Tathāgata, master of the dhamma,

¹¹⁰⁰ —

¹¹⁰¹ **vimutti-pariṇāyako**: vimutti-pariṇāyako, var. vimuttipadanāyako Ee; vimutti-pariṇāyako Be

¹¹⁰² —

¹¹⁰³* reading samatta as representing Skt. samasta. cf. v. 1159

¹¹⁰⁴* M. Deokar suggests *titha* in sense of “doctrine” (heretical doctrine: tithaṃ nāma dvāsattihi ditthiyo (AN-t) >

	set beings endowed with life upon the path to escape from death's domain.
satthavāho mahāyoggo, maggāmaggayugandharo sirisattham adhiggaṃ, vicarīttha mahāpathaṃ. ¹¹⁰⁵	Leader of a caravan most grand, navigator of the path and the non-path; having attained his majestic caravan, he journeyed the great path.
anomo asamo dhīro, lokahitaparakkamo. sabbākāravaropeto, accherabbhutaṃ puggalo. ¹¹⁰⁶	The peerless one, unequaled, wise, whose every effort was for the world's benefit; endowed with the best of every feature, he was a wondrous, awe-inspiring being.
atthabhūto dhammabhūto, brahmabhūto mahāyaso. ñāṇaloka-paricchinna-ñeyyāsesa-pariggaho. ¹¹⁰⁷	He is welfare itself, dhamma itself, he is holiness itself, his glory great; all things that can be known within his grasp, encompassed by his understanding's light.
ānubhāvasippatto, āsabhaṇṭhānānicallo. mahantamariyādo 'yam anantagatigocaro. ¹¹⁰⁸	Attained to mastery of godly power, unshaking in his station at the forefront; of such great extent, this being, limitless the places in his reach.
sabbābhiññābalappatto, vesārajavisārado. sabbasampattiniṭṭhāno, guṇapāramipūrakko. ¹¹⁰⁹	Who attained to every super knowledge (<i>abhiññā</i>) and power (<i>bala</i>), and has the confidence of the [Buddha's four inalienable] sources of confidence; who brought about every attainment, and brought every excellence unto perfection.
appameyyo mahānāgo, mahāvīro mahāmuni. maheśī mahitācāro, mahāmaho mahiddhiko. ¹¹¹⁰	Great hero and great sage, who can't be bounded, like a great elephant;

“skillful in doctrines”; I render as “soteriology” to restrict the sense further to its proper religious context. cf. *aññatitthiya* “adherent of *other* doctrines or soteriologies.” cf. *titthasutta*

¹¹⁰⁶ **asamo**: nasamo Ee; asamo Be;

lokahita:- lokahita Ee; lokahita Be

¹¹⁰⁵ **mahāyoggo**: mahāyoggo, var. mahāyogo Ee; mahāyoggo Be;

maggāmaggayugandharo: em. from maggāmaggāyudhandharo, var. mahāmaggā- Ee; maggāmaggayudhandharo Be. āyudhandhara is technically permissible, but has no instances and does not suit the context; dhurandhara (equivalent in meaning to yugandhara), would make more sense and is used elsewhere in nāmar-p, but would represent a more drastic emendation.

¹¹⁰⁷ —

¹¹⁰⁸ **āsabhaṇṭhāna**:- āsabhaṇṭhāna- Ee; āsabhaṇḍāna- Be; reading āsabhaṇṭhāna, ṇ seemingly superfluous, but this form occurs elsewhere as an epithet of the Buddha]

mahantamariyādo 'yam: mahantamariyādāyam-, var. mahantapariyādāyam Ee; mahantamariyādoyam [confirm] Be

anantagatigocaro: -anantagati gocaro Ee; -anantagatigocaro Be

¹¹⁰⁹ —

¹¹¹⁰ **mahāmaho mahiddhiko**: mahāmaha-mahiddhiko Ee; mahāmaho mahiddhiko Be

* mahesī does not represent mahā + isi (Skt mahārṣi). abhidh-av-abhinava-ṭ explanation: mahante sīlakkhandhādike esati gavesatī mahesī. tena *mahesinā* sammāsambuddhena. ie does not represent mahā + isi, but rather mahā + esin < esati: “great seeker” (?) though the commentary would evidently like to read mahā

sabbatthasiddhisācāro, mahesīgaṇapūjito;
rājādhiraṇamahito, devabrahmābhivandito. ¹¹¹¹

abhibhūya tayo loke, ādicco 'va nabhantare.
virocati mahātejo, andhakāre pabhaṅkaro ¹¹¹²

byāmapabbhāparikkhitto, ketumālāḥ' alaṅkato;
dvattiṃsalakkhaṇāsīti-anubyañjanasobhito. ¹¹¹³

chabbannaṃsilaṇṇasīlito, ratanagghiyasannibho;
samiddharūpasobhaggo, dassaneyyaṃ 'va piṇḍitaṃ. ¹¹¹⁴

phullaṃ padumasaṇḍaṃ 'va, kapparuḅkko 'v
alaṅkato;
nabhaṃ 'va tāraḱākiṇṇaṃ, uttamo paṭidissati. ¹¹¹⁵

satthukappamahāvīraputtehi parivārito,
sabbalokaṃ bahiddhā 'va, dhammarājā
sayamvasī, ¹¹¹⁶

niddhotamalacando 'va, nakkhattaparivārito,
khattasaṅghaparibyuḷho, cakkavattī 'va sobhati. ¹¹¹⁷

the great seeker, of greatly celebrated deeds,
and great power, he, the greatest of the great.

Whose movements bring success in every sphere:
worshipped by great seekers, come in flocks;
made celebration of, by kings among kings,
and rendered homage by the devas and by brahmas.

Who rose over the three worlds,
like the sun in the night sky,
and, casting light in darkness,
blazes, with great splendor.

Surrounded by his halo of radiance extending a full
fathom,
adorned by streaming rays of light, as if by
garlands;*
resplendent with the [a great being's] thirty-two
primary and eighty secondary marks.

Who, with the graceful play of six colors' rays of
light,
appearing as if dressed with precious jewels,*
has beauty in such bounty,
as if all loveliness amassed together.

Full-blown like a stand of lotuses in full bloom,
like a wish-fulfilling tree that's fully decked;
like the night's sky, strewn with stars,
he is peerless in appearance.

Encircled by his great heroic sons
cast in their teacher's mold,
the dhamma-king, with mastery of himself,
just as of all the world, externally,*

shines resplendent like a universal monarch
encircled by his retinue of kings (*khatta*),

as a noun, "seeker of the great".

¹¹¹¹ —

¹¹¹² —

¹¹¹³ * ketu "banner", but here in the sense of "ray". I add "streaming" to capture the blend.

¹¹¹⁴ **samiddha-**: samiddha- Ee; samiddhi- Be;

piṇḍitaṃ: maṇḍitaṃ Ee; piṇḍitaṃ Be

* ratanagghiya: a post decked with jewels or else simply a precious jewel.

¹¹¹⁵ —

¹¹¹⁶ **sabbalokaṃ bahiddhā 'va**: em. from sabbalokaṃ abhiddhāya ("having caused to prosper"?) Ee;
sabbalokamahiddhāya Be. The form appears to be corrupt. Neither edition offers a clearly preferable alternative.
Several possibilities for emendation present themselves: sabbalokaṃ abhibhūya (cf. v. 1112, *abhibhūya tayo loke*) (sense is viable, and with immediate precedent, but violates meter, requiring a heavy syllable at the -i-);
sabbalokaṃ bahiddhā 'va or sabbalokabahiddhā 'va; "[master of himself] as of the entire world, without" (but this
would be unusual syntax); or sabbaloka-abhedāya (cf. pm-vn 375 for use of *abheda*).

iccānantaguṇākīṇṇam asesamalanissatam,
sabbasampattidātāram, vipattivinibandhakam, ¹¹¹⁸

as if the moon, its blemish washed away,
encircled by its retinue of stars (*nakkhatta*).

[Recalling the Buddha]

as bestrewn with countless virtues, thus,
and emerged from every taint, without remainder;
as one's bestower of all fortune
and keeper from misfortune,

dayāparam ahorattam, bhagavantam anussaram,
bhāveti paññavā yogī, buddhānussatibhāvanam. ¹¹¹⁹

Recollecting in this way the blessed one,
of such paramount compassion, day and night,
the yogī who has wisdom cultivates
the cultivation “*recollection of the Buddha.*”

Dhammānussati

svākhāto tena saddhammo, sambuddhena satīmatā,
paccattapaṭivedhena, passitabbo yathāraham. ¹¹²⁰

Well-declared by him was the true-dhamma
[discovered] by the fully awakened Buddha,
to be seen, accordingly, by one who has *sati*,
through individual penetration of it.*

taṇhādaliddanāsāya, manorathasamiddhiyā;
kālantaram anāgamma, paccakkhaphaladāyako. ¹¹²¹

It's for banishing the impoverishment of craving,
and realization of one's heart's true wish;
waiting for no interval of time (= *akāliko*),
and giving its results before one's eyes (= *sandiṭṭhiko*).

upanissayavantānam, "ehi passā" ti dassiyo;
paccattam eva viññūhi, veditabbo sabhāvato. ¹¹²²

Able to be beheld, [inviting] "come!" and "see!"
for all who have the requisite conditions;
able to be known, according to its nature,
by the discerning, each person for himself.

sabbāsavasamugghātī, suddho sovattthiko sivo;
pihitāpāyakummaggo, maggo nibbānapattiyā. ¹¹²³

Uprooting every toxin that arises,
it's pure, beneficent, auspicious;
it's the path to the attainment of nibbāna
by which the false path to downfall is closed off.

klesasaṃkaṭaduggamhā,
dukkhakkhandhamahabbhayā,
khemantabhūmiṃ niyyāti, accantam anupaddavam. ¹¹²⁴

[It leads] from the afflictions' dangerous straights,
so frightful with their multitude of sufferings,
and delivers to safe ground,
surpassingly untroubled.

¹¹¹⁷° **paribyuḷho**: °paribbūḷho Ee; °paribyuḷho Be

¹¹¹⁸ **vipattivinibandhakam**: Ee: vipattivinibaddhakam Be: vipattivinibandhakam

¹¹¹⁹ —

¹¹²⁰ * reading satīmatā not with sambuddhena, but with pāda c, and taking paccattapaṭivedhena as a bahuvrīhi: “[to be seen] by one possessed of sati, through individual penetration of it”

¹¹²¹ —

¹¹²² —

¹¹²³ —

¹¹²⁴ —

puññatittham idaṃ nāma, maṅgalañ ca sivaṅkaram; hitodayasukhādhānam amatahāram uttamaṃ. ¹¹²⁵	It's this that's called a site of holy access, auspicious and sanctifying; seat of happiness and source of welfare unmatched, affording access to the nourishment of the deathless.*
avijjāpaṭaluddhāra-vijjānettosadham varam; paññādhāram idaṃ sattham, klesagaṇḍappabhedakaṃ. ¹¹²⁶	It's fine medicine for the eye of wisdom: removal of the cataract of ignorance; this is the blade, with wisdom's razor edge, that breaks the festering sore of the afflictions.
caturōghanimuggānaṃ, setubandho samuggato; bhavacārakaruddhānaṃ, mahādvāro apāruto. ¹¹²⁷	For beings immersed in the four floods [it is] a bridge that rises; for beings held captive in the prison of rebirth, [it is] a mighty door flung open.*
sokopāyāsaviddhānaṃ, paridevasamaṅginaṃ, sallanīharaṇopāyo, accantasukham īrito. ¹¹²⁸	For beings pierced through by sorrows and despairs, beset with lamentation, it is the means of taking out the dart, that's declared the ultimate happiness.
The Chariot of Dhamma	
byasanopaddavāpeto, saṃklesamalanissaṭo, ujusammattaniyato, paṭipattivisuddhiyā. ¹¹²⁹	Departed from all troubles and distress, come out of the taint of the afflictions, straightforward and assured of good result, by purity of practice,
suddhasīlaparikkhāro, samādhimayapañjaro, sammāsaṅkappacakkaṅgo, sammāvāyāmaṇḍaṇo, ¹¹³⁰	with pure sīla as its flanks, and samādhi making up its frame, on the wheels of right aspiration, carried forward by right effort,

¹¹²⁵ **hitodayasukhādhānam**: Ee: hitodayaṃ sukhādhānam, var. hitāvassaṃ sukhādhānam; Be: hitodayasukhādhānam cf. avināsaṃ sukhādhānam of v. 1167: in compound, therefore perhaps here the compounded form is preferable; this does not preclude the meaning “hitodaya AND sukhādhāna” (a dvanda composed of two tappurisās).

* āhāro is masculine; thus amatahāram must be a bahuvrīhi; I take āhāra as “material support”, on the literal end of the “support/nourishment/food” spectrum of meaning. A more literal verbal sense of āharati, “conferring” the deathless might also be possible, but I would expect āhara, rather than āhāra, as a root compound, if that were intended; thus I take āhāra as a noun referring to the dhamma as the “material support” of the deathless (nibbāna). “Whose nourishment is the deathless” / “which has the deathless as its nourishment (or: the nourishment it provides?)” is also possible (amatam eva āhāro yassa). “In which there is the nourishment of the deathless” (amatam eva āhāro yasmim)?

¹¹²⁶ **paññādhāram**: Ee: paññādhāram, var. saṇḥataram; Be: paññādhāram

¹¹²⁷ * NB liṅga-vipallāsa (gender confusion): dvāraṃ is typically neuter, but is presumably m. here not as a bahuvrīhi, but simply as referring to dhammo (m.). Apposition does not require gender agreement, but appears to have taken place.

¹¹²⁸ —

¹¹²⁹ —

¹¹³⁰ —

satisārathisaṃyutto, sammādiṭṭhipurejavo,
esa dhammaratho yāti, yogakkhemassa pattiya. ¹¹³¹

conjoined with sati as its charioteer,
and right view as its scout,
this chariot of dhamma goes forward
toward the attainment of one's efforts'
consummation.

vipattiṭṭhāyā, sabbasampattisiddhiyā,
sabbabandhavimokkhāya, dhammaṃ desesi
cakkhumā. ¹¹³²

For the warding off of failure,
and the realization of all success,
for freedom from all bonds,
he taught the dhamma, with his eye of wisdom.

hitesī sabbapāṇīnaṃ, dayāpanno mahāmuni.
dhammālokaṃ pakāsesi, cakkhumantānaṃ uttamo ¹¹³³

Desirous of the welfare of all beings,
the compassionate, great sage,
peerless among beings possessed of sight,
revealed the light of dhamma.

yaṃ dhammaṃ sammad-aññāya,
khemamaggapattitṭhitā,
pāpakāpagatā dhīrā, passaddhadarathāsaya, ¹¹³⁴

Correctly fathoming which,
established firmly on the path to safety,
those steadfast in wisdom, come out of all that's
evil,
their propensity for suffering allayed,

bhavayogā vinimuttā, pahīnabhayaabheravā,
accantasukham edhenti, sotthipattā mahesayo. ¹¹³⁵

released from rebirth's bondage,
fear and terror left behind,
great seekers who've arrived to safety
enjoy ultimate happiness.

tam evam uttamaṃ dhammaṃ, cintento pana
paṇḍito,
bhāveti ti pakāseti, dhammānussatibhāvanaṃ. ¹¹³⁶

And considering that peerless dhamma,
wisely, in this way,
one cultivates, they say,
the cultivation of the *recollection of the dhamma*.

Saṅghānussati

cattāro ca paṭipannā, cattāro ca phale tṭhitā;
esa saṅgho ujubhūto, paññāsīlasamāhito. ¹¹³⁷

The four set out on the path
and the four established in the fruit –
this is the upright saṅgha
concentrated, with wisdom and with virtue.

¹¹³¹ —

¹¹³² **sabbabandha-**: Ee: sabbabandha-, var. sabbakhandha-; Be: sabbakhandha.

¹¹³³ —

¹¹³⁴ **passaddha-**: Ee: passaddha- (preferable, cf. v 1206); Be: passaddhi-

¹¹³⁵ **vinimuttā**: Ee: vinimuttā; Be: vinimuttā

sotthipattā: Ee: sotthippattā; Be: sotthipattā

¹¹³⁶ —

¹¹³⁷ —

palāsāpagato suddho, paṭipattipattiṭṭhito;
pariggahitasaddhammo, samiddhaguṇasobhito. ¹¹³⁸

Bereft of malice, pure,
established in its progress on the path,
having apprehended the true dhamma,
resplendent with its bounty of good virtues.

pahīnāpāyagamano, pāpaklesavinissaṭo,
paripanthasamucchedī, bhavacārakabhedako. ¹¹³⁹

With going to the lower fields left behind,
having emerged from the unwholesome and
affliction,
sundered every hindrance,
it breaks the prison of rebirth.

uttamadamathappatto, suvinīto mahesinā,
vijjāvimuttivodāto, ājānīyapathe ṭhito. ¹¹⁴⁰

Well-disciplined, attained to the highest taming,
by the great seeker,
washed clean by knowledge and by freedom
and on the path of the well-trained thoroughbreds
of men.

sugatorasi sambhūto, sucidhammasirindharo,
paṭipāditasammatto, dhammasāsanasevito. ¹¹⁴¹

Become the Sugata's authentic sons*
bearing the majesty of the dhammas of their purity;
having produced what is meant by "sammā,"
and made use of their instruction in the dhamma.

bhayabheravanissaṅgo, jīnatejānupālito;
moneyyapathasañcāro, sugatovādabhājano. ¹¹⁴²

Without any connection to fear and terror,
safeguarded by the splendor of the victor,
moving on the silent sages' path,
vessel of the Sugata's good counsel.

¹¹³⁸ **palāsāpagato**: Ee: palāsāpagato = palāsa -- spite, malice; Be: palāpāpagato. Both palāsāpagata and palāpāpagata have instances; thus it is difficult to determine which reading is preferable.

paṭipattipattiṭṭhito: Ee: paṭipattipattiṭṭhito; Be: paṭipattipattiṭṭhito;

samiddhaguṇasobhito: Ee: samiddhaguṇasobhito; Be: samiddhiguṇasobhito.

¹¹⁴⁰ —

¹¹³⁹ —

¹¹⁴¹ **paṭipāditasammatto**: em. from Ee: paṭipāditasammatto “having brought about 'the right aim' or 'the sense of sammā' (?)”, em. fr. °sappatto; Be: paṭipāditasampatto. Both the Be reading and the Ee emendation are problematic. An emendation like paṭipāditasampado is precluded by meter (requiring heavy syllables in 6th and 7th positions in the first and third pādas); sammattam “rightness” occurs as an abstract from sammā and seems preferable as an emendation.

Deokar: those who have brought about the right goal // practiced / made progress for the right goal (?)

* cf. “orasaputta; orasadhammadāyādā” bosom sons; bosom heirs of the dhamma

¹¹⁴² —

appamādaparittāṇo, sīlāṅkābhūsito;
cetosamādhisannaddho, paññāyudhasamujjalo. ¹¹⁴³

It has non-heedlessness as its protection,
and is regaled by the ornament of virtue,
it's clad in mental concentration's armor,
and blazes with the light of wisdom's sword.

ujumaggam adhiṭṭhāya, mārakāyappadālano,
aparājitasāṅgāmo, lalitodāravikkamo. ¹¹⁴⁴

Standing firmly its straight course,
it scatters Māra's force;
its battle won
with graceful and mighty valor.

maccudheyyam atikkanto,
bodhidhammappatiṭṭhito,
chaḷābhiññābalappatto, samārādhitasāsano. ¹¹⁴⁵

It has passed beyond death's domain,
established in the dhamma of awakening,
having gained the strength of the six *abhiññā*-^{*}
and accomplished the instruction (of the teacher).

anubodhim anuppatto, pabhinnaṭṭhisambhido,
sāmaññapāramippatto, toseti jinamānasam. ¹¹⁴⁶

Arrived to their awakening in his footsteps,^{*}
with the various analytical powers,^{*}
arrived at the ascetic life's perfection,
it gratifies the victorious Buddha's heart.

The Field of Merit

nekākāravārūpeto, nānāsampattiphullito,
vipattipathanittiṇṇo, abhivuddhiparāyaṇo. ¹¹⁴⁷

Endowed with infinite fine features,
blossoming with multifarious achievements,
crossed over the path that leads to disaster
it's destined for the highest eminence.

āhuneyyo pāhuneyyo, dakkhiṇeyyo sudullabho,
sadevakassa lokassa, puññakkhettaṃ anuttaraṃ. ¹¹⁴⁸

[The saṅgha that is] worthy of invitation, worthy of
veneration,

¹¹⁴³ **appamādaparittāṇo**: Ee: appamādaparittāṇo; Be: appamādaparittāṇo

¹¹⁴⁶ **jinamānasam**: Ee: janamānasam; Be: jinamānasam

* anu- can add the meaning of awakening *after* the Buddha or simply be a synonym of bodhi (perhaps as distinct from the Buddha's bodhi)

* pabhinna may represent bhinna (various) or an active verbal sense of “breaking through to [the analytic powers]”

¹¹⁴⁵ **chaḷābhiññā**: an odd form (with unnecessary lengthening of the ā) that does evidently occur in late literature (e.g.. mahāvamsa, 13.4)

¹¹⁴⁴ **lalitodāravikkamo**: Ee: lalitodāravikkamo; Be: lalitodātavikkamo.

* Note: aparājitasāṅgāmo: lit. of non-lost-battle cf. PED vijitasāṅgāma: victorious, by whom the battle has been won

¹¹⁴⁷ **abhivuddhiparāyaṇo**: Ee: abhivuddhiparāyaṇo; Be: abhibuddhiparāyaṇo (just orthographic variant)

¹¹⁴⁸ **āhuneyyo**: Ee: āhuneyyo; Be: āhuneyyo;

pāhuneyyo: Ee: pāhuneyyo; Be: pāhuneyyo.

yattha suddhamhi niddose, saddhābījāṃ
paṭiṭṭhitāṃ,
accantaṃ paripāceti, sampattiphalaṃ uttamaṃ. ¹¹⁴⁹

yaṃ phalaṃ paribhuñjantā, vimuttirasasevanaṃ,
accantasukhitā dhīrā, bhavanti ajarāmarā. ¹¹⁵⁰

taṃ phalaṃ patthayantena, saṅghānussati-bhāvanā,
bhāvetabbā paṇ' icc' evaṃ iti bhāsanti paṇḍitā. ¹¹⁵¹

worthy of every offering, so very rare,
[it is] the highest field of merit
for the world with all its gods.

The seed of faith established
in which (saṅgha), pure and faultless,
it ripens fully
into all-surpassing fortune's highest fruit.

Partaking of which fruit,
and therein tasting freedom's taste,
the wise, with all-surpassing satisfaction
become unageing and undying.

And like this, so say the wise,
the one who seeks that fruit
should cultivate this cultivation
of the *recollection of the saṅgha*.

sīlānussati / The Recollection of Virtue

pañcasīlaṃ dasasīlaṃ, pātimokkham uposathaṃ,
catupārisuddhisīlaṃ, dhutaṅgaparivāritaṃ. ¹¹⁵²

evaṃ etesu yaṃ kiñci, samādāya rahogato,
taṃ ānisaṃsaṃ guṇato, phalato ca vicintaye. ¹¹⁵³

ādi c' etaṃ paṭiṭṭhā ca, mukhaṃ pamukhaṃ
uttamaṃ,
mūlaṃ kusaladhammānaṃ, pabhavaṃ paṭipattiyā. ¹¹⁵⁴

sāsanotaraṇadvāraṃ, titthaṃ saddhammavāpiyā;
pārisuddhipadaṭṭhānaṃ, maggo khemantapāpako. ¹¹⁵⁵

The sīla (virtue) of five precepts or of ten;
that of the pātimokkha's or uposatha precepts;
or that of total purity in four respects,*
accompanied by the dhutaṅga practices:

whichever one among these one has undertaken,
he should reflect, while in seclusion, in this way,
upon the benefits in that: 1) in terms of its good
virtues; and 2) in terms of its resulting fruits:

It's this that's both the first and the foundation,
the entrée, and preeminent, the final;
it's wholesome dhammas' root,
and it's the source of progress on the path
(paṭipatti).

It's the gateway of one's entry to the teaching,
the point of access to the reservoir of true dhamma;
it is the stepping stone to total purity,

¹¹⁴⁹ **suddhamhi:** Ee: suddhamhi; Be: suddhimhi

¹¹⁵⁰ —

¹¹⁵¹ —

¹¹⁵² **catupārisuddhisīlaṃ:** Ee: catupārisuddhisīlaṃ; Be: cātupārisuddhisīlaṃ

* 1) pātimokkhasaṃvaro; 2) indriyasaṃvaro; 3) ājīvapārisuddhi 4) paccayasannissitasīlaṃ. cf. VISM I, catupārisuddhisampādanavidhi section:

yathā ca pātimokkhasaṃvaro saddhāya, evaṃ satiyā indriyasaṃvaro sampādetabbo.

yathā pana indriyasaṃvaro satiyā, tathā vīriyena ājīvapārisuddhi sampādetabbā.

yathā ca vīriyena ājīvapārisuddhi, tathā paccayasannissitasīlaṃ paññāya sampādetabbam.

N.B. dhutaṅga practices go only with catupārisuddhisīla. Monks would not be practicing five precepts; lay people would not be practicing dhutaṅgas.

¹¹⁵³ —

sādhussikkhāsamādānaṃ, bāhusaccavibhūsaṃ;
ariyācārācārittaṃ avaṇṇamalavajjanaṃ. ¹¹⁵⁶

kolaputti-alāṅkāro, pāpajallappavāhanaṃ;
anapāyi-sugandhañ ca, mahāpurisasevitaṃ. ¹¹⁵⁷

pacchānutāpaharaṇaṃ, pītipāmojjavaddhanaṃ;
nekkhammabhāvanopetaṃ, pabbajjāvesasobhanaṃ. ¹¹⁵⁸

sopāṇaṃ saggalokassa, daḥhāpāya-pidhānaṃ;
anupaddava-sampatti, samattaguṇasūdanī. ¹¹⁵⁹

klesapañjaravicchedi, vipattipathavāraṇaṃ;
sothhikammasamuttāhānaṃ, asādhāraṇamaṅgalaṃ ¹¹⁶⁰

“suladdhā vata me laddhā, saddhā sugatasāsane;
sīlaṃ me yassa kalyāṇaṃ, parisuddham
akhaṇḍitaṃ. ¹¹⁶¹

and the path delivering one to safety.

It's the undertaking, as is proper, of the training;
and rendering of ornament to learning;
its prescription is the conduct of the noble
and it circumvents the stain of disrepute.

It's the adornment of the gentle;
the removal of unwholesomeness's perspiration;
the sweetness of its perfume undeparting,
associated with the most excellent of men.

It's remorsefulness's removing,
and joy and gladness's increasing;
and with it, renunciation's cultivation,
gracing with the guise of one gone forth.

It is the stairway to the heaven world,
and the lower worlds' firm closing off;
it is troublelessness's acquisition,
procuring all good virtues.

It's the breaking of the cage of the afflictions,
and blocking of the path to loss;
it is the rising up of beneficial kamma,
no small blessing.

How fortunate the faith I gained!
obtained within the Buddha's dispensation;
that I possess this beneficial virtue,
completely pure, unbroken.

¹¹⁵⁵ **maggo khemantapāpako**: maggo khemantapāpako (Ee); maggaṃ khemantapāpakaṃ (Be)

¹¹⁵⁶ **sādhussikkhāsamādānaṃ**: sādhussikkhāsamādhānaṃ, var. -samādānaṃ (Ee); sādhussikkhāsamādānaṃ (Be)
°cārittaṃ: °cārittaṃ, var. °vārittaṃ (Ee); °cārittaṃ (Be);

avaṇṇamalavajjanaṃ: avaṇṇaṃ malavajjanaṃ (Ee); avaṇṇamalavajjanaṃ (Be)

¹¹⁵⁴ **ādi c' etaṃ**: ādim etaṃ (Ee); ādi c' etaṃ (Be)

pabhavaṃ: pabhavaṃ, var. sambhavaṃ (Ee); pabhavaṃ (Be)

¹¹⁵⁷ **kolaputti-alāṅkāro**: kolaputti-alāṅkāro, var. kulaputta (Ee); kulaputtaalāṅkāro (Be);

pāpajallappavāhanaṃ: pāpajallappavāhanaṃ (Ee); pāpajallappavāhanaṃ (Be);

anapāyi-sugandhañ: em. fr. anapāyi sugandhañ (Ee; Be).

¹¹⁵⁸ **sobhanaṃ**: sobhanaṃ (Ee); sobhanaṃ (Be).

¹¹⁵⁹ **sopāṇaṃ**: sopāṇaṃ (Ee); sopāṇaṃ (Be);

daḥhāpāya-pidhānaṃ: daḥhāpāya-pidhānaṃ (Ee); daḥhāpāya-vidhānaṃ (!) (Be);

samattaguṇa-: samattaguṇa- (= samasta cf. v. 1103) (Ee); Ch.S: samattaguṇa- (Be);

°sūdanī: °sūdanī (Ee); °sūdanī (Be). Reading as f. agreeing with sampatti rather than as agreeing with sīla (n.)
and requiring emendation to -sūdanī (cf. -vicchedi v. 1160).

¹¹⁶⁰ **klesapañjaravicchedi**: klesapañjaravicchedi (Ee); klesapañjaravicchedi (Be)

¹¹⁶¹ **kalyāṇaṃ**: kalyāṇaṃ (< kalla / kalya, gen. pl.?) (Ee); kalyāṇaṃ (Be)

"dullabho vata me laddho, mahālābho anappako;
yo 'ham akkhalitācāro, upaghātavivajjito. ¹¹⁶²

How rare, what I've obtained!
so great a gain, no little thing –
that, with unfaltering good conduct,
I've avoided downfall.

"dhammaṅkuritasantāno, mūlajāto 'smi sāsane;
ujumaggaṃ samārūlho, pihitā sabhayā disā. ¹¹⁶³

My mind-stream having sprouted a tender shoot of
dhamma,
I've set roots down in the dispensation;
I have entered upon the straight path;
the way where danger lies is closed.

"avañjhā vata me jāti, āradhā khaṇasampadā;
patiṭṭhito 'mhi saddhamme, saphalaṃ mama
jīvitam. " ¹¹⁶⁴

How fruitful this, my birth!
its opportunity's fortune taken hold of ;
I have become established in the true dhamma,
this life of mine has worth.

itthaṃ nānappakārena, cinto gūṇaṃ attano.
sīlakkhandhassa bhāveti, sīlānussatibhāvanam ¹¹⁶⁵

And reflecting in this way
in many ways upon one's own
collection of virtues' good virtue, one cultivates
the cultivation *of virtue's recollection*.

cāgānussati / The Recollection of Giving

saddhāya sīlavantesu, datvā dānaṃ yathārahaṃ,
niddhotamalamacchero, vivitto tam anussare. ¹¹⁶⁶

Having given dāna out of faith,
as fitting, to those with sīla,
with stinginess a washed off stain,
one may recollect that in seclusion.

dānaṃ nidhānaṃ anugaṃ, asādhāraṇaṃ uttamaṃ;
avināśasukhādhānaṃ, accantaṃ sabbakāmadam. ¹¹⁶⁷

Dāna pursues a worthy vessel, *
not commonplace, the best;
it is the seat of non-loss and happiness,
all-surpassing, granting every wish.

kopadāhopasamaṇaṃ, maccheramalasodhanaṃ;
pamādaniddāvutṭhānaṃ, lobhapāsavimocanaṃ. ¹¹⁶⁸

Through it there is allaying of anger's burning;
and the washing off of stinginess's dirt;
emergence from the sleep of heedlessness,
and freeing of oneself from craving's noose.

¹¹⁶² **akkhalitācāro**: akkhaḷitācāro (Ee); akkhalitācāro (Be)

¹¹⁶³ **dhammaṅkurita**:- dammaṅkurita- (E); dhammaṅkurita (Be); āṅkurita, "sprouted", does not evidently occur elsewhere in Pali, but is attested in Sanskrit.

samārūlho: samārūlho (Ee); samārūlho (Be).

¹¹⁶⁴ **avañjhā**: avañjhā (Ee); avañcā (Be).

¹¹⁶⁵ —

¹¹⁶⁶ —

¹¹⁶⁷ * read as nidhāna-m-anugaṃ? pursuing treasure, or pursued by treasure?

¹¹⁶⁸ —

cetovikāradamanam, micchāmagganivāraṇam;
vittilābhasukhassādo, vibhavodayamaṅgalam. ¹¹⁶⁹

saddhādiguṇavodānam, ajjhāsayavikāsanam;
sadācāraparikkhāro, tanucetovibhūsanam. ¹¹⁷⁰

appamaññāpadatṭhānam, appameyyena vaṇṇitam;
mahāpurisacārittam, apadānam mahesino. ¹¹⁷¹

dharmādhigatabhogānam, sārādānam anuttaram;
mahattādhigamūpāyo, lokasantatikāraṇam. ¹¹⁷²

"atthakārī ca sammā 'ham, pariccāgasamāyuto;
attano ca paresaṇi ca, hitāya paṭipannako. ¹¹⁷³

"ujumaddavacitto 'smi, kālussiyavinissaṭo;
pāpasamklesavimukho, pāṇabhūtānukampako. ¹¹⁷⁴

"sīlavantapatiṭṭho 'smi, kapaṇānam parāyaṇo;
buddhasāsan'upaṭṭhāko, ñātimittopajīviko. ¹¹⁷⁵

"dānavossaggasammukho, saṃvibhāgarato sukhī,
kapparukkho 'va phalito, jāto lokābhivaḍḍhiyā. ¹¹⁷⁶

Through it there is the taming of disturbances in
mind;
and prevention of its taking the wrong path;
in it the taste of the happiness of gaining joy;
it augurs prosperity and upliftment.

It purifies good virtues, faith, etc.;
and marks the flowering of [wholesome]
disposition;
accessory of wholesome conduct,
it ornaments the body and the mind.

It's the stepping stone to the immeasurables,
praised by the immeasurable Buddha;
it's great men's course of conduct,
and the great seeker's exhortation.

It's the peerless taking of the substance
of lawfully acquired possessions;
it's the means of greatness's acquisition,
and cause of people of the world' continuation.

I make benefit and rightly, I'm
conjoined with something someone's sacrificed,
as one who practices for the welfare
of myself and others.

I am one whose mind has rectitude and gentleness,
I've come out impurity's mud;
I've turned away from unwholesomeness's
defilement,
trembling with sympathy for all beings.

I am one on whom the virtuous depend,
and succor for the poor,
one who serves the teaching of the Buddha,
on whom kin and friends depend.*

Happy in the face of others' giving
and giving up, rejoicing in their sharing,

¹¹⁶⁹ —

¹¹⁷³ **sammā 'ham**: sammāham, notes var. kammāham (Ee); sammāham (Be);

paṭipannako: paṭipannako (Ee); paṭipannakā (Be)

¹¹⁷² **mahattādhigamūpāyo**: mahattādhigamūpāyo (Ee); mahattādhigamūpāyam (Be).

¹¹⁷¹ **apadānam**: apadānam (Ee); sapadānam (Be);

mahesino: mahesino (Ee); mahesinā (Be).

¹¹⁷⁰ **sadācāraparikkhāro**: sadācāraparikkhāro (Ee); satācāraparikkhāro (Be)

¹¹⁷⁴ —

¹¹⁷⁵ **parāyaṇo**: parāyaṇo (Ee) parāyaṇo (Be);

ñātimittopajīviko: ñātimittopajīviko; notes var. ñātimittopajīvito (Ee); ñātimittopajīviko (Be)

* or: dependent for my life on relatives and friends(?)

"pihitāpāyamaggo 'smi, saggadvāram apārutam;
sampattā sabbasampattī, dāḷiddassa manāpikam. ¹¹⁷⁷

like a wish-fulfilling tree that's giving fruit,
arisen for the world's increasing station.

I am one for whom the path to the lower worlds has
been closed off,
and heaven's door is open;
already attained my every fortune,
it being well-disposed to poverty.*

"saṃsāraddhānapātheyyam, sabbadukkha-
vinodanam;
subaddham mama sabbattha, gahito ca kaṭaggaho"
— ¹¹⁷⁸

Provisions for saṃsāra's course,
and fending off of every hardship;
bound fast for me in every case,
a winning throw (of dice) in hand –

evam dānaguṇam nānappakārena vicintayam,
bhāveti dāyako yogī, cāgānussatibhāvanam. ¹¹⁷⁹

Reflecting on excellence of giving,
in many ways, like this,
the yogī who has given cultivates
the cultivation of *the recollection of donation*.

devatānussati / Recollection of Deities

saddham sīlam sutam cāgam, paññam
paṇḍitajātiko;
sampādayitvā saddhamme, devatāyo anussare. ¹¹⁸⁰

Faith and virtue, learning and donation,
and wisdom: one's who's wise
having caused himself to be endowed with these
good dhammas
should recall the deities.

cātumahārājikā ca, tāvatimsā ca yāmakā;
tusitā c' eva nimṃāna-ratino vasavattino. ¹¹⁸¹

The deities of the four kings' realm,
the tāvatimsa dieties and the yāmaka;
the tusita deities and so the
nimṃānarati deities, and the ones who wield power
over their creations;

taduttariṇ ca ye devā, dibbakāyam adhiṭṭhitā;
te 'pi saddhādhammesu, cirakālam patiṭṭhitā. ¹¹⁸²

and those deities above them, too:
resolved on birth among the gods,
they, too, were long established,
in the dhammas of faith, and so forth;

¹¹⁷⁶° **sammukho**: °sumukho (Ee); sammukho (Be);
lokābhivaḍḍhiyā: lokābhivuddhiyā (Ee); lokābhivaḍḍhiyā (Be) (both okay).

¹¹⁷⁷ **saggadvāram**: saggadvāram (Ee); maggadvāram (Be);
sabbasampattī: sabbasampattī (Ee); sabbasampatti (Be);
dāḷiddassa: dāḷiddassa (Ee); daliddassa (Be);
manāpikam: manāpitā, var. dāḷiddassama-nāsitaṃ (Ee); manāpikam (Be); [em. manāpiko?]
* well-disposed (manāpikam) is neuter so evidently agrees with door (dvāram).

¹¹⁷⁸ **subaddham**: subaddham (Ee); subandham (Be)

¹¹⁷⁹ —

¹¹⁸⁰ —

¹¹⁸¹ **cātumahārājikā**: cātummahārājikā (both forms occur, but that with the single m is far more frequent) (Ee);
cātumahārājikā (Be)

¹¹⁸² **cirakālam patiṭṭhitā**: cirakālappatiṭṭhitā (Ee); cirakālam patiṭṭhitā (Be)

susamāhitasāṅkappā, dānasīladhurandharā,
dhammamaggam adhiṭṭhāya, hirottappa-
purakkhatā.¹¹⁸³

taṃ lokam upapannāse, sassirīkam parāyaṇam,
iddhimanto jutīmanto, vaṇṇavanto yasassino.¹¹⁸⁴

dibbasampattisampattā, nānābhogasamappitā,
pālentā dīgham addhānam, anubhonti
mahāsukham.¹¹⁸⁵

te sabbe pi ca mayham pi, vijjanti **anuyāyino**,
saddhādikusalā dhammā, devadhammā ti vissutā
¹¹⁸⁶

saddhammaguṇasampatti-mātā maṅgalanāyikā,
dullabhā 'pi ca me laddhā, saddhā sugatasāsane.¹¹⁸⁷

vajjopavādarahito, pāpakammaparammukho,
parisuddhasamācāro, pasannāmalacetano.¹¹⁸⁸

"niccam ohitasoto 'smi, tathāgatasubhāsīte;
sutabhājanabhūto ca, satimā susamāhito.¹¹⁸⁹

maccheramalanittiṇṇo, lobhakkhandhavimuccito;
opānabhūto lokasmiṃ, vissatṭhasukhayācano.¹¹⁹⁰

with well-focused aspiration,
leading the way in generosity and virtue,
resolved upon the path of dhamma,
with modesty (hiri) and fear of censure (ottappa)
foremost,

they reached that world in rebirth,
their regal destination,
with powers and with radiance,
with beauty and with glory.

Obtained divine (birth's) fortune,
given over to their various enjoyments,
for a long span of time maintaining,
they enjoy great bliss.

All those wholesome dhammas
faith, and so forth,
renowned as "deva-dhamma-s"
we have, too, corresponding.

And that which is the most propitious mother
of winning the good virtues of the dhamma,
-- faith in the Buddha's teaching --
that, too, though rare, I've gained.

[I am] devoid of blame and censure,
turned away from unwholesome deeds,
with conduct pure,
and stainless, bright volition,

I am one who constantly gives heed
to the tathāgata's good words,
and a vessel of learning,
mindful and well-focused.

Emerged from selfishness's taint;
released from greed's dense mass;

¹¹⁸³ **hirottappapurakkhatā**: hīrottappapurakkhatā (Ee); hirottappapurakkhatā (Be).

¹¹⁸⁴ **lokam upapannāse**: lokam upapannāse (Ee); lokam upapannāse (Be);

parāyaṇam: parāyaṇam (Ee); parāyaṇam (Be);

jutīmanto: jutīmanto (Ee); jutimanto (Be).

¹¹⁸⁵ **pālentā**: pālentā (Ee); pāleno (Be)

¹¹⁸⁶ **anuyāyino**: em. fr. anupāyino [not having the means?] (Ee; Be); cf. Vism Devatānussatikathā 162:

yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpā saddhā saṃvijjati.
yathārūpena sīlena. yathārūpena sutena. yathārūpena cāgena. yathārūpāya paññāya samannāgatā tā devatā ito
cutā tattha upapannā, mayhampi tathārūpā paññā saṃvijjati”ti (a. ni. 6.10) evaṃ devatā sakkhiṭṭhāne ṭhapetvā
attano saddhādiguṇā anussaritabbā.

¹¹⁸⁷ **mātā**: °mātā, var. °dātā (Ee); °dātā (Be). °mātā (f.) agrees with saddhā better than dātā (m.).

maṅgalanāyikā: maṅgalanāyika (? sic) (Ee); maṅgalanāyikā (Be).

¹¹⁸⁸ —

¹¹⁸⁹ —

vatthuttayamahatte ca, hitāhitavinicchaye;
paññā vatthusabhāve ca, tikhiṇā mama vattati. ¹¹⁹¹

become a well-spring in the world
at which requests for happiness are answered.

samārādhitasaddhammo, katapuññamahussavo,
devadhammasamiddho 'smi, kalyāṇacaritākaro. ¹¹⁹²

and with regard to the of the three bases' greatness
in the determination of what is beneficial and what
not,
and as to the nature of the base,
I have sharp wisdom.

devatāhi samāno 'haṃ, guṇālaṅkārabhūsito;
hatthapattā ca dev'iddhi, nipphannā dibbasampadā. ¹¹⁹³

I have done justice to the dhamma,
one with a great festival of merit done
I am replete with the deva-dhamma-s,
the image of wholesome conduct.

devasāmaññaṃ icc' evaṃ, cintento guṇam attano,
bhāveti guṇasampanno, **devatānussatiṃ** param. ¹¹⁹⁴

I am the same as the deities,
adorned [already] with the ornaments of [their]
virtues,
the powers of the gods [already] within reach,
the attainment of divine (birth) assured to be
accomplished.*

Considering one's own good virtues
as equal to the deities', like this,
one endowed with virtue next
cultivates the *recollection of the deities*.

upasamānussatī / Recollection of [Nibbāna's quenching as] Peace³¹⁸

jātidhammā jarābyādhisokopāyāsabhañjite,
anicce dukkhe 'natte ca, nibbinnopadhisambhave, ¹¹⁹⁵

The fading away and ceasing;
the giving up, releasing, and non-harboring,
the letting go of clinging

&

virāgo ca nirodho ca, cāgo mutti anālayo,
yo 'yam ādānanissaggo, nibbānam iti vuccati. ¹¹⁹⁶

toward that which, due to birth
is battered by old age, illness, sorrows, and
despairs,
being impermanent, suffering, and not self,

¹¹⁹⁰ **vissatṭha-**: vissatṭha-, var. vissattha- (Ee); vissatṭha- (Be)

¹¹⁹¹ —

¹¹⁹² **samārādhita-**: samārādhita-, var. samāgamitā (Ee); samārādhita- (Be);

kalyāṇa-: kallyāṇa- (Ee); kalyāṇa- (Be).

¹¹⁹³ **hatthapattā-**: hatthappattā (Ee); hatthapattā (Be)

* cf. Vism Devatānussati 163: "uttari appaṭivijjhanto pana sugatiparāyano hoti."

¹¹⁹⁴ —

³¹⁸ Here the structure of the Nāmar-p departs from that of Vism; Vism has section called "chānussatiniddeso" (comprising the prev. six recollections; followed by maraṇassati, kāyagatā-sati/koṭṭhāsavavattāhāpana, ānāpānassati, and upasamānussati ("anussatikammaṭṭhāna-niddeso") section). Nāmar-p adds upasamānussati to the former six and calls these the seven recollections (cf. vs. 1205). Why this re-arrangement of the material?

¹¹⁹⁵ **jātidhammā jarā-**: jātidhamma-jarā- (Ee); jātidhammā jarā- (Be).

¹¹⁹⁶ **ādānanissaggo**: ādānanissaṅgo (Ee); ādānanissaggo (Be);

nibbānam: nibbāṇam (Ee); nibbānam (Be)

upasantam idaṃ thānam iti cinteti paṇḍito,
anupādānaṣaṃkliṭṭhaṃ asaṅkhāraṃ anāsavaṃ. ¹¹⁹⁷

appamāṇaṃ paṇītaṃ ca, sivaṃ paramaṃ accutaṃ,
anantaḡuṇaṃ accantaṃ avikāraṃ anāmayaṃ. ¹¹⁹⁸

khemam taṃ pārimaṃ tīraṃ, pāpanāsakaraṃ
paraṃ,
tāṇaṃ leṇaṃ ca dīpaṃ ca, patiṭṭhānaṃ parāyaṇaṃ.
¹¹⁹⁹

vaṭṭānubandhavicchedo, bhavataṇhāvisosaṇaṃ,
sabbūpadhisamugghāto, dukkhanibbāpanaṃ
sukhaṃ. ¹²⁰⁰

sabbapāpavināso 'yaṃ, sabbaklesavisodhanaṃ;
sokopāyāsasantāpabhayabheravamocaṇaṃ. ¹²⁰¹

palibodhasamucchedo, papañcaviniveṭhanaṃ;
sabbasaṅkhārasamatho, sabbalokavinissaṭṭho. ¹²⁰²

pārisuddhikarā dhātu, bhavanissaraṇaṃ padaṃ;
uttamāriyasampatti, anomaṃ amataṃ padaṃ. ¹²⁰³

and the source of rebirth's underpinnings,
with which one has grown disenchanted –

is called *nibbāna*.

the peaceful place is this
reflects the one who's wise
unappropriated, undefiled,*
without conditioning, without effluent toxins.

measureless and sublime,
benevolent (word play: Śiva?), supreme, immutable
(word play: Viṣṇu?),
of infinite virtues, all-surpassing,
changeless and afflictionless.

It is safety, the far shore,
unwholesomeness's supreme obliteration;
shelter, refuge, and safe harbour,
firm footing and support.

It is the cutting of one's bondage to the round;
the evaporation of one's thirst for existence;*
the uprooting of (rebirth's) every underpinning;
the happy quenching of suffering.

It is this that is all unwholesomeness's ending,
and all defilement's purification;
the releasing from sorrows, despairs, anguish,
(and all cause for) fear and fright.

[It is] the cutting off of every obstruction
and disentangling of [every] complication;
[It is] the quelling of every urge to action
that has emerged from every world.*

It is the element of total purification,
the locus of departure from existence;

* Note: // the phenomena that characterize birth (jāti-dhammā) (is this a tappurisa, "the dhammas of birth (which are as follows) or a bahubbīhi: "of one subject to birth")

¹¹⁹⁷ * anupādānaṣaṃkliṭṭhaṃ: likely that this compound is intended to be read as a dvanda: anupādān[am] asaṃkliṭṭhaṃ "without appropriation, unafflicted". Next verse syntax suggests that this reading is preferable over "undefiled by appropriation".

¹¹⁹⁸ —

¹¹⁹⁹ **khemam taṃ**: khemaṃ taṃ (Ee); khemantaṃ (Be);

pārimaṃ tīraṃ pāpanāsakaraṃ: pārimaṃ tīraṃ pāpanāsakaraṃ (Ee); pārimatīra-mahāyanakaraṃ (Be);

tāṇaṃ: tāṇaṃ (Ee); tāṇaṃ (Be);

parāyaṇaṃ: parāyaṇaṃ (Ee); parāyaṇaṃ (Be).

¹²⁰⁰ * NB visossana "drying up" is trans., not intransitive, thus "stemming", or "causing to dry up".

¹²⁰¹ **santāpa-**: °santāpa-, var. °santāsa- (Ee); °santāpa- (Be).

¹²⁰² **palibodha**: palibodha- (Ee); palibodha- (Be).

* vinissaṭṭho: (m.) reading as in agreement with samatho

This practice
of the one seeing [the peace of] nibbāna
as auspicious in every way and without parallel,
is declared
"the recollection of peace". *

The Seven Recollections: conclusion

And a man of wisdom practicing thus these recollections, seven in number,* develops an abundance of joy, exultant in the Buddha's dispensation.

And his mind, its distress tranquilized
by access concentration
becomes concentrated,
utterly pure and free of affliction.

And having produced the merit, by no means small,
that inheres in this cultivation,
it is said that he is one who will partake
of (good) mental conditioning, good station of
rebirth, and sensorial pleasures.

1203

¹²⁰⁴ **sabbathā bhaddam**: sabbato-bhaddam (Ee); sabbathā bhaddam. sabbato-bhaddam appears rarely as a phrase; sabbathā bhaddam appears to have no precedent.

nibbānam: nibbāṇam (Ee); nibbānam (Be).

* on translation of upasamā: upasamānussati cited at Vism 245 (ChS 239) in context of recalling "sabbadukkḥūpasamasāṅkhātassa nibbānassa guṇā..." ("the qualities of nibbāna reckoned as the allaying of all suffering"). Thus quelling/quiescence/stilling(Nanamoli)/allaying/pacification.

¹²⁰⁵ * Note: Anuruddha departs here from the structure of the corresponding Vism treatment, classing the anussatis as seven rather than six (including the recollection of peace, which is last in the vism, along with the six initial recollections).

Vism adds: Attainment of *jhāna* at just upacāra samādhī:

tass' evaṃ madanimmadanatādiguṇavasena upasamaṃ anussarato neva tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa... na mohapariyuṭṭhitaṃ cittaṃ hoti. ujugatamevassa tasmim samaye cittaṃ hoti upasamaṃ ārabbhāti buddhānussatiādisu vuttanayeneva vikkhambhitaṇīvaraṇassa ekakkhaṇe jhānaṅgāni uppajjanti. upasamaguṇānaṃ pana gambhīratāya nānappakāraguṇānussaraṇādhimuttatāya vā appanaṃ appatvā upacārappattaṃ eva jhānaṃ hoti. tadeṭaṃ upasamaguṇānussaraṇavasena upasamānussaticceva saṅkhyāṃ gacchati.

cha anussatiyo viya ca ayampi ariyasāvakasseva ijjhati, evaṃ santepi upasamagarukena puthujjanenāpi manasi kātabbā. sutavasenāpi hi upasame cittaṃ pasīdati. imaṇca pana upasamānussatiṃ anuyutto bhikkhu sukhaṃ supati, sukhaṃ paṭibujjhati, santindriyo hoti santamānaso hirottappasamannāgato pāsādiko paṇītādhimuttiko sabrahmacārīnaṃ garu ca bhāvanīyo ca. uttari appatīvijjhanto pana sugatiparāvano hoti.

– this comes to fulfillment for an ariyasāvaka, like the other six anussatis -- but beneficial to a *puthujjana* as well, who can do it "*sutavasena*" -- via the heard description of *nibbāna*.

¹²⁰⁶**samādhīyati:** samādhīyati (Ee); samādhīyati Be).

1207

upanissayasampanno, patvā nibbedham uttamaṃ,
diṭṭhe 'va dhamme dukkhaggaṃ, nibbāpeti anāsavo
1208

One endowed with sufficient condition,
having reached the highest penetration,
quenches in the present life itself
the fire of suffering, his defilements no more.*

marañānussati

lokappavattiṃ cintetvā, marañānussatiṃ pana,
bhāveyya sakam accantaṃ, cinto maraṇaṃ
kathaṃ? 1209

Having thought about the fate of the (people of the)
world,
thinking about one's own ultimate passing,*
how should one develop
"mindfulness of death"?

animittam anaññātaṃ, maccānam idha jīvitam;
kasiraṇ ca parittaṇ ca, taṇ ca dukkhena saṃyutaṃ.
1210

The life of humans here
is without reason and is not understood;
it is difficult and brief,
conjoined with pain.

appodakamhi macche 'va, phandamāne
rudammukhe;
maccu gacchati ādāya, pekkhamāne mahājane. 1211

Death carries them off,
writhing and in tears,
like fish in scant waters,
even as people watch.

purakkhatvā 'va maraṇaṃ, jāyanti paṭisandhiyaṃ;
jātā puna marissanti, evaṃdhammā hi pāṇino. 1212

Following upon the heels of death,
they arise again in rebirth;

¹²⁰⁸ * These last two verses seems to mirror the Vism's last statement, quoted above. (imaṇca pana upasamānussatiṃ anuyutto bhikkhu sukhaṃ supati, sukhaṃ paṭibujjhati, santindriyo hoti santamānaso hirottappasamannāgato pāsādiko paṇītādhimuttiko sabrahmacārīnaṃ garu ca bhāvaṇīyo ca. uttari appaṭivijjhanto pana sugatiparāyano hoti.)

¹²⁰⁹ **lokappavattiṃ**: lokappavattiṃ (Ee); lokappavatti (Be).

sakamaccantaṃ: sakam accantaṃ (Ee); sakamaccantaṃ (Be)

* SK: saka-macc'antaṃ? "his own ending in death?" APB edits sakam accantaṃ "his own ultimate (maraṇaṃ dying)?"

¹²¹⁰ **maccānam**: maccānaṃ (Ee); maccānam (Be)

saṃyutaṃ: saññutaṃ (Ee); saṃyutaṃ (Be).

* for meaning of animittaṃ, cf. Vism. VIII, 29-30: 174. animittato ti avavatthānato, paricchedābhāvatoti attho. sattānaṃ hi —

jīvitam byādhi kālo ca, dehanikkhepanaṃ gati /
pañc' ete jīvalokasmim, animittā na nāyare.

tattha jīvitam tāva "ettakam eva jīvitabbaṃ, na ito paran"ti vavatthānābhāvato animittaṃ. kalalakāle pi hi sattā maranti, abbudapesighanaṃ māśikadvemāsatemāsacatumāsapañcamāsadasamāsakāle pi. kucchito nikkhantasamaye pi. tato paraṃ vassasatassa anto pi bahi pi maranti yeva.

¹²¹¹ **phandamāne**: phandamāne (Ee); bandhamāne (Be). I go with Buddhadatta's reading phandamāne because the form bandhamāna- (presumably in the sense of "being trapped, bound"), without upasarga, does not occur in the Pali corpus (anubandhamāna- is common, in the sense of "following closely after" someone). Phandamāna- moreover commonly qualifies fish.

¹²¹² **evaṃdhammā**: evaṃ dhammā (= pāṇino as gen. s.?) (Ee); evaṃdhammā (Be).

* cf. Vism. VIII, 10-11

yathā hi ahicchattakamakulaṃ matthakena paṃsum gahetvāva uggacchati, evaṃ sattā jarāmaraṇaṃ gahetvāva nibbattanti. tathā hi nesaṃ paṭisandhicittaṃ uppādānantarameva jaraṃ patvā pabbatasikharato patitasilā viya

yam ekarattim paṭhamam, gabbhe vasati mānavo, abbhuttḥito 'va so yāti, sa gaccham na nivattati. ¹²¹³	born, again they die: such is the fate of living beings.* Since the very first night a man dwells in the womb, as soon as he springs into being, he's on his way; and, going, he doesn't return.*
sattā maranti gabbhe pi, jāyamānā ca dārakā; kumārā yobbanappattā, balappattā mahattarā ¹²¹⁴	Even in the womb beings die; and as children, being born; and as young men, coming of age, and as older, becoming mature.
athāvassam marant' eva, jinṇā daṇḍaparāyaṇā, sūrā puñṇabalatthāmā, nānābyādhinipīṭitā. ¹²¹⁵	And then, as old men depending on walking sticks, brave men of merit, power, and strength most surely die, laid low by various kinds of disease.
ajja suve ti maraṇam, pariyesati pāṇino; senā yuddhapayātā 'va, sabbe maccubhayākulā. ¹²¹⁶	"If not today, tomorrow," death comes for living beings;* all are wracked with fear of death like an army sent to war.
sattaratanaṅkāra, caturiddhisamuggatā, cakkavattī mahāteja, rājamaṇḍalasobhino. ¹²¹⁷	[Even] emperors of great splendor, adorned with the seven jewels (of a world conquering emperor), and arisen with the four prosperities (of a king),* resplendent in their sphere of vassal-lords,
kapputtḥānamahāvātā, pātītā 'va mahāsīlā, patanti maccuvikkhittā, parocetā na mānavā. ¹²¹⁸	fall, like great mountain peaks felled in the great winds that rise up at the end of an

bhijjati saddhim sampayuttakhandhehi. evam khaṇikamaraṇam tāva saha jātiyā āgataṃ. jātassa pana avassam maraṇato idhāhippetamaraṇampi saha jātiyā āgataṃ. tasmā esa satto jātakālato paṭṭhāya yathā nāma utṭhito sūriyo atthābhimukho gacchateva, gatagataṭṭhānato īsakampi na nivattati. yathā vā nadī pabbateyyā sīghasotā hārahārīnī sandateva vattateva īsakampi na nivattati, evam īsakampi anivattamāno maraṇābhimukhova yāti. tena vuttam —

yam ekarattim paṭhamam, gabbhe vasati mānavo /
abbhuttḥito 'va so yāti, sa gaccham na nivattati 'ti. (jā. 1.15.363).

¹²¹³ **mānavo**: mānavo (Ee); mānavo (Be).

so yāti: sa yāti (Ee); so yāti (Be).

* quoting verse from jā. 510, ayogharajātaka, cited in Vism VIII, 11.

¹²¹⁴ —

¹²¹⁵ **daṇḍaparāyaṇā**: daṇḍaparāyanā (Ee); daṇḍaparāyaṇā (Be);

puñṇabalatthāmā: puñṇabalatthāmā, var. balappattā (Ee); puñṇabalatthāmā (Be).

¹²¹⁶ * paraphrasing bhaddekarattasutta

¹²¹⁷ **sattaratanaṅkāra**: sattaratanaṅkāra (Ee); sattaratanaṅkāra (Be). Clearly satta in the sense of seven is required, cf. the seven jewels of the rājā cakkavattī.

rājamaṇḍalasobhino: rājamaṇḍalasobhitā (Ee); rājamaṇḍalasobhino (Be).

* for meaning of "iddhi", cf. PED "1. Pre -- Buddhistic; the Iddhi of a layman The four Iddhis of a king are personal beauty, long life good health, and popularity (D ii.177; M iii.176, cp. J iii.454 for a later set)."

¹²¹⁸ **mahāsīlā**: mahāsīlā (Ee); mahāsīlā (Be);

paro cetā na mānavā: parocetā na mānavā (?) [sic] (Ee); paro cetāna mānavā (Be).

ye pi dīghāyukā devā, vaṇṇavantā mahiddhikā,
ānubhāvalappattā, mahābhogasukhedhino. ¹²¹⁹

te pi maccusamuddhattā, bhavanti bhayasamkulā;
verambhakkhittapakkhī 'va, mādisesu kathā 'va kā? ¹²²⁰

accantarāyabahulo, maraṇāhitasambhavo;
niccam cakkasamārūlho, loko 'yaṃ parivattati. ¹²²¹

aeon,*
scattered by death;*
humans are not cognizant of what's to come.*

Even those long-lived deities
who are radiant and powerful,
who have godly power and strength,
who enjoy great pleasures and happiness,

even they, assailed by death,
become distraught with fear,
like birds tossed by a monsoon wind —*
what to speak of those like me?

It has such a plenitude of obstacles!
this world, that gives birth to the misfortune of

* kapp'utthānamahāvātā, pātītā 'va mahāsīlā: though seemingly "felled by the great winds...", this would require kapp'utthānamahāvātā-pātītā 'va mahāsīlā; so it seems we have to understand 'mahāvātā as a bahubbīhi qualifying mahāsīlā; thus (peaks) in the great winds

* Anuruddha seems to be combining two distinct similes that come one after another at Vism VIII, 15-17: one likening old age and death to great mountains of stone (*selā pabbatā*), advancing from every direction, that crush all beings beneath them without exception; and the other depicting even great kings as bound to be fallen upon (*upari patita*) by death – what to speak of oneself?:

ten' āha —

yathā pi **selā** vipulā, nabham āhacca **pabbatā**.

samantā anupariyeyyum, nipphoṭṭhā catuddisā.

evaṃ jarā ca maccu ca, adhvattanti pāṇine.

khattiye brāhmaṇe vesse, sudde caṇḍālapukkuse.

na kiñci parivajjeti, sabbam evābhimmaddati.

na tattha hatthīnaṃ bhūmi, na rathānaṃ na pattiyā.

na cāpi mantayuddhena, sakkā jetum dhanena vā ti. (quoting SN 1.136).

evaṃ jīvitasampattiyā maraṇavipattipariyosānatam vavatthapentena sampattivipattito maraṇam anussaritabbam.

upasaṃharaṇato ti parehi saddhiṃ attano upasaṃharaṇato. tattha sattahākārehi upasaṃharaṇato maraṇam

anussaritabbam, yasamahattato, puññamahattato, thāmamahattato, iddhi mahattato, paññamahattato,

paccekabuddhato, sammāsambuddhato ti. katham? idaṃ maraṇam nāma mahāyasānaṃ mahāparivārānaṃ

sampannadhanavāhanānaṃ mahāsammatamandhātumahāsudassana-dalhanemi-nimippabhuṭīnaṃ pi **upari**

nirāsaṅkam eva **patitaṃ**, kim-aṅgaṃ pana mayhaṃ upari na patissati?

mahāyasā rājavarā, mahāsammatā-ādayo.

te pi maccuvasaṃ pattā, mādisesu kathā va kā? ti (Vism VIII, 15-17).

* The last pāda, *parocetā na mānavā*, appears to be garbled. The *paro* may be a reference to the topic of the section in which the latter simile occurs, ie *parehi saddhiṃ attano upasaṃharaṇato* "[recollecting death] by way of comparing of oneself with others." All the verses cited in this section in the Path of Purification (Vism) end in some variation on the line *te pi maccuvasaṃ pattā; mādisesu kathā 'va kā?* "[Even these great people] came under the sway of death; what can be said of those such as myself?" (cf. v. 1220). This seems plausible, however, *paro* (beyond, next, more than) ≠ *para* (others), leaving the interpretation somewhat doubtful.

¹²¹⁹ —

¹²²⁰ **maccusamuddhattā**: maccusamuddhastā (Ee); maccusamuddhattā (Be).

* cf. v. 1360 for a similar image.

¹²²¹ **accantarāyabahulo**: accantarāyabahulo, var. in errata addendum: read bhavantarāya (?) (Ee); accantarāyabahulo (Be);

marāṇāhitasambhavo: marāṇāhitasambhavo (Ee); marāṇāhitasambhavo (Be);

cakkasamārūlho: cakkasamārūlho (Ee); cakkasamārūlho (Be).

etth' antare marantassa, vemajjhe mama vattato,
assāse pi avissatṭhe, jīvite me kathā 'va kā? ¹²²²

accheraṃ vata lokasmiṃ, khaṇamattam pi jīvitam;
nissitopaddavaṭṭhāne, mahābyasanapīḷite. ¹²²³

addhavaṃ jīvitam niccam, accantaṃ maraṇaṃ
mama;
sabhāvo maraṇaṃ t' eva, viseso pana jīvitam ¹²²⁴

attham ārabba gacchanto, ādicco 'va nabhantare,
maraṇāyābhidhāvanto, viḥāyāmi suve suve. ¹²²⁵

vajjhappatto mahācoro, niyyāt' āghātaṇaṃ yathā;
maraṇāya payāto 'haṃ, tath' eva anivattiyo. ¹²²⁶

ambujo vaṅkaghasto 'va, tāṇaleṇavivajjito;
niccaṃ maccuvasaṃ yanto, vissattho kim ahaṃ
care. ¹²²⁷

death --
that turns constantly around,
[as if] mounted on a wheel.

Uncertain of even my next in-breath,
– what even to say of my life? –
as I turn round in its center,
dying here within it?

Even a moment of life maintained
in this world is remarkable indeed –
a site of consequent disaster,
oppressed by great misfortune.

Life is constantly unsure;
ultimately there will be death for me;
it is death that is the natural state;
life is the exceptional thing.

Like the sun in the sky above
going toward its setting,*
day by day I too decline
running toward my death.

Just as a thief who's to be killed
set out for execution,*
I have set out towards death
and just so cannot turn back.

I'm like the fish by whom the hook's been
swallowed,
bereft of any refuge or recourse;
as I continue making my way into death's hold,

¹²²² **marantassa:** marantassa, var. maraṇassa (Ee); maraṇassa (Be).

jīvite me: jīvite me (Ee); jīvikā ce (Be),

¹²²³ **pīḷite:** °pīḍite, var. °piṇḍite (Ee); °pīḷite (Be);

* Should nissitopaddavaṭṭhāne perhaps be understood as nissitaṃ (agreeing with jīvitam) upaddavaṭṭhāne: life "founded on a site of calamity"?

¹²²⁴ —

¹²²⁵ * For the image of the sun going toward its setting, cf. Vism VIII, 11

¹²²⁶ **niyyāt' āghātaṇaṃ:** niyat' āghātaṇaṃ, var. nīyāt' āghātaṇaṃ (Ee); niyyāt' āghātaṇaṃ (Be). niyata, in the sense of "fixed, sure" would seemingly have to construe with āghātaṇaṃ (niyataṃ āghātaṇaṃ). niyyāta / nīyāta in the sense of "departed, set out for" and construing with the thief seems the better reading (niyyāto āghātaṇaṃ). niyyāta is moreover parallel to payāto of pāda c. The vocabulary of the Vism analogy does not help.

tath' eva: tath' eva (Ee); tath' evam (Be).

* This image is reminiscent of the *ukkhittāsiko vadhako* (the executioner with uplifted sword) of Vism VIII, 9-13, who *jīvitam harati yeva, na aharitvā nivattati* "takes the life; does not turn back not having taken it": *evaṃ ukkhittāsiko vadhako viya saha jātiyā āgataṃ pan' etaṃ maraṇaṃ gīvāya asim cārayamāno so vadhako viya jīvitam harati yeva, na aharitvā nivattati* (Vism VIII, 13).

¹²²⁷ **ambujo vaṅkaghasto 'va:** ambujo vaṅkaghasto 'va (Ee); ambujo 'va vaṅkaghasto (Be);

tāṇaleṇavivajjito: tāṇaṃ leṇaṃ vivajjito (Ee); tāṇaleṇavivajjito (Be);

vissattho: vissattho (Ee); vissatṭho (Be).

ko me hāso kimānando, kim ahaṃ mohapāruto?
madappamādavikkhitto, vicarāmi niraṅkuso.¹²²⁸

handāham ārabhissāmi, sammāsambuddha-sāsane;
ātāpī pahitatto ca, hirottappasamāhito.¹²²⁹

paṭipattiparo hutvā, pāpadhammaniraṅkato;
nibbāpayāmi accantaṃ, sabbadukkha-hutāvahaṃ.
¹²³⁰

itthaṃ pan' attano yogī, maraṇaṃ paṭicintayaṃ,
maraṇānussatiṃ nāma, bhāvetī 'ti pavuccati.¹²³¹

should I move reassured?

What mirth is it I have? What sort of joy?*

Am I blinded by delusion?

Distracted by the recklessness of rut,
I roam without a goad.

Alright then, I shall make a start
in the fully and rightly Awakened One's
instructions,
ardent and engaged,
concentrated, with caution and concern.

And now wholly intent on making progress on the
path,
rid of unwholesome dhammas,
I'll ultimately quench
the whole conflagration of suffering.

And reflecting in this way
upon his own death,
the yogī, it's said, develops
"mindfulness of death".

kāyagatā sati / Bodily Awareness³¹⁹

¹²²⁸ **madappamādavikkhitto**: parappamādavikkhitto (Ee); madappamādavikkhitto (Be);
* taking kim in doubtful sense as in kinnaro, kiṃsamācāro; compounded. cf. dhp. 146:
ko nu hāso kimānando, niccaṃ pajjalite sati;
andhakārena onaddhā, paḍīpaṃ na gavesatha.

¹²²⁹ —

¹²³⁰ **niraṅkato**: °niraṅkuso, var. °niraṅkato, °nirākato (Ee); °niraṅkato (Be).

¹²³¹ **paṭicintayaṃ**: paticintayaṃ (Ee); paṭicintayaṃ (Be). paṭi + cinteti has virtually no instances in the Pali corpus with the exception of one other occurrence in the nāmar-p, v. 1469 (Ch.S. ed.; Buddhadatta's edition reads paricintayaṃ, an equally rare and problematic form). Buddhadatta's reading of pati rather than paṭi seems to suggest the independent usage of the upasagga in the sense of "toward" (cf. suriyass' uggamaṇaṃ pati "toward sunrise"); maraṇaṃ pati, "thinking *toward* his own death", despite the fact that his editing attaches it to cintayaṃ as a prefix. In nāmar-p 1469 (Ch.S. ed.), the form "paṭicintayaṃ" occurs in conjunction with the independent usage of the prefix, in the context of directing one's mind ākāsaṃ pati "toward space". maraṇaṃ pati has one other instance (Th-a), in the sense of proceeding "toward death". Though plausible, "x pati √cint" does not have enough textual support to warrant emendation.

³¹⁹ *Kāyagatā sati*, Vism explains, properly refers to several practices: "ānāpānappabbaṃ, iriyāpathapabbaṃ, catusampajaññapabbaṃ, paṭikkūlamānasikārapabbaṃ, dhātumanasikārapabbaṃ, navasivathikapabbānīti imesaṃ cuddasannaṃ pabbānaṃ vasena kāyagatāsātikammaṭṭhānaṃ niddiṭṭhaṃ", but all of these being treated separately as respectively insight, concentration, or repulsiveness practices, only the thirty-two parts of the body practice from the angle of repulsiveness, is treated as "kāyagatā sati" here. cf. Vism 42-43, "kāyagatāsātikathā:

178. idāni yaṃ taṃ aññatra buddhuppādā appavattapubbaṃ sabbatitthiyānaṃ avisayabhūtaṃ tesu tesu suttantesu "ekadhammo, bhikkhave, bhāvito bahulīkato mahato saṃvegāya saṃvattati. mahato atthāya saṃvattati. mahato yogakkhemāya saṃvattati. mahato satisampajaññāya saṃvattati. nānadassanapaṭilābhāya saṃvattati. diṭṭhadhammasukhavihārāya saṃvattati. vijjāvimutti phalasacchikiriyāya saṃvattati. katamo ekadhammo? kāyagatā sati... (a. ni. 1.563 ādayo). amataṃ te, bhikkhave, paribhuñjanti, ye kāyagatāsatiṃ paribhuñjanti. amataṃ te, bhikkhave, na paribhuñjanti, ye kāyagatāsatiṃ na paribhuñjanti. amataṃ tesam,

tad etaṃ pana bhāvetvā, upacārasamāhito, nibbedabahulo hoti, appamādadhurandharo. ¹²³²	And having developed this, concentrated with access concentration, his disenchantment becomes plentiful and he takes up the mantle of heedfulness.
micchādhammaṃ virājetvā, nandirāganirālayo, sabbāsavaparikkhīṇo, pappoti amataṃ padaṃ. ¹²³³	And acquiring dispassion for wrong dhammas, no longer harboring fresh craving and desire, with the exhaustion of all flows of defilement, he arrives at locus of the deathless.
gaḥetvā pana medhāvī, dvattiṃsākāra-bhāvanaṃ, kareyya tāva pacchā ca, anupubbam abhiñhaso. ¹²³⁴	A wise person should take up the practice of the thirty-two facets, and do it at first gradually (i.e. section by section) and afterwards continuously.
kesā lomā nakhā dantā, taco maṃsaṃ nahāru ca; aṭṭhī ca miñjā vakkhaṃ ca, hadayaṃ yakanaṃ tathā. ¹²³⁵	hairs of the head and hairs of body, nails and teeth; skin and flesh and sinews; bones, bone-marrow, and kidney; heart and liver;
kilomaṃ pihakaṃ papphāsaṃ, antaṃ guṇaṃ udariyaṃ; matthaluṇgaṃ karīsaṃ ca, pittaṃ semham	pleura, spleen, lung; (large) intestine, small (intestine), undigested food, brain and fecal matter;

bhikkhave, paribhuttaṃ... aparibhuttaṃ... parihīnaṃ... aparihīnaṃ... viraddhaṃ... aviraddhaṃ, yesaṃ kāyagatāsati āradhāti (a. ni. 1.603) evaṃ bhagavatā anekehi ākārehi pasamsitvā “kathaṃ bhāvitā, bhikkhave, kāyagatāsati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā? idha, bhikkhave, bhikkhu araññagato vā”tiādinā (ma. ni. 3.154) nayena ānāpānapabbhaṃ, iriyāpathapabbhaṃ, catusampajaññapabbhaṃ, paṭikkūlamānasikārapabbhaṃ, dhātumanasikārapabbhaṃ, navasivathikapabbhānīti imesaṃ cuddasannaṃ pabbānaṃ vasena kāyagatāsaticammaṭṭhānaṃ niddiṭṭhaṃ, tassa bhāvanāniddeso anuppatto.

tattha yasmā iriyāpathapabbhaṃ catusampajaññapabbhaṃ dhātumanasikārapabbhanti imāni tīṇi vipassanāvasena vuttāni. nava sivathikapabbhāni vipassanāññesuyeva ādīnavānupassanāvasena vuttāni. yāpi cettha uddhumātākādīsu samādhībhāvanā ijjheyya, sā asubhaniddese pakāsītāyeva. ānāpānapabbhaṃ pana paṭikkūlamānasikārapabbhaṃ imānevettha dve samādhivasena vuttāni. tesu ānāpānapabbhaṃ ānāpānassativasena visuṃ kammaṭṭhānaṃyeva. yaṃ panetaṃ “puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādātālā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati. atthi imasmiṃ kāye kesā lomā ... pe ... muttan”ti (ma. ni. 3.154) evaṃ matthaluṇgaṃ aṭṭhimiñjēna saṅgaḥetvā paṭikkūlamānasikāravasena desitaṃ dvattiṃsākārakammaṭṭhānaṃ, idamidha kāyagatāsati adhippettaṃ.

¹²³² **nibbedabahulo**: nibbedhabahulo (Ee); nibbedabahulo (Be). On nibbedha "penetration" vs. "nibbedha" as pali analog of Skt. nirveda "disenchantment" (standard pāli nibbidā < Sk. nirvid): nibbedha as a late pali analog of Skt. nirveda has many instances in the aṭṭhakathā and tīkā literature, and fits the context better here. For more evidence of the conflation of the two, cf. nāmar-p v. 207: pubbabhāge pi labbhanti, lokiyamhi yathārahaṃ | *nibbedhabhāvanākāle*, chabbisuddhipavattiyaṃ. || & its pm-vn parallel, pm-vn 649: pubbabhāge yathāyogaṃ, lokiyesu ca labbhare | *nibbedabhāvanākāle*, chabbisuddhipavattiyaṃ. ||

¹²³³ —

¹²³⁴ **pacchā ca**: pacchā ca (Ee); pacchā ve (Be).

¹²³⁵ **aṭṭhī**: aṭṭhī (Ee); aṭṭhi (Be). aṭṭhī is an atypical n. pl. ending, but suits the meter better than the sing. aṭṭhi. **miñjā**: miñjā (Ee); miñja (Be). miñjaṃ is typical in the sequence, but miñjā (f.) is also found. This seems preferable to miñja-vakkaṃ in compound.

athāparam. ¹²³⁶	then bile and phlegm,
pubbo ca lohitaṃ sedo, medo assu vasā 'tha vā; kheḷo siṅghāṇikā c' eva, lasikā muttam icc' api. ¹²³⁷	pus, blood, and sweat, and fat; or tears and oils, spit and snot, joint fluid and urine -- so
ghanabandhasubhākāra-vipallāsānusāriṇaṃ, yathābhūtāvabodhāya, vibhattā 'va mahesinā. ¹²³⁸	divided up by the great seeker for grasping them as they are for those who adhere to the illusion of the thick fetter of their apparent beauty.
kāye bāttiṃsa koṭṭhāsā, kuṇapā 'va samussitā, sāragayhūpagāpetā, dhikkatā dhīrahīlitā. ¹²³⁹	thirty-two constituent pieces in the body amassed like so many corpses; devoid of anything that can be taken as an essence cursed and reviled by the wise.
asubhā ca paṭikkūlā, jegucchā sucivajjitā; ninditā cakkhumantehi, andhabālopalālītā. ¹²⁴⁰	not lovely and repulsive, disgusting and devoid of any niceness; scorned by those who have eyes to see, fawned over by blind fools.
vicittachavisañchannā, tacagabbhasamohitā, parissavaparikliṭṭhā, kuthitā pūtigandhikā. ¹²⁴¹	Arranged inside the fold of inner hide beneath the lustrous cover of surface skin, they fester, foul-smelling, drenched in bodily secretions.
dhoviyantā pi satataṃ, ajahantā malassavaṃ; sugandhānuvilittā 'pi, duggandhapariṇāmino. ¹²⁴²	Though washed, never leaving their constant flow of filth; though slathered with sweet fragrant things, they turn them into stench.
ahaṃkāramamattena, vissatthasukhasaṅgaḥā, saṅghātaghanasambaddhā, sammohenti mahājanaṃ. ¹²⁴³	Welcoming the happiness confided in them by the ego's sense of possession of them, they captivate the people.

¹²³⁶ **pihakam**: pihakam (Ee); pihaka (Be);
papphāsam, **antaṃ guṇam**: papphās' ant' antaguṇam (Ee); papphāsam, antaṃ guṇam (Be). Buddhadāsa's reading of all three in compound could well be preferable. In the case of the Be readings, guṇam must be understood as standing for antaguṇam.

¹²³⁷ —

¹²³⁸ **ghana**: ghaṇa (Ee); ghana (Be);
subhākāra:- subhākārā (Ee); subhākāra- (Be);
vibhattā 'va: vibhattā 'va (Ee); vibhatt' evaṃ (Be).

¹²³⁹ **bāttiṃsa**: battiṃsa (Ee); bāttiṃsa (Be).

¹²⁴⁰ **asubhā ca**: asubhā ca (Ee); asubhā 'va (Be);
andhabālopalālītā: andhabālopalālītā (Ee); andhabālopalālītā (Be).

¹²⁴¹ **vicittachavisañchannā**: vicittachavisañchannā (Ee); vicittachavisañchannā (Be);
tacagabbhasamohitā: tacagabbhasamohitā (Ee); tacabhattasamohitā (Be);
parissavaparikliṭṭhā: parissavaparikliṭṭhā (Ee); parissavaparikliṭṭhā (Be).
pūtigandhikā: pūtigandhikā (Ee); pūtigandhitā (Be).

¹²⁴²

¹²⁴³ **vissattha**: vissattha (Ee); vissatṭha (Be);

chandarāgasamūpetā, yattha mūlhā puthujjanā,
sevanti visamaṃ ghoram, caturāpāyabhāgino. ¹²⁴⁴

tattha cittaṃ virājetum, paṭipanno yathākkamaṃ,
cetovibhāvanatthāya, koṭṭhāsesu vicakkhaṇo. ¹²⁴⁵

vacasā manasā c' eva, yathāvuttānusārato,
anulomapaṭilomaṃ, sajjhāyitvā tato paraṃ. ¹²⁴⁶

vaṇṇasaṇṭhānadisato, vavatthapeyya paṇḍito,
tat' okāsaparicchedā, paccekamaṃ tu yathākkamaṃ. ¹²⁴⁷

vaṇṇasaṇṭhānagandhā ca, āsayokāsato tato,
vibhāveyyāsubhākāram ekekasmim tu pañcadhā. ¹²⁴⁸

dasadhābhogam icc' evaṃ, katvā bhāvayato pana,
sandhibhūtā pakāśenti, rathacakkārasādisā. ¹²⁴⁹

hitvā appaguṇe tattha, gaṇhaṃ suppaguṇaṃ budho,
appaṇaṃ paṭibhāgañ ca, pappot' ekeka-vatthusu. ¹²⁵⁰

bound in a composite mass.

(These) upon which the beguiled masses,
endowed with lustful passion,
have recourse to dreadful misconduct,
and gain a share in the four lower worlds –

the person of discerning eye
practices sequentially through the pieces
for the sake of gaining clarity of mind
in order to divest the mind of its passion for them.

Having taken up and learned them
in both speech and mind,
according to the stated sequence,
forward and backward, then –

the wise person should mentally define them,
by 1) color, 2) shape, and 3) direction
and then by 4) locus and 5) delimitation,
one-by-one, in sequence.

He should then work to clearly distinguish
(vibhāveyya) their not-lovely aspect,
one-by-one, each in five ways,
according to 1) color, 2) shape, and 3) smell,
4) support, and 5) locus.

For the one practicing having thus
inclined his mind toward them in these ten ways,
they present themselves conjoined
like the spokes on the wheel of a cart.

Setting aside those among them that are not
familiar,
the wise person, taking up that which is thoroughly
familiar
attains absorption and the counterpart sign
one-by-one, on the basis of each.

saṅghāṭaghana: saṅghāṭaghana (Ee); saṅghāṭaghana (Be).

¹²⁴⁵ —

¹²⁴⁴ **samūpetā:** °samūpetā (Ee, Be) for °samupetā: metri causa.

mūlhā: mūlhā (Ee); mulhā (Be).

¹²⁴⁶ —

¹²⁴⁷ —

¹²⁴⁸ —

¹²⁴⁹ **sandhibhūtā:** sandhibhūtā (Ee); santibhūtā (Be). cf. Vism VIII, 56: koṭṭhāsā pākātā honti, hatthasaṅkhalikā viya vatipādapanti viya ca khāyanti for the images hatthasaṅkhalikā "like a pair of clasped hands" (trans. Ñāṇamoli, p. 262) and like "a row of fence posts (ibid.). Pm "aṅgulipanti", "a row of fingers" (Pm 246, cited in Ñāṇamoli note 15, p. 262).

¹²⁵⁰ **appaṇaṃ:** appaṇaṃ (Ee); appanaṃ (Be).

Vipassanā Appendix: three ways of practicing

asubhākāram ārabba, bhāvanā ce pavattati,
kammaṭṭhānaṃ paṭikkūlaṃ, paṭhamajjhānikaṃ
siyā. ¹²⁵¹

nīlādivaṇṇaṃ ārabba, paṭibhāgo yadā tadā,
nīlādikaṣiṇaṃ hutvā, pañcakajjhānikaṃ bhavē. ¹²⁵²

lakkhaṇākāram ārabba, cintanā ce pavattati,
vipassanākammaṭṭhānaṃ iti bhāsanti paṇḍitā. ¹²⁵³

tidhā pabhedam icc' evaṃ, bhāvento puna
buddhimā,
kāyagatāsatiṃ nāma, bhāveti 'ti pavuccati. ¹²⁵⁴

If the practice takes place
on the basis of the [body part's] not-lovely aspect,
then the meditation-subject is repulsiveness,
and may lead to the first *jhāna*.

(If it takes place) on the basis of the color [of the
part], blue or so on,
when the counterpart [sign arises], then
becoming the blue *kaṣiṇa*, or so on,
it would become conducive to the five *jhānas*.

If reflection proceeds
on the basis of the (three) characteristics,
it becomes a vipassanā meditation-subject --
so say the wise.*

One who is astute, developing
this "bodily awareness"
develops it, it's said,
with this threefold division, thus.

¹²⁵¹ _____

¹²⁵² _____

¹²⁵³ * This verse departs slightly from the corresponding discussion in Vism by specifying the lakkhaṇa-s (three characteristics), rather than the elements (dhātu-s) as the aspect (ākāra) that ultimately renders the meditation subject one of insight (vipassanā) rather than concentration (samatha), or repulsiveness (paṭikkūla). This treatment of kāyagatā sati is somewhat unique, delineating as it does a progression of development from repulsiveness --> concentration --> insight, which it characterizes as the practice's "threefold division" (tidhā pabhedā, v 1254). cf. Vism. VIII, 60:
evaṃ sattadhā uggahakosallaṃ ācikkhantena pana idaṃ kammaṭṭhānaṃ asukasmim sutte paṭikkūlavasena kathitaṃ, asukasmim dhātuvasenāti ñatvā ācikkhitabbaṃ. idaṃhi mahāsatiṭṭhāne (dī. ni. 2.377)
paṭikkūlavaseneva kathitaṃ. mahāhatthipadopama (ma. ni. 1.300 ādayo) mahārāhulovāda (ma. ni. 2.113 ādayo) dhātuvibhaṅgesu (ma. ni. 3.342 ādayo) dhātuvasena kathitaṃ. kāyagatāsatisutte (ma. ni. 3.153) pana yassa vaṇṇato upaṭṭhāti, taṃ sandhāya cattāri jhānāni vibhattāni. tattha dhātuvasena kathitaṃ vipassanākammaṭṭhānaṃ hoti. paṭikkūlavasena kathitaṃ samathakammaṭṭhānaṃ. tadetaṃ idha samathakammaṭṭhānamevāti.

Vism VIII, §180 sheds light on this discrepancy, describing a progress of insight from dhātu to the characteristics:

vipassanāyaṃ pana apariggahe pavatto kāyasaṅkhāro oḷāriko, mahābhūtapariggahe sukhumo. sopi oḷāriko, upādārūpapariggahe sukhumo. sopi oḷāriko, sakalarūpapariggahe sukhumo. sopi oḷāriko, arūpapariggahe sukhumo. sopi oḷāriko, rūpārūpapariggahe sukhumo. sopi oḷāriko, paccayapariggahe sukhumo. sopi oḷāriko, sappaccayanāmarūpapariggahe sukhumo. sopi oḷāriko, lakkhaṇārammaṇikavipassanāya sukhumo. sopi dubbalavipassanāya oḷāriko, balavavipassanāya sukhumo. tattha pubbe vuttanayeneva purimassa purimassa pacchimena pacchimena paṭippassaddhi veditabbā. evamettha oḷārikasukhumatā ca passaddhi ca veditabbā.

Course of development of insight as progressing from apprehension of mahābhūtas --> upādārūpa --> sakalarūpa --> arūpa --> rūpārūpa --> paccaya --> sappaccayanāmarūpa --> lakkhaṇārammaṇika-vipassanā. And thence dubbalavipassanā --> balavavipassanā. Hence insight is represented as beginning with the elements and ending in the characteristics.

¹²⁵⁴ _____

Ānāpānassati / Awareness of Breathing

so 'yam ajjhataṃ nibbinno, bahiddhā ca nirālayo,
ubbegabahulo yogī, pamādam ativattati. ¹²⁵⁵

Disillusioned with regard to the inner
and detached with regard to the outer,
with growing alarm the yogī
leaves heedlessness behind.

kāma-bandhavinimutto, pāpā medhāvi nissaṭo,
sacchikatvāna sāmāññaṃ, amataṃ paribhuñjati. ¹²⁵⁶

Freed from desire's bonds,
grown wise, emerged from the unwholesome,
one witnesses and partakes
of the nectar of the deathless that is the holy life's
[true essence].

ānāpānassatiṃ nāma, sammāsambuddha-vaṇṇitaṃ,
kammaṭṭhānādhirañjanaṃ, bhāvento pana paṇḍito. ¹²⁵⁷

A wise person, developing
the so-called "awareness of the in-coming and out-
going breath",
praised by the rightly and fully Awakened One
as the sovereign king of meditation objects,

appanañ copacārañ ca, samathañ ca vipassanaṃ,
lokuttaraṃ lokiyañ ca, sukhen' evādhigacchati. ¹²⁵⁸

can easily attain
absorption as well as access;
discernment as well as tranquillity;
the transcendental as well as the mundane.

sukhumā nipuṇā tikkhā, paripakkā bale ṭhitā,
bodhipakkhiyadhammā ca, vodāyanti visesato. ¹²⁵⁹

And subtle, fine, and sharp,
mature and standing in full power,
the mental factors conducive to awakening
become purified to an exceptional extent.

kammaṭṭhāne tathā h' ettha, gaṇanā anubandhanā;
phusanā ṭhapanā c' eva, sallakkhaṇavivaṭṭanā; ¹²⁶⁰

And as such, herein,
eight divisions in the meditation-subject
are set forth in the canonical list.
Namely:

&

paṇisuddhi tato pacchā, tesañ ca paṭipassanā;
icc' evaṃ aṭṭhadhā bheda, mātikāyaṃ pakāsitā. ¹²⁶¹

1) counting, 2) staying with,
3) touching, 4) fixing,
5) observing, and 6) turning away from;*
7) total purity, and, then,
8) review of these.

vibhattā satipaṭṭhāna-vasā soḷasadhā tato,

They are then divided into sixteen,*

¹²⁵⁵ —

¹²⁵⁶ **vinimutto**: vinimutto (Ee); vinimutto (Be);

pāpā medhāvi nissaṭo: pāpa-medhāvi-nissaṭo (Ee); pāpā medhāvi nissaṭo (Be). Medhāvī not evidently in compound but shortened metri causa.

¹²⁵⁷ —

¹²⁵⁸ —

¹²⁵⁹ —

¹²⁶⁰ * glossed as "maggo" in Vism.

¹²⁶¹ —

ānāpānappabhedena, bhinnā dvattiṃsadhā puna. ¹²⁶²	according to the (four) sati-'paṭṭhāna-s, and again split into thirty-two* by the dividing of in-breath and out-breath.
tam eva pariyādāya, samathañ ca vipassanaṃ, mahattavepullagataṃ, bhāveyya satimā kathaṃ? ¹²⁶³	How should one fulfill that and develop with this awareness tranquillity and discernment (vipassanā) to the full extent of [this practice's] greatness?*
ānāpānaṃ pariggayha, pavivitto rahogato, gaṇeyya paṭhamam tāva, nisinno sukham āsane ¹²⁶⁴	Having thoroughly learned the [theory of the] ānāpāna [meditation-subject], going into seclusion, in solitude, one should first of all <i>count</i> , seated at ease in a sitting posture.
pañcannaṃ na ṭhapetabbam, heṭṭhā na dasato 'pari; netabbam anupubbena, gaṇetabbam akhaṇḍitaṃ. ¹²⁶⁵	One should not count to less than five, or take one's count higher than ten; One should count (them) one by one, without any break (in awareness).
anto bahi ca vikkhepaṃ akatvāna punappunaṃ; phuṭṭhaṭṭhānamhi satimā, anubandheyya mānaṃ.	Without allowing (the awareness) to scatter (going) inside or outside, again and again,*

¹²⁶² * satipaṭṭhāna 16: cf. Vism VIII, 145:

kathaṃ bhāvito ca, bhikkhave, ānāpānassatisamādhī kathaṃ bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro, uppannuppanne ca pāpake akusale dhamme thānaso antaradhāpeti vūpasameti? idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaṇagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā, so satova assasati sato passasati.

1) dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti. dīghaṃ vā passasanto ... pe ...

2) rassaṃ vā assasanto ... pe ... rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.

3) sabbakāyapaṭisaṃvedī assasissāmīti sikkhati. sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.

4) passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati. passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

5) pītipaṭisaṃvedī... 6) sukhapaṭisaṃvedī... 7) cittasaṅkhārapaṭisaṃvedī... 8) passambhayaṃ cittasaṅkhāraṃ... 9)

cittapaṭisaṃvedī... 10) abhippamodayaṃ cittaṃ... 11) samādahaṃ cittaṃ... 12) vimocayaṃ cittaṃ ... 13)

aniccānupassī... 14) virāgānupassī... 15) nirodhānupassī... 16) paṭinissaggānupassī assasissāmīti sikkhati.

paṭinissaggānupassī passasissāmīti sikkhati”ti — evaṃ soḷasavatthukaṃ ānāpānassatikammaṭṭhānaṃ niddiṭṭhaṃ.

* ānāpāna (-ssati sutta?) 32: cf. Paṭi-m's analysis of 32 ways in which one is a "satokārī" ("one who does so, mindful" (paṭi. ma. 1.166)), as explanation of "sato assasati, sato passasati", cited at Vism VIII §163:

“bāttiṃsāya ākārehi sato kārī hoti. 1) dīghaṃ assāsavasena cittassa ekaggataṃ avikkhepaṃ pajānato sati

upaṭṭhitā hoti. tāya satiyā tena nāṇena sato kārī hoti. 2) dīghaṃ passāsavasena ... pe ... 31) paṭinissaggānupassī

assāsavasena. 32) paṭinissaggānupassī passāsavasena cittassa ekaggataṃ avikkhepaṃ pajānato sati upaṭṭhitā hoti.

tāya satiyā tena nāṇena sato kārī hoti”ti (paṭi. ma. 1.165).

¹²⁶³ * Comm. explanation of the rhetorical use of "kathaṃ?": kathan ti ānāpānassatisamādhībhāvanam nānappakārato vitthāretukamyatāpucchā. (Vism VIII, 146)

¹²⁶⁴ —

¹²⁶⁵ —

nāsikaggottaroṭṭhe ca, katvābhogaṃ tato paraṃ,
sataṭ' assāsasamphassaṃ, āvajjantassa yogino, ¹²⁶⁷

puṭhulaṃ vā 'tha dīghaṃ vā, maṇḍalaṃ vā 'tha
vitthataṃ,
tārakādisamākāraṃ, nimittaṃ tattha jāyati. ¹²⁶⁸

cittaṃ samāhitaṃ hoti, upacārasamādhinā;
upaklesā pahīyanti, paṭibhāge samuṭṭhite. ¹²⁶⁹

nimitte ṭhapayaṃ cittaṃ, tato pāpeti appaṇaṃ;
pañcājjhānavasenāyaṃ, samathe bhāvanānayo. ¹²⁷⁰

one should *keep the attention with* (the breath)
upon the spot it touches, maintaining this
awareness.

And then, having placed his attention
on the upper lip at the tip of the nose,*
for the yogī constantly adverting
to the contact of the in-breath,

either broad or long,
or round or spread-out,
[some sort of] a "nimitta" ([counterpart-]sign)
arises there
in the form of a star or so forth.*

The mind becomes concentrated
with **proximity** concentration (upacāra-samādhī) //
with concentration approximating absorption
and mental defilements subside // afflictive mental
factors
when the counterpart[-sign] arises.

Fixing the mind on the sign,
one then makes it attain absorption (appaṇā).

¹²⁶⁶ * a reference to the instruction not to allow the awareness to follow the breath in and out each time, cf. Vism 193-194:

anto ca bahi ca vātaṃ apariggahetvā purimanayeneva vegena vegena gaṇetabbam. anto pavisanavātena hi saddhiṃ cittaṃ pavesayato abbhantaram vātabbhāhataṃ medapūritaṃ viya hoti. bahi nikkhamanavātena saddhiṃ cittaṃ nīharato bahiddhā puṭhuttārammaṇe **cittaṃ vikkhipati**. puṭṭhaphuṭṭhokāse pana satim ṭhapetvā bhāventasseva bhāvanā sampajjati. tena vuttaṃ “anto ca bahi ca vātaṃ apariggahetvā purimanayeneva vegena vegena gaṇetabban 'ti.

¹²⁶⁷ **assāsasamphassaṃ**: assāsapassāsam (Ee); assāsasamphassaṃ (Be).

* nāsik'aggottaroṭṭhe: the terminology is slightly different from precedents in Vism and Paṭis-m: cf. Vism VIII §210: ime hi (= breaths) dīghanāsikassa nāsāpuṭaṃ ghaṭṭentā pavattanti. rassanāsikassa uttarotṭham. Cf. Paṭis-m (paṭi. ma. 1.159): evam eva bhikkhu nāsikagge vā mukhanimutte vā satim upaṭṭhapetvā nisinno hoti, na āgate vā gate vā assāsapassāse manasi karoti, na ca āgatā vā gatā vā assāsapassāsā aviditā honti, padhānaṃ ca paññāyati, payogaṃ ca sādheti, visesam adhigacchati (quoted at Vism VIII §202).

It is not entirely clear whether the intended meaning is similar to that of the commentaries, suggesting two distinct options, or suggestive of a single spot on the upper lip at the end of the nose. In contradistinction to the comm. passages cited above, the phrasing here seems to suggest a single spot.

¹²⁶⁸ * tārakādisamākāraṃ: to be read as tārakādi-samākāraṃ "with a form like a star, etc.", or tārākā-(sa-)disamākāraṃ? Presuming the former owing to better grammatical suitability and the Vism's long list. Cf. Vism VIII 214-215:

231. tassevamanuyuñjato na cirasseva nimittaṃ upaṭṭhāti. taṃ pan' etaṃ na sabbesaṃ ekasadisam hoti. apica kho kassaci sukhasamphassaṃ uppādayamāno tūlapicu viya kappāsapicu viya vāṭadhārā viya ca upaṭṭhātīti ekacce āhu.

ayaṃ pana aṭṭhakathāsu vinicchayo, idaṃhi kassaci tārakarūpaṃ viya maṇigulikā viya muttāgulikā viya ca, kassaci kharasamphassaṃ hutvā kappāsatti viya dārusārasūci viya ca, kassaci dīghapāmaṅgasuttaṃ viya kusumadāmaṃ viya dhūmasikhā viya ca, kassaci vitthataṃ makkaṭakasuttaṃ viya valāhakapaṭaḷaṃ viya padumapupphaṃ viya rathacakkaṃ viya candamaṇḍalaṃ viya sūriyamaṇḍalaṃ viya ca upaṭṭhāti.

¹²⁶⁹ **upaklesā**: upakklesā (Ee); upaklesā (Be);
pahīyanti: pahīyanti (Ee); pahīyanti (Be).

ārabhitvābhinivesam ānāpāne punāparo;
ajjhatañ ca bahiddhā ca, tato tad-anusārato. ¹²⁷¹

bhūmidhamme yathābhūtaṃ, vipassitvā visārado,
appetānuttarajjhānam ayaṃ suddhi vipassanā. ¹²⁷²

ānāpānasamāpattiṃ, katvā pāḍakam uttaraṃ,
bhāventassa vassen' āhu, nayaṃ soḷasadhā kathaṃ? ¹²⁷³

This, proceeding via the five *jhānas*,
is the methodology of development with reference
to tranquillity (*samatha*).

The other (methodology), again, having begun
inhering [in the present] in the in-breath and out-
breath.*

[Having seen with insight] internally and
externally,
and then, following from that,

having seen with insight, now mature,
the dhamma-s that constitute the grounds (of
insight), as they are,*
one enters into transcendental jhāna (attaining
nibbāna):
this is the purity of insight.*

How was the methodology related in its sixteen-
fold form
by way of the one cultivating
attainment in ānāpāna
and making it the basis for higher attainment?

¹²⁷⁰ **appaṇaṃ**: appaṇaṃ (Ee); appanaṃ (Be).

¹²⁷¹ * The reference to *abhinivesa* (either "inhering" or "investment of [something with a sense of] self") is curious and does not have a parallel in the analogous *Path of Purification* (Vism) passage. In the 'investment of self' sense, it could be a reference to the analogy that immediately follows in Vism VIII §222, entailing the realization that the in-breath and out-breath function as an impersonal process of mind and matter, similar to a bellows and the blowing of it:

kathaṃ? so hi samāpattito vuṭṭhāya assāsapassāsānaṃ samudayo karajakāyo ca cittaṃ cā ti passati. yathā hi kammāragaggariyā dhamamānāya bhastañ ca purisassa ca tajaṃ vāyāmaṃ paṭicca vāto sañcarati, evaṃ eva kāyañ ca cittaṃ ca paṭicca assāsapassāsā ti. tato assāsapassāse ca kāyañca rūpaṃ ti cittaṃ ca taṃsāmpayuttadhamme ca arūpanti vavatthapeti. ayaṃ ettha saṅkhepo. vitthārato pana nāmarūpavavatthānaṃ parato āvibhavissati. However, it seems more likely that this is a reference to the terminology of insight's threefold *abhinivesa* cf. v. 1517 in the treatment of vipassanā, in which: "Its three *inherings* (in the present) are said to be by way of (present) moment; (present) cognitive sequence; and (present) span of life: herein [i.e. in the present, seeing *saṅkhāra*-s] as impermanent, as suffering, and as not self (*khaṇa-santati-addhāna-vasen' ettha samīritā / aniccā dukkhānattā 'ti, tividhā 'abhinivesanā' 1517*). Translation follows the latter.

¹²⁷² **appet**: pappot (Ee); appet (Be);

suddhi vipassanā: suddhavipassanā (Ee); suddhivipassanā (Be);

* The "foundational dhammas" (*bhūmidhammā*) = the five aggregates etc., on the basis of which (and with reference to which) insight arises.

* Anuruddha seems to gloss over the 5th and 6th elements of the initial list of eight (*sallakkhaṇā*, noting of the characteristics, and *vivaṭṭanā* "turning away" by achieving dispassion and liberation from them. "*Suddhi*", however, would seem to almost certainly refer to the 7th stage, "parisuddhi" (and thus speaks in favor of the reading "*suddhi*", over Ee's "*suddha*-"). Stages 5-7 are thus treated as a unit and in brief very much as at Vism. VIII §222: *evaṃ nibbattacatukkapañcakajjhāno pan' ettha bhikkhu sallakkhaṇāvivaṭṭanāvasena kammaṭṭhānaṃ vadḍhetvā pārisuddhiṃ pattukāmo tadeva jhānaṃ pañcah' ākārehi vasippattaṃ paguṇaṃ katvā nāmarūpaṃ vavatthapetvā vipassanaṃ paṭṭhapeti*. Anuruddha returns to stages 5-8 at the end of section.

¹²⁷³ —

dīgham assāsapassāsam, rassam vā 'tha tathā
dvayaṃ;
satimā matisampanno, paṭhamam parigaṇhati. ¹²⁷⁴

ādimajjhāvasānaṃ taṃ, karonto veditaṃ tathā,
samāhito sabbakāya-paṭisaṃvedi sikkhati. ¹²⁷⁵

tato te eva saṅkhāre, passambhento 'parūpari,
vutto passambhayaṃ kāyasaṅkhāraṃ sikkhatī 'ti ca. ¹²⁷⁶

ānāpānasat' icc' evaṃ, kāyasaṅkhāranissitā,
kāyānupassanā nāma, catudhā 'pi ca bhāsītā. ¹²⁷⁷

Firstly, one apprehends
the in- and out-breath that is long –
or be it short -- "as being long or short",
maintaining this awareness, and this knowledge.

And likewise making it [continuously] known
at its beginning, middle, and end,
becoming concentrated, he trains himself
to be "one who experiences the [breath's] whole
body". *

And thence, stilling those very formations
(*saṅkhāra*-s),
one after another,
he is said to be one who trains himself
to be "one stilling bodily *saṅkhāra*-s".

Ānāpānassati ("Awareness of the in- and out-
breath"),
grounded thus in bodily *saṅkhāra*-s,

¹²⁷⁴ **dīgham assāsapassāsam**: dīgham assāsapassāsam (Ee); dīghamassāsapassāsā (Be);
matissampanno: sattisampanno (Ee); matisampanno (Be).

¹²⁷⁵ **ādimajjhāvasānaṃ** taṃ: ādimajjhāvasānaṃ taṃ, var. ādimajjhāvasānāni (Ee); ādimajjhāvasānaṃ tu (Be).

* Anuruddha's vocabulary and exposition here echoes the Vism method of exposition, understanding "sabbakāya" to refer to the "body of the breath" ("āssāsa-kāya" or passāsa-kāya), knowing "all" of which would entail knowing it clearly and continuously in its "beginning, middle, and end". cf. Vism. VIII, §172:

220. sabbakāyapaṭisaṃvedī assasissāmi ... pe ... passasissāmīti sikkhatīti sakalassa assāsakāyassa
ādimajjhāpariyosānaṃ veditaṃ karonto pākaṭaṃ karonto assasissāmīti sikkhati. sakalassa passāsakāyassa
ādimajjhāpariyosānaṃ veditaṃ karonto pākaṭaṃ karonto passasissāmīti sikkhati. evaṃ veditaṃ karonto pākaṭaṃ
karonto ñāṇasampayuttacittena assasati ceva passasati ca. tasmā "assasissāmi passasissāmī 'ti sikkhatī 'ti vuccati.

¹²⁷⁶ —

¹²⁷⁷ * The exposition of the first "tetrad" (catukkaṃ) of the 16-fold method, consisting of the stated four instructions has just been completed. This tetrad concerns the "kāya" sati-'paṭṭhāna. The following three tetrads respectively deal with the remaining three sati-'paṭṭhāna-s.

The first tetrad is taught, following the commentarial tradition, as a samatha practice appropriate for a beginner "ādikammika". The following three tetrads are conversely expounded as vipassanā practices appropriate for one who has attained the fourth samatha *jhāna* on the basis of the first tetrad and wishes to go on to use this as his basis for developing liberating insight.

This much is explained at Vism VIII §186, and perhaps helps explain a certain tension amongst the various practice traditions regarding the interpretation of details of practice: ayaṃ tāv' ettha kāyānupassanāvasena vuttassa paṭhamacatukkassa anupubbapadavaṇṇanā.

222. yasmā pan' ettha idam eva catukkaṃ ādikammikassa kammaṭṭhānavasena vuttaṃ. itarāni pana tīni catukkāni ettha pattajjhānassa vedanācittadhammānupassanāvasena vuttāni. tasmā idam kammaṭṭhānaṃ bhāvetvā ānāpānacatutthajjhānapadaṭṭhānāya vipassanāya saha paṭisaṃbhidāhi arahattaṃ pāpuṇitukāmena ādikammikena kulaputtana pubbe vuttanāyena' eva sīlāparisodhanādīni sabbakiccāni katvā vuttappakāraṃ ācariyassa santike pañcasandhikam kammaṭṭhānaṃ uggahetabbam.

The following three tetrads comprise: 5) pītipaṭisaṃvedī... 6) sukhapaṭisaṃvedī... 7)

cittasaṅkhārapaṭisaṃvedī... 8) passambhayaṃ cittasaṅkhāraṃ...

9) cittapaṭisaṃvedī... 10) abhippamodayaṃ cittaṃ... 11) samādahaṃ cittaṃ... 12) vimocayaṃ cittaṃ ...

13) aniccānupassī... 14) virāgānupassī... 15) nirodhānupassī... 16) paṭinissaggānupassī assasissāmīti sikkhati.

paṭinissaggānupassī passasissāmīti sikkhatī 'ti —

sampayuttēna ñāṇēna, pīṭim ālambāṇēna ca,
vipassanāya samathe, kubbanto pākāṭaṃ sukhāṃ.
¹²⁷⁸

vedanāsaññāsaṅkhāte, cittasaṅkhārake tathā,
pītādipaṭisaṃvedī, sikkhatī 'ti pavuccati.
¹²⁷⁹

thūle te eva saṅkhāre, sametum paribhāvayaṃ,
vutto "passambhayaṃ citta-saṅkhāraṃ sikkhatī" 'ti
ca.
¹²⁸⁰

tassā taṃtaṃmukhen' ettha, sampajjana-visesato,
vedanānupassanā 'yaṃ, catudhā samudīritā.
¹²⁸¹

as the [*sati*-'*paṭṭhāna*] "observation of body"
is also spoken of as fourfold:*

Making 1) *the joy* (*pīti*) in his *samatha*[-*jhāna*]
evident
to his discernment (*vipassanā*) by [making it its]
object
conjoined with knowledge (*ñāṇa*),*
and [after that] 2) *the pleasure* (*sukha*),

One is said to train oneself
experiencing the joy (*pīti*), and so forth, [i.e.,
sukha & *citta-saṅkhāra*]
pertaining to 3. the mental *saṅkhāra*-s
reckoned as sensation (*vedanā*) and [its associated]
perception (*saññā*).*

And training oneself to still
those saṅkhāra-s that are gross,
one is said to train oneself
4. "stilling mental saṅkhāra".

Directed here to these respective objects,
especially for bringing it about,
the observation of sensation [*sati*-'*paṭṭhāna*]
is referred to in these four ways.*

¹²⁷⁸ **pīṭim**: pīṭim, var. satim (Ee); pīṭim (Be). [satim = satimā?]

* For vocabulary of *ñāṇa* and *ālambāṇa*, Cf. Vism VIII §227-228:

pīṭipaṭisaṃvedīti pīṭim paṭisaṃveditaṃ karonto **pākāṭaṃ karonto** assasissāmi passasissāmīti sikkhati. tattha **dvīhākārehi pīti paṭisaṃviditā hoti ārammaṇato ca asammohato ca**. kathaṃ ārammaṇato pīti paṭisaṃviditā hoti? sappīṭike dve jhāne samāpajjati. tassa samāpattikkhaṇe jhānapaṭilābhena ārammaṇato pīti paṭisaṃviditā hoti, ārammaṇassa paṭisaṃviditattā. kathaṃ asammohato? sappīṭike dve jhāne samāpajjitvā vuṭṭhāya **jhānasampayuttaṃ pīṭim** khayato vayato sammasati. tassa vipassanākkhaṇe lakkhaṇapaṭivedhena asammohato pīti paṭisaṃviditā hoti. vuttañhetam paṭisambhidāyaṃ (paṭi. ma. 1.172) —

And in the *Path of Discrimination* (Paṭis-m)'s formulation, "tāya **satiyā** tena **ñāṇena** sā pīti paṭisaṃviditā hoti." *Ālambāṇa* thus appears to stand for the *Path of Purification* (Vism)'s *ārammaṇa*, and *ñāṇa* for the Paṭis-m's *ñāṇa*.

¹²⁷⁹ **vedanāsaññāsaṅkhāte**: vedanā saññā-saṅkhāte (Ee); vedanāsaññāsaṅkhāte (Be);

pītādipaṭisaṃvedī: pītādipaṭisaṃvedī, var. cittādipaṭisaṃvedī (Ee); pītādipaṭisaṃvedī (Be).

* These two verses summarize the first three elements of the second tetrad:

5) pīṭipaṭisaṃvedī... 6) sukhapaṭisaṃvedī... 7) cittasaṅkhārapaṭisaṃvedī... [assasissāmī 'ti sikkhati, etc.]. Cf. Vism. VIII §230 for content:

api c'ettha pīṭipade pītisīsenā vedanā vuttā. sukhapade sarūpen' eva vedanā. dvīsu cittasaṅkhārāpadesu "saññā ca vedanā ca cetasiṇā eṭe dhammā cittaṭṭhāpāṭibaddhā cittasaṅkhārā" ti (paṭi. ma. 1.174; ma. ni. 1.463) vacanato saññāsaṃpayuttā vedanā ti evaṃ vedanānupassanāyena idaṃ catukkaṃ bhāsitaṃ ti veditaṃbhaṃ.

¹²⁸⁰ **citta-saṅkhāraṃ**: citta-saṅkhāraṃ (Ee); cittaṃ saṅkhāraṃ (Be).

¹²⁸¹ **tassā**: tasmā (Ee); tassā (Be); reading tassā construing with sampajjanavisesato: "especially for the production of that (f.)";

taṃtaṃmukhen' ettha: taṃ taṃ mukhen' ettha (Ee); taṃtaṃmukhen' ettha (Be);

vedanānupassanā 'yaṃ: vedanānupassanā 'yaṃ (Ee); vedanānupassanāya (Be);

* These four together constitute the vedanānupassanā tetrad.

appento paccavekkhanto, bujjhanto ca pakāsitaṃ,
karonto mānaṣaṃ citta-paṭisaṃvedi sikkhati. ¹²⁸²

Entering [*jhāna*-s] and reviewing [their associated
mental factors],
as one awakens and causes consciousness
to be revealed
one trains 1) "experiencing consciousness"

tam evābhippamodento, sappītikasamādhinā,
"abhippamodayaṃ cittaṃ, sikkhatī" ti pavuccati. ¹²⁸³

As one uplifts that consciousness
through one's joy-filled concentration,
one is said to train
2) "uplifting consciousness"

appanāy' opacārena, tam evātha samādahaṃ,
yogī "samādahaṃ cittaṃ, sikkhatī" ti pakāsito. ¹²⁸⁴

And so causing that (consciousness) to converge
with absorption and proximity [to absorption]
(*upacāra*),
the yogī is described as training
3) "concentrating consciousness"

paccanīkehi vikkhambha-samucchedeḥi mocayaṃ,
tathā "vimocayaṃ cittaṃ, sikkhatī" ti 'pi bhāsito. ¹²⁸⁵

And likewise liberating it
from the contrary (factors)
via their (temporary) suspension or (permanent)
eradication,
he is said to train 4) "liberating consciousness".

ānāpānaṃ purodhāya, kammaṭṭhānaṃ yathārahaṃ,
cittānupassanā nāma, pavattā 'yaṃ catubbidhā. ¹²⁸⁶

Proceeding accordingly from
the meditation-subject ānāpāna,
this is the fourfold development* of the
"observation of consciousness" [*sati*-'*paṭṭhāna*].

vipassanāy' aniccānu-gatattā hi visesato,
vipassanto aniccānu-passī sikkhati paṇḍito. ¹²⁸⁷

And owing to discernment's (*vipassanā*) inhering
to an especial extent in "*anicca*",
discerning (this in them) the wise one trains
1) "observing as 'impermanent'".

tato virāgānupassī, nibbinditvā virājayaṃ,
tathā nirodhānupassī, bhūmidhamme nirodhayaṃ.

And then 2) "observing dispassion"
as, becoming disenchantment, he makes his

¹²⁸² ____

¹²⁸³ ____

¹²⁸⁴ **appanāy': appaṇāy (Ee corrigenda)**

ti pakāsito: ti pavuccati (cf. errata: this verse was evidently dropped in the edition) (Ee corrigenda); ti pakāsito (Be).

* This verse was evidently dropped in the preparation of the Ee, but was flagged for re-insertion in the "Errata in Nāmarūpapariccheda, JPTS 1913-1914," published in the following issue of the JPTS after A.P. Buddadatta, who had prepared the edition, consulted a newly acquired Burmese nissaya. Here he notes: "1283-1284 *insert between these numbers:* 1283a appanāy' opacārena, tam evātha samādahaṃ / yogī "samādahaṃ cittaṃ, sikkhatī" ti pavuccati." For this reason I have followed the Be verse numeration.

¹²⁸⁵ **paccanīkehi:** paccanikehi (Ee); paccanīkehi (Be).

¹²⁸⁶ **purodhāya:** purodhāya (Ee); pabhedāya (Be); purodhāya is an odd form, but a dative pabhedāya makes little sense here. The word is apparently attested only three times in the pāli corpus, but occurs twice in the nāmar-p (cf. v. 1388) – enough textual support at least for this instance.

* 9) cittapaṭisaṃvedī... 10) abhippamodayaṃ cittaṃ... 11) samādahaṃ cittaṃ... 12) vimocayaṃ cittaṃ ...

¹²⁸⁷ **vipassanāy' aniccānu-:** vipassanāyāniccānu- (Ee); vipassanāyaniccānu (Be).

pakkhandanapariccāga-paṭinissaggato pana,
paṭinissaggānupassī, sikkhatī 'ti pavuccati.¹²⁸⁹

ānāpānamukhen' eva, bhūmidhamma-vipassanā,
dhammānupassanā nāma, bhāsit' evaṃ catubbidhā.
¹²⁹⁰

craving fade,
and so 3) "observing cessation"*
as he makes the dhammas that constitute the
ground come to an end.*

And by way of letting go, via [consciousness's]
leaping [into the unconditioned] and releasing [the
conditioned],
he is said to train
as one 4) "observing letting go".*

Vipassanā on the *dhamma*-s that constitute the
ground
initiated via *ānāpāna*
is what's referred to as "the observation of
dhamma-s" [*satipaṭṭhāna*]*
and is said to be comprised, like this, of these four
parts.

¹²⁸⁸ * In this verse Anuruddha summarizes both the second and third items of the last tetrad: virāgānupassī and nirodhānupassī: 13) aniccānupassī... 14) virāgānupassī... 15) nirodhānupassī... 16) paṭinissaggānupassī [...assasissāmīti sikkhati. paṭinissaggānupassī passasissāmīti sikkhatī" ti].

* There is an interesting discrepancy here between the Vism's exposition and Anuruddha's. While the Vism here (VIII §235) takes "virāga" in the sense of "fading away", and treats it as a synonym of nirodha, dividing it into two types viz momentary vs. ultimate: khayavirāgo (= saṅkhārānaṃ khaṇabhaṅgo) and accantavirāgo (= nibbānaṃ), Anuruddha, using the verbal form virājeti, and associating it with nibbidā, seems to use it in its more conventional sense of "divesting the mind of passion; bringing about dispassion". Normally, in conjunction with nirodha, virāga has the sense of "fading away" (cf. avijjāya tv eva asesa-virāga-nirodhā "From the remainderless fading away and cessation of avijjā"); while, associated with nibbidā, it has the sense of "dispassion" (cf. nibbindaṃ virajjati; virāgā vimuccati "becoming disenchanted, he becomes dispassionate; from his dispassion, he is liberated").

Also relevant here is the mention in Vism that this last tetrad is expounded with reference to suddhaviṇṇaṇa, whereas the previous three were expounded with reference to samatha & vipassanā: idaṃ catutthacatukkaṃ suddhaviṇṇaṇavaseneva vuttaṃ. purimāni pana tīṇi samathaviṇṇaṇavasena (Vism VIII §237). Cf. Vism VIII §235: virāgānupassī ti ettha pana dve virāgā khayavirāgo ca accantavirāgo ca. tattha khayavirāgo ti saṅkhārānaṃ khaṇabhaṅgo. accantavirāgo ti nibbānaṃ. virāgānupassanā ti tadubhayadassanavasena pavattā vipassanā ca maggo ca. tāya duvidhāya pi anupassanāya samannāgato hutvā assasanto passasanto ca "virāgānupassī assasissāmī passasissāmī ti sikkhatī" ti veditabbo. nirodhānupassīpade pi es' eva nayo.

¹²⁸⁹ * paṭinissagga (letting go) is divided into two types in the Vism: pariccāga (letting go of the kilesas and together with them the saṅkhāra-s that give rise to the khandhas) and pakkhandana (the citta's "leaping" toward nibbāna, when it sees it). Cf. Vism VIII §236: paṭinissaggānupassī ti etthāpi dve paṭinissaggā pariccāgapāṭinissaggo ca pakkhandanapaṭinissaggo ca. paṭinissaggo yeva anupassanā paṭinissaggānupassanā. vipassanāmaggānaṃ etam adhivacanaṃ.

vipassanā hi tadaṅgavasena saddhiṃ khandhābhisāṅkhārehi kilese pariccajati, saṅkhatadosadassanena ca tabbiparīte nibbāne tanninnatāya pakkhandatī ti pariccāgapāṭinissaggo c'eva pakkhandanapaṭinissaggoti ca vuccati. maggo samucchedavasena saddhiṃ khandhābhisāṅkhārehi kilese pariccajati, ārammaṇakaraṇena ca nibbāne pakkhandatī ti pariccāgapāṭinissaggo c'eva pakkhandanapaṭinissaggo ti ca vuccati.

¹²⁹⁰ * Here Anuruddha strikingly equates the *dhammānupassanā satipaṭṭhāna* (undertaken even in the context of *ānāpāna*) with the cultivation of insight itself (*vipassanā*).

iti soḷasadhākāraṃ, sikkhattayapatiṭṭhitam,
catubbidham 'pi pūreti, satipaṭṭhāna-bhāvanam. ¹²⁹¹

pariggaḃha satīṇ c' evaṃ ussāhanto vipassanaṃ,
dvattiṃsākārabhedehi, satokārī ti vuccati. ¹²⁹²

itthaṇ ca gaṇanaḍḍhi, bhāvetvā samathaṃ tato,
vipassanādhivacanaṃ, katvā sallakkhaṇaṃ puna.
¹²⁹³

patvā vivaṭṭanaṃ maggaṃ, pārisuddhiphale tṭhito,
paccavekkhaṇasaṅkhātāṃ, pappoti sati-passanaṃ.
¹²⁹⁴

ānāpānasat' icc' evaṃ asesam paṇipūritā,
sākāraṃ sappabhedāṇ ca, bhāvitā 'ti pavuccati. ¹²⁹⁵

ānāpānasamādhim etaṃ atulaṃ
buddhāpadānuttamaṃ, pāpaklesarajoharaṃ
sukhamukhaṃ dukkhaggi-nibbāpanaṃ;
bhāvetvā satisampajaññaṇipulā vikkhepa-
viddham sakā,
pappoti' uttaraṃ uttamāmatapadaṃ bodhittaya-

And thus, it also fulfills
the cultivation of the "foundations of awareness"
(satipaṭṭhāna-s), in all four parts,
with its sixteen aspects,
founded on the triple training (in *sīla*, *samādhī*, and
paññā)

And one taking up awareness (*sati*),
and applying himself to discernment (*vipassanā*) in
this way,
is called a "*satokārī*" (doing so mindfully).
by way of the classifications of the thirty-two
aspects.*

And thus having cultivated tranquillity
by way of 1) counting and so on [2) *anubandhanā*,
3) *phusanā*, & 4) *thapanā*]*
and thence done 5) observation (*sallakkhaṇa*)
which here designates insight (*vipassanā*),

and attained the 6) turning away, i.e. the path,
established in the 7) purity, i.e. the fruit,
he reaches the recollective viewing
reckoned 8) review.

Ānāpānassati (the awareness of in-breath and out-
breath)
brought to complete fulfillment thus,
is said to be developed
with every aspect and every part.*

Developing this, the incomparable concentration of
ānāpāna, the Buddha's chief advice,
which washes away depravity and defilement's
dust, and in the guise of ease* puts out *dukkha*'s
fire,
those who conquer distraction with bountiful *sati*

¹²⁹¹ **sikkhattayapatiṭṭhitam**: sikkhattayapatiṭṭhitam, var. sikkhattayam adhiṭṭhitam (Ee); sikkhattayapatiṭṭhitam (Be).

¹²⁹² * As described in the *Path of Discrimination* (Paṭi-s-m), applying the sixteen aspects to in-breath and out-breath separately.

¹²⁹³ * Cf. vv. 1260 & 1261

¹²⁹⁴ **vivaṭṭanaṃ maggaṃ**: vivaṭṭanaṃ maggaṃ, var. vipassanaṃ maggaṃ (Ee); vivaṭṭanaṃ maggaṃ (Be).

¹²⁹⁵ * perhaps however referring by "aspects and "parts" specifically to the sixteen "aspects" of ānāpāna as fulfilling the four satipaṭṭhāna-s (cf. soḷasadhākāraṃ 1291) and the thirty-two "divisions" of these aspects (cf. dvattiṃsākārabhedehi 1292) by way of in-breath and out-breath as enumerated in the Paṭisambhidāmagga.

byāpakam. ¹²⁹⁶

buddham dhammañ ca saṅgham
puthujanamahitam suddhasīlam sudānam,
dhammaṭṭhā devatāyo 'pasam' atha maraṇam
kāyam ānañ ca pānam;
paññattārabba yā 'yaṃ sati samavahitā
bodhimaggodayāya,
sā 'yaṃ saddhammanettī sahitasivaguṇā
sevitabbādarena. ¹²⁹⁷

*iti nāmarūpaparicchede dasānussativibhāgo nāma
navamo paricchedo.*

and *sampajañña*,
attain to higher still, the highest seat of the
deathless, comprising bodhi in all three forms.*

This awareness (*sati*) that, applied* upon
the Buddha and the Dhamma, and the celebrated
Saṅgha;
and pure sīla, and one's dāna;
and deities of dhammic virtue, quiescent peace, and
death;
and the body, and the in-breath and the out --
for the arising of the path to awakening
is the conduit to true dhamma, with its most
auspicious virtues,
should be made use of with the deepest of respect.

*So ends the ninth chapter in the Manual of
Discerning Mind and Matter, named*

(the section on) "The Ten Recollections".

THE ANALYSIS OF MIND AND MATTER

10. Chapter Ten

The Remaining Objects

In the tenth chapter, Anuruddha continues his survey of the forty samatha objects. He treats the remaining objects in five sections, surveying the four brahmavihāra-s; the cultivation of the perception "repulsive" in food; the resolution of the body into four elements; and the four formless attainments. To this he adds a concluding treatment of the six abhiññā-s or "direct knowledges", treated as the fruits of samatha (and corresponding in some measure to ch. 13, representing the fruits of vipassanā). Wherever possible, Anuruddha continues his insight-appendix treatment of the objects, as in chapter nine, according, somewhat remarkably, the four elements an appendix on the theme of the application of this object to insight. This is remarkable because for the suttas, the resolution into elements was framed as part and parcel of the practice of insight itself; but for the exegetical tradition rereading the practice of meditation through the

¹²⁹⁶ **satisampajaññavipulā**: satisampajaññavipulā, variants: satisampajaññanipunā; °nipunam (Ee);

satisampajaññavipulā (Be);

viddhamśakā: °viddhamśakam (Ee); °viddhamśakā (Be).

* for translation of "sukhamukham", cf. Vism-mṭ "mettāmukhena uppannarāgena andhīkato "blinded by the passion arisen in him in the guise of mettā", and "mettāyanāmmukhena rāgo vañceti" ti (Nett-a 21) "passion in the guise of generating mettā deceives one" (Vism-mṭ. 240).

* presumably the sāvakabodhi, paccekabodhi, and sammāsambodhi.

¹²⁹⁷ **puthujanamahitam**: puthujanamahitam (Ee); puthunanamahitam (Be).

* readings samavahita = samohita, "applied"

dichotomy of concentration versus insight, a distinction between the resolution into elements practice in the service of samatha versus in the service of vipassanā came to be drawn. The appendix considers the practice exclusively in the service of insight but in so doing conjures up a new notion of a version of the practice entirely divorced from insight. A similar vipassanā-oriented appendix occurs at the end of the treatment of the four formless attainments (āruppa-samāpatti-s), concerning the ubhatobhāgavimutto arahant (vv.1482-1483), the arahant who has cultivated insight in addition to the four formless attainments, and has thus attained the most exalted soteriological status, beyond even these. Anuruddha likewise treats the six abhiññā-s in a distinctively hierarchical manner, drawing a heavy-handed distinction between what he in fact terms the five abhiññā-s (*pañc' abhiññā*, v. 1486, in contrast to the usual mode of referring to them cf. *cha abhiññā*), which are described explicitly as mundane (*lokiya*), in contrast to the culminating *abhiññā*, *āsavakkhayañāṇa*, the "knowledge of the ending of the effluents" which is specified as the uniquely transcendental direct knowledge, and contingent on the development of insight. One who develops abhiññā in its "sixfold peerless form" (*chadhābhiññam anuttaram*), is termed a great arahant who has made an end of the effluents (*mahākhīṇāsavo*) and is therefore a *chalābhiñño*, one who is in possession of all six *abhiññā*-s (vv. 1502-1502). Anuruddha concludes his chapter and treatment of the samatha objects thus, bringing, as is his tendency, his exegesis even of the samatha objects to culmination in nibbāna with reference to vipassanā.

Contents:

- The Four Immeasurables or Brahmavihāras (*appamaññā*) (v. 1298);
- The Perception "Repulsive" in Food (*āhārapaṭikkūlasaññā*) (v. 1424);
- The Resolution into the Four Elements (*catu-dhātu-vavatthānam*) (v.1445);
 - Vipassanā appendix: Vipassanā on the basis of *catu-dhātu-vavatthāna* (vv.1461)
- The Formless Attainments (āruppa-samāpatti-s) (v. 1464);
 - Vipassanā appendix: Vipassanā & the āruppa-samāpatti-s: the *ubhatobhāgavimutto* arahant (vv.1482-1483)
- The Six Direct Knowledges (*cha abhiññā*) (v. 1484).
 - Appendix: Vipassanā and fivefold vs. sixfold abhiññā: the *Mahākhīṇāsavo* arahant (v. 1502).

10. dasamo paricchedo
sesakammaṭṭhānavibhāgo

Chapter 10

The Remaining Objects

The Brahma-vihāras; Āhārapaṭikkūlasaññā; Catu-dhātu-vavatthānam; & the Āruppa-samāpatti-s. The Six Abhiññā-s.

Appamaññā (Brahma-vihāra-s)

(Preface: the dangers of ill-will and the virtues of khanti)

(vv. 1298-1337)

byāpādādīnavam disvā, khemabhāvañ ca
khantiyaṃ,
appamaññā tu bhāvento, vineyya paṭighaṃ
kathaṃ? ¹²⁹⁸

Seeing the danger in ill-will,
and in forbearance the state of safety,
how, developing the immeasurables,
does one curb hostility?*

Byāpādādīnavam: The Dangers of Ill-will (vv. 1299-1316)

ceto-santāpano kodho, sampasādavikopano;
virūpabībhacchakaro, mukhavaṇṇappadhamsano.
¹²⁹⁹

Anger has the quality of burning the consciousness
it touches;
unsettling the peace;
it makes one ugly and repellent,
destroying one's countenance.

sīlakālussiyuppādo, cittavikkhepasambhavo;
paññāpajjotaviddhamsī, paṭipattivibandhako. ¹³⁰⁰

There is the arising, due to it, of lurking taints in
sīla,
and production of distraction in *samādhi*;
it puts out the light of *paññā*,
halting progress on the path.

apāyekāyano maggo, pāpakaṇṭakabandhako;
dhammaggasamucchedī, maggadvārapidhānako.
¹³⁰¹

It is a path that leads directly to the lower worlds;
impeding with unwholesomeness's thorn,
it cuts off dhamma's path completely;
closing off the entrance to the path.

yasovaṇṇavisāṅkhāro, guṇamūlappabhañjako;
dukkhadhammasamodhāno, byasanopaddavākaro.
¹³⁰²

It's one's praise and fame's undoing,
shattering one's virtues at the root;
it imbues one with the factors of affliction,
a mine of endless troubles and distress.

dunnimittam idaṃ jātaṃ,
sabbasampattidhamsanaṃ; dhūmaketusamuppādo,
sabbalokavināsako. ¹³⁰³

It's this that, when arisen, is a portent of
misfortune,
and one's every fortune's ruination;
it's a smoke-trailed comet's rising,
leaving every world in ruins.*

sabbakalyāṇadhammānaṃ, avamaṅgalam utṭhitaṃ;
hitārambhasamugghātī, antarāyasamāgamo. ¹³⁰⁴

Arisen, it's a harbinger of loss
for all auspicious mental factors;

¹²⁹⁸ * The opening portion of Anuruddha's exposition is structured in terms of identifying the *ādīnava* in anger and the virtues of *khanti*, in accord with the Vism exposition of *mettā* as a *samatha* object: Cf. Vism. IX §1: *ādito tāva dose ādīnavo, khantiyañ ca ānisaṃso paccavekkhitabbo*.

¹²⁹⁹ —

¹³⁰⁰ **sīlakālussiyuppādo**: sīlakālusiuppādo (Ee); sīlakālussiyuppādo (Be). Both forms are found.

¹³⁰¹ —

¹³⁰² —

¹³⁰³ * *dhūmaketu* (comet, literally 'smoke-pennanted-one') can mean comet or simply fire. The line could also be interpreted as: "It's the sparking of a fire / that leaves all the world in ashes". I take "comet" as the more likely meaning here, since this is more coherent with the first line's augur/omen of ill fortune (*dunnimitta*), as a similarly inauspicious sign.

sabbākārapaṭikkūlaṃ, sabbaviddesakāraṇaṃ; vipattimukham uppannaṃ, amittajanapattithaṃ. ¹³⁰⁵	overturning efforts for welfare, bringing them to impasse. Repugnant in every aspect, it's every hatred's cause; it comes up in the guise of fortune turning as one's enemies' wish fulfilled.
sapattakaraṇaṃ ghoram, sabbānatthavidhāyakaṃ; bhayaṃ antarato jātaṃ, taṃ jano nāvabujjhati. ¹³⁰⁶	It effects one's enemies' cruel bidding, bringing about every sort of harm; it's a danger arisen from within; that people fail to see.
khuradhāraṃ lihaṇṭā 'va, gilantā 'va hutāsaṇaṃ; tittālābum 'va khādantā, gaṇhantā 'dittam āyudhaṃ. ¹³⁰⁷	Like people licking a razor's edge, or putting fire down their throat, or eating a bitter gourd, or grasping a red-hot blade --
byāpādam attasambhavam attaghaṇṇāya kevalaṃ; upalāḷenti dummedhā, ghoram āsīvisaṃ yathā. ¹³⁰⁸	Unthinkingly they play with ill-will, to which they themselves have given rise exclusively for their own harm, as one might a fearsome snake.
dosatejena rukkho 'va, susirārūḷhapāvako; anto 'nuḍayhamānā 'pi, vipphandanti vighātino. ¹³⁰⁹	With the fierceness of the anger, like a tree with fire in its hollow, they, too, burning up inside // smoldering within writhe as they're brought down.
nāvabujjhanti dummedhā, cetosaṅkappavāyunaṃ; ukkāmukham iv' ādittam ujjalantā punappunaṃ. ¹³¹⁰	Unknowing they don't realize that they're flaring up time and again from the wind-blast of their mind's intention like a blacksmith's furnace fired.
bhayaṃaggasamārūḷhā, khemamaggavirodhino; byāpannā kibbisākiṇṇā, atthadvayavirodhino ¹³¹¹	Embarked upon a dangerous path, and opposed to the path of peace, hostile and awash in misdeeds, they act against the welfare of both others and themselves.
anāthā sallakāviddhā, viṣaṭṭā anusocino;	Pierced by a dart, and with no one to save them,

¹³⁰⁴ **sabbakalyāṇadhammānaṃ**: APB: sabbakallyāṇadhammānaṃ (Ee); sabbakalyāṇadhammānaṃ (Be);

¹³⁰⁵ **amittajanapattithaṃ**: APB: amittajanapattithaṃ, var. amittajanapaṭṭanaṃ (Ee); amittajanapattithaṃ (Be)

¹³⁰⁶ * cf. *Kodhanasutta*, AN 7.64, which begins: *satt' ime, bhikkhave, dhammā sapattakantā sapattakaraṇā kodhanaṃ āgacchanti itthiṃ vā purisaṃ vā*. and has among its concluding verses: *anattajanano kodho, kodho cittappakopano / bhayaṃ antarato jātaṃ, taṃ jano nāvabujjhati*.

¹³⁰⁷ **tittālābum**: APB: tittālābum (Ee); tittālābum (Be).

¹³⁰⁸ **upalāḷenti**: APB: upalāḷenti (Ee); upalāḷenti (Be).

¹³⁰⁹ **susirārūḷha-**: APB: susirārūḷha-, var. susirādaḍḍha- (Ee); susirārūḷha- (Be);

'nuḍayhamānā: 'nuḍayhamānā (Ee); 'nudayhamānā (Be).

¹³¹⁰ **cetosaṅkappavāyunaṃ**: cetosaṅkappavāyunaṃ (?) [sic] (Ee); cetosaṅkappavāyunaṃ (Be);

ukkāmukham: ukkāmukham (Ee); ukkāmukhām (Be).

¹³¹¹ **samārūḷhā**: °samārūḷhā (Ee); °samārūḷhā (Be).

andhā viya migā 'raññe, bhamanti hatacakkhukā.
1312

like blinded deer in the jungle
they roam, stricken by its poison, and in grief,
their sight destroyed.*

asaṃvihitakammantā, bālā kodhavasānugā;
khippaṃ lakkipariccattā, yasobhogehi dhaṃsare.
1313

With their erratic deeds
people of immature wisdom fall under the sway of
anger,
and, abandoned by good-fortune,
soon find themselves bereft of fame and wealth.

duppaṭippāditārambhā, kodhasaṅkhobhamohitā,
dhammāmatarasassādaṃ, na vindanti aviddasu. 1314

All their efforts wrongly undertaken,
those confused by anger's great commotion,
unseeing, don't obtain the taste
of the savor of the deathless in the dhamma.

bahvādīnavam icc' evam anto byādhim iv' uṭṭhitam,
jātānalam iv' ucchaṅge, ajjhupekkhanti dujjanā. 1315

Lowly people disregard
(anger) and its many dangers thus,
sprung up like an illness from within
like fire sprung to life in one's own lap.

codīyamānā dukkhehi, klesāciṇṇamalīmahā,
pāpakammehi pūrentā, senti maccupathe 'ciraṃ. 1316

Spurred on by their sufferings,
grown heavy with the defilements' chronic dirt,
filling up with their unwholesome deeds,
soon enough they lie down on the way to death.

The advantages of *khanti* (vv.1317-1337)

tam evaṃ paṭisaṅkhāya, paṭighaṃ pana yoniso;
vāḷamigaṃ 'va dhāvantaṃ, āvisantaṃ 'va
rakkhasaṃ; 1317
&

And for the safety of the yogī
who carefully observes ill-will
properly like this,
and fears it as if fearing
a wild beast running amok;

pāvakaṃ 'va paribyuḷhaṃ, bhāyamānassa yogino,
sotthibhāvāya khemantaṃ upaṇṇattaṃ mahesinā,
1318

an evil spirit taking hold;
or fire that surrounds him--
a safe refuge (*khemantaṃ*)
was made known by the great seeker:

mātā kalyāṇadhammānaṃ, khamā nāma
mahiddhikā;

The mother of auspicious mental factors
called *forbearance*, great her powers:

¹³¹² **sallakāviddhā**: sallakāviddhā, variants sallakāviṭṭhā; saṅkitāviṭṭhā; saṅkaṭāviṭṭhā (Ee); sallakāviddhā (Be); SK:
not salākā "sticks"?

* Understanding *sallaka* ('dart') as a (poisoned) arrow, and *aṭṭa* = Skt *ārta*, "afflicted".

¹³¹³ **lakkipariccattā**: lakkipariccattā (Ee); lakkipariccattā (Be).

¹³¹⁴ —

¹³¹⁵ **evam**: evaṃ (Ee); evam (Be);

anto: mando (Ee); anto (Be); reading anto-byādhim an "illness (arisen) from within"

byādhim iv' uṭṭhitam: byādhim iv' uṭṭhitam, var. byāpāda-vuṭṭhitam (Ee); byādhim iv' uṭṭhitam (Be).

¹³¹⁶ **codīyamānā**: codīyamānā (Ee); codayamānā (Be).

'ciraṃ: ciraṃ (Ee); ciraṃ (Be); reading 'ciraṃ, "soon".

¹³¹⁷ —

¹³¹⁸ **paribyuḷhaṃ**: paribbūḷhaṃ (Ee); paribyuḷhaṃ (Be).

samappavatti sattesu, sabbasampattisādhikā. ¹³¹⁹	even temper toward all beings, bringing into being every fortune.
kodhānalajalāseko, sokopāyāsanāsanam; āghātasallaniddhārī, upanāhavimocanam. ¹³²⁰	It's the sprinkling of water on angers' fire and the warding off of sorrow and despair; it removes the dart of resentment, and sets one free from grudge.
vaṇṇakittisamuṭṭhānam, guṇamūlābhisevanam; apārutamukhaṃ c' etam atthadvayasamiddhiyā. ¹³²¹	It's the rising up of praise and of renown; the tending to good qualities at the root; it's this that has a face that's unconcealed, with its accomplishment of both one's own and others' good.
vighātapariyādānam āsavānam asesato; paṭipassambhanam ceto-pītikaraṇacandanam. ¹³²²	Its end is the destruction of the effluent toxins (<i>āśava</i> -s) without remainder; it is calming down, and cooling sandal paste, delighting to the mind.
sabbadukkhasamugghātī, sukhupaṭṭhānam uttamam; byasanodayavicchedo, bhayaabheravaniggamo. ¹³²³	It is the extirpation of all <i>dukkha</i> , and <i>sukha</i> 's highest coming into presence; it is the cutting off of difficulty's rising, and fear and terror's downfall.
cetopasādasandhāno, pāsādikaphalāvaho; pavaro bodhisambhāro, narānaranisevito. ¹³²⁴	It's the forging of a bond with mental peace that brings to one the peaceful fruits; it's awakening's foremost requisite, pursued by men and gods.
pāpakantāranitthāro, caturāpāyarodhako; dvārāvāpuraṇaṇ c' etam, deva lokūpapattiyā. ¹³²⁵	It's the way out from the wasteland of the unwholesome that closes off the four lower worlds; and it's this that is the key that opens the way to rebirth in the deva worlds.
paññāsīlasamādhānam, paṭipattivisodhano; piyaṅkaro sammabhāvo, dullabho bahupaṭṭhito. ¹³²⁶	It's the drawing together of wisdom and virtue; clearing the way for progress on the path it's the delightful peaceful state that is sought after by many, but hard to find.
klesasaṅkhobhavikkhepa-vipannapaṭibandhanam;	It's the thwarted captivation

¹³¹⁹ ____

¹³²⁰ ____

¹³²¹ **guṇamūlābhisevanam**: °mūlādhisevanam (Ee); °mūlābhisevanam (Be);
c' etam: c'etam (Ee); ve 'tam (Be).

¹³²² **ceto-pītikaraṇacandanam**: ceto pītikaraṇacandanam (Ee); ceto-pītikaraṇacandanam (Be).

¹³²³ **°samugghātī**: °samugghātī (Ee); °samugghātī (Be).

¹³²⁴ **cetopasādasandhāno**: cetopasādasandhāno, var. cetopahārasantāno (!) (Ee); cetopasādasandhāno (Be).

¹³²⁵ ____

¹³²⁶ ____

titikkhāguṇaṃ akkhātāṃ āraṃhaviḍḍhim attano. ¹³²⁷	of the defilements' commotion and distraction; it's the quality of tolerance, declared the means of self-protection.
vihiṃsāratisāraṃbha-paṭirodhavimocanaṃ; verikibbisaviddhaṃsī, lokānuggahakāraṇaṃ. ¹³²⁸	It's freedom from the obstructions of violence, discontent, and strife; it's inimical misconduct's complete eradication, an act of kindness to the people of the world.
dhammapajjotakaraṇaṃ, saṃyogamalasodhanaṃ; sammohatimiruddhārī, sampattipaṭipādanaṃ. ¹³²⁹	It is the spreading of the dhamma's light, and the washing off of bondage's taint; it lifts the darkness of delusion, and brings about attainment.
icc' att'atthaṃ par'atthañ ca, sampādetvā khamāparo, sādhethi sabbasampattim idha c' eva parattha ca. ¹³³⁰	Thus having brought about one's own and others' good, the one intent on forbearance brings about the accomplishment of every attainment both here and with respect to the next world.
titikkhāguṇasaṃpanno, pāṇabhūtānukampako, anākulitakammanto, sorato sakhilo suci. ¹³³¹	Endowed with the virtue of tolerance, sympathetic to (the welfare) of all beings, as one with action free of agitation, gentle, congenial, and pure,
nivāto samitācāro, subhago piyadassano, paṭisaṅkhābalappatto, dhitimā matipāṭavo. ¹³³²	humble and of peaceful demeanor, graced by good fortune whose sight is dear to others, endowed the powers of reflection, resolute in wisdom, and clever in thought,
akkhobho adhivāsento, sabbānatthe parissaye, bhīmasaṅgāmāvacaro, hatthināgo 'va sobhati. ¹³³³	in (the face of) every injury and crisis, he shines resplendent like an elephant of war in the midst of frightful battle, enduring it unshakably.
itthaṃ samantato bhaddaṃ, titikkhaṃ paccavekkhato, passambhethi samuṭṭhāya, khamā byāpādasambhamaṃ. ¹³³⁴	Mentally reviewing tolerance like this, as wholly good in every way, forbearance arises in him and allays ill-will's agitation.
dibb'osadham iv' ātaṅkaṃ, meghajaṃ 'va	Like a healing salve one's sickness;

¹³²⁷°vipannapaṭibandhanaṃ: °vipannapaṭibandhanaṃ (Ee); °vipphandapaṭibandhanaṃ (Be).

¹³²⁸

¹³²⁹°uddhārī: °uddhārī (Ee); °uddhārī (Be);

sampattipaṭipādanaṃ: sampatti-paṭipādanaṃ (Ee); sammatta-paṭipādanaṃ (Be).

¹³³⁰ —

¹³³¹ —

¹³³² —

¹³³³°akkhobho: akkhobho, var. akkodho (Ee); akkhobho (Be). akkhobho (gerundive) would seem more apt – does the form represent a gerundive, bbh shortened to bh to keep the o from shortening due to law of mora?

¹³³⁴ —

hutāsanam; hippam antaradhāpeti, titikkhā kodham attano. ¹³³⁵	like a cloud-burst a raging fire; tolerance quickly causes his own anger to vanish.
tato 'nekagūṇopetaṃ, nekadosappabhañjanam, khantidhammam adhiṭṭhāya, pasannadhīramānaso. ¹³³⁶	And then, with a mind steadfast and uplifted, resolved upon the quality forbearance, possessed of countless virtues, and shattering countless aversions,
bhāveyya paṭhamam tāva, _mettābhāvanam_ uttamam; attānam upamam katvā, sattesu hitabuddhiyā. ¹³³⁷	he should first develop the peerless cultivation of goodwill with a mind of welfare toward all beings,* having put himself, by analogy, in their place.

Mettā-bhāvanā: The Cultivation of Goodwill (vv.1338-1349)

sabbe sattā ca pāṇā ca, bhūtā jīvā ca puggalā, abyāpajjā tathā 'verā, anīghā ca sukhedhino. ¹³³⁸	May all beings and living creatures, all creatures, lives, and persons, be free of hatred and ill-will, and free of want, abound in happiness.*
vijjāsampattibhogehi, pavaddhantu yasassino; parivārabalappattā, bhayopaddavavajjitā. ¹³³⁹	May they grow in glory with wisdom, fortune, and enjoyments, attaining strength, and, all around, support, devoid of fears and troubles.
sakhilā sukhasambhāsā, aññamaññāvirodhino, modantu suhitā sabbe, mā kiñci pāpam āgamā. ¹³⁴⁰	Congenial and easily conversing, without opposing one another, may they all enjoy, well-sated, may no wrong come.
saddhāpāmojjabahulā, dānasīlamahussavā, guṇabhūsitasantānā, āyuṃ pālent' anāmayam. ¹³⁴¹	With abundant faith and joy, with great celebration of giving and virtue, may they live long and healthy lives, their offspring graced by virtues.
sammādiṭṭhiṃ purodhāya, saddhammapaṭipattiyā, ārādhentu hitopāyam accantasukhasādhanaṃ. ¹³⁴²	With progress on the path of dhamma preceded by right view

¹³³⁵ **meghajam** 'va: meghajam 'va, var. meghajālam (Ee); meghajjam (Be);
kodham: kāyam, var. kodham (Ee); kodham (Be). APB's preference of the reading kāyam is difficult to understand.

¹³³⁶ **pasannadhīramānaso**: sampanna-thira-mānaso (Ee); pasannadhīramānaso (Be).

¹³³⁷ **hitabuddhiyā**: hitabuddhiyā (Ee); hitavuḍḍhiyā (Be).

* I take the reading °buddhiyā as preferable, given the context, despite the rarity of the word in Pali usage. I take it as analogous to the expressions "sattesu hitamānasaṃ" at v. 1343 and majjhataṃmānasa and samamānasa at 1383 and 1400, respectively.

¹³³⁸ * for meaning of *īgha*, (here rendered "want"), cf. PED "nigha": "...Otherwise always combd with nirāsa: S i.12=23,141; Sn 1048, 1060, 1078. Expld correctly at SnA 590 by rāgādi -- īgha -- virahita."

¹³³⁹ —

¹³⁴⁰ —

¹³⁴¹ —

iti nānappakārena, sattesu hitamānasam, mātā 'va piyaputtamhi, pavatteyya niranataram. ¹³⁴³	may they be favored by the welfare of the means to bring about the happiness that's all-surpassing. In many ways, like this, he should continuously give rise to a mind of welfare toward all beings, like a mother toward a much-loved child.
sineham parivajjento, byāpādañ ca vināsayam, parisuddhena cittena, hitakāmo 'va kevalam. ¹³⁴⁴	Avoiding base attractions, and driving out ill-will, with mind completely pure wishing only welfare,
mettāya mitte majjhatte, verike ca yathākkamam, karonto sīmasambhedam, attani ca samam phare. ¹³⁴⁵	he should suffuse with goodwill friends, neutral acquaintances, and foes, in succession, and, causing the breaking-down of boundary, himself as well, all equally.*
āsevantassa tass' evam, hitābhogasamāhitam, sattapaññattim ārabha, samādhīyati mānasam. ¹³⁴⁶	Repeatedly practicing thus, concentrated with the inclination toward welfare on the basis of the concept "beings", his mind converges in <i>samādhi</i> .
tato anīgho ekaggo, upasantamanoratho, jhānattikam catukkam vā, mettācetovimuttiyā. ¹³⁴⁷	And then with single-pointed focus, free of hatred, and with his own desires laid to rest, he enters into the three or four <i>jhāna</i> -s* with the (temporary) mental liberation [from suffering] through mettā:
&	
bhūmidesadisāsatta-bhedabhinnesu odhiso, yathāsambhavam appeti, sabbasattesv anodhiso. ¹³⁴⁸	in part or whole -- (towards beings) divided by distinctions of sphere, place, or direction, as per their belonging -- or toward all beings (without distinction).
tadevam ekasattamhi, paricchadanīyāmato, bahukesu ca sattesu, sabbesu ca pavattati. ¹³⁴⁹	And thus according to the limitation of its scope, it can function toward a single being,

¹³⁴² **accantasukhasāadhanam**: accanta-sukhasāadhanam (Ee); accantam sukhasāadhanam (Be).

¹³⁴⁴ —

¹³⁴³ —

¹³⁴⁵ * A hallmark of the practice of mettā as expounded in the Vism is the cultivation of "sīma-sambheda", "the breaking-down of boundary" between oneself and others (specifically, between the four categories of friend, neutral acquaintance, enemy, and oneself). Cf. Vism IX §40-43. When this has been accomplished, upacāra samādhi is said to arise instantaneously toward any recipient of goodwill's mental representation, and appanā to become viable on the basis of this object: 253. evam M.1.301 V.1.298 sīmasambhedasamakārameva ca iminā bhikkhunā nimittañca upacārañca laddham hoti. sīmasambhede pana kate tameva nimittam āsevanto bhāvento bahulīkaronto appakasireneva pathavīkasiṇe vuttanayeneva appanam pāpuṇāti (Vism IX §43).

¹³⁴⁶ **samādhīyati**: samādhīyati (Ee); samādhīyati (Be). cf. additional instances at vv. 1206 & 1675.

¹³⁴⁷ * according to the sutta or abhidhamma reckoning of the *jhāna*-s, respectively (only equanimity being conducive to the fourth *jhāna* (fifth by abhidhamma reckoning)).

¹³⁴⁸ —

¹³⁴⁹ —

or many beings,
or all.

Karuṇā-bhāvanā: The Cultivation of Compassion (vv.1350-1368)

tathāsevitasantāno, mettācetovimuttiyā,
_karuṇābhāvanā-yogam ārabheyya tato param. ¹³⁵⁰

With a mind-stream repeatedly conditioned thus
with (temporary) liberation [from suffering]
through mettā,
he should then begin applying himself
to the *cultivation of compassion*...

sattānaṃ dukkhitākāraṃ āvajjitvāna yoniso,
"aho dukkhā vimuccantu, sabbe sattā" ti cintayaṃ. ¹³⁵¹

...thoroughly adverting
to the aspect of beings' being pained,
and thinking, "oh, may all these beings
be freed from pain!"

katham? māṇavako 'yañ ca, bhayabheravakampito,
byasanopaddavāviṭṭho, vipphandati vighātavā. ¹³⁵²

How? This young student, too,
wracked with fear and terror,
in the grips of his trouble and distress,
trembles in his plight.

tathā h' ete vimosāya, paṭipannā virodhino;
sabyāpajjā vihaññanti, cetodukkkhasamappitā. ¹³⁵³

But just so these who stop him,
set out for the sake of crime --
they're tormented with their ill-will,
wholly steeped in mental pain.

ath' aññe paridevanti, vipattivinipātikā;
padhūpāyitasāṅkappā, sokopāyāsabhāgino. ¹³⁵⁴

And there are others, still, who weep,
brought down by the misfortune;
with thickly clouded thoughts,
partaking in the sorrow and despair.

athāpare parābhūtā, kāmaklesavasīkatā,
mohandhakārapakkhantā, sattā gacchanti duggatiṃ. ¹³⁵⁵

And then other beings who, overpowered,
under the sway of their desires and afflictions,
set out in the darkness of delusion,*
go toward bad rebirth.

te tattha kaṭukaṃ ghoram anubhontā sakam
phalaṃ;
dukkhasūlasamāviddhā, bāhā paggayha kandare ¹³⁵⁶

Experiencing therein
the fiercely bitter fruit of their own making,
impaled on suffering's stake,
they hold out their arms and sob.

dīgharattādhimuttāya, devalokasamiddhiyā,
devakāyā vihāyanti, akāmā parivattino. ¹³⁵⁷

The hosts of devas fall away
from the abundance of the deva world

¹³⁵⁰ **tathāsevitasantāno**: tathā 'sevitasantāno (Ee); tathāsevitasantāno (Be).

¹³⁵¹ —

¹³⁵² **aviṭṭho**: āviṭṭho (Ee); āviddho (Be).

¹³⁵³ **sabyāpajjā**: sabyāpajjhā (Ee); sabyāpajjā (Be).

¹³⁵⁴ **padhūpāyitasāṅkappā**: padhūpāyita-sāṅkappā (Ee); padhūpāyikasāṅkappā (Be).

¹³⁵⁵ * reading pakkhanta as = pakkanta, as past participle of pakkamati rather than pakkhandhati cf. sutta usage.

¹³⁵⁶ —

¹³⁵⁷ **devakāyā**: devakāyā, var. devalokā (Ee); devakāyā (Be).

cirakālaṃ jalitvāna, sūriyo 'va nabhantare,
brahmāno 'pi patant' eva, brahmalokāparāyaṇā. ¹³⁵⁸

khandhapañcakam icc' evaṃ, dukkhabhāraṃ
samubbahaṃ,
nānāgatīsu vikkhittaṃ, pāṇajātaṃ vihaññati. ¹³⁵⁹

anātham anayāpannaṃ, parihānibhayākulaṃ,
vātamaṇḍalikakkhitta-pakkhī 'va parivattati. ¹³⁶⁰

iti disvāna sutvā vā, sambhāvetvāna tu puna,
dukkhāpagamaṃ icchanto, dukkhāpagama
patthayaṃ, ¹³⁶¹

sukhītesu ca medhāvī, dukkhākāraṃ anussaraṃ,
pavatteyya dayāpanno, karuṇābhāvanappaṇaṃ. ¹³⁶²

to which they'd long been given,
whisked away against their will.*

And having blazed for long,
like the sun in the sky above,
even brahma-s surely fall,
not headed for (rebirth in) the brahma world.

Bearing the burden of the five aggregates,
a heavy load of suffering, like this,
cast about in many destinations of rebirth
the whole of living beings struggles.

It's whisked about
like a bird cast into a whirlwind,
in peril and with no one who can save it,
beside itself with fear of being lost.

Having (oneself) seen as much, or heard (from
others),
or else imagined it as so,*
desiring (beings') suffering to go away,
seeking for (beings') suffering to go away,

recalling, with one's wisdom,
the aspect of suffering with reference to happy
beings as well,
feeling pity one should undertake
the absorption based on cultivation of compassion:

* for the translation of *parivattino*, "turning / transforming" (here: 'whisked away') cf. the apparent whirlwind metaphor of v.1360, below, in the context of which Anuruddha seems to be using it.

¹³⁵⁸ **brahmalokāparāyaṇā**: brahmalokaparāyaṇā (Ee); brahmalokāparāyaṇā (Be). Obviously the Be reading is correct.

¹³⁵⁹ **dukkhabhāraṃ samubbahaṃ**: dukkhabhāra-samubbahaṃ (Ee); dukkhāgāraṃ samubbahaṃ (Be). Both the readings dukkha-bhāraṃ and dukkha-agāraṃ would be grammatically viable. The dukkha-agāra reading would be more novel. Dukkha-bhāra would be in line with the famous *bhārahāro puggalo*' image, cf. *bhārasutta*, SN 22: 22, in which the five aggregates are likened to a heavy load or burden ("bhāra") and the empirical individual (*puggala*) likened to the load's bearer (*bhārahāro puggalo*). I take the *dukkhabhāra* reading, since this has greater precedent.

nānāgatīsu: nānāgatīsu (Ee); nānāgatīsu (Be). The pali form in short -i can be regarded as archaic and poetic.

¹³⁶⁰ **anayāpannaṃ**: anayāpannaṃ, var. manasāpannaṃ (Ee); anayāpannaṃ (Be).

¹³⁶¹ **sambhāvetvāna**: sambhāvetvāna, var. tāṃ bhāvetvāna (Ee); sambhāvetvāna (Be). For preference of sam- cf. Vism IX §109 and cf. v. 1376.

tu puna: tu puna (Ee); vā puna (Be). cf. punappunaṃ of v.1376.

dukkhāpagama patthayaṃ: dukkhāpagama-pattha-yaṃ (Ee); dukkhāpagama patthayaṃ (Be). I take *patthayaṃ* as simply a present participle and the accusative case marker of *apagama[m]* dropped due to metrical necessity, analogous in sense to the expression "*sabbadukkhassamugghātaṃ, patthento*" in v. 1367 below. I am not sure what meaning APB had in mind in the above reading.

* For the phrase, *disvā vā sutvā vā, sambhāvetvā vā*, cf. Vism IX §109 with analogous reference to *karuṇā* and "*dukkhāpanayanaṃ*"

¹³⁶² **karuṇābhāvanappaṇaṃ**: °bhāvanappaṇaṃ, var. °bhāvanaṃ pana (Ee); °bhāvanappaṇaṃ (Be).

"aho sattā vimuccantu, dukkhadhammeḥi sabbathā;
sādhū [sammant'] upāyāsā, sokā ca paridevanā. ¹³⁶³

Oh, may beings be freed
entirely from suffering's mental factors;
may their despairs be quelled, [reading *sammantu*]
their sorrows and their cries.

"khīyantu pāpadhammā ca, passambhant' āmayā
tathā;
saṃklesā palibodhā ca, samucchiḥjantu pāṇinaṃ. ¹³⁶⁴

May their unwholesome mental factors come to an
end
and their afflictions be allayed;
may the defilements and hindrances
of living beings desist.

"byāpādā ca viḥāyantu, vinivattant' upaddavā;
byasanāni vinassantu, vigacchantu vipattiyo. ¹³⁶⁵

May their ill-wills dwindle*
and their troubles be averted;
may their distresses all be banished;
may their misfortunes disappear.

"viḥesā ca vighātā ca, khīyantu[.] bhayabheravā,
paṭikkamantu; vissatthā, sotthiṃ passantu pāṇino." ¹³⁶⁶

May disturbances and injuries to them
come to an end; may frightening and terrifying
things retreat;* taking heart,
may all beings see well-being.

icc' evaṃ anukampanto, sabbasatte 'pi sabbathā,
sabbadukkkhasamugghātāṃ, patthento karuṇāyati. ¹³⁶⁷

Sympathizing thus,
wishing for the removal of all their *dukkha*,
he feels compassion (*karuṇā*)
for all beings, one and all, in every way.

¹³⁶³ [sammant'] upāyāsā: em. from samentupāyāsā (Ee); samentupāyāsā (Be). In spite of the agreement of Buddhadatta's edition and the chaṭṭha-saṅgāyana edition, I feel that emendation from *samentu* to an implied *sammantu* is the only option here, since *samentu* ("come together") makes no sense here. Understanding a causative *sāmentu* is equally problematic, since *sokā* and *upāyāsā* are clearly the subjects of the verb cannot be read as accusatives. The only viable reading I can conceive of is *sammantu*, in the sense of "die down; become allayed". I therefore emend the text accordingly. There is the additional possibility that the verb *eti* might have been intended here in its sense of "to go" rather than "to come"; but in combination with the upasagga sam- ("go together"?), this seems rather unlikely. Sam as an accusative as locus of motion likewise does not render meaning. The emended *sammantu* is analogous in form and meaning to the constructions in the immediately following verse (*khīyantu*, *passambhantu*, *samucchiḥjantu*) -- NB the Be reading of "*passambhentu*" (v. 1364) apparently presents the same problem of conflation of causative and passive or quasi-passive intransitive forms (see note next verse).

¹³⁶⁴ passambhant' āmayā: passambhant' āmayā (Ee); passambhentāmayā (Be). While it is possible to read āmayā as a n. pl. acc. form, reading it as a nominative (whether m. or n.), subject of the intransitive form of the verb "passambhantu" would be analogous to the other two constructions in the verse and therefore seems preferable. NB the conflation of transitive vs. intransitive forms presented by the variants is identical to the problem that the reading "samentu" (rather than the expected "sammantu") presents in v. 1363.

¹³⁶⁵ vinivattant' upaddavā: vinivattantupaddavā (Ee); vinivattantupaddavā (Be).

* reading *byāpādā* as nom. m. pl.

¹³⁶⁶ vissatthā: vissatthā (Ee); vissatthā (Be).

* reading *bhayabheravā* as a nom. pl. construing with *paṭikkamantu*, rather than as a *bahubbīhi* characterizing the subject (*pāṇino*). Cf. Khandhaparitta's "*paṭikkamantu bhūtāni sariṃsapāni ahi-vicchikā*," etc. to which I take this expression as analogous, with a subject "frightening and terrifying things" in place of the khandhaparitta's "beings" (*bhūtāni*).

¹³⁶⁷ —

sokuppattiṃ nivārento, vihiṃsaṃ dūrato haram,
mettāyaṃ iva pāpeti, karuṇājhānam appanaṃ. ¹³⁶⁸

Preventing the arising of sorrow (in himself)
and removing (his own) harmfulness from afar,
as in *mettā*, he brings about
the absorption of the *jhāna* of compassion.

Muditā: The Cultivation of Joy (vv.1369-1382)

karuṇānantaraṃ yogī, bhāveyya _muditam_ tato;
sattānaṃ sukhitākāraṃ āvajjetvāna yoniso. ¹³⁶⁹

Then after *karuṇā* the yogī
should cultivate happiness for others (*muditam*);
adverting thoroughly
to the aspect of beings being happy.

kathaṃ? cirāya brahmāno, mahātejā mahiddhikā;
pītibhakkhā subhaṭṭhāyī, pamodanti nirāmayā. ¹³⁷⁰

How? Brahmas long enjoy
happiness without affliction;
with great radiance and power,
living only on joy, and enduringly refulgent.

devakāyā mahābhogā, mahesakkhā yasassino,
accharāparivārehi, paricārenti nandane. ¹³⁷¹

The hosts of gods with their great luxuries,
great in power and in glory,
with entourages of celestial nymphs
amuse themselves in the Nandana gardens.

rājābhisekasampattā, chattacāmarabhūsitā,
ādhippaccam adhiṭṭhāya, sukhitā rājabhogino. ¹³⁷²

Those consecrated king,
adorned with parasol (of state) and whisk,
owing to their rulership
know happiness with kingly pleasures.

yathopatṭhitabhogehi, tadaññe 'pi ca pāṇino,
yathākāmitanipphannā, modanti sukhapīṇitā. ¹³⁷³

And beings other than these, too,
as per their attendant pleasures,
pleased by happiness, take delight
as and when their wishes are fulfilled.

caturāpāyikā sattā, pāpakamma-parikkhayā,
tato cutā 'bhinandanti, sukhaṭṭhāne patiṭṭhitā. ¹³⁷⁴

The beings of the four lower worlds,
from the exhaustion of their unwholesome kamma,
celebrate as they're released from them,
established in a happy place.

sabbālayasamugghātaṃ, patvā lokuttaraṃ padaṃ,
paṭipassaddhadarathā, sukhaṃ modant' anappakam. ¹³⁷⁵

And having reached the foothold of the world-
transcendent,
the uprooting of all harboring of craving,

¹³⁶⁸ **sokuppattiṃ**: sokuppattiṃ (Ee); sokuppattam (Be);

mettāyaṃ iva: mettā samiddham, variants mettāsamiddhiṃ; mettāyaṃ iva (Ee); mettāyamiva (Be). Can *iva* be used in "just as" sense? cf. the same phrase is found in v.1382

¹³⁶⁹ —

¹³⁷⁰ **cirāya**: cirassaṃ (Ee); cirāya (Be).

¹³⁷¹ —

¹³⁷² —

¹³⁷³ **sukhapīṇitā**: sukhapīṇitā (Ee); sukhapīṇikā (Be).

¹³⁷⁴ —

¹³⁷⁵ —

iti disvāna sutvā vā, sambhāvetvā punappunam,
sattānam adhivāsento, sukhākāram pamodati. ¹³⁷⁶

"aho sādhu aho suṭṭhu, modanti vata pāṇino;
aho suladdham sattānam, samiddhim
abhipatthitam. ¹³⁷⁷

"pasannamukhavaṇṇā ca, paripuṇṇamanorathā,
pītipāmojjabahulā, ciraṃ jīvantu 'nāmayā. ¹³⁷⁸

"bhayamaggam atikkantā, dukkhasaṅghātanissaṭṭā,
khemamaggam anuppattā, pītisampattiphullitā. ¹³⁷⁹

"samaggā sahitā c' ete, paṭisanthārapesalā,
sampattim abhivedenti, kalyāṇaguṇabhūsitā" ¹³⁸⁰

iti sammā piyāyanto, sukhādhigamasampadam,
sattānam abhirocento, muditāya samam pharam, ¹³⁸¹

hitvā palāsābhisāgam, issāratiniraṅkato,
mettāyam iva pāpeti, muditājhānam appanam. ¹³⁸²

those whose every source of distress is
correspondingly allayed
enjoy happiness without measure.

Thus whether having (himself) seen, or heard (from
others),
bringing about (this reflection) over and over,
he welcomes and takes pleasure
in beings' aspect of being happy.

Oh, wonderful! Oh, good! --
for beings indeed have joy!
Oh it's well that beings have gained
the prosperity they wished for!

Serene of countenance,
their dreams fulfilled,
may they live long without affliction
with abundant joy and happiness.

Out of danger's path,
and emerged from suffering's thicket,
having reached the path of peace,
they are abloom with joy and fortune.

Harmonious and united, these,
pleasant in the kindness they extend,
make their fortune known,
adorned by their auspicious qualities.

Thus rightly finding pleasure in
the good fortune of beings' attainment of happiness,
delighting equally in that and brimming
with *muditā* (happiness for others),

setting aside one's compulsion to resent,
with jealousy and discontent discarded,

¹³⁷⁶ **sattānam**: santānam (Ee); sattānam (Be). Taking *sattānam* as construing with *sukhākāram*.

¹³⁷⁷ —

¹³⁷⁸ **pasannamukhavaṇṇā**: sampannamukhavaṇṇā (Ee); pasannamukhavaṇṇā (Be);

jīvantu 'nāmayā: jīvant' anāmayā (Ee); jīvantu 'nāmayā (Be). It is difficult to determine whether an imperative or simple indicative is the intended reading. *ciraṃ jīvati* is a standard blessing, so one would expect *jīvantu*; however, in this case it is possible that beings who are simply living long and prosperous lives are being considered. Context offers no help, for lack of other finite verbs (except in v.1380, where there is in fact an indicative). The sandhi of APB's reading could be resolved as *jīvantu*, or, equally, *jīvanti*.

¹³⁷⁹ **dukkhasaṅghātanissaṭṭā**: dukkhasaṅkhāranissaṭṭā (Ee); dukkhasaṅghātanissaṭṭā (Be);

pītisampatti:- phītasampatti-, var. pītisampatti- (Ee); pītisampatti- (Be).

¹³⁸⁰ **sahitā**: sahitā (Ee); suhitā (Be).

paṭisanthāra:- paṭisanthāra-, var. paṭisandhāna- (Ee); paṭisandhāna- (Be).

¹³⁸¹ **piyāyanto**: piyāyanto (Ee); pihāyanto (Be). *pihayati* "wanting or wishing for"; *piyāyanto* "liking; feeling fondness for". *pihāyati* shows irregular lengthening, which might be metri causa, but *piyāyati* renders a more suitable meaning in the context of *mudita*.

as with regard to *mettā* one brings about the absorption of the *jhāna* based on happiness for others.

Upekkhā: The Cultivation of Equanimity (vv.1383-1395)

muditam pana bhāvetvā, bhāveyy' _upekkham_uttamam.

virodhānunayam hitvā, hutvā majjhattamānaso ¹³⁸³

sabhāvabhūta lokassa, lābhālābham yasāyasam.
nindāpasamsam passanto, sukhadukkhañ ca
kevalam ¹³⁸⁴

katham [?] kammassakattā 'yam, loko
'nuparivattati.
lokadhamme parābhūto, attādheyyavivajjito ¹³⁸⁵

kiṃ nām' atthi samatth' ettha, pavattetum yathārucci;
kassa vā ruciya honti, sukhitā vā 'tha dukkhitā ¹³⁸⁶

yathāpaccayasambhūtā, sukhadukkha hi pāṇino.
na sakkā parivattetum, aññena puna kenaci. ¹³⁸⁷

Having cultivated happiness for others,
one should cultivate equanimity, highest of all,
having set aside all favor and opposition,
and becoming impartially-minded... *

...seeing the exclusive gain and loss,
fame and disrepute, blame and praise,
and pleasure and pain,
that are the world's nature.

How? From ownership of deeds
this world circles round
the dhammas of the world, (viz. the eight loka-
dhamma-s enumerated above),
devoid of self-determination. *

What indeed in this world can be made
to happen according to one's preference?
According to whose preference, now,
are beings made happy or unhappy? *

For the happiness and unhappiness of a being
are brought about according to conditions
(*yathāpaccaya*);

¹³⁸² **palāsābhisaṅgam**: palāsābhissāṅgam (Ee); palāsābhisaṅgam (Be).

°**niraṅkato**: °niraṅkato, var. °nirākato (Ee); °niraṅkato (Be).

°**pāpeti**: pappoti (Ee); pāpeti (Be). Cf. vv. 1368 & 1395 parallels with pāpeti.

¹³⁸³ —

¹³⁸⁴ **sabhāvabhūta lokassa**: sabhāvabhūtam lokassa (Ee); sabhāvabhūta lokassa (Be). Reading sabhāvabhūta(ṃ) lokassa; truncated for meter.

sukhadukkhañ: sukha-dukkhañ (Ee); sukham dukkhañ (Be).

¹³⁸⁵ **katham [?] kammassakattā 'yam**: kata-kammassakattā 'yam, var. katham kammassakattā 'yam (Ee); katham kammassakatattā 'yam [sic] (Be). It appears as if the first line has gotten garbled due to the attempt to read the technical term kammassakatā (ownership of one's deeds) into the verse. I suspect this reading was not intended and that the reference is simply to kamma and not to kammassakatā yet. In APB's reading we lose the important prompter katham?, which is present in this position in all the previous verses that introduce the brahmavihāra-s' explanations (and additionally get the irregular technical term -ssakattam, in place of -ssakatā).

loko 'nuparivattati: loko 'nuparivattati (Ee); lokānuparivattati (Be)

* attā-dheyya: "to be taken (i.e. regardable) as a self" or attādheyya? "that belongs to (i.e. constitutes) a self"? cf. anattādhīna "independent": v.1398; from adhīna "dependent on" (also written ādhīna).

¹³⁸⁶ **kiṃ nām**: kinnām' (Ee); kiṃ nām (Be)

* Cf. Vism IX §96 "kammassakā sattā, te kassa ruciya sukhitā vā bhavissanti, dukkhato vā muccissanti, pattasampattito vā na parihāyissanti" ti evaṃ pavattakammassakatādassanapadaṭṭhānā.

¹³⁸⁷ **yathāpaccayasambhūtā**: yathāpaccasambhūta-sukhadukkha [sic] (Ee); yathāpaccayasambhūtā, sukhadukkha (Be).

micchāmaggaṃ adhiṭṭhāya, vipajjanti ca mānavā;
sammāmaggaṃ purodhāya, sampajjanti pun' attanā
¹³⁸⁸

tattha kammavasen' ete, parivattanti aññathā;
yathārucitakammantā, paccekavasavattino ¹³⁸⁹

niratthakavihesā 'yaṃ, maññe lokavicāraṇā;
santam etaṃ pañitaṇ ca, yadidaṃ tat' upekkhanam.
¹³⁹⁰

ahaṃ ko nāma? ke c' ete? kim aṭṭhānabudhantaro?
pares' upari 'pekkhanto, vihaññāmī 'ti attano. ¹³⁹¹

sukhitā hontu vā mā vā, dukkhā muccantu vā na vā;
samiddhā vā daḷiddā vā, kā mam' ettha vicāraṇā?
¹³⁹²

attānaṃ parihārenti, yathākāmaṃ tu pāṇino;
palibodho papañco vā, byāpādo vā na me tahiṃ. ¹³⁹³

iti saṅkhāy' upekkhanto, hitakāmo 'pi pāṇinaṃ,
apakkhapātupekkhāya, samaṃ pharati yoniso. ¹³⁹⁴

and it is not possible for theses to be changed
by any other.

Resolved upon the wrong path,
humans meet with loss;
and proceeding by the right path,
they meet with fortune, by themselves.

These (beings), then, turn into something else,
by force of their own acts
according to the acts that they give preference --
each person wielding power over himself.

This is a pointless struggle, it would seem
to think after the world;
peaceful and sublime is this:
to look equanimously upon it.

Who indeed am I to them, and who are they to me?
Am I one of those who pry into inappropriate
things?
And [he realizes] of himself that, "Pinning my
hopes on others,
I cause myself distress."

Whether happy or else not;
whether freed from suffering or else not,
whether prosperous or poor,
What involvement have I here?

Beings look after themselves
as and how they wish;
I have no hindrance or involvement,
or ill-will therein.

Having reckoned thus, regarding equanimously,
even though still wishing for beings' welfare

¹³⁸⁸ **mānavā**: māṇavā (Ee); mānavā (Be).

¹³⁸⁹ **tattha**: sattā, var. tattha (Ee); tattha (Be);

kammavasen': kammavasen', var. kāyavasen' (Ee); kāyavasen' (Be).

¹³⁹⁰ **~vihesā 'yaṃ**: ~vihesāya (Ee); ~vihesāyaṃ (Be).

upekkhanam: upekkhanā (Ee); upekkhanam (Be).

¹³⁹¹ **kim aṭṭhānabudhantaro**: kim aṭṭhāna-budhantaro, var. kim aṭṭhāne vihaññasi? (Ee); kim aṭṭhānabudhantaro (Be). In verse 210, there is an analogous use of -budha as a root suffix element at the end of a tappurisa compound occurs. Though quite unusual, an "aṭṭhānabudha" can be taken as "one who comes to know (bujjhati) inappropriate things (aṭṭhāna)".

pares' upari 'pekkhanto: pares' upari pakkhanto, var. padesu paripakkhanto (Ee); pares' upari 'pekkhanto (Be). attano: attano, var. attanā (Ee); attano (Be).

¹³⁹² **daḷiddā**: daḷiddā (Ee); daliddā (Be).

¹³⁹³ **parihārenti**: parihārenti (Ee); parihārantu (Be). The causative is perplexing, and the intended meaning not immediately apparent. Is the lengthening just for meter and not indicative of causative?

palibodho: paḷibodho (Ee); palibodho (Be).

aññāṇupekkhā nikkhanto, anurodhaṃ virājiya,
mettāyaṃ iva pāpeti, pañcamajjhānaṃ appanaṃ.
¹³⁹⁵

he thoroughly suffuses them all equally,
with the equanimity of impartiality.

Come out of the equanimity of not knowing,
and having caused his preferences of liking (and
disliking) to fade away,
as in mettā he causes (his mind) to reach
the absorption of the fifth *jhāna* (according to the
abhidhamma-naya).*

Appamaññā-s (conclusion) (*appameyyānisamsā*) (vv.1396-1423)

appamaññā catass' evaṃ ācikkhi vadatāṃ varo;
mahāpurisadhorayho, hitakāmo mahāmuni. ¹³⁹⁶

The four immeasurables were related thus
by that finest of speakers,
the torch-bearer of great men,
the great, well-wishing sage.

na liṅgavisabhāgamhi, ādikammikayoginā,
bhāvetabbā matasatte, mettā eva na sabbathā. ¹³⁹⁷

They should not be developed by a yogī who's a
beginner
on a being of the opposite sex;
or on a being that's dead;
[specifying] *mettā* only; not in every case.*

pattabbasampadākāraṃ, dukkhākāraṃ ca pāṇisu;
āvajjaṃ muditākāraṃ anattādhīnataṃ tathā. ¹³⁹⁸

Adverting with regard to living beings
to the aspect of good fortune to be gained;
to the aspect of their suffering; or of their taking
joy;
or of it not depending on oneself.

attani duggate mitte, majjhatte 'ti yathākkamaṃ,
paṭhamaṃ bhāvanāyogam ārabhitvā tato paraṃ, ¹³⁹⁹

Having initially begun his practice
with reference to himself, someone in hardship,
a friend, and someone to whom he's impartial,
in that respective order, after that,*

attani mitte majjhatte, verike 'ti catūsu 'pi,
karonto sīmasambhedāṃ, sabbattha samamānaso,
¹⁴⁰⁰

breaking down the boundaries
between the four -- self, friend,
the one to whom he's impartial,
and the enemy -- with equal mind towards all,

¹³⁹⁴ —

¹³⁹⁵ **mettāyaṃ iva pāpeti**: mettāyaṃ iva pāpeti, var. mettāya evaṃ pappoti (Ee); mettāyaṃ iva pāpeti (Be).

* In contrast to the prior brahmavihāras, that of *upekkhā* alone is conducive to the fourth *jhāna*, based on equanimity (fifth by the abhidhamma reckoning).

¹³⁹⁶ —

¹³⁹⁷ * Evidently Anuruddha wants to make clear that these restrictions apply only to one beginning the cultivation of the four brahmavihāra-s, starting with mettā, and thus do not apply to the subsequent brahmavihāra-s. There is no explicit verb for the accusative. It is taken as an accusative of emphatic reference.

¹³⁹⁸ **āvajjaṃ**: āvajja (Ee); āvajjaṃ (Be). Cf. parallel terminology v.1385.

¹³⁹⁹ * Taking himself as the initial object of practice with regard to mettā; someone in hardship with regard to karuṇā; a friend with regard to muditā; and someone to whom he's impartial with regard to upekkhā.

¹⁴⁰⁰ **catūsu 'pi**: catūsū api (Ee); catūsu 'pi (Be).

bhūmikādippabhedehi, paricchijj' odhiso tathā,
aparicchijja vā c' etā, bhāvetabbā 'ti bhāsītā. ¹⁴⁰¹

asaṅkhobhitasantānā, tāhi bhūtānukampakā,
vihārant' uttamā brahmavihārā 'ti tato matā. ¹⁴⁰²

appamāṇālambaṇattā, tathā suppaṭipattiyā.
sattesu appamāṇattā, appamaññā 'ti sammattā. ¹⁴⁰³

asampattahitā sattā, dukkhitā laddhasampadā,
kammassakā 'ti cintetvā, tato tesu yathākkamaṃ.
¹⁴⁰⁴

"sampattīhi samijjhantu, dukkhā muccantu pāṇino;
aho sattā sukhappattā, hontu sattā yathā tathā". ¹⁴⁰⁵

iccābhivuddhim icchanto, dukkhāpagamaṇaṃ
tathā,
samiddhe anumodanto, upekkhanto ca pīṇite. ¹⁴⁰⁶

mātā 'va dahare putte, gilāne yobbane ṭhite,
sakiccapasute c' eva, catudhā sampavattati. ¹⁴⁰⁷

and they should be developed, likewise,
according to having delimited their scope
by way of making distinctions of realm, etc.
or not delimiting it, it's said.

Since those who dwell in these with sympathy for
beings
and unperturbed mind-streams
dwell supreme, they're therefore regarded
as "godly abidings" (brahma-vihāra-s).

And likewise, since with progress
they have objects without measure,
due to the immeasurability in respect of beings,
they are regarded as "immeasurables"
(*appamaññā*).

Having thought respectively of beings
who don't have welfare,
who are pained, or meeting with success,
or as owners of their actions, then, toward these:

wishing, "may they prosper with good fortunes;"
"may beings be freed from pain;"
"ah, beings attained to happiness!"
or "let beings be as they are,"

for their upliftment
and so their coming out of pain,
and rejoicing in their fortune,
and looking equanimously upon them in their
satisfaction.

Like a mother who proceeds,
in four ways toward her child: in infancy;

¹⁴⁰¹ **aparicchijja vā c' etā**: aparicchijj' atha vā c' etā (Ee); aparicchijja vā c' etā (Be).

¹⁴⁰² **asaṅkhobhitasantānā**: asaṅkhobhita-santānā, var. asaṅkhotita-sampattā (Ee); asaṅkhotitasantānā (Be). Cf. Vism IX §106: vuccate, seṭṭhatṭhena tāva niddosabhāvena cettha brahmavihārāta veditabbā. sattu samamāpaṭipattibhāvena hi seṭṭhā ete viharā. yathā ca brahmāno niddosacittā viharanti, evaṃ etehi sampayuttā yogino brahmasamā hutvā viharanti 'ti seṭṭhatṭhena niddosabhāvena ca brahmavihārā 'ti vuccanti.

¹⁴⁰³ * Cf. Vism IX §110: yasmā pana sabbā p'etā appamāṇe gocare pavattanti. appamāṇā hi sattā etāsaṃ gocarabhūtā. ekasattassāpi ca ettake padese mettādayo bhāvetabbāti evaṃ pamāṇaṃ agahetvā sakalapharaṇavaseneva pavattāti. tena vuttaṃ — visuddhimaggādivasā catasso, hitādiākārasā panāsaṃ / kamo pavattanti ca appamāṇe, tā gocare yena tadappamaññā ti.

¹⁴⁰⁴ —

¹⁴⁰⁵ —

¹⁴⁰⁶ **pīṇite**: pīṇite, var. paṇḍito (Ee); pīṇite (Be). Pīṇite does not make much sense here; is the var. *paṇḍito* the better reading?

iccābhivuddhim: the long ā appears superfluous. Presumably metri causa.

¹⁴⁰⁷ **yobbane ṭhite**: yobbanatṭhite (Ee); yobbane ṭhite (Be).

* "proceeds": the form sampavattati, while extremely rare, does occur. A transitive "sampavatteti" does not

itthaṃ catuddhā sattesu, sammā cittapavattanā, sabbathā 'pi catuddhā 'va, tato vuttā mahesinā. ¹⁴⁰⁸	when sick; when in fullness of youth, and when pursuing his own affairs -- * just so the fourfold proper attitude of mind to have toward beings was stated by the great seeker as these four (mettā, etc.).
icc' etā pana bhāvento, pasannamukhamānaso, sukhaṃ supati sutto 'pi, pāpaṃ kiñci na passati. ¹⁴⁰⁹	And the one developing these four, serene of face and heart, sleeps in ease and while asleep sees also no bad [dream];
paṭibujjhat' anutrāso, jāgaro ca pamodati; cetaso ca samādhānaṃ, khippam evādhigacchati. ¹⁴¹⁰	He wakes up without fright, and while awake feels joy; and swiftly he attains concentration of the mind.
parissayā pahīyanti, vigacchanti c' upaddavā; devatā 'pi ca rakkhanti, amuyhantaṃ anākulaṃ, ¹⁴¹¹	His dangers are forsaken, his troubles disappear; the deities protect him; and unconfused and undisturbed, *
&	
phullaṃ 'va kamalaṃ kāle, candaṃ 'va vimalaṃ jano. sommakomaladhammeḥi, piyacakkhūhi passati. ¹⁴¹²	like a lotus in full bloom, at the time of his death, people regard him with eyes full of affection, with his qualities of tenderness and calm, pure like the moon.
asaṃhīro asaṃkuppo, sabbāvatthāsu paṇḍito, samaṃ pavattitārambho, lokam eso 'nugaṇḥati. ¹⁴¹³	Unshakable, undisturbable, in all situations wise,

seem to occur at all. The subject of the verb is somewhat ambiguous, whether "he" is intended (following from the previous verses) or "it". c' eva should perhaps be read as c' evaṃ.

Cf. Vism IX §108 for the four attitudes of a mother towards her four sons: yathā mātā daharagilānayobbanappattasakiccapasutesu catūsu puttesu daharassa abhivuddhikāmā hoti, gilānassa gelaññāpanayanakāmā, yobbanappattassa yobbanasampattiya ciraṭṭhitikāmā, sakakiccapasutassa kismiñci pariyāye abyāvaṭā hoti, tathā appamaññāvihārikenāpi sabbasattesu mettādivasena bhavitabbaṃ. tasmā ito visuddhimaggādivasā catassova appamaññā.

Note: It is possible that Anuruddha is modifying the Vism account of four sons in favor of a single son in four different situations, thus offering a more cogent analogy.

¹⁴⁰⁸ **catuddhā** (pāda a): catuddhā [but cf. catudhā in previous verse] (Ee); catudhā (Be).

¹⁴⁰⁹ —

¹⁴¹⁰ **jāgaro ca**: jāgaro ca (Ee); jāgaro 'va (Be).

samādhānaṃ: samodhānaṃ (Ee); samādhānaṃ (Be).

¹⁴¹¹ * The last element would normally be + [at the time of death] Cf. Vism IX §75 "asammūlho kālaṃ karoti", "he dies unconfused". It is not quite clear if the *kāle* in the next verse refers to the time of death in this context, or to a lotus in its season. This line may be read as independent or as construing with the next verse (reading as people seeing him at the time of his death as *amuyhantaṃ anākulaṃ*, "unconfused and undisturbed", like a lotus in full bloom, etc. I read it in this way.

¹⁴¹² —

¹⁴¹³ **sabbāvatthāsu**: sabbāvatthāsu; notes var. sabbasattesu (Ee); sabbāvatthāsu (Be).

khaṇamattopacār' ekā, pavatt' ekamhi puggale, appamāṇaphalī tv eva, vaṇṇayanti mahesino. ¹⁴¹⁴	balanced in the effort he applies, this person graces the world. [Any] one [of them] occurring for even an instant of <i>upacāra</i> (concentration approximating <i>jhāna</i>) upon a single individual, and great seekers describe one as having the immeasurables' fruit;
pageva sabbasattesu, appaṇāpattabhāvanā, catasso 'pi samībhūtā, vasībhūtā nirantaram. ¹⁴¹⁵	let alone the practice attained to absorption on the basis of all beings, all four becoming equal[ly developed], mastered and continuous[ly maintained].
puññadhārā 'bhisandantā, paripūrenti paṇḍitaṃ; appameyyamahogho 'va, sāgaraṃ vīci-mālinam. ¹⁴¹⁶	The flowing streams of merit fill that wise one to the brim; like an immeasurably great flood [filling up] the sea [and making it] garlanded with waves.
appamaññāmayānaṃ hi, puññānaṃ soḷasiṃ kalam, sabbopadhikapuññāni, nāgghantī 'ti pakāsitaṃ. ¹⁴¹⁷	It's said that all the merits conducive to rebirth do not equal in worth one sixteenth part the merits of which the immeasurables consist.
avañjhā tassa pabbajjā, yassa h' etāsu gāravo; sukhumodagyabahulo, tīsu sikkhāsu sikkhati. ¹⁴¹⁸	His going forth is not in vain who has regard for these; for with plentiful and subtle exultation he trains himself in [all] three trainings.
amoghaṃ raṭṭhapiṇḍaṇ ca, bhuñjat' eso visesato; tamhi mahapphalaṃ hoti, saddhādeyyaṃ patitṭhitaṃ. ¹⁴¹⁹	And such a one as this does not consume the country's alms to no effect; bestowed on him, that given out of faith bears especially great fruit.

samaṃ: samaṃ; notes var. sammā (Ee); samaṃ (Be).

¹⁴¹⁴ **appamāṇaphalī tv eva:** appamāṇa-phalī tv eva (Ee); appamāṇa phaliv' eva (Be).

Note: Does tveva here represent iti + eva, with atypical sandhi due to the need to preserve the prior long vowel of
°phalī?

¹⁴¹⁵ **appaṇāpattabhāvanā:** appaṇāpattabhāvanā; notes var. °bhāvitā (Ee); appaṇāpattabhāvanā (Be).

¹⁴¹⁶ **vīci-mālinam:** °mālinam; notes var. °pāṇinam (Ee); °mālinam (Be).

¹⁴¹⁷ **sabbopadhikapuññāni:** sabbopadhikapuññāni; notes var. sabbān' adhika° (Ee); sabbopadhikapuññāni (Be). The reading opadhikapuññāni (in the sense of mundane merit conducive to rebirth) is attested in the Itivuttaka aṭṭhakathā: *kasmā pana bhagavatā samāne pi opadhikabhāve mettā itarehi opadhikapuññehi visesetvā vuttā ti?* For meaning, cf. PED entry “*opadhika*”: “the correct interpretation is given by Dhpāla at VvA 154 as “attabhāva-janaka-paṭisandhi-pavatti-vipāka-dāyaka”.

pakāsitaṃ: pakāsita° (Ee); pakāsitaṃ (Be).

¹⁴¹⁸ **sukhumodagyabahulo:** sukhumodagga° (Ee); sukhumodagya° (Be).

tīsu sikkhāsu sikkhati: tīsu sikkhāsu sikkhati (Ee); tisso sikkhā susikkhati (Be). The Ee reading is greatly attested; the Be reading, though ostensibly plausible, is not found.

¹⁴¹⁹ **tamhi:** tamhi (Ee); tam 'pi (Be).

saddhādikusalā dhammā, pavaḍḍhanti akhaṇḍitā;
sambuddhicariyānaṃ ca, mahattaṃ tassa pākaṭaṃ.¹⁴²⁰

&

akicchapāṭivedhāya, pādaḥajjhānam uttamaṃ;
uju c' ekāyano maggo, brahmalokūpapattiyaṃ.¹⁴²¹

vāsanābhāgiyā c' etā, bodhisambhārakūlikā;
sovaggikā sukhāhārā, lokārakkhā niruttarā.¹⁴²²

appameyyānisams' evaṃ, appameyyaguṇodayā;
appamaññā tato tāsū, na pamajjeyya paṇḍito.¹⁴²³

The wholesome dhammas, saddhā, and so forth,
flourish unimpaired;
and its greatness is well known
for those of the intellectual temperament...

...for easy realization,
as a basis for cultivating insight, its *jhāna*
unexcelled.
It is a straight path with a single destination
[leading] to rebirth in brahma-loka.*

And these belong to that conditioning (of the mind)
classed among the requisites of awakening;
conferring happiness and heaven,
peerless as protectors of the world.

With their immeasurable benefits thus,
and to immeasurable virtues giving rise --
they "have no measure"; so a person who is wise
should not neglect them.

Āhāre paṭikkūla-saññā: Cultivation of the Perception "Repulsive" in Food (vv.1424-1444)

paṭikkūlaṃ paṇ' āhāre, bhāvento saññānam uttamaṃ,
kabaḷīkāraṃ āhāraṃ annapānādisaṅghaṃ.¹⁴²⁴
&

asitaṃ khāyitaṃ pītaṃ, sāyitaṃ ca rahogato,
paṭikkūlaṃ 'ti cinteyya, gamanādivasā kathaṃ?¹⁴²⁵

Developing the unexcelled perception
of "repulsive" with regard to food...*

...how should one in seclusion think
of edible (kabaḷīkāraṃ) food,
comprising food and drink and so forth
eaten, chewed, or drunk, or licked,
as "repulsive"

¹⁴²⁰ **mahattaṃ tassa pākaṭaṃ**: mahattaṃ tassa pākaṭaṃ; notes var. mahataṃ taṃ supākaṭaṃ (Ee); mahattaṃ tassa pākaṭaṃ (Be).

¹⁴²¹* Reading as construing with the previous verse.

¹⁴²² —

¹⁴²³ **na pamajjeyya**: nappamajjeyya (Ee); na pamajjeyya (Be).

¹⁴²⁴ **kabaḷīkāraṃ**: kabaḷīkāraṃ (Ee); kabaḷīkāraṃ (Be).

* N.B. Anuruddha here places the āhāra-paṭikkūla-saññā directly after the brahma-vihāra-s, in contrast to the Vism, which places the four āruppa-samāpatti-s between these.

¹⁴²⁵* The ten aspects by way of which the consideration of repulsiveness is prescribed are laid out as per the Vism exposition: 1) *gamanato* "by way of the going", 2) *pariyesanato* "the seeking", 3) *paribhogato* "the consuming", 4) *āsayato* "the digestive fluids", 5) *nidhānato* "the depositing", 6) *aparipakkato* "the undigested form", 7) *paripakkato* "the digested form", 8) *phalato* "the results", 9) *nissandato* "the flows of discharge", 10) *sammakkhanato* "the being smeared with". Cf. Vism XI §5: *taṃ āhāre paṭikkūlasaññāṃ bhāvetukāmena kammaṭṭhānaṃ uggahetvā uggahato ekapadam pi avirajjhantena rahogatena paṭisallīnena asitapītakhāyitasāyitappabhede kabaḷīkārahāre dasahākārehi paṭikkūlatā paccavekkhitabbā. seyyathidaṃ, gamanato, pariyesanato, paribhogato, āsayato, nidhānato, aparipakkato, paripakkato, phalato, nissandato, sammakkhanato ti.*

tapovanam idaṃ hitvā, ramaṇīyam anākulaṃ,
āhārahetu gantabbo, gāmo gāmajanākulo. ¹⁴²⁶

tatthāsuciparikliṭṭhe, dujjanācārasaṅkare,
dīnam esayat' uccitṭhaṃ, gehe gehe tu bhojanaṃ.
¹⁴²⁷

taṃ kheḷamalasaṃkliṭṭhaṃ, jivhaggaparivattitaṃ,
dantacuṇṇitasambhinnavaṇṇagandhaṃ gilīyati. ¹⁴²⁸

pittasemhaparibyūḷhaṃ, pubbalohitamissitaṃ,
pavisantaṃ paṭikkūlaṃ, jegucchaṃ dhikkatāsivaṃ.
¹⁴²⁹

kucchiyaṃ kuṇapākiṇṇe, duggandhaparibhāvite,
suvānavamath'ākāraṃ, vantaṃ 'va svānadoṇiyaṃ.
¹⁴³⁰

tattacandanikāyaṃ 'va, nānākimisamākule,
tattha bubbuḷakacchannaṃ, kuthitaṃ paripaccati.
¹⁴³¹

by way of 1) the going, and the rest?*

[He reflects:]

This forest grove that's pleasant and disturbance-free
must be left,
and, for the sake of food,
the town athrong with townsfolk must be gone to.*

And soiled there by filth,
amidst mingling with the ways of lowly people,
it makes him seek vile leftovers
from house to house as food.*

And that, turned round and round on the tip of the
tongue,
polluted with the impurity of saliva,
with its color and fragrance broken up,
pulverized by the teeth, gets swallowed.*

And amassed with bile and phlegm,
mixed with blood and pus,
as repulsive and disgusting,*
accursed unseemliness, entering...

..into a belly strewn with corpses,*
thoroughly impregnated with their stench,
vomited, with its aspect of dog-vomit,
into a dog-bowl, as it were.*

And, as if in a hot cesspool,
teeming with all different kinds of worms,
there, seething, it digests,

¹⁴²⁶* = *gamanato*, "by way of the going" cf. Vism XI §6-10.

¹⁴²⁷ **dujjanācāra-**: *dujjanācāra-* (Ee); *dujjanāvāra-* (Be).

uccitṭhaṃ: *uccitṭhaṃ* (Ee); *uttitṭhaṃ* (Be).

* = *pariyesanato*, "by way of the seeking", cf. Vism XI §11-13.

¹⁴²⁸ **kheḷamalasaṃkliṭṭhaṃ**: *kāḷamala*; notes var. *kāyamala* (Ee); *kheḷamala* (Be).

dantacuṇṇitasambhinnavaṇṇagandhaṃ: *danta-cuṇṇita-sambhinna-vaṇṇa-gandhaṃ* (Ee);
dantacuṇṇitasambhinnaṃ, vaṇṇagandhaṃ (Be).

gilīyati: *gilīyati* (Ee); *vilissati* (= *vilīyissati*)

* = *paribhogato*, "by way of the consuming", cf. Vism XI §14-16.

¹⁴²⁹ **paribyūḷhaṃ**: *paribyūḷhaṃ* (Ee); *paribyulhaṃ* (Be).

* = *āsayato*, "by way of the digestive fluids", cf. Vism XI §17.

¹⁴³⁰ **svānadoṇiyaṃ**: *svānadoṇiyaṃ* (Ee); *svānadoṇiyaṃ* (Be).

* *corpses*: cf. Vism XI §19 for *kuṇapa* (corpses) reference.

* = *nidhānato*, "by way of the depositing", cf. Vism XI §18, which differs in its treatment. Cf. Vism XI §16 for *suvānadoṇiyaṃ ṭhitasuvānavamathu* analogy: "so evaṃ vicuṇṇitamakkhito taṅkhaṇaṇṇeva antarahitavaṇṇagandhasaṅkhāraviseso suvānadoṇiyaṃ ṭhitasuvānavamathu viya paramajegucchabhāvaṃ upagacchati."

sampaccantaṃ pan' etaṃ ca, sabhāvaṃ ca visevitaṃ,
vaḍḍheti kesalomādi-nāṇakuṇapasaṇcayāṃ. ¹⁴³²

vipaccantaṃ atho p' etam anekopaddavāvaham,
kuṭṭhagaṇḍakilāsādimahābyādhisatodayāṃ. ¹⁴³³

pūtibhūtaṃ ca taṃ pakkam anekadvārasaṇcitāṃ,
medapiṇḍaṃ 'va kuthitaṃ, parissavati santataṃ. ¹⁴³⁴

yena pūtigato kāyo, niccaṃ duggandhavāyiko,
dhoviyanto 'pi satataṃ, sucibhāvaṃ na gacchati. ¹⁴³⁵

kucchito so 'yam āhāro, kāyāsucinisevano;
nissandamalanitṭhāno, upaklesaphalāvaho. ¹⁴³⁶

kāmarāgasamuṭṭhānaṃ, rogajātiniibandhanam;
madappamādādhiṭṭhānaṃ, pāpakammamahāpatho. ¹⁴³⁷

beneath a covering of bubbles.*

And, becoming properly digested
and taking recourse to its true nature, this
makes the pile of various corpses grow;
head-hairs, body-hairs, and so forth.*

Improperly digested, this, however,
brings one countless troubles:
giving rise to leprosy, abscesses,
leukoderma, etc. -- the hundred great diseases.*

And digested, heaping up,
at many an exit, now turned foul,
like a lump of fat that's boiled,
it flows, extending out.*

Fouled by which, the body,
with its eternally foul airs,
though constantly being washed,
cannot be fully cleansed.*

Loathsome is this food;
its access gained with dirt upon the body;
its culmination outward flowing filth:
defilement is the fruit it brings.

It's the source of passion's craving;
it's bound up with disease's birth;
it's a site of intoxication and heedlessness;

¹⁴³¹ **tattacanda-**: tattacanda-; notes var. pakka° (Ee); tattacanda- (Be).

kuthitaṃ: kudhitaṃ; notes var. kuthitaṃ (Ee); kuthitaṃ (Be).

* = *paripakkato*, "by way of the undigested form", cf. Vism XI §19.

¹⁴³² **kesalomādi-nāṇakuṇapasaṇcayāṃ**: kesa-lomādi-nāṇakuṇapa-saṇcayāṃ (Ee); kesalomādiṃ,
nāṇakuṇapasaṇcayāṃ (Be).

* = *paripakkato* "by way of the digested form" & *phalato* (a) (*sammā paripaccamāno* "properly digesting"), "by way of the results", cf. Vism XI §20: *kathaṃ paripakkato? so tattakāyagginā paripakko samāno na suvaṇṇarajatādīdihātuyo viya suvaṇṇarajatādībhāvaṃ upagacchati. phenapupphulake pana muñcanto saṇhakaraṇiyaṃ pisitvā nālike pakkhattapaṇḍumattikā viya karīsabhāvaṃ upagantvā pakkāsayaṃ, muttabhāvaṃ upagantvā muttavatthiṇca pūretīti evaṃ paripakkato paṭikkūlatā paccavekkhitabbā.* & Vism XI §21: *kathaṃ phalato? sammā paripaccamāno ca panāyaṃ kesalomanakhadantādīni nāṇakuṇapāni nipphādeti; asammāparipaccamāno daddukaṇḍukacchukuṭṭhakilāsasosakāsātisārappabhutīni rogasatāni, idamassa phalanti evaṃ phalato paṭikkūlatā paccavekkhitabbā.*

¹⁴³³ * = *phalato* (b) (*asammā paripaccamāno*, "not properly digesting"), "by way of the results", cf. Vism XI §21:

kathaṃ phalato? sammā paripaccamāno ca panāyaṃ kesalomanakhadantādīni nāṇakuṇapāni nipphādeti; asammāparipaccamāno daddukaṇḍukacchukuṭṭhakilāsasosakāsātisārappabhutīni rogasatāni, idam assa phalan ti evaṃ phalato paṭikkūlatā paccavekkhitabbā.

¹⁴³⁴ **kuthitaṃ**: kudhitaṃ; notes var. kuthitaṃ (Ee); kuthitaṃ (Be).

* = *nissandato*, "by way of the flows of discharge", cf. Vism XI §22-23.

¹⁴³⁵ * = *sammakkhanato*, "by way of being smeared with", cf. Vism XI §24.

¹⁴³⁶ **upaklesa-**: upakklesa- (Ee); upaklesa- (Be).

¹⁴³⁷ **madappamādādhiṭṭhānaṃ**: parappamādādhiṭṭhānaṃ (Ee); madappamādādhiṭṭhānaṃ (Be).

ahitodayamaggo 'yaṃ, bhayaḥheravasambhavo;
byasanāgamanadvāraṃ, apāyāvahitaṃ mukhaṃ.
¹⁴³⁸

carant' attasamattā 'va, yatth' odariyamucchitā,
kliṭṭhakammāni dummedhā, karontā
dukkhabhāgino. ¹⁴³⁹

tattha cittavirāgāya, kiṃpakkaphalasannibhe,
rasassādapiyākāre, ghorādīnavasañcite. ¹⁴⁴⁰

bhāventassa paṭikkūla-saññaṃ evaṃ vibhāvino,
upacārapathaṃ patvā, cittaṃ hoti samāhitaṃ. ¹⁴⁴¹

so 'yaṃ passambhitāhāra-visadoso vicakkhaṇo,
madappamādanikkhanto, rasassādanirālayo. ¹⁴⁴²

it's the foremost path to unwholesome action.

It paves the way for misfortune to arise,
producing fear and terror;
it's the door by which afflictions enter,
facing toward the lower worlds.

People go about, their feeding finished,*
dazed by their stomach's burden, [of food]
doing, in their folly, tainted deeds
and partaking of the suffering (they produce).

for divesting the mind of its passion for it,
resembling, as it does, a poison fruit,
heaped high with fearsome danger,
in pleasant aspect, as the savoring of flavor,

...the mind of the one cultivating, with clarity of
understanding, thus,
the perception of repulsiveness in it,
becomes concentrated [to the extent of]
reaching *upacāra* concentration's course.*

The person of discerning vision
who has thus quelled the fault of poison within
food,
emerged from his crazed intoxication [with it],
harboring no craving for the savoring of flavor.

¹⁴³⁸ ____

¹⁴³⁹* Reading *atta* as p.p.p. < √ad, "to eat", in nominal sense, "eating; feeding", and *samatta* p.p.p. < sam + √āp, "finished".

¹⁴⁴⁰**kiṃpakka**: kiṃpakka (Ee); kiṃ pakka (Be).

¹⁴⁴¹* Cf. Vism XI, §25 for this upper limit of concentration based on this practice.

¹⁴⁴²**-visadoso**: -visadoso (Ee); -visado so (Be).

madappamāda-: parappamāda- (Ee); madappamāda- (Be).

limpento viya bhesajjam, akkha-r-abbhañjako
yathā;
puttamamsaṃ 'va khādanto, āhāraṃ paribhuñjati.
¹⁴⁴³

ariyavaṃsānupajāto, appicchādiguṇodito,
kāmajālaṃ padāletvā, sotthiṃ pappoti paṇḍito. ¹⁴⁴⁴

He eats his food
like one applying medicine;
like one who greases his axle;
like one who eats the flesh of his own son.

Gradually born into the noble lineage,
with the rising of the virtues of having few desires,
and so forth,
grown wise, he breaks through craving's net,
and reaches ultimate well-being.

Catu-dhātu-vavatthānaṃ: Defining of the Four Elements (vv.1445-1460)

catudhātuvavatthānaṃ, bhāvento pana pañcadhā,
dhātuyo parigaṇheyya, catasso 'pi sabhāvato. ¹⁴⁴⁵

saṅkhepena ca vitthārā, sambhārā ca salakkhaṇā,
ajjhataṇ ca bahiddhā ca, catudhā vibhaje kathaṃ?
¹⁴⁴⁶

One cultivating the fivefold
"defining of the four elements", *
should apprehend the elements,
together four, each according to its nature.

How should he analyze them in four ways,
internally and externally, 1) in brief; 2) in full;
3) by way of the parts they constitute;
and 4) with their characteristics?*

¹⁴⁴³ **akkha-r-abbhañjako**: akkharabbhañjako (Ee); akkharabbhañjako (Be). The compound *akkha-r-abbhañjako* is difficult to resolve, as is its relation to the other pādas. Has it gotten corrupted? We may read *akkha* "axle" in compound with *abbhañjako* "one who greases" with an intervocalic glide, -r-, and understand an analogy with one who greases the axle of his vehicle solely so that he may continue his journey. cf. PED -- akkhaṇ abbhañjati "to lubricate the axle" S iv.177; Miln 367. The Vism parallel mentions only the analogy of the eaters of the *putta-mamsa* ("the son's flesh", *puttamamsasutta*, SN 12.63): cf. Vism XI §26: *imaṇ ca pana āhāre paṭikkūlasaṇṇaṃ anuyuttassa bhikkhuno rasataṇhāya cittaṃ patilīyati patikuṭati pativaṭṭati. so kantāraṇittharaṇatthiko viya puttamamsaṃ vigatamado āhāraṃ āhāreti yāvad eva dukkhassa nittharaṇatthāya*. Cf. Mahāniddeśa pericope which cites *akkhaṃ abbhañjeyya* together with the *puttamamsa* parable: *yathā vaṇaṃ ālimpeyya yāvad eva ropanatthāya, yathā vā pana akkhaṃ abbhañjeyya yāvad eva bhārassa nittharaṇatthāya* -- "or like one would grease his axle just for the sake of the bringing of the load to an end" -- *yathā vā pana puttamamsaṃ āhāraṃ āhareyya yāvad eva kantārassa nittharaṇatthāya; evaṃ eva bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti* — "neva davāya ...pe... phāsuvihāro cā"ti (Nidd purābheda-suttaniddeso). The parallelism between the three similes in Anuruddha's verse and the three similes in the Niddesa make one wonder if the first Niddesa simile, *yathā vaṇaṃ ālimpeyya yāvad eva ropanatthāya* "like one would smear the forest just for the sake of planting," has gotten corrupted and should rather read: *yathā vaṇaṃ ālimpeyya yāvad eva rogassa nittharaṇatthāya* "like one would smear a wound (i.e., with medicine) just for the sake of the bringing of an illness to an end", cf. Nāmar-p 1443 pāda a: *limpento viya bhesajjam* "like one smearing medicine".

¹⁴⁴⁴ —

¹⁴⁴⁵ **pañcadhā**: pañcadhā; notes var. paññavā (Ee); pañcadhā (Be).

* *fivefold* (*pañcadhā*): cf. Vism XI §47 re: the five aspects by which each body part (pertaining to the respective four elements) is to be analyzed. This analysis is termed *sa-sambhāra-vibhatti*, "with components and analysis": *ayaṃ eva hi viseso, tattha vaṇṇa-saṇṭhāna-disokāsa-pariccheda-vasena kesādayo manasikarivāpi paṭikkūlavasena cittaṃ ṭhapetabbaṃ, idha dhātuvaseṇa. tasmā vaṇṇādivasena pañcadhā pañcadhā kesādayo manasikarivā avasāne evaṃ manasikāro pavattetabbo*. The analysis thus proceeds part by part by way of its respective 1) color, 2) shape, 3) direction, 4) locus, and 5) delimitation.

¹⁴⁴⁶* "with their characteristics" (*lakkhanato*) ("lakkhaṇādito" in Vism, cf. XI §93) intends the qualities of hardness etc. of the respective elements (and the rest of the *lakkhaṇa-rasa-paccupaṭṭhāna* analysis).

yaṃ kiñci kesalomādi-kakkhaḷattam pavuccati;
ajjhataṃ pathavīdhātu, bahiddhā tu tato parā. ¹⁴⁴⁷

yūsabhūtan tu yaṃ kiñci, āpo 'va paripācakaṃ;
tejo vāyo ti gaṇheyya, vitthambhakam asesato. ¹⁴⁴⁸

vitthārato 'pi sambhārā, kesalomādi vīsati;
pathavīdhātu; pītādi, dvādas' āpo ti bhāvaye. ¹⁴⁴⁹

tejena yena kāyo 'yaṃ, santappati jirīyati;
pariḍayhati sammā ca, paccanti asit'ādayo. ¹⁴⁵⁰

tad-etam catukoṭṭhāsaṃ, kāyasambhavam attano,
tejodhātū 'ti gaṇheyya, vāyodhātū 'ti cāparam. ¹⁴⁵¹

uddhañ cādhogamā vātā, kucchikoṭṭhāsāyā tathā;
aṅgamaṅgānusārī ca, chadhā 'nāpānam icc api. ¹⁴⁵²

taṃ taṃ lakkhaṇam ārabha, niddhāretvā
salakkhaṇam,
parigaṇheyya sabbattha, catudhā dhātusaṅgahaṃ. ¹⁴⁵³

icc evaṃ catukoṭṭhāso, dhātumatto kaḷevaro;
niccetano ca nissatto, nissāro parabhojano. ¹⁴⁵⁴

Internally, whatever [has the characteristic of]
hardness --
head-hairs, body-hairs, etc. -- is called
the (internal) element of earth;
while that beyond that is [the] external.

While whatever is fluid, water;
and fire, that which heats;
and one should take as air
all that which makes inflate.

And in full, as the things they constitute:
the twenty -- head-hairs, body-hairs, etc. --
are the element of earth; the twelve --
bile, etc. -- one should understand as water;

The heat by which this body
is warmed and caused to age;
and consumed with fever;
and things eaten, [drunk,] etc., properly digest --

this four-part (heat),
born of one's body,
one should take as the element of fire,
And, lastly, as the element of air:

the upward- and the downward-going gasses;
those inside the belly and the bowels;
likewise that which moves throughout the limbs;
and the in- and out-going breath: thus of these six
kinds.

Based on each [element's] characteristic mark,
one should ascertain them by their characteristic,
and apprehend in all respects
the elements' fourfold grouping.

This body thus consisting of these four,
just mindless elements

¹⁴⁴⁷ **kesalomādi-kakkhaḷattam**: kesalomādi-kakkhaḷattam (Ee); kesalomādi kakkhaḷattam (Be).
pathavīdhātu: pathavīdhātu (Ee); pathavīdhātu (Be).
tato parā: tatoparā (Ee); tatoparā (Be).

Note: literally, "while, externally, that [element] beyond that [is the external element of earth]"

¹⁴⁴⁸ **tu**: tu (Ee); ti (Be).

¹⁴⁴⁹ **kesalomādi vīsati**: kesalomādi-vīsati (Ee); kesalomādi vīsati (Be)
pathavīdhātu: pathavī° (Ee); pathavī° (Be).

¹⁴⁵⁰ **pariḍayhati**: pariḍayhati (Ee); paridayhati (Be).

¹⁴⁵¹ —

¹⁴⁵² —

¹⁴⁵³ —

ritto tuccho ca suñño ca, vivitto ca pavajjito;
attā vā attanīyaṃ vā, n' atth' ev' ettha kathañci 'pi.
¹⁴⁵⁵

kevalaṃ cetanāviṭṭho, kāyo 'yaṃ parivattati;
kampito yāya yantaṃ 'va, sādhippāyo 'va khāyati.
¹⁴⁵⁶

āyu usmā ca viññāṇaṃ, yadā kāyaṃ jahant' imaṃ,
apaviddho tadā seti, niratthaṃ 'va kalingaṃ. ¹⁴⁵⁷

viparītaṃ papañcentā, bahudhā mohapārutā,
yattha micchāvipallāsaparābhūtā puthujjanā. ¹⁴⁵⁸

saṃsāraddhānakantāraṃ, caturāpāyasaṅkaraṃ,
byasanekāyanopāyaṃ, nātivattanti dujjanā. ¹⁴⁵⁹

so yam evaṃ catuddhā ti, dhātubhedena passato,
tassopacāriko nāma, samatho hoti cetasi. ¹⁴⁶⁰

devoid of any individual
or essence; food for other beings;
substanceless and hollow, empty,
and avoided, on its own;
there is, herein, no self, nor anything at all
[to call] one's own.

This body goes around
only by (virtue of) mind's inhering in it;
by which, like a machine, it's made to move,
and appears as if it had its own intent.

Life, heat and consciousness:
when these desert this body,
it lies cast off
like a useless piece of wood.*

[This body] upon which the common masses,
blinker by delusion, weave, in many ways,
illusions to the contrary of all sorts,
victim to distortions of perception,

and, in their folly, cannot cross beyond
the wasteland of their coursing through saṃsāra,
mingling with the four lower worlds,
and inevitably a means of coming to distress.

The tranquillity in the mind
of him who sees which [body] thus,
as, by the elements' division, of four parts,
is one of *upacāra* concentration.

Appendix: Vipassanā on the basis of *catu-dhātu-vavatthāna* (vv.1461-1463)

itthaṃ dhātuvavatthānaṃ, katvā tad-anusārato,
upādārūpadhamme ca, nāmadhamme ca sabbathā.
¹⁴⁶¹

Having brought about the definition of the elements
in this way,
following on that,
he apprehends the components (dhamma-s) of the

¹⁴⁵⁴ **kaḷevaro**: kalebaro (Ee); kaḷevaro (Be).

¹⁴⁵⁵ —

¹⁴⁵⁶ **cetanāviṭṭho**: cetanāviṭṭho; notes var. cetanāsiddho (Ee); cetanāviddho (Be).

¹⁴⁵⁷* Fusing two famous verses and their imagery: cf. Phenapiṇḍūpamasutta, SN 22.95: āyu usmā ca viññāṇaṃ, yadā
kāyaṃ jahant' imaṃ / apaviddho tadā seti, parabhattaṃ acetanaṃ. & Dhp 41: aciraṃ vat' ayaṃ kāyo, pathaviṃ
adhisessati / chuddho apeta viññāṇo, niratthaṃ 'va kalingaṃ.

¹⁴⁵⁸ —

¹⁴⁵⁹ **byasanekāyanopāyaṃ**: vyasanekāyanopāyaṃ (Ee); byasanekāyanopāyaṃ (Be).

¹⁴⁶⁰ **so yam**: so 'yam (Ee); so yam (Be). Reading yam as referring pointedly to the body rather than merely as a
double pronoun, so ayaṃ.

¹⁴⁶¹ —

bhūmibhūte pariggayha, passanto paccayaṭṭhitim,
ajjhatañ ca bahiddhā ca, vipassanto 'dayabbayaṃ.
¹⁴⁶²

yathābhūtam abhiññāya, nibbindanto virajjati;
virāgā ca vimuccitvā, pāragū 'ti pavuccati. ¹⁴⁶³

somatic structure derived from them,
and the components of the psychic structure,
thorough-goingly,

that constitute the ground [of insight]
and seeing that they last only as long as their
conditions,
discerning now with wisdom,
their arising and their passing, within him as
outside him;

and knowing them directly, as they are,
he's disenchanted; his craving for them fades;
and from its fading he's set free --
declared, then, "one who's reached the other shore".

Āruppaṃ: Cultivation of the Immaterial Attainments (vv.1464-1481)

āruppaṃ pana bhāvento, kammaṭṭhānam anāvilam,
catukkapañcakajjhānaṃ, patvā kasiṇamaṇḍale, ¹⁴⁶⁴

&

paricīṇṇavasābhūtā, jhānā vuṭṭhāya pañcamā,
cinteti daṇḍādānādirūpadosam abhiñhaso. ¹⁴⁶⁵

nibbindanto tato rūpe, tadākāre ca gocare,
tadālambaṇadhamme ca, patthento samatikkamaṃ.
¹⁴⁶⁶

As for one cultivating the unclouded
immaterial as his subject of meditation,
having attained upon the circle of a *kasiṇa*
(meditation device)
the four or five [material] *jhāna*-s (five by the
abhidhamma reckoning)...

then emerging from the fifth, that's been
practiced thoroughly and mastered,
repeatedly he thinks of matter's faults:
the taking up of sticks [and blades], etc.*

Disenchanted with regard to matter, thence,
and with regard to the (entire) field that has this
aspect,

¹⁴⁶² **passanto:** passanto (Ee); passato (Be).

vipassanto: vipassanto (Ee); vipassato (Be).

¹⁴⁶³ —

¹⁴⁶⁴ —

¹⁴⁶⁵* Alluding to the praise of the immaterial states in the suttas as devoid of disadvantages based on matter such as *daṇḍādāna-satthādāna-kalaha-viggaha-vivādā*, "the taking up of sticks; the taking up of blades; quarrels, battles, and disputes"; cited at the outset of the Vism's exposition of the immaterial states: cf. Vism X §1: *catūsu āruppesu ākāsañcāyatanam tāva bhāvetukāmo "dissante kho pana rūpādhikaraṇam daṇḍādānasatthādāna-kalahaviggahavivādā, natthi kho panetaṃ sabbaso āruppe ti. so iti paṭisañkhāya rūpānamyeva nibbidāya virāgāya nirodhāya paṭipanno hoti" ti* (ma. ni. 2.103) *vacanato etesaṃ daṇḍādānādīnañ c'eva cakkhusotarogādīnañca ābādhasahassānaṃ vasena karajarūpe ādīnavam disvā tassa samatikkamāya ṭhapetvā paricchinānākāsakasiṇam navasu pathavīkasiṇādīsū aññatarasmim catutthajjhānaṃ uppādeti*.

¹⁴⁶⁶ **tadālambaṇadhamme:** tadālambakadhamme (Ee); tadālambaṇadhamme (Be).

* the *tadālambaṇadhamma* refers to the (subtle) matter of the *kasiṇa-rūpaṃ*, which inasmuch as it is the counterpart (*paṭibhāga*) of gross matter (*karaja-rūpa*), he wishes to overcome as well. I leave the reading as *tadālambaṇa* rather than Ee's *ālabbaka* because of its specifically referring to the *kasiṇa*'s matter as the *paṭibhāga-nimitta* (rather than simply the mental phenomena that has matter as an object), in this context. Cf. Vism X §2-5: *tassa kiñcāpi rūpāvacara-catutthajjhānavasena karajarūpaṃ atikkantaṃ hoti, atha kho kasiṇarūpaṃ*

	as well as to the mental phenomenon (dhamma) dependent on that --* seeking to transcend them, ...
pattharītvāna yaṃ kiñci, ākāsa-kasiṇaṃ vinā, ugghāṭeti tam evātha, kasiṇaṃ dhiṭimā sato. ¹⁴⁶⁷	...he extends any given <i>kasiṇa</i> ,* other than that of space, and then removes the same, remaining steadfast and aware.*
na taṃ manasikaroti, n' āvajjati na pekkhati; cintābhogavinimutto, kasiṇaṃ pati sabbathā. ¹⁴⁶⁸	He [simply] doesn't attend to it; doesn't advert to it and doesn't view it;* and released of thought inclined toward the <i>kasiṇa</i> , entirely,
tadapāyasamaññātaṃ ākāsaṃ pati mānaṃ, sādhuṃ paṭipādeti, yoniso paṭicintayaṃ. ¹⁴⁶⁹	he wholly directs his mind toward the space known in its absence, thinking thoroughly on this.*
tass' āvajjanasampannaṃ, upāyapaṭipāditam, kasiṇāpagamākāsaṃ, cintanā 'rabbha vattati. ¹⁴⁷⁰	Thought occurs to him about the space that's there in the absence of the <i>kasiṇa</i> ; and that, endowed with his attention, provides him with the means (to reach to the immaterial).*
ittham antaradhāpetvā, kasiṇaṃ tu tato paraṃ,	Causing then the <i>kasiṇa</i> in this way

pi yasmā tappatibhāgam eva, tasmā tam pi samatikkamitukāmo hoti.

¹⁴⁶⁷ **kasiṇaṃ dhiṭimā sato**: kasiṇaṃ dhiṭimā sato (?) [sic]; notes var. kasiṇanti samāsato (?) [sic] (Ee); kasiṇaṃ dhiṭimā sato (Be).

* For "extending the *kasiṇa*", Cf. Vism §6: cakkavālapariyantaṃ vā yattakaṃ icchati tattakaṃ vā kasiṇaṃ pattharītvā tena phuṭṭhokāsaṃ "ākāso ākāso"ti vā, "ananto ākāso"ti vā manasikaronto ugghāṭeti kasiṇaṃ.

* A.P. Buddadatta (Ee Ed.) seems to object to a reference to *sato* in a discussion of the immaterial *jhāna*s, but a similar statement occurs in the analogous Vism passage at X §7: *tass' evaṃ punappunaṃ āvajjayato takkāhataṃ vitakkāhataṃ karoto nīvaraṇāni vikkhambhanti, sati santiṭṭhati, upacārena cittaṃ samādhiyati*. Or else perhaps he objects to the phraseology of extending the *kasiṇa* (the physical device) rather than the *nimitta* (the mental representation thereof).

¹⁴⁶⁸ **manasikaroti**: manasikaroti (Ee); manasi karoti (Be).

cintābhogavinimutto: cintābhogavinimutto (Ee); cintābhogavinimutto (Be).

* For phraseology, cf. Vism X §7, with modification of *paccavekkhati* to *pekkhati*: *ugghāṭento hi neva kilaṇjaṃ viya saṃvelleti, na kapālato pūvaṃ viya uddharati, kevalaṃ pana taṃ neva āvajjeti, na manasikaroti, na paccavekkhati, anāvajjento amanasikaronto apaccavekkhanto ca aññadatthu tena phuṭṭhokāsaṃ "ākāso ākāso"ti manasikaronto kasiṇaṃ ugghāṭeti nāma*. (Note: *āvajjati* / *anāvajjanto* in Warder/Kosambi ed.)

¹⁴⁶⁹ **tadapāya-**: tad-apāya- (Ee); tadappāya- (Be).

paṭicintayaṃ: paricintayaṃ (Ee); paṭicintayaṃ (Be). Cf. v. 1231 with the same unusual form, paṭi + √cint. Pari + √cint is equally problematic.

* For the sense of *paṭicintayaṃ* ("thinking on this", cf. Vism reference to directing all his thought and attention to this space, "striking it with his applied and sustained thought again and again, adverting 'space, space'": *so taṃ kasiṇugghāṭimākāsanimittaṃ "ākāso ākāso"ti punappunaṃ āvajjeti, takkāhataṃ vitakkāhataṃ karoti* (Vism X, §9), thus establishing *upacāra samādhi* upon the basis of this (concept) as an object.

¹⁴⁷⁰ **āvajjanasampannaṃ**: āvajjanasampannaṃ; notes var. āvajjanam uppannaṃ (Ee); āvajjanasampannaṃ (Be).

kasiṇāpagamākāsaṃ: kasiṇāparam ākāsaṃ (Ee); kasiṇāpagamākāsaṃ (Be).

* Reading *ārabbha* with *ākāsaṃ* and *cintanā* as subj.

sabbāvantam anantaraṃ, pharat' ākāśagocaraṃ. ¹⁴⁷¹

to disappear, he then
pervades the entire contiguous
field of space.

tattha vuttanayen' eva, bhāventassopacārato,
paṭhamāruppaṃ appeti, ākāśānantagocare. ¹⁴⁷²

And as he practices on that
in the same way with *upacāra*,
(his mind) enters into the first immaterial (state)
with reference to the infinite field of space.

tato tamhā vasībhūtā, vuṭṭhahitvā vicintayaṃ,
"āsannarūpāvacarajjhānapaccatthikan" 'ti taṃ. ¹⁴⁷³

And then, once it's been mastered
emerging from it, he reflects
that the proximity it has to form-sphere *jhāna*
is disadvantageous --

nikantiṃ pariyādāya, tamhā ākāśagocārā,
pappotum dutiyāruppaṃ atisantan 'ti gaṇhati. ¹⁴⁷⁴

and, having come to the end of his attachment [to
it]*
in order to attain the second immaterial,
he takes this as more peaceful still
than that, and its field of space.

paṭhamāruppaviññānaṃ anantaṃ pharato tato,
dutiyaṃ appeti, viññānānantagocare. ¹⁴⁷⁵

And then, as he pervades the infinite
consciousness of the first immaterial state,
(his mind) enters into the second immaterial state
with reference to the infinite field of consciousness.

paṭhamāruppaviññānaṃ abhāvento tato paraṃ,
appeti _tatiyaṃ_ ākiñcaññaṃhi gocare. ¹⁴⁷⁶

And then, ceasing to develop
first immaterial state's consciousness,
he enters into the third immaterial state,
with reference to nothingness, its field.

tato ca tatiyaṃ, "santaṃ etaṃ" 'ti passato,
catutthāruppaṃ appeti, tatiyaṃ gocare. ¹⁴⁷⁷

And then, as he sees the third immaterial state
as "this is peaceful",
(his mind) enters into the fourth immaterial state,

¹⁴⁷¹ —

¹⁴⁷² —

¹⁴⁷³ —

¹⁴⁷⁴ **pappotum**: pappotum (Ee); appetum (Be).

gaṇhati: gaṇhati (Ee); gacchati (Be).

* Cf. Ñāṇamoli this phrase: having "ended his attachment" (+ loc. = for/towards)

¹⁴⁷⁵ —

¹⁴⁷⁶ —

¹⁴⁷⁷ **tatiyaṃ gocare**: tatiyaṃ (Ee); tatiyaṃ (Be). While it is possible to make the case for either the comparative or accusative reading on the basis of the Vism description at X §40, I take the acc. reading on the strength of the last statement: "*ākiñcaññāyatanaṃ samāpattiṃ santā santā*" *ti punappunaṃ āvajjitabbā*". Cf. Vism X §40: *nevasaññānāsaññāyatanaṃ bhāvetukāmena pana pañcahākārehi ākiñcaññāyatanaṃ samāpattiyaṃ ciñṇavasībhāvena "āsannaviññānañcāyatanapaccatthikā ayaṃ samāpatti, no ca nevasaññānāsaññāyatanaṃ viya santā" ti vā "saññā rogo, saññā gaṇdo, saññā sallamaṃ, etaṃ santaṃ, etaṃ pañitaṃ yadidaṃ nevasaññānāsaññā" ti vā evaṃ ākiñcaññāyatane ādīnavaṃ, upari ānisaṃsañca disvā ākiñcaññāyatane nikantiṃ pariyādāya nevasaññānāsaññāyatanaṃ santato manasikarivā "sāva abhāvaṃ ārammaṇaṃ katvā pavattitā ākiñcaññāyatanaṃ samāpattiṃ santā santā" ti (M.1.329) punappunaṃ āvajjitabbā, manasikātabbā, paccavekkhitabbā, takkāhatā vitakkāhatā kātabbā.*

gūthamhi maṇḍape laggo, eko tannissito paro;
eko bahi anissāya, taṃ taṃ nissāya cāparo. ¹⁴⁷⁸

ṭhito; catūhi etehi, purisehi yathākkamaṃ,
samānatāya ñātābbā, catasso 'pi vibhāvinā. ¹⁴⁷⁹

icc ālambaṇabhedeḥi, catudhāruppabhāvanā;
aṅgabhedamaṃ pan' etāsaṃ, na kathenti; tathā 'pi ca. ¹⁴⁸⁰

suppaṇītatarā honti, uddham uddham
yathākkamaṃ,
cātumahārājikādidibbasampattiyo yathā. ¹⁴⁸¹

with reference to the field of the third immaterial state.

One man clinging to a structure [built on] foulness;
the next man taking his support;
one (standing) outside, not taking its support;
and another standing with support from him:*

the four immaterial attainments
should be understood by one who's wise
by their respective likeness
to these four men.

The development of the four immaterial (states)
is thus according to their differences of object;
they make no mention of any difference
in their (constituent mental) factors -- but even so:*

the higher in their order,
the more increasingly sublime,
like the (higher and higher) celestial splendors
of the four great kings', etc. heavens.

Appendix: Vipassanā & the *āruppa-samāpatti*-s: the *ubhatobhāgavimutto* arahant (vv.1482-1483)

āneñjam iti bhāvetvā, samāpattiṃ catubbidham,
susamāhitasāṅkappo, sampannācalamānaso. ¹⁴⁸²

vipassanto yathābhūtaṃ, sacchikatvā phaluttamaṃ,
ubhatobhāgavimutto, arahā 'ti pavuccati. ¹⁴⁸³

And having thus developed
the four attainments pertaining to (the state known
as) "unshakable stability",
fully concentrated in intent,
and possessed of a mind that's motionless,*

seeing then with wisdom, as it is,
and seeing for himself the highest fruit,
he is then called an arhant that's
"liberated with a share in both (samatha and

¹⁴⁷⁸ **tannissito paro:** tannissito paro (Ee); tannissitoparo (Be). cf. Vism X §61 in support of APB's reading.

* These two verses are quoted nearly verbatim from the concluding part of the Vism's exposition of the *ārūppa-samāpatti*-, in illustration of their gradually increasing sublimity (*anupubbena paṇīta-paṇitā*) -- with one minor change; the substitution of *gūthamhi* for the Vism version's hypermetrical *asucimhi*. Cf. Vism X §61 and its elucidation at §62-63.

¹⁴⁷⁹ **catūhi:** catuhi (Ee); catūhi (Be).

¹⁴⁸⁰* Cf. Vism X §58-59: *aṅgātikkamaṃ pana etāsaṃ na icchanti paṇḍitā. na hi rūpāvacarasamāpattīsu viya etāsu aṅgātikkamo atthi. sabbāsupi hi etāsu upekkhā, cittekaggatā ti dve eva jhānaṅgāni honti. evaṃ sante pi — suppaṇītatarā honti, pacchimā pacchimā idha ...*

¹⁴⁸¹ **cātumahārājikādi-** APB: cātummahārājikādi- (Ee); cātumahārājikādi- (Be). The reading with the single m is more commonly attested and occurs in this form in the Nāmar-p, Abhidh-s, and the Pm-vn.

¹⁴⁸²* The fourth *jhāna* is styled *āneñjam* (as a t.t., the state of "unstirrableness; immovableness; thus 'unshakeable stability'"), and the four immaterial states are regard as derivative of it.

¹⁴⁸³ —

vipassanā's fruits)".

The Abhiññā-s: The Higher Faculties of Knowing (vv.1484-1501)

kammaṭṭhānavidhiṃ ñatvā, cattālīsaṇṇaṃ tato,
abhiññāyo 'pi viññeyyā, samathe bhāvanānaye. ¹⁴⁸⁴

Knowing the prescribed method
for the meditation subject, with its forty different
forms,
then the "higher faculties of knowing" (*abhiññā*)
should also be borne in mind,
as regards their method of development in (the
practice of) tranquillity (*samatha*).^{*}

iddhividhā dibbasotā, cetopariyājananā;
pubbenivāsānussati, dibbacakkhu tathā parā. ¹⁴⁸⁵

1) The different kinds of powers; 2) the divine ear;
3) knowing another's mind;
4) recollection of one's former abidings (in
previous lives;
and, so, the next, 5) the divine eye;

cetosamādhinissatṭhā, pañcābhiññā pakāsitā;
rūpāvacaradhammā 'va, pañcamajjhānabhūmikā. ¹⁴⁸⁶

five higher faculties of knowing,
bequeathed by concentration are described;
pertaining exclusively to form-sphere
(consciousness),^{*}
having the fifth *jhāna* as their base.

bahubhāvādi-dhiṭṭhānaṃ, komārādivikubbanā;
manomayābhiniṃṣānaṃ icc evaṃ tividhiddhiyo. ¹⁴⁸⁷

Three kinds of (many) powers, those
of resolve -- to become many, etc.;
of changing form -- (taking) that of a boy, etc.;
and of mind-made creation (the mind-made body).^{*}

dibbe ca mānuse sadde, tathā dūre ca santike,
suṇanti yāya sā dibbā, sotadhātū ti bhāsītā. ¹⁴⁸⁸

That by which they hear
divine and man-made sounds,
those far as well as near,
is spoken of as the range of the auditory organ
that's divine.

cetopariyāñānaṃ 'ti, parapuggalacetaso,
sarāgavītarāgādīparicchedakam īritam. ¹⁴⁸⁹

(Knowledge) of another person's state of mind
that distinguishes its having
craving or no craving, and so forth, is bespoken

¹⁴⁸⁴ * N.B. Like Vism, Anuruddha places his description of the abhiññā-s at the conclusion of his exposition of the
forty samatha kammaṭṭhāna-s.

¹⁴⁸⁵ —

¹⁴⁸⁶ **rūpāvacaradhammā** 'va: rūpāvacaradhammā ca (Ee); rūpāvacaradhammāva (Be).

Note: form-sphere (ie pertaining to the level of jhānic consciousness), in contradistinction to kāmāvacara "sense-
sphere" (pertaining to the level of the five sense consciousness) and arūpāvacara "formless-sphere" (pertaining to
the level of the formless jhānic consciousness).

¹⁴⁸⁷ **bahubhāvādi-dhiṭṭhānaṃ**: bhūmikammādh' adhiṭṭhānaṃ (Ee); bahubhāvādidhiṭṭhānaṃ (Be).

* The three cited forms of *iddhividhā* follow precisely the first three items of the Vism exegesis at XII §23, §24,
and §25.

¹⁴⁸⁸ —

¹⁴⁸⁹ —

pubbenivutthakhandhānussaraṇe ñāṇam īritam,
pubbenivāsānussatiñāṇa nāmena tādina. ¹⁴⁹⁰

cavamāne ca jāyante, satte rūpam arūpakam;
tathā mānusakam rūpam, thūlam sukhuma
santikam. ¹⁴⁹¹

dūre pakāsam channañ ca, yena passanti yogino,
cutūpapātāñāṇam tam, dibbacakkhū 'ti vuccati. ¹⁴⁹²

anāgataṃsañāṇa ca, yathākammūpagam tathā,
tannissitattā gacchanti, dibbacakkhumhi saṅgham. ¹⁴⁹³

iti pañcavidham pattum abhiññam pana paṇḍito,
katvāna pañcamajjhāne, pañcadhā vasitam c' idam. ¹⁴⁹⁴

tathā samāhite citte, parisuddhe niraṅgaṇe,
mudubhūte kammaniye, āneñjamhi patitthite. ¹⁴⁹⁵

abhiññāpādakajjhānā, tato vuṭṭhāya pañcamā,
abhiññāparikammāya, ninnāmeyyātha mānasam.

as "knowledge of another's mind".

Knowledge pertaining to the recalling
of aggregates formerly dwelt-in
was bespoken by the Buddha
with the name, "knowledge of recollection of one's
former dwellings".

Beings slipping (from one form) and being reborn
(in another):
a form-sphere (form), or formless;
or so a human form;
gross or settle; near, ...

...or far; visible, or hidden;
that knowledge of passing away from and being
reborn in
with which yogī-s can see them
is called "the divine eye".

Knowledge pertaining to the future
and likewise what will follow due to kamma,
are considered, since they rely on it,
included in divine eye.

And in order to obtain this five-fold
higher cognitive faculty (abhiññā), the wise [yogī]
already having brought about a [fully] five-fold
mastery*
with regard to the fifth *jhāna*,

with his mind converged in such *samādhi*,
completely pure and without taint,
now malleable and pliant,
established in unshakeable stability (*āneñja*),

he should emerge therefrom, from the fifth *jhāna*
which serves as the foundation (for cultivation of)

¹⁴⁹⁰ —

¹⁴⁹¹ —

¹⁴⁹² **taṃ**: ti (Ee); tam (Be).

¹⁴⁹³ **yathākammūpagam**: yathākammūpagam (Ee); yathākammupagam (Be).

¹⁴⁹⁴ **pattum abhiññam pana**: pattum abhiññam pana; notes var. sattam abhiññā pana (Ee); pattum abhiññam pana (Be).

* For the five aspects of "mastery" of a *jhāna*, cf. v. 413: *āvajjanā ca vasitā, taṃsamāpajjanā tathā / vuṭṭhānādhiṭṭhānā pacca-vekkhaṇāti ca pañcadhā*. Mastery of 1) advertent to it (*āvajjanā*), 2) attaining it (*samāpajjanā*); 3) emerging from it (*vuṭṭhāna*); 4) the setting of intention with regard to it (*adhiṭṭhāna*); & 5) reviewing it (*paccavekkhaṇā*). The *c' idam* sits awkwardly in this verse. I'm not sure how to understand it. It may be to emphasize the fivefoldness of both the abhiññā AND the requisite mastery (of the fifth *jhāna*: thus perhaps the *jhāna*'s fifthness as well; thus pañca -- pañca -- pañca). N.B. This is a very brief digression on the requisite preparation compared to the Vism's extensive treatment of the topic at Vism ch. XII §2-12.

¹⁴⁹⁵ —

adhiṭṭheyyādikam taṃ taṃ āvajjitvā yathārahaṃ,
parikammaṃ karitvāna, samāpajjeyya pādakam. ¹⁴⁹⁷

punadeva ca vuṭṭhāya, parikammaṃ yathā pure,
karontassa pan' appeti, abhiññāṇena pañcamam. ¹⁴⁹⁸

adhiṭṭhantaṃ vikubbantaṃ, nimminantaṃ
yathārahaṃ,
sadde suṇantaṃ sattānaṃ, pariṇāṇaṃ ca mānasam. ¹⁴⁹⁹

saraṃ pubbenivāsaṃ ca, passaṃ sugatiduggatiṃ,
yathākammaṃ vipākaṃ ca, pajānantaṃ anāgataṃ. ¹⁵⁰⁰

yathāsambhavam icc evaṃ upāyakusalo muni,
upanissayasampanno, abhiññam adhigacchati. ¹⁵⁰¹

higher cognitive faculties,
and incline his mind then toward
preparatory work for the higher cognitive faculties.

And having turned his mind
to his object of resolve, and so on, as appropriate,
the set-up work now done,
he should enter the foundational *jhāna*.

And emerging once again,
as he does the set-up work as before,
this time his mind enters the fifth (*jhāna*)
with the higher faculty of knowledge.

And accordingly resolving or changing form,
or making manifest,
or hearing the sounds of beings,
or knowing well their mind,

or recalling his former dwellings,
or seeing the good or bad destination of (beings')
rebirth,
or the result a deed will bear,
or knowing the future --

as per the given faculty, in this way,
the sage of skillful means
endowed with the sufficient prior conditions
attains the higher faculty of knowing.

Appendix: Vipassanā and fivefold vs. sixfold abhiññā: the Mahākhīṇāsavo arahant (vv.1502-1503)

pattābhiñño mahāyogī, pariyodātamānaso,
paripakkena ñāṇena, vipassitvā tilakkhaṇam. ¹⁵⁰²

laddhāsavakkhayaṃ ñāṇam, chadhābhiññam
anuttaram,
mahākhīṇāsavo nāma, chaḷabhiñño pavuccati. ¹⁵⁰³

The great yogī of pure mind
attained to higher knowing,
who discerns with ripened wisdom
the three characteristics,

and attains the knowledge of the *āsava*-s'
extinction*
(and thus) higher knowing in its peerless six-fold

¹⁴⁹⁶ —

¹⁴⁹⁷ **taṃ āvajjitvā**: taṃ āvajjitvā (Ee); taṃ āvajjitvā (Be).

¹⁴⁹⁸ —

¹⁴⁹⁹ —

¹⁵⁰⁰ **sugatiduggatiṃ**: sugatiduggatī (Ee); sugatiduggatiṃ (Be).

¹⁵⁰¹ —

¹⁵⁰² —

¹⁵⁰³ Reading *laddhā* (“and attains”) as a gerund (= Sk. labdhvā): an archaic but viable form, to avoid change of subject on the heels of the previous *vipassitvā*

cattālīsavidhaṃ pan' ittham amalo
cetomalakkhālanam,
kammaṭṭhānanayaṃ yam āha sugato sammā
samādhānakam;
saṃkhittaṃ kathitaṃ tam ettha sakalam sābhiññaṃ
ettāvatā,
kattabbā munin' ettha sādhumatinā sambhāvanā
sabbathā.¹⁵⁰⁴

varagaṇagaṇabhūsitānusiṭṭhaṃ, iti samatham iman
tu bhāvayitvā,
paramam anupamaṃ bhajanti dhīrā,
hitasukhamukham uttamānubuddhaṃ.¹⁵⁰⁶

iti nāmarūpaparicchede
sesakammaṭṭhānavibhāgo nāma
dasamo paricchedo.

niṭṭhito ca nāmarūpaparicchede sabbathā pi
samathabhāvanāvibhāgo.

form,
is then declared a great arahant of extinct
defilement (*mahākhīṇāsava*)
a possessor of the six-fold higher knowledge
(*chaḷabhiñña*).

The methodology of meditation subjects,
that the taintless Buddha taught
as a means of washing off the taints of mind,
and as its right concentrating, is thus of forty kinds;
all that and the higher faculties of knowing (i.e., the
abhiññā-s),
has been stated here in brief, in what's been said
and reflection on it should be undertaken
from all angles by a sage of able mind.

And having developed this tranquillity enjoined
by one who was adorned with the best virtues in
droves
those with steadfast wisdom win communion with
the supreme and incomparable
in the guise of the great well-being and happiness
awakened to by them.

Thus the tenth chapter in the *Manual of Discerning
Mind and Matter*, named (the section on) “The
Remaining Meditation Objects”.

And the *Manual of Discerning Mind and Matter's*
section on the cultivation of *samatha* is complete.

¹⁵⁰⁴ **cattālīsavidhaṃ**: cattālīsavidhaṃ (Ee); cattālīsavidhaṃ (Be).

ittham amalo: uttama-mano; cites var. ittham amalo (Ee); ittham amalo (Be).

cetomalakkhālanam: cetoparam lakkhaṇam (Ee); cetomalakkhālanam (Be).

¹⁵⁰⁶ **iman**: iman (Ee); imam (Be).

THE ANALYSIS OF MIND AND MATTER

Section III: *Vipassanā* (Chs. 11, 12 & 13)

11. Chapter Eleven

Vipassanā Section

Anuruddha's eleventh and twelfth chapters constitute his survey of *vipassanā* and are in many ways the culmination of the work. The eleventh chapter expounds insight analytically and the twelfth dramatizes its progress, depicting the crescendoing trajectory of its ten "stages" (*avatthā*), beginning with *sammasana-ñāṇa*, 'knowledge based on contemplation', here reckoned its inception, and culminating in the attainment of *nibbāna* with the tenth and final stage, *anuloma*, representing knowledge "in conformity" with the noble truths.

Anuruddha's formal exposition of insight is in many ways unique and offers categories both familiar and relatively uncommon in standard treatments of insight such as those based on his *Compendium of Topics* (Abhidh-s). His treatment here has a depth and texture entirely absent in the *Compendium of Topics* (Abhidh-s)'s schematic presentation. He lays out the structure for all three chapters pertaining to the development of insight at the beginning of chapter eleven (vv. 1506-1510). Insight's arising on the basis of concentration (*samādhi*) or mere pre-jhānic awareness (*sati*) is addressed under the rubric of insight's two *samutṭhāna*-s (origins or that from which it arises). Its mode of engagement (*dhura*), whether by faith or wisdom, seemingly treats an early distinction between *saddhānusārī*-s and *dhammānusārī*-s "followers by faith" and "followers by dhamma", respectively, describing two pre-streamentry tracks of path-progress.³²⁰ Anuruddha's emphasis of the uncommon distinction between engaging insight via faith or via wisdom suggests the importance of this distinction that is little emphasized in treatments of insight as known today. Insight is likewise divided into three levels (*bhūmi*), following the tradition's hermeneutic analysis of the noble truth of suffering's being "fully known" (*pariññā*: "fully knowing", the imperative (*kicca*) of the first noble truth) and its successive realization. This entails not only the knowledge of truth at a conceptual level (the first "*bhūmi*"), but additionally the grasping of the task this knowledge entails: namely, its "needing to be fully known" (*pariññeyyaṃ*), and ultimately the recognition of the accomplishment of this task when the truth is seen to have indeed been known fully and completely (*pariññātaṃ* -- entailing the realization of *nibbāna* and suffering's having been abandoned). The exegetical tradition accordingly divided "full knowing" (*pariññā*) into three distinct stages and here Anuruddha situates the theorization of insight's stage by stage development within that analysis. Thus, *ñāta-pariññā*, the full knowing of the fact of the thing known, is related to the stages of insight preceding the ten stages proper -- those of identifying the elements of mind and matter than make up experience and the conditions on which they depend for their existence. The second stage, *tīraṇa-pariññā*, the full knowing that "determines" the necessity of abandoning the suffering now

³²⁰ This interesting and uncommon topic evidently pertains to the analysis of the "seven individuals": an early sutta-based variant of the more well-known rubric of the "eight noble persons" comprising in pairs the four stages of realization in Theravāda soteriology, which highlights the distinction between faith and wisdom as distinct modalities of progress (perhaps recalling a tension felt keenly in the early tradition between truth as received -- the domain of faith -- and truth as independently discovered -- the domain of wisdom).

seen -- is correlated to the insight knowledges of *sammasana-ñāṇa* and *udayabbaya-ñāṇa* (the first two of Anuruddha's ten stages of insight). The final stage, that of *pahāna-pariññā*, the full knowing that accomplishes the abandonment of that suffering, is correlated to the knowledges of *bhaṅga-ñāṇa*, on, culminating in liberation. The trajectory of the insight knowledges treated in these chapters is thus made to correspond to insight's second and third *bhūmi*-s ("levels"). It is thus placed within a broader context pertaining to the hermeneutic discourse relating to the realization of the knowledge represented by the four noble truths. This broader context thus includes the preliminary stages of insight represented as taking place in the middling stages of purification (*diṭṭhi-visuddhi* and *kaṅkhavitaranā-visiddhi*), which take place at a more conceptual and doctrinal, rather than strictly meditative, level. This important framing of the insight knowledges with reference to the broader hermeneutic discourse around the knowing (and gradual "realization") of the noble truths³²¹ is not present in typical accounts of insight.

Adopting a key conceptual metaphor from the *Path of Purification* (Vism), the four stages of purification pertaining to *paññā* (wisdom),³²² are likened to the body or "trunk" of the tree of insight, which has two "roots" in the form of the first two purifications (those pertaining to *sīla* and *samādhi*), and grows from the "ground" of those factors that constitute experience and its analysis in Buddhist doctrine (the "*bhūmi-dhammā*", including the aggregates, sense-spheres, and (eighteen) elements, but also the noble truths and dependent origination, as the "grounds" from which wisdom arises). The fruits of this tree are described in the final chapter, describing its , its karmically resultant fruits (*nissanda-phala*-s): the fruits that this tree of insight bears, in the form of the attainments, soteriological stages, and corresponding abandonment of defilement (*kilesa*) and "fetters" (*saññojana*) owing to its growth.

The latter part of chapter eleven again treats relatively little-known topics in connection with the exposition of insight. It addresses not only the three characteristics, but the two key aspects "*ākāra*-s" of conditioned things (*saṅkhāra*-s) on the basis of which the characteristics are grasped. These are termed "*nimitta*" (cause) and "*pavatta*" (occurrence). These terms derive from a more extensive rubric in the *Path of Discrimination* (Paṭi-m), treating *saṅkhāra*-s' multifarious *ākāra*-s, those of *nimitta* and *pavatta* being singled out by Anuruddha as of exceptional utility for the grasping of the three characteristics. The term *nimitta* is here used in its atypical causal sense, corresponding to *paccaya* (causal condition), and *pavatta* in the sense of moment to moment occurrence. The distinction appears to relate to the difference between grasping impermanence on the basis of causality, and causal dependence (phenomena as effects that cease when their respective causes come to an end, thus depending on those for their own existence), and its grasping on the basis of the moment to moment observation of experience in its continuous occurrence, as a swift-flowing flux of phenomena arising and passing in the present moment. These two "aspects" of conditioned things -- as causally dependent, and as presently occurring -- are singled out and discussed at length as being especially capable of bringing about the apprehension of the characteristics (v. 1587).

Finally, a unique presentation of eighteen perceptions that constitute insight, and the

³²¹ Outlined in the dhammacakkapavattana sutta and elaborated by the exegetical tradition in the form of the analysis of the three aspects-cum-stages of *pariññā*, the "full knowing" of suffering.

³²² Reckoned as four by Anuruddha, in contrast to the *Path of Purification* (Vism), which refers to them as five. Anuruddha's reckoning excludes the final stage of insight's consummation (in contrast to the *Path of Purification*), correlating this to insight's "fruits".

eighteen antithetical perceptions that constitute ordinary perception in the grips of *avijjā*, of which these bring about the abandonment, concludes the chapter. This rubric was known as "eighteen-fold great insight" (*aṭṭhārasa mahāvipassanā*) in the *Path of Discrimination* (Paṭiṣ-m) and was evidently considered a topic of some importance. Anuruddha's presentation of it is novel and does not occur elsewhere, to my knowledge (not corresponding to the *Path of Purification* (Vism)'s treatment), uniquely re-grouping the eighteen aspects according to the characteristic to which they pertain. Anuruddha's treatment thus subsumes this sprawling list to the familiar categories of the three characteristics (and liberation), re-organizing it and making it uniquely comprehensible.

This is not the only instance in which Anuruddha has sought to qualify and improve the Path of Purification (Vism)'s presentation of the Mahāvihāra path- and insight-related material. He goes out of his way in his structural overview of vipassanā, presented in this chapter, to make the case that the first two insight knowledges (*sammasana-ñāṇa* and *udayabbaya-ñāṇa*) in fact pertain to the *kaṅkhāvitaraṇa* stage of purification (and not to the "path-not-path" stage, as often represented). This is a direct qualification on Buddhaghosa's presentation of the insight knowledges in the *Path of Purification* (Vism), which presents these two knowledges together with *maggāmagga* stage of purification (the path-not-path stage) as a segue into that stage its twentieth chapter -- leading not unreasonably to the frequent association of these two knowledges with that purification rather than with the previous one. Anuruddha confidently seeks to offer clarification on the matter and improve what his great predecessor had left ambiguous.

Contents:

- Enumeration of Content of Vipassanā Section, chs. 11-13 (v. 1506)
- The Cultivation of Insight (v. 1511)
 - Two origins (*samutṭhāna*) (v. 1512)
 - Two modes of undertaking (*dhura*) (v. 1513)
 - Three levels (*bhūmi*) (v. 1514)
 - Three ways of inhering (*abhinivesa*) (v. 1517)
 - The four stages of purification that constitute its body (*sarīra*)
- The Three Characteristics (*tilakkhaṇa*) that it discerns in conditioned things (*saṅkhāra*) (v. 1537)
 - *anicca* (perceiving them as "impermanent") (v. 1538)
 - *dukkha* (as "suffering") (v. 1548)
 - *anattā* (and as "not self") (v. 1564)
- The Two Aspects (*ākāra*) of conditioned things in which it discerns the three characteristics: Causal dependence (*nimitta*) & Moment to moment occurrence (*pavatta*) (v. 1581)
- Eightenfold Great Insight (*mahā-vipassanā*) (v. 1617)
 - The *anicca* observations (v. 1618)
 - the *dukkha* observations (v. 1628)
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- the freedom observations (v. 1633)

VIPASSANĀVIBHĀGO

Section III: Vipassanā (Chs. 11, 12 & 13)

ekādasamo paricchedo vipassanāvibhāgo	Chapter 11 Vipassanā Section
Enumeration (Contents):	
dvidhā samuṭṭhānadhurā, tividhā bhūmiyo matā. tividhābhinivesā ca, sarīraṃ tu catubbidham. ¹⁵⁰⁶	[Insight:] Its origins and modes of undertaking are both twofold; its levels are considered three; in three ways it inheres (in the present); and its main body is fourfold.*
tividhā bhāvanā tattha, saṅkhāresu yathārahaṃ. duvidhākāraṃ ārabha, nijjhāyati tilakkhaṇaṃ. ¹⁵⁰⁷	Cultivation of it is of three varieties: on the basis of two aspects,* it contemplates accordingly three characteristics in conditioned things (saṅkhāra-s).*
aṭṭhārasākārabhinnā, dasāvatthā vibhāvītā. tidhā-vibhāgā sādheti, vimokkhattayam uttamaṃ. ¹⁵⁰⁸	It is divided into eighteen aspects,* and envisioned as having ten stages (of development).*

¹⁵⁰⁶ **sarīraṃ**: sarīraṃ (Ee); sarīraṃ (Be).

* Cf. Central Vism image of insight springing like a tree from the "ground" of khandhāyatan-dhātu-indriya-sacca-paṭiccasamuppādādi-dhammā: Vism XIV §32. Here, however, not just the four visuddhis, diṭṭhi -- khaṅkhā-vitarāṇa -- maggāmaggañāṇa -- padipadāññadassana, but also the fifth, ñāṇadassana-visuddhi are counted as its "body" (i.e. trunk).

¹⁵⁰⁷* viz. *nimitta* & *pavatta*: causal dependence and moment-to-moment occurrence, cf. 1582-1587

* *anicca*, *dukkha*, and *anattā*: the characteristics of being "impermanent" (and therefore) "suffering", and thus "not self".

¹⁵⁰⁸ **aṭṭhārasākārabhinnā dasāvatthā**: aṭṭhārasākārabhinna-dasāvatthā (Ee); aṭṭhārasākārabhinnā, dasāvatthā (Be).

* *in eighteen aspects (aṭṭhārasākāra)*: Vipassanā in the wake of the knowledge deriving from continuous observation of dissolution (*bhaṅgānupassanā-ñāṇa*), with all these eighteen aspects of discernment, which abandon the corresponding antithetical distortions of view (and thus constitute "*pahāna-pariññā*", "comprehension in its aspect of abandoning") is known in the commentaries as "Mahāvipassanā". The eighteen aspects derive from the Paṭisambhidā-magga, but the term Mahāvipassanā seems to have been coined later. Cf. Vism "*bhaṅgānupassanato paṭṭhāya pahānapariññāvasena sabbākārato pattabbā aṭṭhārasa mahāvipassanā*" (Vism XX §89-90 & XXII §113, deriving from Paṭis-m i, 32-47).

* *ten stages (dasāvatthā)*: the "ten stages (of discernment)", otherwise called the *dasa vipassanā-ñāṇāni*, "ten insight knowledges" (in their fully evolved form -- referred to as nine knowledges in Vism; eight in Abhidh-av, both leaving out *sammasanañāṇa* and the knowledges prior to the *paṭipadāññadassanavisuddhi* stage of purification; and still fewer in Paṭis-m) are: 1) *sammasanañāṇaṃ* 2) *udayabbayañāṇaṃ* 3) *bhaṅgañāṇaṃ* 4) *bhayañāṇaṃ* 5) *ādinavañāṇaṃ* 6) *nibbidāñāṇaṃ* 7) *muccitukamyatāñāṇaṃ* 8) *paṭisaṅkhāñāṇaṃ* 9) *saṅkhārupekkhāñāṇaṃ* 10) *anulomañāṇaṃ ceti dasa vipassanāñāṇāni* (Abhidh-s version, abhidh-s 9.46).

* *with their three main sections (tidhā-vibhāgā)*: Anuruddha groups the ten stages into three groups in two distinct ways: 1) according to the sequential penetration of the three characteristics -- the three divisions of the knowledges referring in the respective knowledge's pertaining to *anicca*, *dukkha*, or *anattā*; and 2) according to

catusaccapaṭivedhā, sattatṭhāriyapuggalā.
klesahānī yathāyogaṃ, catasso paṭisambhidā. ¹⁵⁰⁹

tividhā ca samāpatti, nirodhā ca tathāparā.
nissandaphalam icc āhu, tassā sāsanakovidā. ¹⁵¹⁰

With their three main sections, it brings about*
the peerless threefold [doors of] liberation.*

The penetration of four truths,
the seven and the eight noble individuals;**
the corresponding loss of defilement;
and (gaining of) four powers of analysis.

Three kinds of attainment,
and, so too, that of cessation, after those,
are the karmically resultant fruits it bears, declare
those skillful in the teaching.*

The Cultivation of Vipassanā:

vipassanābhāvanā 'yam iti bhāsanti paṇḍitā.
tam idāni pavakkhāmi, yathānukkamoto; katham?
¹⁵¹¹

The wise say this
is the development of insight (*vipassanā*).
I shall now explain it
part by part, according to its sequence. How?

Its Two Samuṭṭhāna-s (origins) and Two Dhura-s (modes of engaging)

bhūmidhamme pariggayha, vicinantassa yogino.
satiyā samathā vā 'tha, _samuṭṭhāti_ vipassanā. ¹⁵¹²

Insight arises
from either awareness (*sati*) or tranquillity

their correspondence to the sutta-derived sequence of stages of realization, as they pertain to the sutta categories of *yathā-bhūta-ñāṇa-dassana* (knowing and beholding of things as they really are), leading to *nibbidā* (disenchantment) and thence to *virāga* (the fading away of craving, or "dispassion"), culminating in *vimutti* (liberation). Here, Anuruddha refers to the latter division mapping the ten insight knowledge onto the classical sutta categories leading up to liberation (cf. vv. 1645-1647). For the mapping of them as they correspond to the successive realization of the three characteristics, cf. v. 1704: udayabbayabhaṅgesu, pākāṭā hi aniccatā / bhayādīnavanibbede, dukkhatānattatā tato. "For, in arising and passing away and dissolution, their being impermanent becomes apparent; / in fear, danger, and disenchantment, their being suffering; and, after that, their being not-self."

* *threefold [doors of] liberation (vimokkhattayam)*: referring to the three "doors" of liberation, "the signless" (animitta), the desireless" (appaṇihita), and "emptiness" (suññata), corresponding to whether nibbāna is approached via the characteristic of impermanence, suffering of not-self, respectively.

¹⁵⁰⁹ **sattatṭhāriyapuggalā**: sataṭṭhāriyapuggalā (?) [sic] (Ee); sattatṭhāriyapuggalā (Be).

* *the seven individuals (sattapuggalā)*: referring to the seven-fold classification of noble individuals as *saddhānusārī*, *dharmānusārī*; *saddhāvimuttako*, *diṭṭhipatto*, *kāyasakkhī*; *paññāvimutto*, *ubhatobhāgavimutto*. cf v. 1813;

* *the eight noble individuals (aṭṭhāriyapuggalā)*: persons of the four paths and four fruits 1) sotāpatti; 2) sakadāgāmitā; 3) anāgāmitā; 4) arahattaṃ.

* *loss of defilement (klesahānī)*: the defilements abandoned upon attaining those paths and fruits.

* *Four powers of analysis (paṭisambhidā)*: pertaining to *attha* (meaning), *dhamma* (principle); *nirutti* (linguistic expression), and *paṭibhāna* (directly intuited truth).

¹⁵¹⁰ * Verses 1506-1510 broadly lay out the contents of the entire *vipassanā-vibhāga* (Vipassanā Section), chapters 11-13 of the Nāmarūpapariccheda.

¹⁵¹¹ **vipassanābhāvanā 'yam iti**: °bhāvanā 'yam iti; notes var. °bhāvanāya-vidhiṃ (Ee); °bhāvanāyamiti (Be).

¹⁵¹² * *from either awareness (sati) or tranquillity (samatha) (satiyā samathā vā)*: Vipassanā can be undertaken either from the level of *jhāna* (samatha), for one who has cultivated *jhāna*, or prior to that (sati), for one who has not cultivated the *jhāna*-s.

sabhāvapaṭivedhe ca, saddhammapaṭipattiyam.
paññā-saddhā-dvayaṃ tassā, _dhuraṃ_ āhu
dhurandharā. ¹⁵¹³

(*samatha*)*
for the yogī having apprehended the phenomena
that constitute its “grounds”*
while analytically discerning these with wisdom.*

The torchbearers of its wisdom say
that the modes of engaging it (*dhura*) are two: with
(predominance of) wisdom or of faith,*
as regard the penetration of their natures
and one's progress through the [stages of] the path.

Its Three Bhūmi-s (levels of comprehension):

tebhūmakasabhāvānaṃ, sappaccayapariggaho.
ñātapariññā nāma 'yaṃ, bhūmī 'ti paṭhamā matā. ¹⁵¹⁴

The apprehension of the natures,
of all things pertaining to the triple world*
along with their respective conditions,
is considered its first level (*bhūmi*):
termed "comprehension as being known"
(*ñātapariññā*)*.

kalāpato sammasanam, udayabbayadassanam.
pariññā tīraṇā nāma, dutiyā bhūmi bhāsītā. ¹⁵¹⁵

Reflection by amassing*
and beholding arising and passing away

* *the phenomena that constitute its “grounds” (bhūmidhammā)*: The term refers to the dhamma-s that constitute the "ground of insight" as per the famous visuddhimagga image at Vism XIV §32, referring to "khandhāyatana-dhātu-indriya-sacca-paṭiccasamuppādādi-dhammā" as a group. In the commentarial era's synthesis, these are the factors in the investigation of which insight is given rise.

* *analytically discerning them with wisdom (vicinantassa)*: referring to dhamma-vicayo “the discrimination of phenomena” as a bojjhaṅga, which corresponds to paññā (in its capacity of “discriminating wisdom”, discerning and differentiating composite phenomena).

¹⁵¹³* This evidently refers to the old distinction of the saddānusārī vs. dhammānusārī, reflected in the seven noble individuals classification (found in sutta-s): suggesting two separate trajectories of progress on the path (via the formal stages of liberation culminating in arahatship), based, it seems on the distinction of faith in second-hand knowledge (received wisdom) vs. individually discovered first-hand knowledge (the wisdom of one's own discovery). There was evidently divergence of opinion as to whether the former was able to convey all the way to arahatship or not.

¹⁵¹⁴* *of all things pertaining to the triple world (tebhūmaka)*: i.e. all things, all mind and matter, at the level of sense-sphere existence, form-sphere, as well as formless-sphere existence (*kāmāvacara*, *rūpāvacara*, and *arūpāvacara*). Glossed in the tīkā on the corresponding abhidh-s passage as "*lokuttaravajjesu tibhūmipariyāpannesu nāmarūpesu* (9.53) "mind and matter, inclusive [of mind and matter] at [all] three levels [of existence], with the exception of the transcendental (*lokuttara*)".

* the three levels of pariññā “comprehension” are an old commentarial analysis of the deepening levels of first noble truth. The *kicca* (“task, application”) of the first noble truth (*dukkha-sacca*, the truth of suffering) is that the suffering discerned must be *pariññeyyam* “fully comprehended”. The knowing of the fact of suffering represents *ñāta-pariññā* “comprehension as its being known”; the determination of the need to fully comprehend it represents *tīraṇa-pariññā*, “comprehension as determination”. Suffering's abandonment in the wake of the accomplishment of full comprehension (yielding liberation) constitutes the third level, *pahāna-pariññā* “comprehension as abandonment”.

¹⁵¹⁵* *reflection by amassing (kalāpato sammasanam)* N.B. *kalāpato* here corresponds to the key verb *saṅkhipitvā* “having thrown together; amassed” (most likely because a derived noun from this verb, “saṅkhepa”, has an altogether different meaning in Pali); its sense is thus “amassment; grouping; or bundling” and refers to an inferential discernment by which all constituents of the empirical self (whether as *khandha*-s, *āyatana*-s, or *dhātu*-s), past, future, as well as present, and of whatever form, are grasped as being equally *anicca*, *dukkha*, and

pahānapariññābhūmi, tatiy' āhu tato param.
bhaṅgādiññānam icc evaṃ, tividhā _bhūmiyo_ matā.
¹⁵¹⁶

is its second level, called
"comprehension as determination" (tīraṇapariññā).

The level of "comprehension as abandoning"
(*pahānapariññā*)
they call its third, (comprising) the subsequent
knowledges, starting with *bhaṅga* (dissolution):
its levels are thus regarded as these three.

Three-fold Abhinivesanā (inhering):

khaṇa-santati-addhāna-vasen' ettha samīritā.
aniccā dukkhānattā 'ti, tividhā _'bhinivesanā_ .¹⁵¹⁷

Its three inherings (in the present) are said to be
by way of (present) moment; (present) cognitive
sequence;
and (present) span of life: herein [seeing *saṅkhāra*-
s]
as impermanent, as suffering, and as not self.

The Four Purifications that constitute "the trunk/body" of Discernment:

diṭṭhi kaṅkhāvitaranā, maggāmaggā paṭippadā.
visuddhiyo catasso 'pi, _sarīran_ 'ti nidassitā.¹⁵¹⁸

The four purifications -- of view;
of emerging from doubt; of what is the path and
not;
and of progress on the path --
are characterized as [the tree of] (insight's)
"trunk" ...

salakkhaṇavavatthānaṃ, paccayākāraṇicchayo.
kummaggaparihāro ca, tilakkhaṇavipassanā.¹⁵¹⁹

(respectively) defining [mind and matter] with their
(three) characteristics;*
coming to certainty with regard to their
(dependence on) conditions;
the handling of the wrong path;
and discerning with insight the three
characteristics;

iti lakkhaṇabhinnattā, labbhant' ekakkhaṇe 'pi ca.
desitā hetubhūtena, kamen' evaṃ visuddhiyo.¹⁵²⁰

hence the purifications, divided like this
by way of what characterizes each, respectively,
are taught in causal sequence, as follows,

anattā. It does not appear to have anything to do with the "*aṭṭhakaḷāpa*" in the sense of "atom", with which this stage of insight is sometimes conflated. The term *kaḷāpa* is in fact wholly absent in the earliest description of "*sammasana-ñāṇa*" (in the Paṭi-s-m) and was evidently introduced later (as most likely the need was felt for a nominal counterpart to the key verb *saṅkhipitvā*), but perhaps prior to the intimate association of the word with the Theravāda atomic theory.

¹⁵¹⁶ ____

¹⁵¹⁷ ____

¹⁵¹⁸ **maggāmaggā**: maggāmaggā (Ee); maggāmagga (Be).

* the 3rd-6th purifications, in the series of seven; i.e., those of: 3) *diṭṭhi*; 4) *kaṅkhāvitaranā*; 5) *maggāmaggadassana* 6) *paṭippadāññānadassana*.

* for "trunk" cf. the Vism metaphor at Vism XIV, §32. I take this as a modified mapping of this same tree metaphor.

¹⁵¹⁹* with their three characteristics (*salakkhaṇa*): sa- or sva- ? (reading as sa- "with", rather than sva "own".)

¹⁵²⁰ ____

sīlavissuddhiādīnaṃ, tathā sā 'va paramparā.
cittavisuddhiādīnaṃ atthāyā 'ti pakāsitā. ¹⁵²¹

dissamānasabhāvānaṃ, passanto paccayaṭṭhitim
paripanthavimutto hi, paṭipādeti bhāvaṃ. ¹⁵²²

tathā 'pi ca visesena, paṭipannassa yogino.
tattha tattha vibhūtatā, thānato bheditā kathaṃ. ¹⁵²³

rūpapunnaṅgaṃ vā 'tha, nāmapunnaṅgaṃ
tathā.
ajjhattaṃ vā bahiddhā vā, yathāpākaṭadhammato.
¹⁵²⁴

nāmarūpādibhedena, bhūmidhammapariggaho.
vuttā diṭṭhivissuddhī 'ti, attadiṭṭhippahanato. ¹⁵²⁵

though they can be obtained all at once, as well. //
though they are all obtained in a single moment,
too.

It's thus set forth as the linked chain
of purifications beginning with that of sīla (*sīla-*
visuddhi)
(undertaken) for the sake of (attaining)
that of mind [by samādhi] (*citta-visuddhi*), and so
on.

And freed now from the hindrances,
he causes his discernment to progress
seeing the persistence of the things appearing to
him, each with its own nature,
to be dependent on these things' conditions.

And how can they still more precisely be divided
according to their scope
on account of the clarity the yogī has
with regard to this or that, as he progresses?

Whether proceeding first from matter,
or proceeding first from mind,*
whether internally or externally,
in accordance with the phenomena that become
evident,

the apprehending of the dhammas that constitute
the ground (of insight)*
by separating them into mind and matter, and so
forth,*
is called "the purification of view" (*diṭṭhi-*
visuddhi),*
on account of (its bringing about) the abandoning

¹⁵²¹ **sīlavissuddhiādīnaṃ**: sīlavissuddhiādīnaṃ (Ee); sīlabbisuddhiādīnaṃ (Be).

cittavisuddhi-: cittavisuddhi- (Ee); cittabbisuddhi- (Be).

¹⁵²² **paccayaṭṭhitim**: paccayaṭṭhitim (Ee); paccayaṭṭhiti (Be).

paripanthavimutto hi: paripanthavimutto pi; notes var. parisuddhivissuddho hi (Ee); paripanthavimutto hi (Be).

¹⁵²³ —

¹⁵²⁴ **yathāpākaṭadhammato**: yathāpākaṭadhammato (Ee); yathāpākaṭadhammato (Be).

* Cf. Vism XVIII §3-5, for the account of how discernment of matter may proceed discernment of mind, or, equally, vice-versa, depending on one's object of observation.

¹⁵²⁵ * *the ground (of insight) (bhūmidhammā)*: the five aggregates, etc. Ñāṇamoli trans.: "all states of the three planes" Vism trans. XVIII §24

* *and so forth*: presumably the finer distinctions of these, viz., the four elements and their derived forms of matter, the various rūpa-dhamma-s; and the four aggregates or five main dhammas (phassapañcama-dhammā) that constitute nāma, as well as the various citta-s and cetasika-s.

* Apprehending the *bhūmidhamma*-s in terms of nāma & rūpa = nāmarūpapariccheda-ñāṇa = diṭṭhivissuddhi (normally diṭṭhivissuddhi is defined in terms of nāmarūpapariccheda-ñāṇa; Anuruddha here defines it in terms of apprehending the *bhūmidhamma*-s by way of the distinctions of nāma and rūpa, etc.

āhacca paccayuppannā, tathā tabbhābhāvabhāvino.
pavattantī 'ti saṅkhāre, passato pana yoniso. ¹⁵²⁶

paccayaggāhinī paññā, nāmarūpappavattiyā.
kaṅkhā taranti tīyā 'ti, kaṅkhāvitaraṇā matā. ¹⁵²⁷

aniccā dukkhānattā 'ti, paccayāyattavuttito.
saṅkhipitvā kalāpena, sammasīyanti saṅkhatā. ¹⁵²⁸

uppādavayabhāvo 'pi, lakkaṇattayasādhako.
paccayākāram ārabha, lakkhīyati visesato. ¹⁵²⁹

tasmā sammasanaññāṇaṃ, udayabbayadassanaṃ.
kaṅkhāvitaraṇāyaṇ tu, saṅgayhati visuddhiyaṃ. ¹⁵³⁰

tattha saṃklesavikkhepaṃ, kummaggaṃ
parivajjato.
maggāmaggaṇṇāṇadassanaṃ īriti. ¹⁵³¹

tato kathenti akkhiṭṭhaṃ udayabbayadassanaṃ.
ādiṃ katvā paṭipadāṇṇadassanasuddhiyaṃ. ¹⁵³²

paccayapaccayuppanne, yathāvatthuvavatthite.
pahātum īhamānānaṃ, niyyānapaṭipattito. ¹⁵³³

¹⁵²⁶ ____

¹⁵²⁷ ____

¹⁵²⁸ ____

¹⁵²⁹ ____

¹⁵³⁰ **sammasanaññāṇaṃ**: sammasanaññāṇaṃ (Ee); sammasanaññāṇaṃ (Be).

kaṅkhāvitaraṇāyaṇ: kaṅkhāvitaraṇāyaṇ (Ee); kaṅkhāvitaraṇāyaṇ (Be).

¹⁵³¹ ____

¹⁵³² **akkhiṭṭhaṃ**: akkhiṭṭhaṃ (Ee); akkhiṭṭhaṃ (Be).

of self-view.

And for the (yogī) taking up *saṅkhāra*-s and appropriately (*yoniso*) seeing that "They occur arisen from conditions, their existence likewise on account of that of those",

the wisdom that grasps hold of the conditions of mind and matter's occurring is regarded as (the purification of) "doubts' crossing" (*kaṅkhāvitaraṇā visuddhi*) – since with it they now cross beyond their doubts.

conditioned things are gathered up and reflected on in groups, as impermanent, suffering and not self, according to their being dependent on conditions.

Their state of arising and passing, too, that is productive of all three characteristics, is noted to an exceptional extent, on the basis of their aspect of condition.

Therefore (both) "knowledge deriving from reflection" and "beholding of arising and passing" (the first two "insight knowledges") are included in the purification of "crossing beyond doubts".

And, in that regard, the knowing and beholding of one avoiding the false path of defilement and distraction is called the purification of path-not-path (*maggāmaggaññāṇadassanavisuddhi*).

And after that, they say, making the beholding of arising and passing, no more defiled, his beginning in the purity of the "knowing and beholding of the path" (*paṭipadāṇṇadassanavisuddhi*),

by way of the path-progress leading out (of bondage)

upaklesavisuddho hi, punadevodayabbayaṃ.
adhiṭṭhahitvā bhaṅgādi-nāṇehi paṭipajjati. ¹⁵³⁴

tathā cābhinavuppanne, bhijjamāne vipassato.
saṃvegākāḍḍhitam nāṇaṃ, bhaṅgādim anuṭṭhathi. ¹⁵³⁵

tato pubbe pavattā hi, saṃklesāpāyasambhavā.
paṭipattivissuddhī 'ti, na saṅgayhati bhāvanā. ¹⁵³⁶

of those striving to abandon
the conditions and the things arisen from
conditions,
as defined according to each object,
one who's purified of the defilements [of insight],*
once again resolves
upon arising and passing away
and progresses through the knowledges of *bhaṅga*,
and so forth.

And so, as he discerns with wisdom
things newly arisen breaking up,
the knowledge that is drawn to him by his alarm
starting with that of "dissolution" (*bhaṅga*), comes
within his reach.

Since the cultivation that took place prior to this,
gave rise to the defiling and straying (from the
path),
it is not included
as "purity of progress on the path".*

Cultivating the discernment of the three characteristics

sampādentō pan' icc etā, catasso 'pi visuddhiyo.
aniccā dukkhānattā 'ti, bhāveyya tividhā kathaṃ? ¹⁵³⁷

And bringing about these four purifications thus,
how should one develop the threefold
[perception of conditioned things]*
as impermanent, and suffering, and not self?

paccayapaccayuppannā, jātā 'nantarabhedino.
aniccā ca pabhaṅgū ca, palujjanti cavanti ca. ¹⁵³⁸

Conditions and things arisen from conditions
are produced;
and immediately thereafter they break up;
impermanent and bound to break,
they fall apart and pass away.

addhuvā ca asārā ca, vibhavā ca vināsino.

Unstable, insubstantial

¹⁵³³ **niyyānapaṭipattito**: nīyānapaṭipattito (Ee); niyyānapaṭipattito (Be).

¹⁵³⁴ **upaklesa-**: upakklesa- (Ee); upaklesa- (Be).

* referring to the ten vipassan'upakkilesa-s "corruptions of insight"

¹⁵³⁵ **saṃvegākāḍḍhitam**: saṃvegākāḍḍhitam (Ee); saṃvegākāḍḍhitam (Be).

¹⁵³⁶ **saṅgayhati**: sā gayhati (Ee); saṅgayhati (Be).

* i.e., it is not included in the stage of purification *paṭipadāññānadassanavisuddhi*.

¹⁵³⁷ * *aniccā*, etc. may either be either feminine hearkening back to their characterization in v. 1517 as insight's threefold *abhinivesanā* ("vesting; inhering"), or masculine plural, implying some implicit subject like "*saṅkhāra-s*" or "*saṅkhatā*" (cf. vv. 1538-39). Given the presence of *tividhā*, and the identical replication of the phrasing of v. 1517, the first option -- that of an implicit "threefold *abhinivesā*" -- might seem more likely; but in that case one would expect an acc. rather than a nom. in a 'ti clause, as we have here. I thus take them as m. pl. and translate assuming the implied subject "*saṅkhāra-s*".

¹⁵³⁸ —

saṅkhatā vipariṇāma-dhammā ittarakālīkā. ¹⁵³⁹	they're coming to an end and perishable; they're things conditioned; bound to change; and lasting only briefly.
khayadhammā vayadhammā, lahukālapavattino. tāvakālikadhammā ca, parittatṭhitikā tathā. ¹⁵⁴⁰	As things that must inevitably end, and pass away, their occurrence is short-lived; they are phenomena of just so much duration, and their period of endurance very little.
khaṇattayapariicchinnā, pubbāparavicittakā. purakkhatā nirodhassa, sassatā na kudācanam. ¹⁵⁴¹	They are limited to the three moments (of their arising, persistence, and dissolution),* and differentiated from the prior and the following; at no time are they eternal; they are the antecedents of cessation.
jāyanti parihānāya, na tu jāyanti vuddhiyā. jiyyamānā 'va tiṭṭhanti, jinṇā bhaṅgaparāyaṇā. ¹⁵⁴²	They are born for certain downfall; they are not born to rise; they grow old as they persist; and old, are destined to dissolve.
ahutvā yev' uppajjanti, na kutoci 'pi āgatā. hutvā antaradhāyanti, na tu katthaci sañcitā. ¹⁵⁴³	they arise not having been; come into being from nowhere; and having been they vanish; not anywhere stored up.*
taṃ taṃ paccayasāmaggim attalābhāya nissitā. nirodhadhammā jāyanti, jātā byanti-bhavanti te. ¹⁵⁴⁴	They depend, for their own being, on the alignment of this or that condition; they are born to cease (with it); and born, come to their end.
yathā nadī pabbateyyā, yathā dīpasikhā tathā. sīghasīgham pavattantā, uppajjanti vayanti ca. ¹⁵⁴⁵	Swift like a mountain stream; swift like an oil lamp's flame; as swift in their occurrence, they arise and pass away.
jātā jātā nirujjhanti, aññe aññe tu jāyare. avīci-anusambandhā, na jānanti visesato. ¹⁵⁴⁶	Newly born, they cease; and others in their place successively arise without a gap; People do not see them as distinct.

¹⁵³⁹ —

¹⁵⁴⁰ —

¹⁵⁴¹* *three moments (khaṇattayaṃ)*: Cf. Abhidh-s 4.8: uppāda-ṭhiti-bhaṅga-vasena khaṇattayaṃ "ekacittakkhaṇaṃ" nāma.

¹⁵⁴²* **jiyyamānā**: jīyamānā (Ee); jiyyamānā *Be).

¹⁵⁴³* For this sentiment, famously illustrated with the simile of the *vīṇā* and the sound it produces, cf. Vism. XX §96.

¹⁵⁴⁴* **byanti-bhavanti**: byanti-bhavanti (Ee); byanti bhavanti (Be).

¹⁵⁴⁵* **vayanti**: cavanti (Ee); vayanti (Be).

¹⁵⁴⁶* **avīci-anusambandhā**: emended from avīcim anusambandhā (Ee); avīci anusambandhā (Be).

jānanti: jānanti; notes var. jāyanti (Ee); jānanti (Be).

iti nānappakārena, vipassanto vicakkhaṇo.
aniccabhāvanam dhīro, paripāceti sādhuḥkaṃ. ¹⁵⁴⁷

Seeing them with wisdom, one who's perspicacious
skillfully matures his cultivation
of [the perception of them as] "*anicca*",
in various ways, like this.

Cultivation of [the perception of them as] *Dukkha*:

dukkhā ca dukkhavatthū ca, abhiṇhaparipīṭitā.
rogā gaṇḍā ca sallā ca, aghato ca upaddavā. ¹⁵⁴⁸

They are suffering and suffering's basis;
being constantly oppressed;
they're diseases, boils, and darts;
they're troubles, and seen as harm.

bhayopasaggāghamūlā, sāsavādīnavatthitā.
aleṇāsaraṇātāṇā, vadhakā mārakāmisā. ¹⁵⁴⁹

They're the root of harm of fear's attack;
while remaining with the danger of the *āsava*-s'
from which there is no shelter, refuge, or safe
harbor;
they're the murderous baits of Māra.

jātidhammā jarābyādhi-sokopāyāsabhāgino.
paridevasabhāvā ca, saṃklesā dukkhabhāgino. ¹⁵⁵⁰

Subject to birth, they also partake
of old age and disease; of sorrows and despairs;
their cries of grief are natural;
they are afflicted; part of *dukkha*.

jegucchā paṭikūlā ca, bībhacchā ca virūpino.
ajaññā capalā hīnā, duggandhā bālasevitā. ¹⁵⁵¹

Disgusting and repulsive,
frightening and ugly,
common, unpredictable and base,
foul-smelling and associated with by those who yet
lack wisdom.

sokantarikatā niccam, taṇhāy' ākaḍḍhitā bhusam.
kapaṇā duggatā dīnā, vipannā ca vighātino. ¹⁵⁵²

Always making way for sorrow,
and inexorably drawn to one by craving,
beggarly and tragic in their plight,
they're failed by fortune, bound to persish.

attalābham gavesanti, taṃtampaccayanissitā.
dukkhādhiṭṭhānam accantam, jātā puna vihaññare. ¹⁵⁵³

They seek their being
on the basis of this or that condition --
a resolve that leads to suffering, unsurpassed;
and, born, they face again its misery.

aggikūpe nimuggā 'va, klesasantāpabhāgino.
oviddhā viya sattīhi, saṅkhārā niccadukkhitā. ¹⁵⁵⁴

Like being plunged into a fire-pit, they face
the burning of the *kilesa*-s they give rise;

¹⁵⁴⁷ ____

¹⁵⁴⁸ **aghato**: āghātā (Ee); aghato (Be). Cf. the series: *roga gaṇḍa salla agha* etc.

¹⁵⁴⁹ **sāsavādīnavatthitā**: sāsavādīnavatthitā (Ee); sāsavādīnavītitā (Be).

¹⁵⁵⁰ **jarābyādhi**:- jarāvyādhi- (Ee); jarābyādhi- (Be).

¹⁵⁵¹ **jegucchā paṭikūlā ca**: jegucchā ca paṭikkūlā (Ee); jegucchā paṭikūlā ca (Be).

bālasevitā: bālasevanā (Ee); bālasevitā (Be).

¹⁵⁵² **sokantarikatā**: sokantarikatā 'niccam (Ee); sokantarikatāniccam (Be).

taṇhāy' ākaḍḍhitā: taṇhāy' ākaḍḍhitā (Ee); taṇhāya kaḍḍhitā (Be).

¹⁵⁵³ **taṃtampaccayanissitā**: taṃ taṃ paccayanissitā (Ee); taṃtampaccayanissitā (Be).

¹⁵⁵⁴ ____

jāyamānā ca jīyyantā, miyyantā ca khaṇe khaṇe.
pasukā viya niccammā, haññanti serikāturā. ¹⁵⁵⁵

tilāni tila-yante 'va, ucchu-yante 'va ucchuyo.
udayabbayā 'vassaṃ te, pīlayanti abhiṇhaso. ¹⁵⁵⁶

manoramanavākārā, vipallāsaparikkhatā.
iriyāpathasañchannā, nopatiṭṭhanti dukkhato. ¹⁵⁵⁷

saṅkhāresu pan' etesu, vedanassādarodhino.
sāvagaddulasambaddhā, sammohaparivāritā. ¹⁵⁵⁸

adam dukkham idam dukkham iti saṃsāracārino.
dukkhahetum ajānantā, sambhamanti aviddasū. ¹⁵⁵⁹

sukhākāram apassantā, dukkhabhāranipīlitā.
patthenti dukkham ev' aññaṃ, bālā
byasanabhāgino. ¹⁵⁶⁰

cavantā upapajjantā, rukkhāsākhāṃ 'va makkaṭo.
dukkham ekaṃ vimuñcanti, tato gaṇhanti cāparaṃ.
¹⁵⁶¹

like being pierced by knives,
conditioned things (*saṅkhāra*-s) face constant pain.

Taking birth and growing old,
and dying, every moment,
like skinless cows, they suffer,*
distressed despite their freedom.

For arisings and passings
inevitably oppress them without end;
[crushing them] like sesame in an oil press;
like sugar cane in a sugar press.

With their fresh and pleasant aspect,
furnished by distorted vision,
and under the cover of changing postures,
they don't present themselves as dukkha.

And so among these saṅkhāras,
they're held captive by their relishing of sensation,
bound by the leash of its extracted savor,
and pent-in by their delusion.

Wanderers in saṃsāra,
from one suffering to another,
not seeing their suffering's real cause,
they wander blindly round and round.

Without seeing its happy aspect,
oppressed by suffering's burden,
partaking of misfortune, in want of wisdom,
they seek only further suffering.

Dying and being reborn,
like a monkey the branch of a tree,
they let go of one (kind of) suffering,

¹⁵⁵⁵ **jīyyantā**: jīyantā (Ee); jīyyantā (Be).

miyyantā: mīyantā (Ee); miyyantā (Be).

* Cf. Image of the skinless cow used in suttas to describe the misery of the *phassa* (sense-door contact) as one of the four "*āhāra*-s" ("sustenance" of mind and matter). e.g. *puttamaṃsūpamasutta* (SN 12.63).

¹⁵⁵⁶ —

¹⁵⁵⁷ **vipallāsaparikkhatā**: vipallāsaparikkhatā; notes var. vipallāsapurakkhitā (Ee); vipallāsaparikkhatā (Be).

¹⁵⁵⁹ **aviddasū**: aviddasū (Ee); aviddasu (Be).

¹⁵⁵⁸ **vedanassādarodhino**: vedanassāda (Ee); vedanāssāda (Be).

sāvagaddulasambaddhā: emended from sā 'va sandūlasambaddhā (Ee); sāva sandulasambaddhā (Be). *sandula*: corrupt for saddula "tiger" (Skt śārdūla); or gaddula/gaddūla "leash"? gaddula used in desc. of taṇhā with participle "-baddha". Cf. Dhs-a: "yathā sunakhā gaddulabaddhā yadicchakaṃ nīyanti, evaṃ taṇhābaddhā sattāpīti dalhabandhanaṭṭhena gaddulaṃ viyāti gaddulaṃ. taṇhāva gaddulaṃ __taṇhāgaddulaṃ." or Thi-a: "_sunakhova saṅkhalābaddho _ti yathā gaddulena baddho \Ee 293/ sunakho gaddulabandhena thambhe upanibaddho aññato gantum asakkonto tattheva paribbhamati, evaṃ tvam kāmataṇhāya baddho"; OR: sāva = "juice" (then sand- < sandati?)

¹⁵⁶⁰ **byasanabhāgino**: vyasanabhāgino (Ee); byasanabhāgino (Be).

te dīgharattaṃ socanti, taṇhāsallasamappitā.
diṭṭhipāśasamūpetā, mānatthambhānusārino. ¹⁵⁶²

tam ākāraṃ pan' icc evaṃ, vipassanto visārado.
dukkhānupassanaṃ_ nāma, paripāceti bhāvanaṃ.
¹⁵⁶³

and thence take hold of another.

For many a day they grieve,
consigned to craving's dart,
with self-view's noose, devoted
to its pride and obstinence.

And seeing its aspect, thus,
with wisdom, now mature,
he matures his cultivation
of "observing (them as) dukkha".

Cultivation of [the perception of them as] Anattā:

dhammaṭṭhitiniyāmā hi, khandhāyatanadhātuyo.
anattā 'sassatantā ca, īhābhogavivajjitā. ¹⁵⁶⁴

payojanam adhiṭṭhāya, na tu byāpārayanti ca.
paccayapaccayuppannā, janetuṃ vā 'tha jāyituṃ.
¹⁵⁶⁵

tathā 'pi hetusāmaggi-sambhave sambhavanti te.
tabbhāvabhāvivāhāvena, aññamaññappavattitā. ¹⁵⁶⁶

ajāyituṃ na sakkonti, sati paccayasambhave.
paccayānam alābhe tu, na jāyanti kudācanaṃ. ¹⁵⁶⁷

na kiñci 'tthaṃ apekkhitvā, samaggā honti paccayā.
na janetuṃ na sakkonti, samaggā ca kudācanaṃ.

The aggregates, sense-spheres, and elements
are fixed elements of natural order;
not self and not the stuff of an eternalist extreme,
devoid, themselves, of wish or inclination.

Each being resolved upon its function,
they cannot, however, be employed
-- being themselves conditions and their products --
to beget themselves or to be born.

So when causal alignment
arises, they arise;
their existence due to its,
proceeding mutually bound.

They cannot not have birth,
if their condition has arisen;
whereas, their conditions not obtaining,
they cannot ever be born.

Thus it's not out of desire for anything
that conditions come into accord;

¹⁵⁶¹ **ekaṃ**: etaṃ; notes var. ekaṃ (Ee); ekaṃ (Be).

vimuñcanti: emended from vimuccanti (Ee); vimuccanti (Be). Em. to *vimuñcanti* "release" (trans., rather than passive *vimuccanti*, "are released").

¹⁵⁶² **diṭṭhipāśasamūpetā**: °samūpetā (Ee); °samupetā (Be). SK: ū metri causa, cf. v. 1244 for same phenomenon and elsewhere, rarely, in Pali corpus.

mānatthambhānusārino: mānatthambhānusārino (Ee); mānatthambhānusāyino (Be). Cf. multiple instances of "anusārī" in Nāmar-p, but rarity of *anusāyī*. While *māna* is given in the stereotypical list of (seven) *anusaya*-s, *thambha* is not.

¹⁵⁶³ **tam ākāraṃ**: tam-ākāraṃ, notes var. thambhākāraṃ (Ee); tam ākāraṃ (Be).

¹⁵⁶⁴ **sassatantā**: 'sassatantā (Ee); anattāsassatantā (Be). Read as: 'sassatantā, "not eternal"? or sassatantā, (things that have) "the eternalist extreme"? Reading as the latter.

¹⁵⁶⁵ —

¹⁵⁶⁶ **tabbhāvabhāvivāhāvena**: tabbhāvabhāvivāhāvena (Ee); tabbhāvabhāvivāhāvena (Be).

aññamaññappavattitā: aññamaññappavattitā (Ee); aññamaññappavattitā (Be).

¹⁵⁶⁷ **paccayānam**: paccayānaṃ; notes var. paccayāni (Ee); paccayānam (Be).

alābhe tu: panāhetu (Ee); alābhe tu (Be).

yathāpaccayalābhena, pavattanti yathā tathā.
rakkhitā vā vidhātā vā, n' atthi assāmikā tathā. ¹⁵⁶⁹

"ahaṃ maman" ti gaṇhantā, pariṇāmenti aññathā.
vissasantā harant' ete, parābhūtā palambhino. ¹⁵⁷⁰

rittā tucchā ca suññā ca, vivittā sāravajjitā.
salakkhaṇaparicchinṇā, dhammā n' atth' ettha
puggalo. ¹⁵⁷¹

jāyamānā ca jīyyantā, miyyamānā ca saṅkhatā.
vivasā parivattanti, vaso tesam na katthaci. ¹⁵⁷²

na tesu kassac' isseram, na tesaṇ c' atthi katthaci.
na c' attanī ti saṅkhārā, ādhīpaccavivajjitā. ¹⁵⁷³

kadalīpattavattī 'va, aññamaññappatitthitā.
sahajātagghanibhūtā, nopatthanti anattato. ¹⁵⁷⁴

arūpanissitaṃ rūpaṃ, arūpaṃ rūpanissitaṃ.
jaccandhapīṭhasappī 'va, aññamaññappavattikaṃ.
¹⁵⁷⁵

whenever in accord,
they cannot not give birth.

They occur in accordance with whether
their conditions obtain or not;
whether as preserved or as begetter,
none of them are independent.

Taking these as "Me" and "Mine",
they turn them into what they're not;
trusting them they take them off,
and, cheated by them, are brought down.

Bereft of substance, hollow, empty,
they're separate things, devoid of any essence;
they're phenomena limited to their own
characteristics;
there is herein no person.

Being born and growing old,
and dying, things conditioned
change out of one's control;
there's no control of them.

No one has power over them;
nor do they have over any, either;
and not over themselves; saṅkhāra-s
lacking thus all governance,

like the banana tree's (trunk of) leaves,
nested each within the other;
they don't present themselves as not self
with their co-arisen density.

The material depends on the immaterial for its
support;
and for its, the immaterial depends on the material;
like one man without sight, and another without
legs;
proceeding each dependent on the other.

¹⁵⁶⁸ **kiñci 'ttham**: kiñcittham (Ee); kiñcettha (Be).

¹⁵⁶⁹ **vidhātā**: vidhātā, notes variants: vijātā; āvijātā (Ee); vidhātā (Be).

¹⁵⁷⁰ —

¹⁵⁷¹ **salakkhaṇaparicchinṇā dhammā** : salakkhaṇaparicchinna-dhammā (Ee); salakkhaṇaparicchinṇā, dhammā (Be).

¹⁵⁷² **jīyyantā**: jīyantā (Ee); jīyyantā (Be).

miyyamānā: mīyamānā (Ee); miyyamānā (Be).

¹⁵⁷³ **c' attanī 'ti**: c' attanīti (Ee); cattanīti (Be).

¹⁵⁷⁴ **aññamaññappatitthitā**: aññamaññappatitthitā (Ee); aññamaññappatitthitā (Be).

¹⁵⁷⁵ **rūpaṃ**: rūpaṃ (Ee); rūpaṃ (Be).

aññamaññappavattikaṃ: aññamaññappavattikaṃ (Ee); aññamaññavavattithitaṃ (Be).

yantasuttena yantaṃ 'va, kāyayantaṃ pavattati.
nāmaṃvakaḍḍhitaṃ tattha, n' atthi attā sayamvasī.
¹⁵⁷⁶

cetovipphāraṇipphannā, vāyodhātusamuṭṭhitā.
iriyaṃpathaviññattavikārā pālakā matā.
¹⁵⁷⁷

oviddhavedanāsallavikārapariṇāmato.
bālānaṃ cittaṇipphannā, attā 'ti parikkappanā.
¹⁵⁷⁸

suddhasaṅkhārapuñjo 'yaṃ, n' ettha satto
'palabbhati.
taṃ taṃ paccayam āgamma, dukkhakkhandho 'va
jāyati.
¹⁵⁷⁹

evam-ādippakārehi, vipassanto anattato.
anattabhāvanam nāma, bhāveti 'ti pavuccati.
¹⁵⁸⁰

The machine of this body proceeds
like a machine pulled by its string --
by the mental (nāma) it's pulled along;
it has no self controlling it within.

Its alterations of posture and of gesture,
seen as its maintaining,
are arisen from the element of wind,
produced with mind's pervasion.

And as a correlate to the alterations
owing to the dart of sensation by which it's pierced,
the conceptualization (of these) as "self"
is produced by mind, for those yet weak in wisdom.

This is a heap of just conditioned things;
no being is found herein;
their conditions being met with,
this mass of suffering has its birth.

Seeing in these ways
with wisdom as not self,
he's said to cultivate
the "cultivation of (the perception of them as) not
self".

Nimitta and Pavatta:

bhāvento tividham p' etaṃ, _nijjhāyati
tilakkhaṇam_.
nimittaṇ ca pavattaṇ ca, samārabba yathākkamaṃ.
¹⁵⁸¹

Cultivating this threefold (perception),
he contemplates the three characteristics
each in sequence, with reference
to their cause and their occurrence.*

¹⁵⁷⁶ **sayamvasī**: sayam c' api (Ee); sayamvasī (Be).

¹⁵⁷⁷ —

¹⁵⁷⁸ —

¹⁵⁷⁹ —

¹⁵⁸⁰ —

¹⁵⁸¹ * *cause (nimitta) and occurrence (pavatta)*: here the term “nimitta” is evidently used in its atypical 'causal' sense. Cf. v. 1582. This distinction between the observation of the three characteristics on the basis of their aspect of being causally conditioned vs. the aspect of their moment by moment occurrence seems to correspond to the Vism's discussion of the apprehension of the arising and passing (udaya and vaya) of the khandhas 'paccayato and khaṇato': “by way of condition” re: paṭicca-samuppāda, and “by way of momentary occurrence”, re: their constant change). Cf. Vism XX §99 and ensuing discussion to §104. These two aspects of saṅkhāra-s are singled out by Anuruddha for fruitful investigation (for the purposes of insight) from the larger list of fifteen aspects of saṅkhāra-s that occurs at Paṭis-m. The first five of these, 1) uppāda, 2) pavatta, 3) nimitta, 4) āyūhana, and 5) paṭisandhi, occur in connection with bhaya/ādinava-ñāṇa (Paṭis-m ādinavañāṇaniddeso), defining the seeing of these five aspects as dukkha as constituting ādinava-ñāṇa, and the seeing of the five corresponding negative counterparts of these as sukha as knowledge pertaining to “the site of peace” (*santipada*) seemingly associated with this knowledge as its converse: uppādaṇ ca pavattaṇ ca, nimittaṃ dukkhaṇ ti passati / āyūhanaṃ paṭisandhiṃ, ñāṇaṃ ādinave idaṃ. anuppādaṃ appavattaṃ, animittaṃ sukhaṇ ti ca / anāyūhanaṃ appaṭisandhiṃ, ñāṇaṃ santipade idaṃ. idaṃ ādinave ñāṇaṃ, pañcaṭhānesu jāyati / pañcaṭhāne santipade, dasa ñāṇe pajānāti. Of

nimitte ca pavatte ca, vatthuto yanti saṅgahaṃ.
taṃ _dvayākāram_ ārabha, patiṭṭhāti tilakkhaṇaṃ.
1587

paccayādhīnadhammānaṃ, uppādavayalakkhitā.
aniccatā nimittatṭhā, pavattesu na pākaṭā. 1588

pubbāparavicittānaṃ asamatthānaṃ attani.
sannissayena nipphanṇo, bhāvadubbalyasādhako.
1589

&

hetusaṅkhatabhāvo pi, saṅkhārānaṃ aniccatā.
pavattamānā dasseti, taṃ sabhāvaṃ paṇ' attano. 1590

niccā dhuvā ce saṅkhārā, kasmā 'pekkhanti
paccaye?
ahutvā yadi nissāya, jātā kā tattha niccatā? 1591

attalābhaṃ labhitvāna, hetusāmaggilābhato.
yāpessanti taṃ aññatra, kathaṃ nāma' attadubbala.
1592

paccaye anapekkhitvā, yadi n' atthi samatthatā.
attalābhūpalābhāya, kiṃ samatthā 'nupālāne? 1593

janakā paccayānañ hi, tad-āyūhanato paraṃ.
parihāyitum āradhā, jiyā khittasārā yathā. 1594

...they're all encompassed, as their basis,
in those of *cause* and of *occurrence*;
and it's engaging these two aspects,
that the three characteristics become apparent.

Betokened by the arisings and the passings
of phenomena that rest upon conditions,
the impermanence that's there within the cause
is not apparent in them as they occur.

For, different from the prior and the latter,
but unable (to arise) in isolation,
conditioned things' causes, too, being conditioned,
produced with reliance (on other conditions),

making for the tenuousness of their existence,
is their impermanence
that, continuously occurring,
reveals to one its nature.

If conditioned things are permanent and fixed,
why do they wait for their conditions?
if, not having been, depending upon these
they're born, what permanence can there be in
them?

And having obtained being,
by way of obtaining causal alignment,
they will sustain it elsewhere;
how feeble, indeed, per se!

If in want of their conditions,
they have no power
to even obtain their own being,
then do they have the power to preserve it?

For they're creators of conditions
that, after the striving of that action,
have begun to lose vitality,
like the bowstring that's cast its arrow.

1587 —

1588 **aniccatā nimittatṭhā**: aniccatā nimittatṭhā (Ee); aniccatānimittatṭhā (Be).

1589 **asamatthānaṃ**: appavattānaṃ (Ee); asamatthānaṃ (Be).

bhāvadubbalyasādhako: bhāvadubballya (Ee); bhāvadubbalya (Be).

1590 **hetusaṅkhatabhāvo**: hetusaṅkhatabhāvo (Ee); hetusaṅkhātabhāvo (Be).

pi: pi (Ee); hi (Be).

1591 —

1592 —

1593 —

1594 **parihāyitum**: parihāyitum (Ee); parihāritum (Be).

khittasārā: khittasārā (Ee); khittasaro (Be).

accī 'va vaṭṭinikkhantā, meghamuttā 'va vijjutā.
paccayuddhaṭṭavissatṭhā, dhammā bhaṅgaparāyaṇā.
¹⁵⁹⁵

Like flames departed from their wick;
like lightning streaks freed from their cloud;
uprooted and released from their condition,
dhammas are destined to dissolve.

tasmā _nimittam ākāraṃ, _passanto sa vipassako.
"vinassanti avassan" ti, saddahanto vimuccati. ¹⁵⁹⁶

Therefore that discerner, seeing
their aspect of causal dependence,
surrendering (to the truth of his faith)* that they
inevitably perish
is released.

aniccato tathā h' evaṃ, vipassantassa yogino.
saddhāvimokkha-bāhulyaṃ, bhavati 'ti pakāsitaṃ.
¹⁵⁹⁷

And the yogī thus discerning
them with wisdom as impermanent,
has, it's said, predominance
of release through surrender (to the truth of his
faith).*

iti saṅkhāradhammesu, nimittākāra-nicchitaṃ.
aniccalakkhaṇaṃ dhīro, nijjhāyati niyāmato. ¹⁵⁹⁸

Thus, steadfast in wisdom,
he considers the characteristic of *anicca*
ascertained in conditioned things
via the aspect of their cause,
according to its inevitability.

bādhakattabhayākārā, pavatte dukkhitā viya.
pavattamānā pīlenti, saṅkhārā ca bhayāvahā. ¹⁵⁹⁹

In their aspect of being harmful and a source of
danger,
steeped in suffering, as it were, in their occurrence,
conditioned things oppress when they occur
(thus) they are also terrifying.

uppādābhinavākāraṃ, atikkamma tato paraṃ.
jarājajjaritā hutvā, bhañjamānā kathaṃ sukhā? ¹⁶⁰⁰

Leaving their fresh aspect at arising
behind, and soon, thereafter,
becoming worn with age
as they dissolve, how are they happy?

tasmā _pavattam ākāraṃ, _nijjhāyanto nirantaram.
saṅkhāre dukkhato disvā, hitvāna paṇidhiṃ tahiṃ.
¹⁶⁰¹

Therefore as he examines
the aspect of their occurrence,
immediately he sees conditioned things as suffering
(*dukkha*),
and sets aside all inclination toward them...

¹⁵⁹⁵ —

¹⁵⁹⁶ *he surrenders to the truth*: cf. note v. 1597.

¹⁵⁹⁷ **-bāhulyaṃ**: -bāhullyaṃ (Ee); bāhulyaṃ (Be).

* Both *saddahanto vimuccati* (1596) and *saddhā-vimokkha* (1597) play on the same idiom -- that of "release through faith" which I suspect is best captured by an English expression to "accept the truth (of something)", or "surrender to the truth (of a tenet of faith)". To render *saddhanto* as "confiding" would suggest that it remains a topic of mere, belief, and I think something quite different is implied by this phrase. Here translated accordingly.

¹⁵⁹⁸ —

¹⁵⁹⁹ —

¹⁶⁰⁰ **jarājajjaritā**: jarājajjaritā (Ee); jarājaccaritā (Be).

¹⁶⁰¹ —

tad-āyūhananissaṅgo, passaddhadaratho sukhī.
samādhībahulo yogī, upasanto 'ti vuccati. ¹⁶⁰²

...and disinterested in all their kammic toiling,
his heart's distress allayed, with happiness,
the yogī with *samādhi* in predominance
is said to be at peace.

byāpāravasitākāraṃ, saṅkhārānaṃ vipassato.
nimitte ca pavatte ca, upatthāti anattato. ¹⁶⁰³

For one discerning with wisdom
at both the level of cause and of occurrence,
the aspect of conditioned things' activity being
under control (or not)
presents itself to him as not self.

anattādhīnanipphannā, vasātī tappavattino.
bhāvadubbalyanissārā, katham attā bhavissare?. ¹⁶⁰⁴

Produced relying not on me;
occurring out of my control;
substanceless in the tenuousness of their being --
how can they be self?

tam evaṃ paṭivijjhanto, maññatānattalakkhaṇaṃ.
vipassanārasassādī, saṃvegabāhulo bhava. ¹⁶⁰⁵

Penetrating it like this, he now
pays heed to the characteristic of not self;
as one who's tasted insight's savor,
with a predominance of alarm regarding existence.

icc' āhacca pavattānaṃ, lakkhaṇānaṃ sabhāvato.
vavatthito tattha tattha, taṃtaṃlakkhaṇanicchayo.
¹⁶⁰⁶

The ascertainment of the respective characteristic
[of conditioned things] as they occur,
is thus arrived at and respectively defined,
each according to its nature.

tathā 'pi pākāṭaṭṭhāne, hetubhūte ca yoniso.
vavatthapeti saṅkhāya, lakkhaṇāni vicakkhaṇo. ¹⁶⁰⁷

Just as on site in which they are apparent,
one who's perspicacious reckons closely
and defines them
in that which is its cause, as well.

uppādavayabhāvena, dissamānā hi saṅkhatā.
pubbāparavivekena, dassenti tad-aniccatam. ¹⁶⁰⁸

For, conditioned things, being regarded
in their state of arising and of passing,
reveal that they're not permanent
in their distinctness from those that come before
and those that come after.

tathā ca viparīṇāmaṃ, vipassanto visārado.
nimittaphalanipphannaṃ, tam-attham adhimuccati.
¹⁶⁰⁹

And seeing their constant changing
with insight, now mature,
he likewise settles on its meaning:
the product of a cause's having fruit.

¹⁶⁰² **upasanto:** upasanto (Ee); vūpasanto (Be).

¹⁶⁰³ —

¹⁶⁰⁴ **bhāvadubbalyanissārā:** bhāvadubballyanissārā (Ee); bhāvadubbalyanissārā (Be).

¹⁶⁰⁵ —

¹⁶⁰⁶ **vavatthānaṃ:** pavattānaṃ; notes var. vavatthānaṃ (Ee); pavattānaṃ (Be).

taṃtaṃlakkhaṇanicchayo: taṃ taṃ lakkhaṇanicchayo (Ee); taṃtaṃlakkhaṇanicchayo (Be).

¹⁶⁰⁷ **tathā 'pi pākāṭaṭṭhāne:** tathā pi pākāṭaṭṭhāne (Ee); tathāpi pākāṭaṭṭhāne (Be).

¹⁶⁰⁸ —

¹⁶⁰⁹ **viparīṇāmaṃ:** viparīṇāmaṃ (Ee); viparīṇāmaṃ (Be). Lengthened metri causa.

tam-attham: tam-attham (Ee); tamattham (Be). tam attham?

dukkhappavattihetuttā, nimittam api paṇḍito.
bhayāvahanīyāmena, bādhakan t' eva passati. ¹⁶¹⁰

And because it is the source of suffering's
occurrence,
a person who has wisdom
sees that the cause itself is harmful
as well, what with the danger it inevitably brings.

tathā hi paccayārabba, saṅkhārā nissayanti ce.
tato 'vassaṃ bhavissanti, mahabbhayasamohitā. ¹⁶¹¹

And if conditioned things depend,
on their conditions,
then from that point on they certainly will be
connected with great danger.

nirodhadhammā jāyanti, sallaviddhā 'va dukkhitā.
jarāturā vipajjantā, bhijjantā ca vighātino. ¹⁶¹²

They're born subject to ending;
suffering as if pierced through by a dart;
afflicted by old age, their fortune fails,
and, breaking up, they perish.

ten' evāniccato diṭṭhā, dukkhabhāvena khāyare.
saṅkhatattā sabhāvo hi, dukkhāya parivattati. ¹⁶¹³

Seen as *anicca*, just by that,
they become apparent as *dukkha*;
for, due to being conditioned, their nature
tends toward suffering.

aniccā puna saṅkhārā, dukkhā 'ti ca vavatthitā.
anattattaniyāmena, nidassenti salakkhaṇaṃ. ¹⁶¹⁴

Conditioned things that are *anicca*,
and defined moreover as *dukkha*,
with their constraint of being thus not oneself,
show their (*anattā*) characteristic.

kathaṃ attā parādhīnā, paccayuppannabhaṅgurā.
vipattiniyatā vā 'tha, bādhamaṇā bhayāvahā? ¹⁶¹⁵

How are they self if they're dependent,
arisen on conditions, prone to breaking;
or constrained to fortune's failing,
bringing grave danger, harming?

āhaccākārabhedena, _tividhā hi vipassanā_
aniccā dukkhānattā 'ti, ayam ettha vinicchayo. ¹⁶¹⁶

By division of the aspects brought to bear (upon
conditioned things)
(perceived to be) "*anicca*", "*dukkha*", and "*anattā*",
insight's discernment (*vipassanā*) is threefold
and this, in this regard, is its defining.

Eighteenfold Mahāvipassanā:

tidhābhūtā pan' icc' etā, pahānākārabheditā.
mahāvipassanā nāma, _aṭṭhārasavidhā_ kathaṃ? ¹⁶¹⁷

How, then, is this insight of these three kinds
divided according to its aspect of abandoning,
into the great eighteen-fold form

¹⁶¹⁰ **bādhakan t' eva:** bādhakant' eva (Ee); bādhakanteva (Be).

¹⁶¹¹ **tathā:** kuto; notes var. tathā (Ee); tathā (Be).

paccayārabba: paccayārambhā (Ee); paccayārabba (Be).

¹⁶¹² **ca:** ca (Ee); va (Be).

¹⁶¹³ —

¹⁶¹⁴ —

¹⁶¹⁵ **attā parādhīnā:** attā parādhīnā (Ee); attaparādhīnā (Be).

¹⁶¹⁶ —

¹⁶¹⁷* Anuruddha here reorganizes the traditional list of eighteen in an innovative way, re-grouping them by way of

The *Anicca* Observations

hetusāmagginipphannaṃ aniccan 'ti tilakkhaṇaṃ.
aniccataṃ vipassanto, niccasaññaṃ vimuñcati. ¹⁶¹⁸

1. (= Paṭis-m 1)

aniccatāyādhiṭṭhānanimittaṃ pana passato.
animitte vimuccantī, animittānupassanā. ¹⁶¹⁹

known as "*mahā-vipassanā*" ("Great Discernment")?*

(Seeing) that produced from the alignment of causes
and having the three characteristics as "*anicca*",
discerning impermanence,
he lets go of his perception of it as permanent.

And for one seeing the mental sign (*nimitta*)
with firm resolve upon its impermanence,

the characteristic to which they pertain. This is the only occurrence of the list in this form, that I am aware. The Vism does not break up the list at all, except to treat the first seven as a coherent group pertaining to bhaṅgānupassanā: tattha yathā aniccānupassanādīhi sattahi niccasaññādīnaṃ pahānaṃ hoti, taṃ bhaṅgānupassane vuttam eva (XXII §114) (and treated independently at XXI §15-18). Cf. Vism. XX §90 [cf. Paṭis-m i.32-33]: atṭhārasa mahāvīpassanā nāma aniccānupassanādikā paññā. yāsu

1. aniccānupassanaṃ bhāvento niccasaññaṃ pajahati, (P)
2. dukkhānupassanaṃ bhāvento sukhasaññaṃ pajahati, (P)
3. anattānupassanaṃ bhāvento attasaññaṃ pajahati, (P)
4. nibbidānupassanaṃ bhāvento nandiṃ pajahati,
5. virāgānupassanaṃ bhāvento rāgaṃ pajahati,
6. nirodhānupassanaṃ bhāvento samudayaṃ pajahati,
7. paṭinissaggānupassanaṃ bhāvento ādānaṃ pajahati,
8. khayānupassanaṃ bhāvento ghanasaññaṃ pajahati, (P)
9. vayānupassanaṃ bhāvento āyūhanaṃ pajahati, (P)
10. vipariṇāmānupassanaṃ bhāvento dhuvasaññaṃ pajahati, (P)
11. animittānupassanaṃ bhāvento nimittaṃ pajahati, (P)
12. appaṇihitānupassanaṃ bhāvento paṇidhiṃ pajahati, (P)
13. suññatānupassanaṃ bhāvento abhinivesaṃ pajahati, (P)
14. adhipaññādharmavīpassanaṃ bhāvento sārādānābhinivesaṃ pajahati,
15. yathābhūtañānadassanaṃ bhāvento sammohābhinivesaṃ pajahati,
16. ādīnavānupassanaṃ bhāvento ālayābhinivesaṃ pajahati,
17. paṭisaṅkhānupassanaṃ bhāvento appaṭisaṅkhaṃ pajahati,
18. vivaṭṭānupassanaṃ bhāvento saṃyogābhinivesaṃ pajahati.

Sekho: + ñāṇa; aññāṇaṃ pajahati

Vītarāgo: + visaññaṇa; saññaṇaṃ pajahati; + nirodha, saṅkhārānupatṭhānakusalo hoti

Var. Paṭis-m: adhipaññādharmavīpassanāya sārāgābhinivesassa ... yathābhūtañānadassanena sammohābhinivesassa ... ādīnavānupassanāya ālayābhinivesassa ... paṭisaṅkhānupassanāya appaṭisaṅkhāya ... vivaṭṭānupassanāya saññogābhinivesassa bhāvetabbaṃ bhāvento sikkhati.

& Vism XXII §113 [Cf. Paṭis-m i.47]:

yaṃ vā pana atṭhārasa mahāvīpassanāsu aniccānupassanāya niccasaññāya. dukkhānupassanāya sukhasaññāya. anattānupassanāya attasaññāya. nibbidānupassanāya nandiya. virāgānupassanāya rāgassa. nirodhānupassanāya samudayassa. paṭinissaggānupassanāya ādānassa. khayānupassanāya ghanasaññāya. vayānupassanāya āyūhanassa. vipariṇāmānupassanāya dhuvasaññāya. animittānupassanāya nimittassa. appaṇihitānupassanāya paṇidhiya. suññatānupassanāya abhinivesassa. adhipaññādharmavīpassanāya sārādānābhinivesassa. yathābhūtañānadassanena sammohābhinivesassa. ādīnavānupassanāya ālayābhinivesassa. paṭisaṅkhānupassanāya appaṭisaṅkhāya. vivaṭṭānupassanāya saṃyogābhinivesassa pahānaṃ. idam pi tadaṅgappahānaṃ eva.

¹⁶¹⁸ —

¹⁶¹⁹* *non-representation* or "the signless": According to the Vism, "the signless / without sign" refers to the observation of them as impermanent, and therefore without their "representation as permanent" (*nicca-nimitta*): *animittānupassanā 'ti aniccānupassanā 'va, tāya niccanimittassa pahānaṃ hoti* "the observation of non-

2. (= Paṭis-m 11)

nirujjhamānadhammānaṃ, byantibhāvaṃ
vipassato.
samudayaṃ pajahantī, nirodhānuvipassanā.¹⁶²⁰
3. (= Paṭis-m 6)

sithilā jātu nissārā, dubbalā lahughātino.
khayadhammā 'ti saṅkhāya, ghanasaññaṃ
vimuñcati.¹⁶²¹ 4. (= Paṭis-m 8)

attalābham atikkamma, vayantī 'ti vicintayaṃ.
jahat' āyūhanaṃ tattha, putte pūtipajā viya.¹⁶²²
5. (= Paṭis-m 11)

anavaṭṭhitabhāvānaṃ, aññathattaṃ vipassato.
vikārapariṇāmesu, dhuvasañña virajjati.¹⁶²³
6. (= Paṭis-m 10)

ālambaṇ ca tadālamba-ñāṇabhaṅgaṇ ca bhāvayaṃ.
sārādānābhinivesaṃ, adhipaññāya muñcati.¹⁶²⁴

for him there is the observation of "the signless".*
being let go in absence of the sign.

And discerning ceasing dhammas'
coming to their end,
there is continuous discernment of cessation;
abandoning arising.

And having reckoned that, so fragile,
substanceless and weak, swiftly perishing,
they're subject to exhaustion,
he lets go of his perception of them as being solid.

And reflecting that they pass away,
leaving their own being behind,
he gives up his striving for their sake,
like a woman giving birth to still-born children.*

And as he sees their constant alteration,
their (former) state no longer remaining,
in the gradual transformations of decay,
his perception of them as stable fades away.

And cultivating [knowledge] of the dissolution of
the object

representation is just the observation as 'impermanent'. Through that there comes about the abandoning of representation as 'permanent' (Vism XXII §117). Cf. also Vism XX 91, affirming the identity of aniccānupassanā and animittānupassanā, on the authority of the Paṭis-m. Given the phrasing however (*vimuccati*), one wonders if Anuruddha is referring to "animitta-vimokkha-dvāra", which relates to attaining path via the characteristic of impermanence.

¹⁶²⁰ **nirodhānuvipassanā**: nirodhānuvipassanā (Ee); nirodhānupassanā (Be). nirodhā-anupassanā?; "anuvipassanā" is nowhere attested, though it might be a clever play on words with reference to the verb vipassati and anupassanā, resorted to for the sake of meter.

¹⁶²¹ **ghana-**: ghaṇa- (Ee); ghana- (Be).

¹⁶²² **attalābham**: attalābham (Ee); attalābham (Be).

vicintayaṃ: hi cintayaṃ (Ee); vicintayaṃ (Be).

pūtipajā: pūtipajā; notes var. sūtipajā (Ee); sūtipajā (Be).

* Cf. Vism simile of the *pūti-pajā itthī* "still-born bearing woman", used in illustration of *bhayat'upaṭṭhāna-ñāṇa*. Vism XXI, §31: aparā pi upamā --- ekā kira pūtipajā itthī dasa dārake vijāyi. tesu nava matā, eko

hatthagato marati, aparo kucchiyaṃ. sā nava dārake mate dasamañca mīyamānaṃ disvā kucchigate ālayaṃ vissajji ``ayaṃ pi etesañ ñeva sadiso bhavissatī 'ti. tattha tassā itthiyā navannaṃ dārakānaṃ maraṇānussaraṇaṃ viya yogino atisaṅkhārānaṃ nirodhadassanaṃ, hatthagatassa mīyamānabhāvadassanaṃ viya yogino paccuppannānaṃ nirodhadassanaṃ, kucchigate ālayavissajjanaṃ viya anāgatānaṃ nirodhadassanaṃ. tass' evaṃ passato etasmiṃ khaṇe uppajjati bhayat-upaṭṭhānañāṇaṃ.

¹⁶²³ **anavaṭṭhitabhāvānaṃ**: anavaṭṭhitabhāvānaṃ (Ee); anavattitabhāvānaṃ (Be). Cf. Commentarial connection with "avatthā": _taṃ taṃ paricchedan ti ādānanikkhepādikāṃ taṃ taṃ paricchedaṃ. _aññathāpavattidassanaṃ ti vuttaparichedato pubbe, pacchā ca aññākārappavattiyā dassanaṃ, avatthāvisesappavattidassanaṃ vā (Vism 11kā)

¹⁶²⁴ **muñcati**: muñcati (Ee); muccati (Be).

* Cf. Mahāvipassanā rubric §14. *adhipaññādharmavipassanaṃ bhāvento sārādānābhinivesaṃ pajahati*. Cf. Vism XXII §118: defining *adhipaññādharmavipassanā* as the observation of the dissolution of an object as well as the consciousness that takes that object, giving insight into *suññatā* as mere *saṅkhāra*-s observing *saṅkhāra*-s, and bringing about relinquishment of grasping them as self -- on authority of a Paṭis-m verse:

7. (= Paṭis-m 14)

iccāniccā 'nimittā ca, nirodhā ca khayā vayā.
viparīṇāmā 'dhipaṇṇā-dhammānupassanā 'ti ca. ¹⁶²⁵

sattānupassanābhedaṃ aniccākāradassanaṃ.
niccasaṇṇādhībhāṅgāya, paridīpenti paṇḍitā. ¹⁶²⁶

taṃ tam ākāraṃ ārabha, tathā bāhulyavuttito.
taṃlakkaṇānugatā ca, bheda tass' eva sattadhā. ¹⁶²⁷

as well as of the consciousness that apprehends it, through higher wisdom he lets go* of investing these with a sense of having substance (i.e. as *nicca* or as *attā*).

Thus the observations of them pertaining to 1) *anicca*;
2) non-representation (as permanent); 3) cessation; and 4) exhaustion;
5) passing away 6) gradually transforming; and 7) through higher wisdom as dhammas ...

... constitute the beholding of their aspect of *anicca*, with division into seven observations, the wise explain, for the destruction of the perception of them as permanent, etc.

Taking up each aspect (*anicca*, etc.) as it occurs in full, and from their division according to the characteristic to which each pertains, only the division (of the *anicca* observations) is in seven.

The *Dukkha* Observations

sukhasaṇṇaṃ nissajantī, vuttā dukkhānupassanā.
nibbinṇā nibbidāṇaṃ, virāgā rāgavajjitā. ¹⁶²⁸
8. 9. 10. (= Paṭis-m 2, 4, 5)

The observation that dispenses with perceiving them as pleasant, is termed as that of *dukkha*; that thereby disenchanted, as knowing disenchantment; and that now devoid of passion, as pertaining to dispassion.

__adhipaṇṇādhāmmavipassanā__ti --- ``ārammaṇaṃ ca paṭisaṅkhā, bhaṅgaṃ ca anupassati | suṇṇato ca upaṭṭhānaṃ, adhipaṇṇā vipassanā'' ti. (Paṭis-m 1. 58) --- evaṃ vuttā rūpādīārammaṇaṃ jānitvā tassa ca ārammaṇassa tadārammaṇassa ca cittassa bhaṅgaṃ disvā ``saṅkhārā va bhijjanti, saṅkhārānaṃ maraṇaṃ, na aṇṇo koci atthī 'ti bhaṅgavasena suṇṇataṃ gahetvā pavattā vipassanā. sā adhipaṇṇā ca dhammesu ca vipassanā 'ti katvā adhipaṇṇādhāmmavipassanā 'ti vuccati. tāya niccasārābhāvassa ca attasārābhāvassa ca suṭṭhu diṭṭhattā sārādānābhiniṇvesassa pahānaṃ hoti.

* *sārādānābhiniṇvesa*: glossed in the *vism* ṭīkā as "asāresu sārāgahaṇābhiniṇvesa".

¹⁶²⁵ viparīṇāmā 'dhipaṇṇā-: em. from viparīṇāmādhīpaṇṇā; notes variants: viparīṇāmādisaṇṇā; viparīṇāmādisaṇṇā (Ee); viparīṇāmādhisaṇṇā (Be). Construing viparīṇāmā 'dhipaṇṇā-dhammānupassanā, rather than "'dhipaṇṇā, dhammānupassanā", cf. "adhipaṇṇādhāmmavipassanā", note v. 1624.

Note: 1625-26 summary verses of preceeding anupassanā-s as all *anicca*-related.

¹⁶²⁶ —

¹⁶²⁷ **bāhulyavuttito**: bāhullavuttito (Ee); bāhulyavuttito (Be).

bhedā: bhedo; notes var. bheda (Ee); bheda (Be).

¹⁶²⁸ **nissajantī**: nissajantī (Ee); nissajjantī (Be).

nibbinṇā nibbidāṇaṃ: nibbidāṇaṃ ti nibbinṇā; notes variants: nibbedhananti; nibbidāyanti (Ee); nibbinṇā nibbidāṇaṃ (Be).

jātappaṇihitā nāma, muñcantī paṇidhiṃ tathā.
nirālayābhinivesā, ādīnavānupassanā. ¹⁶²⁹
11. 12. (= Paṭis-m 12, 16).

pañcānupassanābhedaṃ, tad-idam
dukkhadassanaṃ.
sukhasaññādhānāgāya, pavattan 'ti pakāsitam. ¹⁶³⁰

The *Anattā* Observations

anattato vipassanto, attasaññā vimuñcati.
jahat' attābhinivesam, jhāyanto puna suññato ¹⁶³¹
13. 14. (= Paṭis-m 3, 13)

dvayānupassanābhedaṃ anattākāradassanaṃ.
attasaññābhinivesa-vimokkhāya vibhāvitam. ¹⁶³²

The Freedom Observations

paṇissaggato disvā, saṅkhāresu tilakkhaṇam.
jahanto saṅkhatādānam, pakkhandati asaṅkhate. ¹⁶³³
15. (7)

yathābhūtena ñāṇena, vipassanto vimuccati.
sammohābhinivesamhā, avipallatthadassano. ¹⁶³⁴
16. (15)

mohat' ābhoganimmuttā, paṭisaṅkhānupassanā.
jahant' appaṭisaṅkham tu, paṭisaṅkhāya lakkhaṇam.
¹⁶³⁵ 17. (= Paṭis-m 17)

And, just so, as it leaves all inclination toward them it becomes that called the "uninclined" (*appaṇihita*) and the observation of them as danger, harboring no clinging for them.

This, then, is the beholding of (them as) *dukkha*, with its division into five observations which are explained as taking place for the destruction of the perception of them pleasant, etc.

Seeing them with insight as not self he lets go of his perception of them as "me"; and meditating on them now as empty, abandons his investing of them with a sense of self.

The beholding of the aspect of *anattā* is divided into these two observations, and is explained to be for liberation from the perception of them as self and the investing of them with that sense.

Having seen the three characteristics in conditioned things, now, as for his relinquishing of them, letting go his holding on to the conditioned, he takes the leap into the unconditioned.

Seeing them with wisdom as they are, he is released, from the great delusion he'd pinned on them, (now) beholding them with vision undistorted.

The observation of his reckoning reflection, freed from all deluded inclination, giving up unreckoning reflection,*

¹⁶²⁹ —

¹⁶³⁰ —

¹⁶³¹ **attasaññā**: attasaññam (Ee); attasaññā (Be).
vimuñcati: vimuñcati (Ee); vimuccati (Be).

¹⁶³² **attasaññābhinivesa-vimokkhāya**: attasaññābhinivesa-vimokkhāya (Ee); attasaññābhinivesam, vimokkhāya (Be).
vibhāvitam: vibhāvitam (Ee); vibhāvitum (Be).

¹⁶³³ —

¹⁶³⁴ **avipallatthadassano**: avipallatthadassino (Ee); avipallatthadassano (Be). Clearly a nom. is required and a gen. makes no sense; mis-parsed and conflated perhaps with "attha-dassī" (speaking of vipallattha-dassana!).

¹⁶³⁵ **mohat' ābhoganimmuttā**: mohatābhoganimmuttā (Ee); mohatābhogavimuttā (Be).
appaṭisaṅkham: appaṭisaṅkhan (Ee); appaṭisaṅkham (Be).

diṭṭhisāṅkhādosattā, vibhāvento vivaṭṭato.
saṃyogābhinivesamhā, paṭilīno vimuccati. ¹⁶³⁶
18. (= Paṭis-m 18)

muñcitukamyatāñāṇaṃ, paṇissaggasammatam.
yathābhūtaṃ tathā ñāṇaṃ, paccayākāraṇissitaṃ. ¹⁶³⁷

saṅkhārupekkhāñāṇaṃ tu, paṭisaṅkhānupassanā.
vuṭṭhānagāminī nāma, vivaṭṭan ti pavuccati. ¹⁶³⁸

catasso 'pi pan' icc' etā, ādānādippabhañjitā.
lakkhaṇattayam āhacca, pavattanti yathā tathā. ¹⁶³⁹

nimittam ārabha tathā pavattaṃ,
tilakkhaṇaṃ jhāyati yāya yogī;
tam ittham aṭṭhārasabhedabhinnaṃ,
vipassanābhāvanam āhu dhīrā. ¹⁶⁴⁰

vipassanānayaṃ imam uttamaṃ subhaṃ,
nidassitaṃ jīnavacanānusārato |

reckoning in full its characteristic.

Due to what's reckoned "view" (of self) being in error,
undoing it by turning back from it,*
withdrawing now, he frees himself
from his investment in its bonds.

The knowledge of the desirability of letting go,
is considered to be the (above-stated)
"relinquishing" (*paṇissagga*)
and, just so, knowledge based on the aspect of
condition
(is considered the above-stated) "knowledge as it
is" (*yathābhūta-ñāṇa*).

Whereas the knowledge of equanimity toward all
conditioned things,
is said to be the (above-stated) "observation with
reckoning reflection" (*paṭisaṅkhānupassanā*)
and the (insight) termed "leading to emergence"
(*vuṭṭhāna-gāminī vipassanā*)
is said to be the (above-stated) "turning from"
(*vivaṭṭa*).

All four of these, destroying*
one's holding on (*ādāna*), etc.,*
take place as they do
on the basis of all three of the characteristics.

That development of the insight of which the wise
have spoken,
with which a yogī meditates upon the three
characteristics
on the basis of things' cause and, just so, of things'
occurrence,
is divided in its eighteen-fold form in this way.

Understanding this most auspicious methodology
of insight

* *giving up*: reading jahant(ī).

¹⁶³⁶* *undoing it* (*vibhāvayaṃ*): understanding the neg. sense of the verb "causing it to not exist" cf. "vibhava-taṇhā"
& Niddesa attestation of negative sense: *rūpaṃ vibhoti vibhāvīyati atikkamīyati samatikkamīyati vītivattīyati ti*
(Niddesa 205).

¹⁶³⁷ **muñcitu-**: muñcitu- (Ee); mucṭītu- (Be).

yathā bhūtaṃ: yathābhūtaṃ (Ee); yathā bhūtaṃ (Be).

¹⁶³⁸ **saṅkhārupekkhāñāṇaṃ**: °ñāṇan (Ee); °ñāṇaṃ (Be).

¹⁶³⁹* *dissolvers*: reading *pabhañjitā* as f. pl. agentive (?)

* cf. aspect 15, observation with relinquishing (*paṇissaggānupassanā*) countering one's holding on (*ādāna*), etc.
(the other aspects of the freedom observations and the things they counter).

¹⁶⁴⁰ **tam ittham**: tam-ittham (Ee); tam ittham (Be).

vibhāvayaṃ manasi hitāvahaṃ paraṃ,
nirāmayāṃ padam anupāpuṇissati. ¹⁶⁴¹

iti
nāmarūpaparicchede
vipassanāvibhāgo nāma
ekādasamo paricchedo.

presented here as per the victorious Buddha's words
one will reach the highest foothold of that bereft of
all affliction
that brings wellbeing supreme within one's heart.

Thus [ends] the eleventh chapter
in the *Manual of Discerning Mind and Matter*,
entitled, "the Vipassanā Section".

THE ANALYSIS OF MIND AND MATTER

12. Chapter Twelve

The Ten Stages

Chapter twelve, the culmination of the work, expounds the ten insight knowledges (*vipassanā-ñāṇāni*) and frames these as ten "stages", progression through which it models. Here Anuruddha showcases his talent at *vibhāvanā*, the imaginative "modeling" of the stereotypic realization of the content being expounded, hand in hand with its exposition, from an idealized perspective. He introduces his grand treatment of these ten stages in an uncharacteristically personal declaration specifically as a *vibhāvanā*, a mode of exegesis in addition to *uddesa* (initial exposition of content, broadly) and *niddesa* (detailed exposition of each individual item of that content) saying:

**iti bhāvetukāmassa, vibhāvēmi yathākkamaṃ,
dasāvattāvibhāgena, samādāya yathākkamaṃ. 1649**

And so, for one who wishes to develop [the ten insight knowledges] like this,
having undertaken each, according to their order,
let me portray them clearly (vibhāvēmi) in their sequence,
by way of their division in ten stages:

Each of the ten stages is expounded and depicted, the progressive realizations they represent dramatically portrayed in addition to being analytically described. Much of the chapter situates the reader in the subjective space of this unfolding sequence of realizations, culminating in the emergence of consciousness from the field of its object of investigation, the conditioned factors of experience (*saṅkhāra*-s) to the unconditioned (*asaṅkhata*), *nibbāna*, representing the initial attainment of path consciousness and the fruit of stream-entry.

Anuruddha detains himself at length describing in dramatic form the formative crisis of the "purification of the knowing and beholding of what constitutes the path and what does not" (*maggāmaggañānadassana-visuddhi*), which comes after initial development of the knowledge

¹⁶⁴¹ ____

of arising and passing away (*udayabbaya-ñāṇa*), on the cusp of the "knowing and beholding of [genuine] progress on the path" (*paṭipadā-ñāṇa-dassana-visuddhi*), which begins from the successful navigation of that crisis.

It is from here that, in a very emphasized metaphor, occurring twice in the chapter, book-ending the account of this genuine "path-progress", insight is depicted as 'growing to maturity' 'within the womb' of meditation (v. 1677 & v. 1765). This growth is described in one instance as beginning from the knowledge of dissolution (*bhaṅga-ñāṇa*), and in such details as this, we obtain a glimpse of Anuruddha's direct engagement of the *Path of Discrimination* (Paṭis-m) as a critical source of reference for his treatment. The *Path of Discrimination* (Paṭis-m) was evidently viewed as the foundational account of insight that Anuruddha saw himself as engaging and reformulating, beyond the more immediate *Path of Purification* (Vism). A number of expository details hearken directly to the *Path of Discrimination* (Paṭis-m)'s account, dispensing occasionally with the *Path of Purification* (Vism)'s mediating lens.

The broad trajectory of the knowledges and their underlying scheme is described in two overlapping ways, one pointing to the commentarial era's conception of the content of insight as a sequential penetration of the three characteristics (*anicca*, *dukkha*, and *anattā*, perceiving *saṅkhāra*-s, "conditioned things" as impermanent, suffering, and not self) -- just in finer gradation -- and one reflecting the commentarial tradition's attempt to square the novel sequence, a product of post-canonical thought, with the suttas' depictions of the trajectory of liberating realization correlating the progression of the ten knowledges to the more classic progression found in suttas from "seeing things as they are" (*yathābhūtañāṇadassana*), to "disenchantment" (*nibbidā*), to "dispassion" or the fading away of craving (*virāga*), resulting in "liberation" (*vimutti*).

Both schemes of correspondence are mapped in this chapter; the first at v. 1704, representing the scheme of the three characteristics as underlying the scheme of the ten knowledges, as has been described in Analayo 2015:

**udayabbayabhaṅgesu, pākaṭā hi aniccataḥ;
bhayādīnavanibbede, dukkhatānattatā tato. 1704**

For, in [the knowledges of] arising and passing away and dissolution,
their being impermanent becomes apparent;
in [the knowledges of] fear, danger, and disenchantment,
their being suffering; and, [in the knowledges] after that, their being not-self.

In this scheme the knowledges of arising and passing and dissolution pertain to the successively deepening realization of the characteristic of impermanence; the knowledges of fear, danger and disenchantment to the deepening realization of the characteristic of suffering; and the knowledges of the desirability of letting go, re-evaluative reflection, and equanimity toward all conditioned things to the deepening realization of the characteristic of not self. This scheme adequately explains details of the knowledges, such as the knowledge of equanimity toward all conditioned things (*saṅkhārupekkhā*), in the *Path of Discrimination* (Paṭis-m)'s account, entailing perception of the act of perception (*saññā*) that recognizes other *dhamma*-s as

impersonal *saṅkhāra*-s divested of any sense of 'me' or 'mine' (the gist of the 're-evaluative refection' stage) as equally, itself, an impersonal *saṅkhāra* -- a 'conditioned thing' no longer to be identified with. It thus frames this knowledge as, at core, a realization the not self characteristic as encompassing the field beholding vantage point (construed as a beholder) as well at the beheld -- rather than as simply a matter of exceedingly strong equanimity. In this way, understanding the three characteristics scheme as underlying the ten knowledges frames the sequence of insight's stages as culminating in an admirable resolution of the "witness" problem intrinsic to mindfulness or observation-based techniques of meditation (i.e., the tendency to identify with the observer of arising and passing phenomena and thus reify a sense of an abiding self standing apart from experience and objectively and dispassionately observing it).³²³ In this understanding, a focus is placed on not-self as the culminating insight of insight's trajectory.

Complicating this appealing reduction, however, Anuruddha simultaneously attributes the ten knowledges to categories of derivation from the sutta pericopes describing the progressive attainment of the liberation. Verses 1645-1647 provide an alternate mapping of the knowledges onto the *sutta*-based categories of "seeing things as they are" (*yathābhūtañāṇadassana*), leading to "disenchantment" (*nibbidā*), and thence to "dispassion" or the fading away of craving (*virāga*), and the resultant attainment of liberation (*vimutti*):

**icc' avatthāpabhedena, dasadhā pi vibhāvītā;
sabhāgatthavisesena, _tidhā saṅgahitā_ puna. 1645**

[Insight is] also understood as ten-fold,
by division of its stages.
And these are re-grouped again as threefold,
by distinction of their corresponding subject matter:

**yathābhūtaṃ nāma ñāṇattayaṃ sammasanādikaṃ;
bhayādiñāṇaṃ tividdhaṃ, nibbidā 'ti pavuccati. 1646**

The three knowledges beginning with contemplation (*sammāsana*)
are called [knowing] "as it is";
the three knowledges that start with fear (*bhaya*),
are said to be "disenchantment";

**tathā muñcitukāmādi, virāgo 'va catubbidhaṃ;
lakkhaṇattayanijjhāna-vasena puna vuṭṭhitā, 1647**

and just so, the four kinds starting
with desire to let go (*muñcitukāma*) are just "dispassion".

³²³ The curious qualification at the end of the *satipaṭṭhāna-sutta* refrain, that mindfulness of a respective foundation of awareness is to be established *yāvad eva ñāṇamattāya, paṭissatimattāya*, "just for the mere knowing of it, for the mere reflexive awareness of it" may be seen as equally responding to this issue, which was thus evidently a concern of sutta literature as well as the commentarial tradition, though not always recognized as such. Why would a limit be placed on sati (*yāvad eva*), if not for the tendency to identify with the perceiving *saññā* and thereby reify a sense of self?

This alternate mapping, not addressed by Anālayo in his account (Anālayo 2015), is portrayed by Anuruddha as equally determinative of the stages and their character -- and it is this dual, overlapping mapping that has been discussed above as lending the stages their depth as categories not being reducible to mere totalistic equation with the progressive realization of the characteristics. For one thing, this scheme includes the initial knowledge deriving from reflection or contemplation (*sammasana-ñāṇa*), which the former does not, comprising as it does a conceptual appreciation of all three characteristics, and, accounts well for elements of various stages that have reference to all three characteristics and not just one. It also incorporates the final stage, that of *anuloma*, knowledge now in conformity with the noble truths, seen as a penetration of the truth of *dukkha* (rather than *anattā* per se). This mapping highlights the apprehension and removal of suffering's cause, the craving (*taṇhā*) whose fading away is betokened by *virāga* "dispassion", resulting directly in liberation. It would thus construe the culmination of the trajectory of insight more as one of the relinquishing of craving (and *saṅkhārupekkhāñāṇa* indeed as more a matter of strong equanimity) than of apprehension of *anattā*. The tension between these two mappings creates a sum greater than its parts, in the resulting understanding of the insight knowledges.

The ten stages segue into a gesture toward the abhidhammic account of the cognitive process of path consciousness entailed by liberation, and transformed soteriological status as the culmination of insight's trajectory with the successive arising of *gotrabhū* consciousness (the exegetical tradition's rendering of the attainment of *ariya* "noble" status), and path and fruit consciousness. These are represented as arising like the light from the smoke and flame produced from the rubbing together of two pieces of wood, and as arising in the wake of *vipassanā* insight carried through to its completion as assuredly as the arising of the sun in the wake of the dawn's light:

**janetānuttaraṃ maggaṃ āsevanavisesato.
kaṭṭhasaṅghaṭṭanā jātā, accidhūmā 'va bhāsuram. 1778**

It produces the unexcelled path
as the culminating distinction of its repeated application,
as brightness from the flame and smoke
produced from the rubbing together of two pieces of wood.

**uggacchati yathādicco, purakkhatvāruṇaṃ tathā.
vipassanaṃ purakkhatvā, maggadhammo pavattati. 1779**

As the sun rises up
following the dawn, just so
the path phenomenon occurs
following on insight.

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**dvādasamo paricchedo
dasāvatthāvibhāgo**

Chapter 12
"The Ten Stages"

icc aṭṭhārasadhā bhinnā, paṭipakkhappahānato;
lakkhaṇākārabhedena, tividhā 'pi ca bhāvanā. ¹⁶⁴²

The development (of insight), divided by way of the abandoning of antithetical perceptions [it produces], into eighteen, like this, can also be divided into three, by division of these according to the aspect of the characteristic (to which each pertains).

Insight's Further Division into Ten Stages

kalāpato sammasanaṃ, udayabbayadassanaṃ,
bhaṅge ñāṇaṃ bhaye ñāṇaṃ, ñāṇaṃ ādīnave 'pi ca;
¹⁶⁴³

And as: 1. contemplation by amassing;
2. beholding arising and passing;
as 3. knowledge that pertains to dissolution; 4.
knowledge that pertains to fear;
and as 5. knowledge that pertains to danger;

¹⁶⁴² —

¹⁶⁴³ —

tath' eva nibbidāñāṇaṃ, ñāṇaṃ muñcitukamyatā,
paṭisaṅkhā ca saṅkhārupekkhāñāṇānulomakaṃ. ¹⁶⁴⁴

icc' avatthāpabhedena, dasadhā pi vibhāvitā;
sabhāgatthavisesena, _tidhā saṅgahitā_ puna. ¹⁶⁴⁵

yathābhūtaṃ nāma ñāṇattayaṃ sammasanādikaṃ;
bhayādīñāṇaṃ tividhaṃ, nibbidā 'ti pavuccati. ¹⁶⁴⁶

tathā muñcitukāmādi, virāgo 'va catubbidhaṃ;
lakkhaṇattayanijjhāna-vasena puna vuṭṭhitā, ¹⁶⁴⁷

suññatañ cānimittañ ca, tathā 'ppaṇihitaṃ 'ti ca,
sādhetaṃ maggaṇāṭṭhaṃ, _vimokkhattayaṃ_
uttamaṃ. ¹⁶⁴⁸

iti bhāvetukāmassa, vibhāvēmi yathākkamaṃ,
dasāvattābhāgāna, samādāya yathākkamaṃ. ¹⁶⁴⁹

visuddho paṭhamaṃ tava, sādhu _sīlavisuddhiyā_,
upacārappaṇāyaṇā ca, tathā _cittavisuddhiyā_,
¹⁶⁵⁰

and, just so, as 6. knowledge of disenchantment;
as knowledge of 7. letting go's desirability;
as 8. re-evaluative reflection; 9. knowledge of
equanimity looking upon conditioned thing; and as
10. such knowledge as conforms (to the noble
truths) --

by its division into (ten) stages
it can be understood as ten-fold, also.
And these can be re-grouped again as threefold
by distinction of the topic to which they
correspond:

The three knowledges beginning with
contemplation (*sammāsana*)
are called (knowing) "as it is"; (*yathābhūta*)
the three knowledges that start with fear (*bhaya*),
are said to be "disenchantment" (*nibbidā*);

and so, the four kinds starting
with desire to let go (*muñcitukāma*) are just
"dispassion" (*virāga*).
And, again, emerging via
contemplation of the three characteristics,

it brings about the three supreme emancipations
of "emptiness"; the "signless";
and the "uninclined" -- *
which are reckoned the path.

And so, for one who wishes to develop them like
this,
having undertaken each, according to their order,
let me portray them clearly in their sequence,
by way of their division in ten stages:

Purified, then, firstly,
by the goodly purity of virtue,
and stationed, then, in access and absorption,

¹⁶⁴⁴ **muñcitukamyatā**: muñcitukamyatā (Ee); muncitukamyatā (Be);

saṅkhārupekkhāñāṇānulomakaṃ: saṅkhārupekkhā ñāṇānulomakaṃ (Ee); saṅkhārupekkhāñāṇānulomakaṃ (Be).

¹⁶⁴⁵ **icc' avatthāpabhedena**: icc' avatthāpabhedena (Ee); iccāvattāpabhedena (Be).

¹⁶⁴⁶ —

¹⁶⁴⁷ **muñcitukāmādi**: muñcitukāmādi (Ee); muccitukāmādi (Be).

¹⁶⁴⁸* Corresponding to the arising of the path on the basis of contemplation of the anattā, anicca, or dukkha characteristic, respectively. Taken up at ch. 13 v. 1803.

¹⁶⁴⁹ **vibhāvēmi**: vibhāvēmi (Ee); vibhāveti (Be).

yathā kathaṃ: yathākkamaṃ (Ee); yathā kathaṃ (Be).

¹⁶⁵⁰ **upacārappaṇāyaṇā**: upacārappaṇāyaṇā (Ee); upacārappanāyaṇā (Be).

* i.e., in the second stage of purification, cittavisuddhi, corresponding to samādhi or adhicitā-sikkhā, the training

sappaccayaṃ pariggayha, nāmarūpaṃ sabhāvato,
diṭṭhi-kaṅkhāvitaraṇaṃ, patvā suddhiṃ tato
paraṃ,¹⁶⁵¹

in the purity of mind,*

and then having apprehended mind and matter
according to their nature,
and with them their conditions,
and (thus) attained the purity of view and crossing
doubts,

I. Kalāpato Sammasana-ñāṇa: Contemplative Knowledge by Grouping

atītānāgate khandhe, paccuppanne ca sāsave,
kalāpato sammasitvā, sammaseyya tilakkhaṇaṃ,¹⁶⁵²

one should contemplate the three characteristics
having contemplated the aggregates
past and future, and presently arising,
[clung to] with the *āsava*-s, by group (*kalāpato*)*

&

ādānanikkhepanato, vayovuddhatthagāmito;
āhārato pi ututo, kammato cāpi cittato;¹⁶⁵³

by way, in method, of the seven [ways of
apprehending the three characteristics] with respect
to matter:

&

1) by way of [matter's] taking up and casting off;
2) the vanishing of that grown in each life period;
by way of its 3) material sustenance; and its 4)
temperature;
and its 5) (origin from) kamma; and from 6) mind;

dhammatārūpato cāpi, rūpasattakato_naye;
kalāpato yamakato, khaṇikā paṭipāṭito;¹⁶⁵⁴

and in terms of 7) matter in its natural state, as
well.*

&

And, with respect to mind, by way, in method, of
the seven: 1) by groupings (*kalāpa*);* 2) by pairings
(each present consciousness cognizing the
immediately prior consciousness); and by way of 3)
their momentary succession; and 4) continuous
sequence [till the tenth];

diṭṭhiṃ ugghāṭayanto ca, mānaṃ ugghāṭayaṃ tathā,
nikantipariyādāno, _nāmasattakato_naye.¹⁶⁵⁵

as one 5) uprooting view,
and so, uprooting, too, 6) conceit of self;

pertaining to the mind.

¹⁶⁵¹ —

¹⁶⁵²* group or groupings (*kalāpa*): explained in the *Path of Purification* (Vism) as = *phassapañcamakā dhammā* according to *visuddhikathā*; but consciousness perceiving the prior consciousness contemplating matter as *anicca*, *dukkha*, and *anattā*, according to ariyavaṃsakathā method of analysis, preferred by Buddhaghosa as *yuttatara* ("more suitable"). See Vism XX 77-78.

¹⁶⁵³ **pi**: ca (Ee); pi (Be)

¹⁶⁵⁴* Cf. the seven ways of apprehending the three characteristics with reference to matter (*rūpasattaka*): cf. Vism XX §46-75: contemplating the three characteristics in the methodology of the "material septad"]

* defined in Vism as the successive clusters of mental factors involved in cognition (*phassapañcamakā dhammā*) that arise while contemplating matter (in the form of the thirty-two parts of the body, hair of the head, hair of the body, etc.) Vism XX §46-75.

¹⁶⁵⁵ **ugghāṭayanto**: ugghāṭayanto (Ee); ugghāṭayanto (Be).

nikantipariyādāno: nikantipariyādinno (Ee); nikantipariyādāno (Be). Vism XX §87 has °pariyādānaṃ. As a n.

niccā ce na nirujjheyym, na bādheyym sukhā
yadi;
vase vatteyyum attā ce, tadabhāvā na tādīsā. ¹⁶⁵⁶

sambhavanti hi saṅkhārā, sati paccayasambhave;
tato paccayanipphannā, avassam bhedaḡāmino. ¹⁶⁵⁷

tad aniccā khayaṭṭhena, dukkhā nāma bhayaṭṭhato,
anattāsārakaṭṭhena, saṅkhārā ti vibhāvayaṃ, ¹⁶⁵⁸

kālena sammase rūpaṃ, nāmaṃ kālena sammase,
ajjhataṇ ca bahiddhā ca, samāsa-byāsato tato. ¹⁶⁵⁹

yathopaṭṭhitabhedenā, sammāsanto samūhato,
kalāpato sammāsanaṃ iti bhāveti paṇḍito. ¹⁶⁶⁰

as one 7) in whom there's ending of attachment.*

If they were permanent, they would not cease to be;
if they were pleasant, they would not afflict;
they would be under one's control if they were self;
because of that's not being the case, they are not
such.

For, as conditioned things, they come into
existence
upon the origination of their condition;
and so, produced contingent on conditions,
inevitably they lead to breaking up.

So, understanding that as conditioned things
they are unlasting, in the sense of coming to an end,
suffering, in the sense of source of fear,
and not self, in the sense of having no substantial
core,

he should at times contemplate matter
and at times contemplate mind,
then internal and external,
together and apart.

And contemplating them by way of groups
as per the division that presents itself,
the clever person thus develops
[the knowledge of] contemplation by amassment.

II. Udayabbaya-ñāṇa: Knowledge of Arising and Passing Away

tass' evaṃ sammāsantassa, kammaññaṃ hoti
mānasam;
sūpaṭṭhanti ca saṅkhārā, vodāyati ca bhāvanā. ¹⁶⁶¹

tato paraṃ vipassanto, pariggaṇhāti paṇḍito,
paccuppannasabhāvānaṃ, khandhānaṃ
udayabbayaṃ. ¹⁶⁶²

As he contemplates thus,
his mind becomes agile;
saṅkhāra-s readily present themselves,
and his meditation becomes more pure.

And then discerning them with wisdom,
the clever person apprehends,
the arising and passing away
of the aggregates in their presently arisen nature.

noun, the masculine forms must be regarded as adjectives – either a bahubbīhi (°*pariyādāno*) or tappurisa (°*pariyādinno*) – in agreement with the subject of *sammaseyya*, characterized as '*visuddho*' in v. 1650.

* Cf. Vism XX, §76-§88, "the immaterial septad".

¹⁶⁵⁶ —

¹⁶⁵⁷ —

¹⁶⁵⁸ —

¹⁶⁵⁹ **samāsa-byāsato**: samāsa-vyāsato (Ee); samāsa-byāsato (Be).

¹⁶⁶⁰ —

¹⁶⁶¹ —

¹⁶⁶² —

taṇhāsammodhakammehi,
khandhapañcakasaṃbhavo;
rūpam āhāro hoti, phassa vedanādayo. ¹⁶⁶³

&

viññāṇaṃ nāmarūpamhā, sambhoti 'ti ca passato,
tassa paccayato hoti, khandhes' udayadassanaṃ. ¹⁶⁶⁴

taṇhādīnaṃ nirodhā ca, nirodho hoti passato,
tathā vīsatidhā hoti, tatth' eva vāyadassanaṃ. ¹⁶⁶⁵

nibbattivipariṇāmalakkhaṇaṃ pana passato,
khaṇato dasadhā nesam udayabbayadassanaṃ. ¹⁶⁶⁶

itthaṃ paññāsadhā-bhedo, khandhānam
udayabbayo,
āyatanādibhedo pi, yojetabbo yathārahaṃ. ¹⁶⁶⁷

And seeing by way of condition (*paccayato*), that each of the five aggregates has origination from craving, and from ignorance, and from *kamma*; and that (the aggregate of) form comes into being from nutriment; and (the aggregates) beginning with sensation, [i.e., *vedanā*, *saññā*, and *saṅkhāra*], from sense stimulus (*phassa*);

and that (the aggregate of) consciousness comes into being from mind and matter, there comes about for him the beholding of arising in the aggregates.*

And seeing that from the cessation of craving and so forth [ignorance, *kamma*, and nutriment, sense stimulus, and mind and matter, respectively] they have cessation, there comes about for him, just so, in twenty ways, the beholding, in those same (aggregates), of passing.

And seeing, then, moreover, in each of them the characteristic of 1) production and 2) of change, there is the beholding of their arising and their passing, from moment to moment (*khaṇato*), in ten ways.

The arising and passing of the aggregates is classified like this in fifty ways; the classification of the sense-spheres and so forth

¹⁶⁶³ **sam̐bhavo**: sam̐bhavo (Ee); sabhāvo (Be).

¹⁶⁶⁴* Cf. the fifty aspects of arising and passing that constitute the apprehension of arising and passing by way of *paccaya* (arising from a condition, and passing due to that condition's ceasing) and by way of *khaṇa* (arising and passing from moment to moment) treated at Vism XX, 97, citing Paṭi-s-m's i. 55-57 summarization of the Vibhaṅga (Paṭi-s-m's i. 55-57). In full form, these are as follows: seeing each aggregate's arising due to *taṇhā* (= 5); seeing each aggregate's arising due to *avijjā* (= 5); seeing each aggregate's arising due to *kamma* (= 5); seeing *rūpakkhandha*'s arising due to nutriment (= 1); seeing *vedanā*, *saññā*, and *saṅkhārakkhandhas*' arising due to *phassa* (= 3); and seeing *viññāṇakkhandha*'s arising due to *nāma-rūpa* (= 1). These together constitute twenty discernments of (20) arising. Twenty (20) discernments of passing are perceived due to the cessation of each of those conditions (v. 1665). These forty aspects constitute discernment of arising and passing on the basis of condition (*paccayato*). For the remaining ten aspects on the basis of discerning arising and passing from moment to moment, cf. v. 1666.

¹⁶⁶⁵ —

¹⁶⁶⁶ **dasadhā nesam**: *dasa ṭhānesu* (Ee); *dasadhā nesam* (Be)

* The last ten aspects are seeing the characteristics of production (*nibbatti-lakkhaṇaṃ*), then change (*vipariṇāma-lakkhaṇaṃ*) in each of the five aggregates (= 5 + 5). These ten (10) aspects constitute seeing arising and passing from moment to moment (*khaṇato*) (noting the characteristic of arising and the characteristic of changing from moment to moment in each aggregate).

¹⁶⁶⁷ **paññāsadhā-bhedo**: em. from *paññāsadhā bhedo* (Ee; Be).

tad evam anupassanto, khandhāyatanadhātuyo,
aniccā dukkhānattā 'ti, bhāveti bahudhā budho. ¹⁶⁶⁸

[i.e. eighteen *dhātu*-s]
should be applied accordingly, as well.

Observing it continually, like this,
one cultivates in many ways, becoming wise,
[the insight] that the aggregates, sense-spheres, and
elements
are impermanent, and suffering, and not self.

The *bodhipakkhiyā dhammā*: The Mental Factors Pertaining to Awakening

bhāvanāpasutass' evaṃ, passato bodhipakkhiyā,
pātubhūtā pavattanti, visesena visārādā. ¹⁶⁶⁹

And for one seeing them intent on the development
[of insight] in this way,
the mental factors pertaining to awakening
manifest and **ready**, now occur
to an exceptional degree.

salakkhaṇaparicchinne, tilakkhaṇavavatthite,
chando sāsavaśaṅkhāre, sāradaṃ pariyasati. ¹⁶⁷⁰

One's will (*chanda*) pursues its fullness,*
the conditioned [clung to] with the *āsava*-s,*
analyzed in terms of the three characteristics,*
defined now clearly with its characteristics.

tattha pubbaṅgamaṃ hutvā, saṃpakkhandati
mānaṣaṃ;
saṅkappo 'bhiniropeti, āhananto punappunaṃ. ¹⁶⁷¹

Mind becomes the forerunner therein
and springs to action;
Aspiration (*saṅkappa*) plants the seed,
bringing them to bear on it repeatedly.

yathāvattusabhāvena, tato saddhā 'dhimuccati;
sati sūpaṭṭhitā hoti, pariggayha sabhāvato. ¹⁶⁷²

Then Faith (*saddhā*) confides,
according to its object's nature;
Awareness (*sati-bojjhaṅga*) readily attends,
having apprehended them according to their nature;

paññā sampaññā vijjantī, samāhacca vipassati;
paggahetvā vāyāmo, paṭipādeti bhāvaṇaṃ. ¹⁶⁷³

And Wisdom (*paññā* [= *dharmavicaya-bojjhāṅga*]), thoroughly penetrating [the
characteristics],
brings them to bear [upon its object] and discerns;
Effort (*vāyāma* [= *virīya-bojjhāṅga*]) seizes hold
and causes [insight's] cultivation to advance.

tato pītimano hoti, nippāditamanoratho;

Then, one is of joyful mind (*pīti-bojjhāṅga*),

¹⁶⁶⁸ —

¹⁶⁶⁹ —

¹⁶⁷⁰ **sāradaṃ**: sādaraṃ (Ee); sāradaṃ (Be).

* *fullness* (*sāradaṃ*): reading conjectural, supposing = *visārada*.

* reading (also somewhat conjecturally) the last three lines as a single absolute.

* reading as sa-, not sva-

sārada? giving substance?

sādaram

¹⁶⁷¹ **āhananto**: āharanto, var. āhananto (Ee); āharanto (Be). Reading cf. āhacca < āhanati, in the sense of 'bringing to bear' on something (esp. the characteristics upon the aggregates).

¹⁶⁷² **dhimuccati**: vimuccati (Ee); 'dhimuccati (Be).

¹⁶⁷³ —

pāmojjabahulo hutvā, passaddhadaratho pana. ¹⁶⁷⁴

one's fantasy fulfilled,
having felt abundance of gladness (*pāmojja*),
and all distress, moreover, allayed (*passaddhi-bojjhaṅga*).

vikkhepuddhaccanittiṇṇo, samādhīyati niccalo;
upekkhā bhāvanāvīthim, adhiṭṭhāti tato param. ¹⁶⁷⁵

And crossed beyond distraction and agitation,
one converges now, unmoving, in absorption
(*samādhī-bojjhaṅga*).
And Equanimity (*upekkhā-bojjhaṅga*) presides,
thereafter,
over the course of its cultivation.

āruḥhayoggācariyo, ājānīyaratho viya,
vātābhāve padīpo 'va, pasannekamukhaṭṭhitā, ¹⁶⁷⁶

Like the chariot of a thoroughbred,
with trainer mounted,
like a lamp-flame in the absence of the wind,
standing serenely still, and single-pointed,

sukhumā nipuṇākārā, khuradhārāgatā viya,
gaṇhantī bhāvanāgabbhaṃ, pavaḍḍhati vipassanā. ¹⁶⁷⁷

subtle and of minutest aspect,
like in a razor's edge,
his discernment, taking hold
in cultivation's womb, begins to wax.

The *dasa vipassanā-upaklesā*: The Ten Corruptions of Insight

sampattapaṭivedhassa, tass' evaṃ taṃ vipassato,
jāyate ko upakleso, dasopaklesavatthukā. ¹⁶⁷⁸

As he sees it thus with insight, (ie. arising and
passing)

¹⁶⁷⁴ **pāmojjabahulo**: pāmujjabahulo (Ee); pāmojjabahulo (Be).

¹⁶⁷⁵ **samādhīyati**: samādhīyati (Ee); samādhīyati (Be).

¹⁶⁷⁶ **āruḥha-**: āruḥha- (Ee); āruḥha- (Be).

vātābhāve: tathābhāve, var. vātābhāve (Ee); vātābhāve (Be).

pasannekamukhaṭṭhitā: pasann' ekamukhaṭṭhitā (?) [sic] (Ee); pasannekamukhaṭṭhitā (Be).

¹⁶⁷⁷ —

¹⁶⁷⁸ **upakleso**: upakkleso (Ee); upakleso (Be).

dasopaklesa-: dasopakklesa-, var. na copakklesa- (Ee); dasopaklesa (Be).

* reading jāyate ko upakkilesa? rather that jāyat' eko upakkilesa, upon comparison with Vism §105, introducing the enumeration of the ten with a similar question: katame pana te dasa upakkilesā 'ti? Anuruddha, however, seems to expand his question to not just what are those ten?, but what is the corruption that those ten are the basis for – which he proceeds to answer in 1680-1682.

* *upakkilesavatthukā*: reading not as f. describing *vipassanā* as the basis for the (arising of the) ten (also plausible, grammatically), but as plural in agreement with *dasa*, in line with the Abhidh-av explaining that these ten dhammas are referred to as “corruptions” not because they are themselves defilements, but by virtue of their being the basis for defilement: etth' obhāsādayo dhammā, upaklesassa vatthuto / upaklesā ti niddiṭṭhā” (Abhidh-av 1292) “They are expounded as 'corruptions' due to being the basis of corruption”, taking from Vism §124: ettha ca obhāsādayo upakkilesavatthutāya upakkilesā 'ti vutta; na akusalattā. ... vatthuvasen' eva c' ete dasa; gāhavasena pana samatīṃsa honti (according being grasped by diṭṭhi, māna, or taṇhā). The statement and its phrasing are curious. The phenomena themselves are not unwholesome (apart from the last, *nikanti*, “attachment” to the prior ones); only the “relishing” of them (and taking them as one's object of attention in place of the characteristics) is (1681-82). Cf. Vism XX, §105 ten factors that, though by no means negative themselves, distract from the observation of arising and passing and the discernment of the characteristics. They characterize “the mind in the grips of the agitation of mental phenomena” (*dhammuddhaccaviggahitamānasam*) in the Paṭisambhidāmagga's description of them, from which they stem (Paṭis-m ii 100-1, quoted at Vism XX §106), evidently revealing the meaning of the “*dhammuddhaccaviggahitamānasam*” of the enigmatic and

obhāso pīti passaddhi, adhimokkho ca paggaḥo;
sukhaṃ ñāṇaṃ upaṭṭhānaṃ upekkhā ca nikanti ca.
¹⁶⁷⁹

jātesv etesu yaṃ kiñci, ulāraṃ jātavimhaya,
disvā vipassanāmaggā, vakkamitvā tato paraṃ, ¹⁶⁸⁰

tam ahaṃkāravikkhitto, assādato mamāyati;
hotādhimāniko vā 'tha, maññanto tam anuttaraṃ.
¹⁶⁸¹

siyā c' evaṃ upakliṭṭhā, patitā vā 'tha bhāvanā;
tattḥ evaṃ paṭisaṅkhāya, paṭivijjhati paṇḍito. ¹⁶⁸²

'nariya-taṇhādīṭṭhimāna-pariyogāhahetuto,
lakkhaṇālambanattā ca, lokiya 'yaṃ vipassanā. ¹⁶⁸³

penetration (*paṭivedha*) now attained,
what is the corruption (*upakkilesa*) that arises?*

Ten, the things the basis for corruption:*

Light, joy, tranquillity,
(faith's) resolve and (effort's) taking hold,
pleasure, knowledge, presence (of awareness),
equanimity, and attachment (to the presence of
these).

When any one among these is produced,
having seen it – something lofty – with
amazement,*
and deviated, then,
from insight's path...

relishing it,
distracted due to ego, he takes it to be 'mine',
or else overestimates himself,*
thinking it to be the unexcelled.*

And his meditation would either be corrupted,
or else fallen, in this way;
but reflecting thus, in that regard,
the clever person pierces through it [realizing]:

Due to the object's having the (three)
characteristics, and due to being grasped

seemingly late yuganaddhasutta (AN IV, 170), described as a fourth mode of approach to the attainment of arahatship (distinct from samatha and vipassanā either cultivated sequentially or together). Buddhādatta highlights that they are not defilements themselves, but, rather: *etth' obhāsādayo dhammā, upaklesassa vatthuto / upaklesā ti niddiṭṭhā* (Abhidh-av 1292) "They are expounded as 'corruptions' due to being the basis of corruption." The genuine defilements they give rise to are false view (*diṭṭhi*), viewing them as 'mine', conceit (*māna*), viewing them as desirable, and/or craving (*taṇhā*), in the act of relishing them (Vism XX §125). Anuruddha, unlike the Vism and Buddhādatta, precedes their exposition with an exposition of the *bodhipakkhiya-dhammā*, with which, to a great extent, they coincide, as if to justify them and highlight their positive character. The main problem with them, in Anuruddha's treatment, is thinking that they indicate transcendental attainment (thus taking what is not the path to be the path) due to relishing them and paying attention to them rather than arising and passing, thus derailing the progress of insight (Vism XX §107, cf. 1680-82 below).

¹⁶⁷⁹ —

^{1680*} *lofty* (*ulāra*): the adjective typically associated with *obhāsa*. cf. *appamāṇo ca ulāro obhāso loke pāturahosi, atikkamma devānaṃ devānubhāvaṃ* (dhammacakkappavattanasutta). I therefore take it as an adjective in nexus with *yaṃ kiñci* ("as sublime), rather than as construing with *jātavimhaya* adverbially (~ "giving rise to great amazement"). The descriptor perhaps point to the primacy of *obhāsa* among the ten *upakkilesa*-s as the corruption of reference.

¹⁶⁸² —

^{1681*} the genuine defilements they give rise to being the three: *taṇhā* "craving" (= tam assādato); *diṭṭhi* "wrong view" (= ahaṃkāravikkhitto ... mamāyati), and *māna* "conceit" (= hoti adhimāniko, maññanto tam anuttaraṃ) (cf. v. 1683 and Vism XX §125).

*the *unexcelled* referring to *nibbāna*, thinking "addhā, maggappatto 'smi, phalappatto 'smi" Vism XX, §123. —

^{1683*} **'nariya-taṇhādīṭṭhimāna-**: nariya-taṇhā-diṭṭhi-māna- (in compound with pāda b) (Ee); na taṇhādīṭṭhimānehi

diṭṭhimānanikantī ca, kummaggā paripanthakā;
maggo visuddhiyā nāma, visuddhā ca vipassanā.
1684

sārathī 'va ratham bhantam iti saṅkhāya sādhuḥkaṃ,
paviṭṭhamaggaṃ vikkhittam, sampādeti yathā pure.
1685

ittham magge amagge ca, yāthāvapaṭivedhakam,
maggāmaggavisuddhī 'ti, ñāṇadassanam īritam.
1686

cetopavattanākāram iti sallakkhayaṃ budho,
sādhuḥkaṃ paṭivijjhanto, sukhumaṃ nipuṇaṃ tato,
1687

paripantho vimocetvā, bodhetvā bodhipakkhiye,
bhāvanam paṭipādeto, punad evodayabbayaṃ, 1688

&

samadhitiṭṭhāya medhāvī, vipassati tilakkhaṇaṃ;
udayabbayañāṇa 'ti, tam īrenti tato paraṃ. 1689

with ignoble craving, false view, and conceit,
this discernment is mundane.*

and, with false view, conceit, and attachment,
it is a false path, one that hinders;
the path is that of purity, by name,
and purified discernment.

Having reckoned thus [the situation] properly,
like a charioteer his chariot gone astray,
he causes it to once again regain
the path embarked upon, and then lost sight of.

Knowing and beholding thus is called
the purification of path and non-path,
which penetrates reality as it is,
with reference to the path and non-path.

And then, thus noting, wakeful,
and thoroughly penetrating
the subtle and minute
aspect of consciousness's *occurring* (*pavattanākāra*)
[i.e., from moment to moment]...*

...having freed himself of side-tracks,
and roused the mental factors of awakening,
causing his meditation to progress,
resolving once again

on arising and passing away,
with wisdom he discerns the three characteristics.
And this they call the “knowledge

(Be). A na does not make sense here. For the interpretation of *lakkhaṇālambaṇattā* as “due to the object's having the (three) characteristics”, cf. *Vism* XX, §126, describing the clever practitioner as realizing that the light, etc. that has arisen is still impermanent, conditioned, dependently arisen, subject to arising and passing, etc., and possessed of the marks of all three characteristics.

* *mundane*: i.e., not yet attained to the transcendental, as the lofty phenomena in question cause him to suspect. Cf. *maññanto tam anuttaraṃ* (1681).

1684 **kummaggā paripanthakā**: kummagga-paripanthakā, var. catummagga-paripanthakā (Ee); kummaggā paripanthakā (Be).

1685 **paviṭṭhamaggaṃ vikkhittam**: paviṭṭhamaggā -vikkhittam [sic], var. paviṭṭhamaggaṃ vikkhittam (Ee); paviṭṭhamaggaṃ vikkhittam (Be).

1686 —

1687 **cetopavattanākāram**: ceto pavattanākāram (Ee); cetopavattanākāram (Be).

* Here Anuruddha appears to be drawing a distinction between the *udayabbaya-ñāṇa* prior to the crisis as taking place upon the aspect of condition (*paccaya*) and subsequent to the crisis, in its mature phase (now pertaining to the *paṭipadā-ñāṇa-dassana-visuddhi* stage of purification, as taking place on the aspect of moment-to-moment occurrence (*pavatta*)).

1688 —

1689 —

III. Bhaṅga-ñāṇa: The Knowledge of Dissolution

saṅkhārānaṃ vibhūtattā, sākārānaṃ visesato,
tilakkhaṇānaṃ diṭṭhattā, saṅkhāresu sabhāvato ¹⁶⁹⁰

paripanthā vimuttassa, maggāmaggavisuddhiyā,
yathāvīthippavattassa, paṭipattivisuddhiyā. ¹⁶⁹¹

indriyānaṃ sutikkhattā, paripakkā vipassanā,
udayamhā vimuccitvā, bhaṅge tṭhāti yathā katham? ¹⁶⁹²

uppādo paccayāyatto, dhammānaṃ iti nicchite;
nirodhānugatā jāti, siddhāvassaṃ niyāmato. ¹⁶⁹³

tato 'dayā 'va paṭṭhāya, atthāya sūriyo viya,
vināsāya pavattantā, vayan' evā 'ti pekkhati. ¹⁶⁹⁴

udayābhogam ohāya, vayan' icc' eva sabbathā;
bhedassabhāvam ārabha, dhammesu sati tiṭṭhati. ¹⁶⁹⁵

atītā ca niruddhā 'va, nirujjhissanti 'nāgatā;
nirujjhant' eva vattantā, icc' evam anupassato. ¹⁶⁹⁶

nijjharo 'va giraggamhi, vāri v' oṇatapokkhare;
padīpo viya jhāyanto, āragge-r-iva sāsapo. ¹⁶⁹⁷

of arising and passing away”. And then –

due to the saṅkhāra-s' being apparent,
in all their aspects, to an exceptional degree,
and due to the three characteristics' being seen
in saṅkhāra-s, as per their true nature,

for him now freed from the side-track
by the purification of what constitutes the path and
what does not,
and proceeding now on course
due to the purification of his practice,

how is it that his insight, now mature,
owing to his faculties' extreme acuteness,
is freed from [the perception of] arising
and stays in [the perception of] dissolution?

It being ascertained for certain
that things' arising is contingent on conditions,
birth is demonstrated as inevitably
followed by cessation, according to fixed order.

Then, he observes: “Right from their dawning,
until their disappearance, like the sun,
they are but passing away,
proceeding toward destruction.”

His mind's inclination toward arising being lost,
[thinking] only, “they are just passing away”,
his awareness stays wholly focused
on the nature of breaking up in dhamma-s.

Observing thus:
“The past have ceased;
those yet to come will, too;
and so are those currently occurring” –

[they appear to him] like a torrent on a hilltop;
like water on a sloping lotus leaf,
like a lamp's flame, burning;

¹⁶⁹⁰ **saṅkhāresu**: saṅkhatesu (Ee); saṅkhāresu (Be).

¹⁶⁹¹ **yathāvīthippavattassa**: yathāvīthippavattassa, var. yathāvidhi pavattassa (Ee); yathāvīthippavattassa (Be).

¹⁶⁹² **yathā katham**: yathākkamaṃ (Ee); yathā katham (Be).

¹⁶⁹⁴ —

¹⁶⁹³ **nicchite**: nicchite, variants nicchaye, nicchiya (Ee); nicchite (Be);

siddhāvassaṃ: siddhāvassaṃ, var. siddhā vā 'yaṃ (Ee); siddhāvassaṃ (Be).

¹⁶⁹⁵ **bhedassabhāvam**: bhedasabhāvam (Ee); bhedasabhāvam (Be).

¹⁶⁹⁶ **nirujjhissanti 'nāgatā**: nirujjhissant' anāgatā (Ee); nirujjhissanti 'nāgatā (Be).

¹⁶⁹⁷ —

ātape viya ussāvo, parissāve jalaṃ viya;
madditaṃ pheṇapiṇḍaṃ 'va, loṇapiṇḍaṃ ivodake.
¹⁶⁹⁸

udake daṇḍarājīva, vijjutā 'va valāhake;
jalaṃ tattakapāle 'va, salile viya bubbuḷaṃ. ¹⁶⁹⁹

vātabbhāhatatūlaṃ 'va, tīraṃ pattā 'va vīciyo;
phalaṃ bandhanamuttaṃ 'va, tiṇānīva hutāvahe. ¹⁷⁰⁰

jāyanta 'pi ca jīyanta, miyyanta ca niraṇṭaraṃ;
niraḍḍhāyābhidhāvanta, bhaṅgābhīmukhapātino. ¹⁷⁰¹

vigaḍḍhanta 'va dissanti, khīyanta' antaraḍḍhāyino;
viddhaṃsayanta saṅkhārā, patanta ca vināsino. ¹⁷⁰²

_ bhaṅgañāṇaṃ _ tam akkhātaṃ, yena ñāṇena
passato,
anicaṭānūdhāvanti, tividhā 'pi vipassanā. ¹⁷⁰³

udayabbayaḥṇesu, pākāṭa hi anicaṭā;
bhayādīnavanibbede, dukkhatānattatā tato. ¹⁷⁰⁴

like a mustard seed on the tip of a needle;

like dewdrops in hot sunlight;
like water in a strainer;
like a lump of foam that's crushed;
like a lump of salt in water;

like lines drawn on the water with a stick;
like a streaking flash of lightning in a storm;
like water on a scorching pan;
like bubbles bubbling on the water;

like a tuft of cotton struck by wind;
like waves arriving at the shore;
like fruit freed from its binding [stem];
like blades of grass cast in a fire;

being born and growing old,
and dying without interval,
racing towards cessation,
falling in the face of dissolution –

they appear as if in the process disappearing,
coming to their end and vanishing;
conditioned things being destroyed,
and falling, lost.

That is declared the “knowledge of dissolution”.
And one seeing with that knowledge
has also insight of three kinds*
swiftly following impermanence:

For, in arising and passing away and dissolution,
their being impermanent becomes apparent;
in fear, danger, and disenchantment,
their being suffering; and, after that, their being

¹⁶⁹⁸ —

¹⁶⁹⁹ —

¹⁷⁰⁰ **tiṇānīva**: tiṇānīva, var. tilānīva (Ee); tiṇānīva (Be).

¹⁷⁰¹ **jīyanta**: jīyanta (Ee); jīyanta (Be);

miyyanta: miyyanta (Ee); miyyanta (Be).

¹⁷⁰² —

¹⁷⁰³ **anicaṭānūdhāvanti**: anicaṭānūdhāvanti (Ee); anicaṭānūdhāvanti (Be). (f. pres part.?) We would expect -vanti, as a fem. pres. participle agreeing with vipassanā. Though the preceding verses have a plural subject, agreeing with “they appear”, verses 1703-1704 describe this knowledge as vipassanā growing out of the discernment of the characteristic of impermanence: this relates to the Paṭiś-m's statement relating “knowledge pertaining to seeing with insight (*vipassane ñāṇaṃ*)” to “discernment (*paññā*) pertaining to the observation of dissolution”: *ārammaṇaṃ paṭisaṅkhā, bhaṅgānupassane paññā, vipassane ñāṇaṃ* (Paṭiś-m, mātikā, §7). The characteristic of impermanence being viscerally grasped in these two knowledges, marking the inception of “mature insight” (1692), the characteristics of suffering and not-self are grasped over the course of the subsequent knowledges (as detailed in 1704), running thus in threefold form “on the heels of impermanence”.

¹⁷⁰⁴ —

not-self.

IV. Bhaya-ñāṇa: Knowledge of Fear

itthaṃ bhaṅgaṃ adhiṭṭhāya, passantassa
tilakkhaṇaṃ,
saṅkhārā sabhaya hutvā, samupaṭṭhanti yogino. ¹⁷⁰⁵

vāḷamigānubaddhā 'va, nimmujjantā viy' aṇṇave;
amanussagahītā 'va, parikkhittā 'va verihi. ¹⁷⁰⁶

kaṇhasappasamālīhā, caṇḍahatthisamuṭṭhitā;
papātāvāṭapakkhantā, patantā 'va hutāvahe. ¹⁷⁰⁷

vajjhappattā mahācorā, chijjantā viya sīsato;
sūlam āropiyantā 'va, pabbaten' otthaṭā viya. ¹⁷⁰⁸

jāṭisaṅkaṭapakkhantā, jarābyādhinipīṭitā;
maraṇāsanaṇṇasammaddā, mahābyasanabhāgino. ¹⁷⁰⁹

maccun' abbhāhatā niccaṃ,
dukkhabhārasamotthaṭā;
sokopāyāsanissandā, paridevaparāyaṇā. ¹⁷¹⁰

taṇhādiṭṭhimamattena, sattā etthādhimucchitā;
baddhā bhayena baddhā 'va, muttā 'va
bhayamuttakā. ¹⁷¹¹

having resolved on dissolution, thus,
seeing the three characteristics,
conditioned things present themselves to the yogī
as inspiring fear.*

[All conditioned things are:]
as if chased by wild beasts
as if sinking in the sea,
as if assailed by spirits,
as if surrounded by enemies;

as if licked by a black cobra,
or woken up by a fierce elephant,
leapt from a precipice into a pit,
or falling into a fire;

like great criminals arrived at their execution,
being severed from the head,
or mounted on a lance,
or smothered beneath a mountain.

Beings, leapt from the straits of birth,
and battered down by old age and illness,
are flattened by the thunderbolt of death,
they partake of great affliction.

Perpetually struck down by death,
and smothered beneath the heavy weight of
suffering,
they have sorrows and despairs as their resulting
fruits,
and are headed for lamentation;

and mesmerized herein (toward conditions things)
by craving and false view, and (the conceit of)
being 'mine'
they're bound with fear as if bound men;
only the liberated are released from fear.*

¹⁷⁰⁵ **tilakkhaṇaṃ**: tilakkhaṇaṃ (Ee); tilakkhaṇaṃ (Be).

* cf. Vism viya mahābhayaṃ hutvā upaṭṭhahanti. Thus not: "[as] having come about along with danger".

¹⁷⁰⁶ **amanussagahītā**: amanussagahītā (Ee); amanussagahītā (Be).

¹⁷⁰⁷ **patantā 'va**: patantā 'va, var. sakuntā 'va (Ee); patantā 'va (Be).

¹⁷⁰⁸ —

¹⁷⁰⁹ —

¹⁷¹⁰ —

¹⁷¹¹ **taṇhādiṭṭhimamattena**: taṇhādiṭṭhimamattena, var. taṇhādiṭṭhipamattena (Ee); taṇhādiṭṭhimamattena (Be).

* cf. bhayamuttā mahesayo below, v. 1712

iti saṅkhāradhammesu, bhayuppattim udikkhato,
bhayañāṇan ti bhāsanti, bhayamuttā mahesayo.
1712

Great sages freed from fear
say one regarding fear's arising, thus,
with regard to conditioned phenomena
has the "knowledge of fear".

V. Ādīnava-ñāṇa: Knowledge of Danger

sabhayā puna saṅkhārā, sandissanti samantato;
ahitāvahitā niccam ādīnava-nirantarā. 1713

And conditioned things [seen as] inspiring fear
appear as being led to harm
on every side, and as ever followed
by grave danger.

gūthakūpaṃ 'va kuthitaṃ, bhasmacchanno 'va
pāvako;
sarakkhasaṃ 'va salilaṃ, saviṣaṃ viya bhojanaṃ.
1714

They're like a fetid cesspool;
like a fire veiled in ash;
like a pool of water guarded a demon;
like food [laced] with poison.

vanaṃ vālamigākiṇṇaṃ, maggo coramahabbhaya;
bhijjamānā mahānāvā, phalantā asanī yathā. 1715

Like a forest strewn with wild beasts;
like a road that's terrorized by thieves;
like a great ship breaking up;
like bolts of lightning crashing.

āvudhākulasannaddhā, yuddhabhūmipatiṭṭhitā;
saṅgatā 'va mahāsenā, ghorānatthaniyāmitā. 1716

Like a great battalion assembled
staking ground upon the field of battle;
armored and athrong with weapons
bound for awful harm.

rathaṃ cakkasamāruḷhaṃ, vuyhantaṃ
vaḷavāmukhaṃ.
kappuṭṭhānamahārambhaṃ, kappo pattantaro yathā.
1717

Like a world-age arriving
to the great violence that arises at its end*
being born into the mare-faced fire,
like a chariot on wheels.

tathā lokā tayo p' ete, mahopaddavasāṅkulā;
ḍayhant' ekādasaggāhi, paripphandaparāyaṇā. 1718

Just so all these three worlds
are packed with great calamities.

1712 —

1713 **ādīnava-nirantarā**: ādīnava-nirantarā (Ee); ādīnavaṃ nirantaraṃ (Be).

1714 —

1715 —

1716 —

1717 **cakkasamāruḷhaṃ**: cakkasamāruḷhaṃ (Ee); cakkasamāruḷhaṃ (Be). Should we perhaps read: ratha-cakka° rather than rathaṃ cakka°?

vaḷavāmukhaṃ: vaḷabāmukhaṃ (Ee); vaḷavāmukhaṃ (Be).

kappuṭṭhānamahārambhaṃ: kappuṭṭhānamahārambhaṃ (Ee); kappuṭṭhānamahārambhaṃ (Be); mahābhesmaṃ; (Be² Burmese script Burmese ed.)

pattantaro: edit as: patt[o] antaro, understanding *antara-kappa* being arrived at?

* PED: kappa -- utṭhāna arising at or belonging to the (end of a) kappa. PED: vaḷabhā -- mukha a submarine fire or a purgatory Abhp 889. The Epic Sk. form is vaḍavā -- mukha (Halāyudha i.70; iii.1).

1718* a reference to the eleven fires described in the famous ādittapariyāyasutta (the "Fire Sermon"): *rāga*, *dosa*, *moha*, *jāti*, *jarā*, *marāṇa*, *soka-s*, *parideva-s*, *dukkha-s*, *domanassa-s*, and *upāyāsa-s*. Many thanks to Sayalay Piyadassi of Shan State Buddhist University for figuring out this allusion during a reading seminar focused on this chapter in June-July, 2020.

mahāraññaṃ iv' ādittaṃ, bhavayonigatiṭṭhiti-
sattāvāsā samībhūtā, jalitaṅgārakāsukā. ¹⁷¹⁹

By eleven fires they're heated*
and heading toward a roiling boil.

The abodes of beings'
existence, birth, destination, and persistence
are like a great forest that's ablaze,
becoming all homogenous fire-pits of burning
embers.

āsīvisā mahābhūtā, vadhakā khandhapañcakā;
cakkhādayo suññā gāmā, gocarā gāmaghātakā. ¹⁷²⁰

The elements are deadly snakes;
the five aggregates murderous killers;
the eye and so forth empty towns;
the fields (of the sense objects) are the plunderers
of towns.

iccānayasamākiṇṇaṃ, bhavasāgaramaṇḍalaṃ;
leṇaṃ tāṇaṃ patiṭṭhā vā, saraṇaṃ vā na vijjati. ¹⁷²¹

The circle of the ocean of existence
is thus brimming with travails;
and no shelter, no safe harbor, no sure footing,
or a refuge can be found.

etthābhirodhino bālā, vaṅkaghastā 'va mīnakā;
mahāsakaṭupabbuḷhā, mahabbhayapatiṭṭhitā. ¹⁷²²

Those yet lacking wisdom are caught here
like fish that swallowed a hook;
drawn into great straits
situated in great danger.

jāyamānā 'va jīyyantā, nānābyasanapīlītā,
vipattāvāṭṭapatitā, maraṇābaddhanicchayā. ¹⁷²³

aging even as they are being born,
tormented by many kinds of distress,
fallen into a whirlpool of calamity,
with bound certainty of death;

mohandhakārapihitā, catur-ogha-samotthaṭṭā,
vītunnā dukkhasallena, vihaññanti vighātino. ¹⁷²⁴

Enclosed within the darkness of delusion,
engulfed within four floods,
pierced by suffering's dart,
they writhe, struck down.

itthañ ca visapupphaṃ 'va, nānānatthaphalāvahaṃ,
dukkhānubandhasambādhaṃ, ābādhaṃ 'va
samuṭṭhitaṃ, ¹⁷²⁵

And as such,
the knowledge seeing conditioned things'
arising, their occurrence,

¹⁷¹⁹ **bhavayonigatiṭṭhiti-**: bhavayonigatiṭṭhiti (Ee); bhavayonigatiṭṭhiti- (Be).

¹⁷²⁰ —

¹⁷²¹ —

¹⁷²² **mahāsakaṭupabbuḷhā**: mahāsaṅkaṭ' upabbuḷhā (Ee); mahāsakaṭupabbuḷhā (Be).

mahabbhayapatiṭṭhitā: mahabbhayam adhiṭṭhitā (Ee) “founded upon”; mahabbhayapatiṭṭhitā (Be) “established”.

¹⁷²³ **vipattāvāṭṭapatitā**: vipattāvāṭṭapatitā (Ee); vipattāvāṭṭapatitā (Be).

¹⁷²⁴ —

¹⁷²⁵ cf. v. 1727 and Anuruddha's discussion of *pavatta* and *nimitta* as the aspects of chief importance for discernment of the three characteristics, in ch. 11. *Uppāda*, *pavatta*, etc. are among the various aspects of *saṅkhāra*-s treated in connection with *bhaya/ādinava-ñāṇa* in the *Path of Discrimination* (Paṭis-m), in which *ādinava-ñāṇa* is defined as seeing these five aspects as *dukkha*, and seeing the five corresponding negative counterparts of these as *sukha* as knowledge “pertaining to the site of peace” (*santipada*): *uppādañ ca pavattañ ca, nimittaṃ dukkhaṃ ti passati / āyūhanaṃ paṭisandhiṃ, ñāṇaṃ ādinave idaṃ. anuppādaṃ appavattaṃ, animittaṃ sukhaṃ ti ca /*

&

āsīvisam 'va kupitam, ghoram bhayanibandhanam,
asisūnam 'va sārāmbham, dukkhāyūhanakam
padam;¹⁷²⁶

&

saṁvīdāhāparipphanda-pakkabandham iv' odakam;
uppādañ ca pavattañ ca, nimittāyūhanam tathā,¹⁷²⁷
&

1728. paṭisandhiñ ca passantam, _ñānam
ādīnavam_ matam.
tebhūmakesu tenāyam avuddhiṃ paṭivijjhati.
1728

their cause, their karmically productive activity,
and their re-linking in rebirth*
as like the flower of a poison tree,
bringing as its fruit so many kinds of harm;
like an affliction cropping up
with a crowd of pains in tow;

like a deadly snake that's angered,
terrifying, entailing danger;
like a violent slaughterhouse,
the site of the karmically productive activity of
dukkha;

like the water that's combined with cooking food,
roiling with scorching heat:

the knowledge seeing them like this
is considered the knowledge of danger (*ādīnava*)
in regard to the (saṅkhāra-s) of the three worlds;
and with that this (yogī)
penetrates the unarising [as the site of peace].*

VI. Nibbidā-ñāṇa: Knowledge of Disenchantment

bhayabheravapakkhante, bahvādīnavapaccaye,
saṅkhāre samavekkhanto, nibbindati nirālayo.¹⁷²⁹

Observing conditioned things closely,
and [seeing them] bounding into dreadful dangers,*
and as directly giving rise to much danger,
one becomes disenchanted with them, and harbors
no desire toward them anymore.

viṣam jīvitukāmo 'va, verike viya bhīruko;
supaṇṇam nāgarājā 'va, coram viya mahaddhano.
1730

[He regards them:]
like one desirous of life (regarding) poison;
like a fearful man (regarding) enemies,
like a regal *nāga* (regards) a *garuḍa*,
like a wealthy man (regards) a thief.

dukkhānusayasambādhe, bādhāmāne vibhāvayam,

Clearly understanding them as oppressive,

anāyūhanam appaṭisandhiṃ, ñāṇam santipade idaṃ.

idaṃ ādīnave ñāṇam, pañcaṭṭhānesu jāyati / pañcaṭṭhāne santipade, dasa ñāṇe pajānāti (Paṭis-m
ādīnavaññāniddesa).

¹⁷²⁶ **asisūnam**: asisūnam (Ee); asisūnam (Be).

¹⁷²⁷ -pakkabandham: -pakkabandham, var. pakkamantam (advancing) (Ee), “like *advancing* water” quivering with
boiling heat; pakkabandham (Be), “like the water *that's combined with cooking food*” quivering with boiling
heat. I take the latter reading.

^{1728*} *the unarising [as the site of peace]*: cf. *Path of Discrimination* (Paṭis-m) at end of *ādīnavaññāniddeso* section
for corresponding statement regarding penetrating the *santipada* (“site of peace”, passage cited in note, v. 1725).
Here, I take it that *avuddhi* = *nibbāna* = *santipada*, and the statement is made with reference to this statement in
the *Path of Discrimination* (Paṭis-m).

^{1729*} understanding *pakkhanta* = pakkhanna, ppp of pakkhandati

1730 —

saṃvejeti nirānande, paripanthabhayākule. ¹⁷³¹

suddho muttakarīsaṃ 'va, suhito vomitaṃ viya;
suvilitto 'va duggandhaṃ, sunhāto aṅgaṇaṃ viya. ¹⁷³²

rāgadosaparikliṭṭhe, caturāsavapūṭike,
hīnalokāmisāsāre, saṃklesavisadūsite, ¹⁷³³

saṅkhāre 'pi jigucchanto, nābhinandati paṇḍito;
tass' etaṃ nandinissatṭhaṃ, _ nibbidāññaṃ _
abravum. ¹⁷³⁴

chock-full of latent sufferings,
he regards them with alarm -- they offer him no
joy,
filled with their many pitfalls and their dangers.

Like someone pure (regarding) urine and feces;
like someone full (regarding) vomit,
like someone well-perfumed (regarding) something
stinking,
like someone well-bathed (regarding) something
tainting.

[Becoming disgusted with them as]
thoroughly defiled by craving and aversion,
putrid with the *āsava*-s' four effluent toxins,
and as mere bait for the lower worlds and as having
no substance,
spoiled by their defilement and poison,

becoming disgusted with conditioned things,
wise now, he takes no delight in them.
They've termed this knowledge that he has,
dissociated from delight,
"knowledge of disenchantment".*

VII. Muñcitukāmatā-ñāṇa: Knowledge of the Desirability of Letting Go

sabhaṇḍānave disvā, saṅkhāre puna paṇḍito,
nibbindanto tato tehi, parimuccitum icchati... ¹⁷³⁵

mīnā 'va kumine baddhā, pañjare viya pakkhino
coro cārakabaddho 'va, peḷāy' anto 'va pannago... ¹⁷³⁶

pañke sanno mahānāgo, cando rāhumukhaṃ gato
migo yathā pāsagato, tathā saṃsāracārake... ¹⁷³⁷

Having seen conditioned things as inspiring fear
and bringing danger, a wise person,
becoming disenchanted with them, then,
desires to be freed from them:

[He sees them:]
like fish trapped in a net,
like birds trapped in a cage;
like a thief trapped in a prison;
like a snake trapped a basket.

Like a mighty elephant sunk in mud;
like the moon in Rāhu's mouth,

¹⁷³¹ —

¹⁷³² —

¹⁷³³ **parikliṭṭhe**: parikkliṭṭhe (Ee); parikliṭṭhe (Be).

hīnalokāmisāsāre: hīnalokāmisāsāre (Ee); hīnalokāmisā-piye (Be).

¹⁷³⁴ The three major metaphors in the *Path of Purification* (Vism)'s account of this knowledge -- Haṃsa, Lion, & Chaddanta Elephant -- are curiously absent in Anuruddha's account.

¹⁷³⁵ —

¹⁷³⁶ **kumine**: kumine (Ee); kumīne (Be).

¹⁷³⁷ **prison** (*cāraka*): occurring in this meaning in the Lalitavistara.

* cf. Vism XXI, §46 for metaphors: yathā nāma jālabbhantaragato maccho, sappamukhagato maṇḍūko, pañjarapakkhitto vanakukkuṭo, daḥhapāsavasagato migo, ahituṇḍikahatthagato sappo, mahāpaṅkapakkhando

avijjāpariyonaddhe, khandhapañcakapattare
diṭṭhi jālapaṭicchanne, vipallāsaparikkhite..¹⁷³⁸

pañcanīvaraṇābaddhe, mānatthambhasamussaye.
icchāpapātagambhīre, vipattivinipātane.¹⁷³⁹

jarābyādhisamuppāde, dhūmaketupapattike.
kodhūpanāhadahane, sokopāyāsadhūpate.¹⁷⁴⁰

madappamādāvarodhe, bhavataṇhāvakaḍḍhane.
vippayogasamuttāse, niccāpāyabhayākule.¹⁷⁴¹

chālambābhigate niccam, phassadvārādhikuṭṭane.
sañcetanākāraṇike, vedanākammakāraṇe.¹⁷⁴²

anattālāpanigghose, klesarakkhasalālite.
maraṇārambhaniṭṭhāne, baddho muttim gavesati.
¹⁷⁴³

aggiṃ viya ca samphuṭṭham asuciṃ gahitaṃ viya.
petam khāditukāmaṃ 'va, ukkhittam iva āvudham.

just like a deer in a hunter's trap
just so [am I] in the prison of *samsāra*.*

hemmed in by ignorance,
on the bedrock of the five aggregates,
covered with the net of views
examined with distorted understanding,

bound by the five hindrances,
with prominence of pride and stubbornness,
steep with the precipice of want,
dropping into failure;

giving rise to old age and disease,
and rebirth like a shooting star;
burning with anger and resentment;
smoldering with sorrows and despairs.

beset with drunken recklessness,
with the allure of craving for existence,
with the fear of separation,
and constantly distressed by the danger of
downfall.

Constantly bombarded by the six sense objects'
striking
on the executioner's block of the sense-doors'
stimuli,
with cognizance of these as what's inflicted
and sensations as the torture for one's deeds.

Trapped within [this prison of *samsāra*]
resounding with laments of injury,
toyed with by demons of the *kilesa*-s
and ending in dying's violence --
one seeks release.

And like fire touched;
or filth laid hold of;

kuñjaro, supaṇṇamukhagato nāgarājā, rāhumukhappaviṭṭho cando, sapattaparivārīto puriso ti evamādayo tato tato
muccitukāmā nissaritukāmā va hontī, evaṃ tassa yogino cittaṃ sabbasmā saṅkhāragatā muccitukāmaṃ
nissaritukāmaṃ hoti. NB: No *cāra* (prison), the predominant metaphor of the Anuruddha's version.

¹⁷³⁸ —

¹⁷³⁹ —

¹⁷⁴⁰ **jarābyādhī-samuppāde**: °bahuppāde (Ee); °samuppāde (Be).

¹⁷⁴¹ **madappamādā**:- parappamādā- (Ee); madappamādā- (Be).

vipayogasamuttāse: vipayogasamuttāse, var. vipayogasamuttāre (Ee); vipayogasamuttāse (Be).

¹⁷⁴² **phassadvārādhikuṭṭane**: phassadvārādhikuṭṭane, var. phassadvārādhikoṭṭane (Ee); phassadvārādhikuṭṭane (Be).

sañcetanākāraṇike: sañcetanā kāraṇike (Ee); sañcetanākāraṇike (Be).

¹⁷⁴³ —

mahābyasanupassatthe, saṅkhāre mottum icchato.
muccitukamyatāññaṃ uppannan 'ti pavuccati.
1745

like a hungry ghost the hunger (that torments it)
like the weapon lifted up (above one's head):

for one wishing to get free of conditioned things,
bound up with great affliction,
it's said the knowledge of the desirability of their
being let go
has arisen.*

VIII. Paṭisaṅkhā-ñāṇaṃ: Knowledge of Re-evaluative Reflection

dujjahe palibajjhante, ganthānusayasaṅgame.
taṇhupādānagahaṇe, nandirāgānubandhane. 1746

[These conditioned things] hard to extricate oneself
from, sticking fast,*
tied with knots of latent defilements,
with their grasping by desire and clinging,
and their pursuit by craving and delight,

diṭṭhimānamadatthaddhe, lobhapāsanirantare.
saṃyojanamahādugge, cirakālappapañcite. 1747

rigid with wrong view, conceit, and arrogance,
and the noose of greed immediately;
with their impossible approach by way of fetters
long elaborated --

saṅkhāre muñcat' accantaṃ, āvijjhivā 'va
pannagaṃ.
lakkhaṇān' upanijjhāya, sukhumaṃ pana yoniso.
1748

these conditioned things, he utterly releases --
as if a serpent, having swung it overhead,*
having scrutinized the characteristics
thoroughly and at a subtle level.

majjhattagahaṇo tasmā, nirapekkhvimuttiyā.
vaggulī 'vāphalaṃ rukkhaṃ, vīmamsati visesato.
1749

With an indifferent hold on them, therefore,
without expectation of release,
he examines them to an exceptional extent
the way a fruit bat does a fruitless tree.*

¹⁷⁴⁴ **ukkhittam iva āvudhaṃ**: ukkhittam iva āvudhaṃ (Ee); vikkantentam iv' āvudhaṃ (Be).

¹⁷⁴⁵ * Cf. Vism XXI §90-92 for the fruit bat and other key classical metaphors for this knowledge.

¹⁷⁴⁶ **palibajjhante**: palibuddhante (?) [sic] (Ee); palibajjhante (Be). (For meaning, reading as = palibujjhati.)

* PED *Palibuddhati*, Pass. *palibujjhati* [this word occurs only in Commentary style & late works. In the Niddesa the nearest synonym is ;lag, as seen from the freq. combn palibuddha+lagga, palibodha+laggana: see Nd2 p. 188 under nissita] to be obstructed or hindered, to be kept by (instr. or loc.) to stick or adhere to, to trouble about attend to Nd2 74, 77 (paligijjhati+), 88, 107, 597, 657 Miln 263. -- pp. palibuddha (q. v.).

¹⁷⁴⁷ **diṭṭhimāna-madatthaddhe**: °madatthaddhe, vars. °upatthaddhe; °paritthaddhe (Ee); °madatthaddhe (Be).

¹⁷⁴⁸ **muñcat' accantaṃ**: muñcat' accantaṃ, var. muñcitaccantaṃ (Ee); muñcat' accantaṃ (Be).

āvijjhivā: āvijjhivā; notes var. āvajjhivā (Ee); āvijjhivā (Be).

* cf. Vism XXI. 758: describing in the same vocabulary how a serpent is swung overhead two of three times before it is flung away, in order to weaken it upon release: *uparisīse dve tayo vāre āvijjhivā sappam, dubbalaṃ katvā, “gaccha duṭṭha sappā” ti nissajjitvā. yathā hi so puriso sappam āvijjhivā dubbalaṃ katvā nivattetvā dāṃsitum asamatthabhāvaṃ pāpetvā sumuttaṃ muñcati, evam ayaṃ yogāvacaro tilakkhaṇāropanena saṅkhāre āvijjhivā, dubbale katvā, puna nicasukhasubhāttākārena upaṭṭhātuṃ asamatthataṃ pāpetvā sumuttaṃ muñcati.*

¹⁷⁴⁹ * The metaphor of the fruit bat and the fruitless tree is one of twelve metaphors used to illustrate the meaning of insight leading to emergence (vuṭṭhānagāminī vipassanā) (Vism XXI §90-92). vaggulī ti (M.2.302) ekā kira vaggulī “ettha pupphaṃ vā phalaṃ vā labhissāmi”ti pañcasākhe madhukarukkhe nilīyitvā ekaṃ sākhaṃ parāmasitvā na tattha kiñci pupphaṃ phalaṃ vā gayhupagaṃ addasa, etc. (Vism XXI §91).

vihaṭaṃ viya kappāsaṃ, vihananto punappunaṃ.
gandhaṃ viya ca piṃsanto, pisitaṃ yeva
sādhukaṃ. ¹⁷⁵⁰

Like beating beaten cotton
yet again;
and like grinding fragrant powders
already well ground,

aniccā dukkhā 'nattā 'ti, satimā susamāhito.
āhacca paṭivijjhanto, lakkhaṇāni vipassati. ¹⁷⁵¹

Well concentrated, with equanimous awareness,
bringing the characteristics to bear on them and
penetrating them
as "impermanent, suffering, and not self",
with wisdom he discerns them.

vipassantassa tass' evaṃ, _paṭisaṅkhānupassanā-
ñāṇaṃ _icc āhu nipunaṃ, vicinantaṃ visāradā. ¹⁷⁵²

For him seeing them with wisdom thus,
(there is) the refined, discerning (*vicinantaṃ*)
knowledge, fully seasoned, that they call
"observation with re-evaluative reflection."

IX. Saṅkhār-upekkhā-ñāṇa: Knowledge of Equanimity toward All Conditioned Things

iti sammā vipassanto, sacchikatvā tilakkhaṇaṃ.
yathābhūtasabhāvena, tatth' evaṃ anupassati. ¹⁷⁵³

And so, seeing [them] rightly with wisdom,
having directly witnessed the three characteristics,
he observes them in accordance with their nature,
as they are:

aniccā vata saṅkhārā, niccā 'ti gahitā pure.
dukkhā 'va sukhato diṭṭhā, anattā 'va paṇ' attato. ¹⁷⁵⁴

Conditioned things taken as permanent before
are impermanent indeed!
Seen before as pleasant, they are suffering!
And seen as self before, they are not self!

aniccā dukkhā 'nattā ca, saṅkhatā puna sabbathā.
alabbhaneyyadhammā ca, tath' evākāmakāriyā. ¹⁷⁵⁵

And conditioned things are
impermanent, suffering, and not self in every way:
they are unattainable by nature;
and likewise not able to be made to behave
according to one's wish.

dhātumattā parādhīnā, attādheyyavivajjitā.
maccudheyyavasānītā, upadhihatagocarā. ¹⁷⁵⁶

They are mere elements, lacking self-determination
and devoid of anything that constitutes a self;

¹⁷⁵⁰ **piṃsanto**: piṃsanto (Ee); pisento (Be).

¹⁷⁵¹ —

¹⁷⁵² **visāradā**: visārado (it's not clear what APB takes visārado as construing with) (Ee); visāradā (Be). [visāradam??
supply pavattati "occurs"?]

* Cf. Vism 21.47 Eng. // 21.758 Pali Analogy of ridding oneself of snake misidentified as fish:

paṭisaṅkhānupassanā (reviewing three characteristics so as to weaken definitively saṅkhāra-s) = Weakening
snake by swinging it above head before casting it far away.

¹⁷⁵³ —

¹⁷⁵⁴ **pan'**: pun' (Ee); pan' (Be).

¹⁷⁵⁵ **alabbhaneyya**:- alabbhaneyya-, var. ālabbhaneyya- (Ee); alabbhaneyya- (Be)

evākāmakāriyā: ev' akāmakāriyā (Ee); evākāmakāriyā (Be). Cf. Vism comm. gloss: *phenapiṇḍena bhājanādiṃ
kātukāmassa viya rūpassa niccatādiṃ kātukāmassa taṃ na sijjhati, sakaicchāvasena vā kāci kiriyaṃ natthi 'ti
_akāmakāriyato . ``evaṃ rūpaṃ hotu, mā evaṃ 'ti _alabbhanīyato_* (Vism-a
saṅkhārupekkhāñāṇakathāvaṇṇanā).

¹⁷⁵⁶ **upadhi**:- upadhī (Ee); upadhi (Be).

ahaṃ maman 'ti vohāro, paro vā 'tha parassa vā.
attā vā attanīyaṃ vā, vatthuto n' atthi katthaci. ¹⁷⁵⁷

yathā 'pi aṅgasambhārā, hoti saddo ratho iti.
evaṃ khandhesu santesu, hoti satto 'ti sammuti. ¹⁷⁵⁸

tattha kappenti attānaṃ, bālā dummedhino janā.
ajjhattaṃ vā bahiddhā vā, passato n'atthi kiñcanaṃ.
¹⁷⁵⁹

sukhito dukkhito vātha, puggalo nāma katthaci.
vatthuto natthi sabbattha, saṅkhārā taṃsabhāvino.
¹⁷⁶⁰

jāyamānā ca jīyyantā, miyyamānā ca saṅkhatā.
attā 'va dukkhitā h' ete, na tu dukkhāya kassaci. ¹⁷⁶¹

dukkham eva hi sambhoti, dukkhaṃ tiṭṭhati veti ca.
nāññatra dukkhā sambhoti, nāññaṃ dukkhā
nirujjhati. ¹⁷⁶²

ettha gayhūpagaṃ n'atthi, palāse taṃ papañcitaṃ.
niruddhassa samāyūhā, niratthakasaṃmubbhāvā. ¹⁷⁶³

they are brought against their will into death's
sway,
their field stricken by the underpinnings of rebirth.

They have the conventional designation "I", or
"mine",
or "other", or else "another's";
but in reality there is nothing in them at all
that is oneself or is one's own.

Just as from an assemblage of parts
there comes about a word called "chariot" --
just so, when the aggregates are present,
there comes about a convention called "a being".

Naive people lacking proper wisdom
fabricate a self therein.
As he sees inside or out that there is nothing
(that can be called oneself, or one's own)...*

(it occurs to him that) there is in actually nowhere
any "individual"
that feels pleasure or feels pain;
that everywhere there are (only)
conditioned things that have those natures,

being born and growing old,
and dying, coming into combination;
that these, indeed, themselves feel pain --
but are not for the pain of any person.

For suffering alone arises,
suffering persists, and suffering passes.
Nothing outside of suffering arises;
and, other than suffering, nothing ceases.

There is nothing herein graspable as "self";
this is a take spun on dry leaves and grass;*

¹⁷⁵⁷ —

¹⁷⁵⁸ —

¹⁷⁵⁹* Cf. Vism XXI. 760 "suññaṃ idaṃ attena vā attaniyena vā 'ti (ma. ni. 3.69) dvikoṭikaṃ suññataṃ pariggaṇhāti.
For "kiñcanaṃ": ayaṇ hi nāhaṃ kvacanī 'ti kvaci attānaṃ na passati. kassaci kiñcanatasmin 'ti attano attānaṃ
kassaci parassa kiñcanabhāve upanetabbaṃ na passati.

¹⁷⁶⁰ —

¹⁷⁶¹ —

¹⁷⁶² —

¹⁷⁶³ **palāse taṃ**: palās' etaṃ (Ee); palāse taṃ (Be).

* An allusion to the famous passage of the alagaddūpamasutta (MN 22) in which the Buddha asks the monks he is addressing in the Jetavana monastic grounds in Sāvatti whether they would be troubled if someone came and carried off the dry grass and firewood and foliage (tiṇakaṭṭhapalāsa) of the monastic grounds, and advised them to regard the five aggregates with the same detachment -- to "let go" of "what's not theirs" (MN 22 "na tumhākaṃ" section).

aniccā hontu saṅkhārā, dukkhitā vā, mam' ettha
kiṃ?
anattā vā 'ti _saṅkhārupekkhāñāṇam_ pavattati. ¹⁷⁶⁴

(just) karmic playing out (samāyūhā) of something
ceased,
given rise to by something with no referent.

And [thinking:]
"Let conditioned things be impermanent, -- or else
be pained, or be not self – what of mine is there
herein?"
the knowledge, "equanimity toward all conditioned
things" occurs.*

**X. Anuloma-ñāṇa: Knowledge "in conformity" (with the noble truths); known also as
paripakkā vipassanā: "fully mature insight"; *vuṭṭhānagāminī vipassanā*: "insight leading to
emergence"; and *sikhappattā vipassanā*: "insight at its summit"**

iti disvā yathābhūtaṃ, yāva bhaṅgā tato paraṃ.
gaṇhantī bhāvanāgabbhaṃ, paripakkā vipassanā.
¹⁷⁶⁵

And, like this, seeing "as it is",
from *bhaṅga(-ñāṇa)*, onwards,
(slowly) taking root in the womb of his meditation,
his discernment has now reached full maturity.*

avassaṃ bhaṅganiṭṭhāne, bhayādīnavanicchite.
nibbinditvā virajjanto, paṭisaṅkhāy' upekkhati. ¹⁷⁶⁶

Becoming disenchanted and his craving fading,
having re-evaluatively considered them,
inevitably ending in destruction,
their fear and danger ascertained,
he looks upon them (now) with equanimity.

tattha muttakarīsaṃ 'va, khelaṇiṇḍaṃ 'va ujjhitaṃ.
vissatṭhaparaputtaṃ 'va, vissatṭhabhāriyaṃ viya.
¹⁷⁶⁷

Therein, like urine and excreta,
like an expectorated lump of spit,
like a child not one's own, set aside (on finding out

¹⁷⁶⁴ **hontu**: honti (Ee); hontu (Be).

* The *Path of Purification* (Vism)'s inclusion of a treatment of the realization of *suññatā* (XXI.760) with the following metaphors (XXI.762) has no corresponding section in Anuruddha: *yathā naḷo asāro nissāro sārāpagato. yathā eraṇḍo... yathā udumbaro... yathā setavaccho... yathā pālībhaddako... yathā pheṇapiṇḍo... yathā udakabubbulaṃ... yathā marīci... yathā kadalikkhandho...*

¹⁷⁶⁵* The metaphor of vipassanā taking root in the womb of the meditator's meditation and growing to maturity over the course of the knowledges frames Anuruddha's exposition of the stages of insight. Cf. Nāmar-p 1677: *sukhumā nipuṇākārā, khuradhārāgatā viya / gaṇhantī bhāvanāgabbhaṃ, pavaḍḍhati vipassanā*, "subtle and of minutest aspect, like in a razor's edge / his discernment, taking hold in cultivation's womb, begins to grow". The detail "yāva bhaṅgā tato paraṃ", "from bhaṅga(-ñāṇa), onwards", directly evokes the Paṭis-m's association of vipassanā with the observation of dissolution (bhaṅgānupassana): "ārammaṇaṃ paṭisaṅkhā bhaṅgānupassane paññā vipassane ñāṇaṃ", "discernment with regard to the observation of dissolution having regarded the object [producing] knowledge pertaining to *vipassana*" (Paṭis-m mātikā §7). The implication of vipassanā beginning with the knowledge of dissolution stands in contrast to the Vism and Anuruddha's works, which regard it as beginning with either *nāmarūpapariccheda-ñāṇa* or *sammasana-ñāṇa*. The detail thus recalls an earlier understanding of vipassanā characteristic of the Paṭis-m.

¹⁷⁶⁶ —

¹⁷⁶⁷* *paraputta*: Cf. Vism XXI. §100-101: *dārako ti ekā kira puttagiddhinī itthī, sā uparipāsāde nisinnāva antaravīthiyaṃ dārakasaddaṃ sutvā* "putto nu kho me kenaci viheṭhiyati" ti vegasā gantvā "attano putto" ti saññāya paraputtaṃ aggahesi. sā "paraputto ayan" ti sañjānitvā ottappamānā ito cito ca oloketvā "mā heva maṃ koci 'dārakacori' ayan" ti vadeyyā" ti dārakaṃ tattheva oropetvā puna vegasā pāsādaṃ āruya nisīdi. tattha attano puttasaññāya paraputtassa gahaṇaṃ viya "ahaṃ mama" ti pañcakkhandhagahaṇaṃ, "paraputto ayan" ti

pavattañ ca nimittañ ca, paṭisaṅkhāy' upekkhato.
sabbasaṅkhāraddhammesu, gatiyonibhavesu vā. ¹⁷⁶⁸

vāri pokkharapatte 'va, sūcikagge 'va sāsapo.
khittam kukkuṭapattam 'va, daddulam 'va hutāvahe.
¹⁷⁶⁹

na pasārīyati cittaṃ, na tu sajjati bajjhati.
ālayā patilīyanti, pativattati vaṭṭato. ¹⁷⁷⁰

sītam ghammābhitatto 'va, chātajjhatto 'va

that it is not one's own)*
like a[n ex-]wife, set aside,*

Having re-evaluatively considered
their occurring and their cause, and looking
equanimously on all conditioned phenomena,
or on (all) destinations, modes, and forms of birth,*

like water on a lotus leaf,
like a mustard seed on a needle-tip,
like a chicken's feather or a sinew
cast into a fire,*

his mind neither reaches out,
nor adheres, nor is it bound;
they shrink back (as does his mind) – from the
harboring of craving;*
it turns back from the round.

Like one scorched by summer heat [yearns for]

sañjānanam viya tilakkhaṇavasena “nāham, na mamā”ti sañjānanam, ottappanam viya bhayatupatṭhānam, ito cito
ca olokanaṃ viya muñcitukamyatāñānam, tattheva dārakassa oropanaṃ viya anulomaṃ, oropetvā antaravīthiyaṃ
ṭhitakālo viya gotrabhu, pāsādārūhanaṃ viya maggo, āruya nisīdanam viya phalaṃ.

* *vissatṭhabhāriyā*: Cf. Vism XXI §61-62: evaṃ suññato disvā tilakkhaṇaṃ āropetvā saṅkhāre pariggaṇhanto
bhayañca nandiñca vippahāya saṅkhāresu udāsīno ahosi majjhato, ahanti vā mamanti vā na gaṇhāti
vissatṭhabhāriyo viya puriso. yathā nāma purisassa bhāriyā bhāveyya itṭhā kantā manāpā, so tāya vinā
muhuttampi adhiyāsetum na sakkuṇeyya, ativiya naṃ mamāyeyya, so taṃ itthiṃ aññena purisena saddhiṃ
ṭhitaṃ vā nisinnaṃ vā kathentiṃ vā hasantiṃ vā disvā kupito assa anattamano, adhimattaṃ domanassaṃ
paṭisaṃvedeyya. so aparena samayena tassā itthiyā dosaṃ disvā muñcitukāmo hutvā taṃ vissajjeyya, na naṃ
mamāti gaṇheyya. tato patṭhāya taṃ yenakenaci saddhiṃ yaṃkiñci kurumānaṃ disvāpi neva kuppeyya, na
domanassaṃ āpajjeyya, aññadatthu udāsīnova bhāveyya majjhato. evamevāyaṃ sabbasaṅkhārehi muñcitukāmo
hutvā paṭisaṅkhānupassanāya saṅkhāre pariggaṇhanto ahaṃ mamāti gahetabbaṃ adisvā bhayañca nandiñca
vippahāya sabbasaṅkhāresu udāsīno hoti majjhato.

¹⁷⁶⁸* cf. Vism XXI §63 for the source of “gatiyonibhavesu”, referring to the mind's turning back (patilīyati patikuṭati
pativattati na sampasāriyati) from the three bhava-s (forms of rebirth), the four yoni-s (modes of birth), the five
gati-s (destinations of rebirth), the seven viññāṇatṭhiti-s (stations of consciousness), and the nine sattāvāsa-s
(abodes of beings).

¹⁷⁶⁹* For similes, cf. Vism XXI §63 seyyathāpi nāma padumapālāse īsakapoṇe udakaphusitāni patilīyanti patikuṭanti
pativattanti na sampasāriyanti, evaṃ eva ... pe ... seyyathāpi nāma kukkuṭapattam vā nahārudaddulam vā
aggimhi pakkhittam patilīyati patikuṭati pativattati na sampasāriyati (a. ni. 7.49), evaṃ eva tassa tīsu bhavesu
cittaṃ ... pe ... upekkhā vā pāṭikulyatā vā saṇṭhāti. icc' assa saṅkhārupekkhāñānam nāma uppannam hoti.

¹⁷⁷⁰ **patilīyanti**: patilīyanti (Ee); patilīyanti (Be).

pativattati: parivattati, vars. paṭivattati; parivattati (Ee); parivattati (Be). I emend to the anomalous pativattati
cf. Vism XXI §63 (see note v. 1769 above) & AN 7.49, featuring the form patilīyati (= paṭivattati).

* *they shrink back (patilīyanti)* (as does his mind): this might be read as a play on *ālaya* < ā + √lī, suggesting its
negation, taking ālayā as the subject and patilīyanti as in agreement with it. Cf. the form *patilīnacaro* quoted
from Sn at Vism XXI §110, in spite of Warren/Kosambi's editing “paṭilīyati” (Vism XXI §109): ettāvata ca pan'
esa patilīnacaro nāma hoti, yaṃ sandhāya vuttaṃ — “patilīnacarassa bhikkhuno, bhajamānassa
vivittamāsaṇaṃ / sāmaggiamāhu tassa taṃ, yo attānaṃ bhavane na dassaye”ti. (Sn 816, cited at Vism XXI
§110). I prefer to read the plural as replicating the plural of the metaphor at Vism XXI, §63 (*seyyathāpi nāma
padumapālāse īsakapoṇe udakaphusitāni patilīyanti patikuṭanti pativattanti*), and an implication that his mind
does so similarly from *ālaya* (the harboring of craving, read as ablative).

bhojanam.
pipāsito 'va pānīyaṃ, byādhito 'va mahosadham.
¹⁷⁷¹

bhīto khemantabhūmiṃ 'va, duggato 'va
mahānidhiṃ.
añjasam maggamuḷho 'va, dīpaṃ viya ca aṇṇave.
¹⁷⁷²

ajarāmaram accantaṃ, asaṅkhāram anāsavaṃ.
sabbadukkakkhayaṃ tñānaṃ, nibbānaṃ
abhikaṅkhati.¹⁷⁷³

vuṭṭhānagāminī cāyaṃ, sikhappattā vipassanā.
sakuṇī tīradassī 'va, _sānulomā_ pavattati.¹⁷⁷⁴

cool,
like one consumed by hunger [yearns for] food,
like one who's thirsty [yearns for] water,
like one who's ill [yearns for] a panacea,*

like one fearing [yearns for] safe ground,
like one fallen into poverty [yearns for] great
treasure,
like one who's lost his way [yearns for] a sign,
and like one who's at sea [yearns for] an island,

he yearns for the unaging and undying,
the unconditioned, uneffluent,
all-surpassing site of suffering's end,
nibbāna.

And this is insight that's arrived now at its summit,
leading to emergence,
like a bird (on the mast of a ship at sea) that has
seen land,*
"in conformity" (with the noble truths) occurs.*

The Process of Emergence

appavattam animittaṃ, passanto pana santato.
pakkhī 'va nipphalaṃ rukkhamaṃ, hitvā vuṭṭhāti
saṅkhata.¹⁷⁷⁵

upacārasamādhī 'ti, kāmāvacarabhāvanā.
vutto 'yaṃ lokiyo maggo, pubbabhāgavipassanā.
¹⁷⁷⁶

paripakkā kamaṇ' evaṃ, paribhāvitabhāvanā.
pariccajantī saṅkhāre, pakkhandantī asaṅkhate.¹⁷⁷⁷

And seeing the un-occurring and un-caused
as peaceful,
he sets aside and emerges from the [field of the]
conditioned,
like a bird a fruitless tree,

The meditation that pertains to sense-sphere
(consciousness)
as "access concentration" --
this is called "preliminary insight"
and the mundane path.

The fully cultivated meditation
thus gradually become fully mature,

¹⁷⁷¹* For these similes, cf. Vism XXI, §102-106.

¹⁷⁷² —

¹⁷⁷³ —

¹⁷⁷⁴* cf. that parable of the mast-crow used by sailors at Vism sakuṇī f.

* The *Path of Purification* (Vism) characterizes this, the last and culminating insight knowledge, as “knowledge in conformity with the truths” (*saccānulomikaṃ ñāṇaṃ*), suggesting that the name “conformity” relates to understanding that conforms to that of the four noble truths (Vism XXI §1). This, seemingly, in spite of the fact that elsewhere the statement is made that it conforms to the eight knowledges that precede it (reckoning from *paṭipadāñāḍaḍḍasanavisuddhi*, beginning with *udaybbayañāṇa* after the resolution of the *maggāmagga* crisis – according to which *anuloma* is “the ninth” knowledge) and to the *bodhipakkhiya-dhamma*-s (Vism XXI §130). I follow the former interpretation as more meaningful and coherent.

¹⁷⁷⁵ —

¹⁷⁷⁶ **vutto**: vutto (Ee); mutto (Be). Cf. Vism XXI §135 for *vutta*.

janetānuttaram maggam āsevanavisesato.
kaṭṭhasaṅghaṭṭanā jātā, accidhūmā 'va bhāsuram.
1778

uggacchati yathādicco, purakkhatvāruṇam tathā.
vipassanam purakkhatvā, maggadhammo pavattati.
1779

tathā pavattamāno ca, nibbānapadagocarō.
vimokkhattayanāmena, yathāraham asesato. 1780

&

klesadūsitasantāne, abhihantvā vigacchati.
ekacittakkhaṇuppādo, asanī viya pabbatam. 1781

pubbe vuttanayen' eva, appanānāyama īraye.
pāḍakajjhānabhedena, jhānaṅganiyamo bhava. 1782

parikammopacārānulomasāṅkhātagocarā.
yam kiñci lakkhaṇākāram, vipassantā pavattare. 1783

completely forsaking conditioned things
and leaping forth, into the unconditioned,

gives rise to the transcendental path
as the culminating distinction of its practice,
like brilliance from the smoke and spark
produced from two sticks' rubbing.

And just as the sun rises
following dawn's light,
just so the path phenomenon occurs
following on insight.

And just so occurring,
with the scope (of serving as) the stepping stone to
nibbāna,
and with the name of its respective (door)
to liberation,

in the single mind-moment of its duration,
it strikes the stream of consciousness defiled by the
defilements (and destroys it) completely, then
disappears
like a bolt of lightning (detroys) a mountain.

In the same way as already stated
one may state the methodology via absorption;
its *jhāna*-factors would be determined
by the *jhāna* that gives rise to it (*pāḍaka-jhāna*).

They would occur within the scope of (knowledge)
reckoned "conforming" (to the noble truths) at a
preparatory, or access (*upacāra*) level of
concentration,
discerning with wisdom the aspect
of any given characteristic.

Gotrabhu, Magga & Phala Citta-s: Change of Lineage, Path & Fruition Consciousnesses

tato gotra-bhu nibbānam ālambitvāna jāyati.
bahiddhā khandhato tasmā, vuṭṭhānan 'ti pavuccati.
1784

Thereafter, change-of-lineage (consciousness)
arises,
with *nibbāna* as its object.

¹⁷⁷⁷ **paripakkā kamen' evaṃ**: paripakkā kamen' evaṃ, var. paripākakamen' evaṃ (Ee); paripakkā kamen' evaṃ (Be).

¹⁷⁷⁸ **jātā, accidhūmā 'va bhāsuram**: jāta-accidhumāvabhāsuram, var. accimummāva- (Ee); jātā, accidhūmā 'va bhāsuram (Be).

¹⁷⁷⁹ **purakkhatvā**: purakkhitvā (Ee); purakkhatvā (Be).

¹⁷⁸⁰ —

¹⁷⁸¹ —

¹⁷⁸² **appanā**: appaṇā (Ee); appanā (Be).

¹⁷⁸³ —

tato _maggo_ kilesamhā, vimuccanto pavattati.
vuṭṭhānaṃ ubhato tasmā, khandhato ca kilesato. ¹⁷⁸⁵

dve tathā tīṇi vā honti, _phalāni_ ca tato paraṃ.
bhavaṅgapāto taṃ chetvā, jāyate paccavekkhaṇā.
¹⁷⁸⁶

Paccavekkhaṇā: Review of Attainment

maggam phalaṇ ca nibbānaṃ, paccavekkhati
paṇḍito.
hīne kilese sese ca, paccavekkhati vā na vā. ¹⁷⁸⁷

The Higher Paths and Fruits

bhāvetvā paṭhamam maggam ittham ādiphale t̥hito,
tato paraṃ pariggayha, nāmarūpaṃ yathā pure, ¹⁷⁸⁸

kamena ca vipassanto, puna-d-eva yathārahaṃ,
yathānukkamaṃ appeti, sakadāgāmi-ādayo. ¹⁷⁸⁹

ittham vibhattaparipākavibhāvanāyaṃ,
buddhānubuddhaparibhāvitabhāvanāyaṃ.
paccuddhareti bhavasāgarapāragāmī,
maggo mahesi guṇasāgarapāragāmī. ¹⁷⁹⁰

icc' etaṃ dasavidha-bhāvanāvibhāgaṃ,
bhāvetvā paramahitāvahaṃ kamena.

Since its (emerges) to outside the aggregates,
it is termed "emergence".

Thereafter path (-consciousness) occurs,
becoming freed from defilement,
Therefore the "emergence" is from both:
from aggregate and from defilement.

And after that there are two or three
fruition (-consciousnesses)
subsidence into bhavaṅga having interrupted that,
review(-consciousness) arises.

The wise one (now) reviews
path, the fruit, and *nibbāna*
and may or may not review
the defilements abandoned and those remaining.

One stationed in this way in the initial fruit
having cultivated the first path,
thereafter, apprehending
mind and matter, as before,
and discerning them with wisdom,
in this order, once again,
enters, one by one,
into [the paths and fruits of] the once-returner, and
so forth.

Meditative cultivation being fully cultivated
and realized in the footsteps of the Buddha's
realization,
the understanding (*vibhāvanā*) of the maturation
of which is charted thus,
the path uplifts, betaking one to the far shore
of the ocean of great seekers' virtues,
and leading to the far shore of the ocean of rebirths.

Having cultivated this, the ten-fold classification of
its cultivation thus,

¹⁷⁸⁴ ____

¹⁷⁸⁵ ____

¹⁷⁸⁶ ____

¹⁷⁸⁷ ____

¹⁷⁸⁸ ____

¹⁷⁸⁹ ____

¹⁷⁹⁰ vibhattaparipākavibhāvanāyaṃ: °paripakkavibhāvanāyaṃ, var. °vipassanāyaṃ (Ee); paripākavibhāvanāyaṃ (Be).

papponti padam ajarāmaram cirāya,
saṃklesam sakalam avassajanti dhīrā. ¹⁷⁹¹

iti nāmarūpaparicchede
dasāvatthā vibhāgo nāma
dvādasamo paricchedo.

bringing step-by-step the highest welfare,
men of wisdom reach at long last the aging-and-
deathless abode
and relinquish all defilement.

Thus concludes
the twelfth chapter in the *Manual of Discerning
Mind and Matter*
entitled the "ten stages" section.

THE ANALYSIS OF MIND AND MATTER

13. Chapter Thirteen The Resultant Fruits

Anuruddha introduces his chapter on the fruits of the practice of insight with reference to the four "tasks" (*kicca*) entailed by a preliminary understand the noble truths, the realization of which (that is, the need to accomplish which) constitutes an important tier of their realization. The realization of these tasks' having been accomplished constitutes their final tier (cf. the knowing and beholding of the four truths in three turnings and thus twelve aspects (*tiparivaṭṭam*, *dvādasākāram*) in the discourse on the turning of the wheel of dhamma). Fulfillment of these tasks yields the seven individuals, a sutta typology designating separate tracks of awakening differentiating soteriological progress according to its being made via a predominance of faith or wisdom -- a sutta rubric evidently of some interest to Anuruddha, though it ultimately proved less popular than the more well known typology of "eight noble individuals" in four pairs. Concern with the category of the superior individual "liberated in both ways" (*ubhatobhāgavimutta*), partaking of both the soteriological fruits of insight (*vipassanā*) and with access to the higher tranquillity-based attainments associated with tranquility (*samatha*) -- including the highest of these, *nirodhasamāpatti* (the attainment of "cessation"), a crowning *samatha* attainment accessible only to one who has also engaged insight -- reveals the interpretive tradition's dominating concern with the dichotomy and interrelation of *samathā* and *vipassanā* and the exegetical tradition's attempt to sort out the resulting complications. An account of the loss of defilement corresponding to the respective individual and a survey of optional soteriological fruits including the four analytical powers (*paṭisaṃbhidā*) concludes the work. Like the *Path of Purification* (Vism), Anuruddha's work culminates in an evocation of this attainment, reckoned as the experience of *nibbāna* in tangible form. This perhaps ultimately betokens (like so many other details) the interpretive tradition's polemical claim of the trumping of *samatha* by *vipassanā*. Here this takes the form of a crowning *samatha* achievement accessible only to one who has cultivated insight in the aforementioned manner (*anāgāmi*-s and

¹⁷⁹¹ ____

arahants cf. v. 1839 who have cultivated *samatha* "conjoined" or "yoked in tandem" (*yuganaddha* / 'yuganandha' v. 1841) with *vipassanā* -- the coordinated form of practice most exalted by Anuruddha and the exegetical tradition he represents), thus rendering this highest of all *samatha* attainments a crowning grace on the *samatha* path bestowed explicitly by insight.

Contents:

- Penetration and the Fulfillment of the Task of Each Truth (*paṭivedha & kicca*) (v. 1793)
- The Three Routes of Emancipation and the Seven Noble Individuals Classification with Reference to Them (*vimokkhattayaṃ & the satta-puggala-bheda*) (v. 1803)
 - The Two Manners of Yoking Insight / The two "Yokings" of Insight (*vipassanā*-*"dhura"*-s) vis a vis the emergences (*vuṭṭhāna*) (v. 1814)
- The Eight Noble Individuals (*aṭṭha ariya-puggalā*) (v. 1821)
- The Corresponding Loss of Defilement (*klesahāni*) (v. 1826)
- The Four Powers of Analysis (*paṭisambhidā*-s): (v. 1829)
- The Attainments (*samāpatti*-s) (v. 1836)
- The Attainment of Cessation (*nirodha-samāpatti*) (v. 1839)
- Colophon (*nigamana*): (vv. 1848-1857)

**terasamo paricchedo
nissandaphalavibhāgo**
vipassanāya nissandam iti vuttam ito paraṃ.
saccānaṃ paṭivedhādiṃ, pavakkhāmi
yathākkamaṃ. ¹⁷⁹²

**Chapter 13
"The Resultant Fruits"**
With what follows, I shall now describe
what was called above
"vipassanā's resultant fruits" (*nissanda-phala*)*
-- the penetration of the (noble) truths, etc. -- in
their order.

Paṭivedha & Kicca: Penetration and the Task of each Truth

pariññā ca pahānañ ca, sacchikiriyā ca bhāvanā.
iti dukkhādisaccesu, _kiccamañ_ āhu catubbidhaṃ. ¹⁷⁹³

The four "tasks" (*kicca*), they say, pertaining
to the truth of suffering, etc.,
are full knowing (*pariññā*) and abandoning
(*pahāna*),
witnessing (*sacchikarāṇa*) and developing
(*bhāvanā*).

taṃ sabbaṃ maggakālamhi, karissati tato paraṃ.
paṭipassaddhakiccattā, kataṃ hoti phale kathaṃ?
¹⁷⁹⁴

One will do that all
at the time of path (-consciousness) -- but then,
how is it as regards the fruit of that
when done, the need to do allayed?

¹⁷⁹² Cf. Abhidh-s ch. VIII, 8. *sokādivacanāṃ pan' ettha nissandaphalanidassanaṃ*. describing sorrow and so forth as the "resultant fruit" of dependent origination.

¹⁷⁹³ —

¹⁷⁹⁴ **paṭipassaddhakiccattā**: paṭipassaddhakiccattā (Ee); paṭipassaddhakiccattā (Be).

chinnatālo phalasseva, chinnānusayamūlakā.
khandhā nālam adhiṭṭhānaṃ, vipallāsapavattiyā.¹⁷⁹⁵

Just like a severed palm for fruit,
the aggregates are insufficient grounds
for distorted views' occurrence,
the roots of their persistence in latent form now cut.

accantapaṭipakkhattā, catumaggappavattiyā.
paraṃ klesā na jāyanti, daḍḍhabījaṅkuram yathā.¹⁷⁹⁶

And, just like the sprout of a scorched seed,
defilements no longer can arise,
due to their being utterly opposed
by the four paths' occurrence.

niyyānatṭhavisesa, aññamañña paccayo.
maggo 'va maggaṃ bhāveti, jāyamāno 'tha vā puna.¹⁷⁹⁷

Path (-consciousness) itself, in the specific sense of
"leading out",
develops path,
each a mutual condition for the other --
or else, as it arises --

maggappavattisantāne, bhāvanā 'ti pavuccati.
vattamānena taṃ kiccaṃ, nipphāditam asesato.¹⁷⁹⁸

in the cognitive sequence of path (-consciousness's)
occurrence,
it is said to have its "development"
and that "task" is brought about in full
by it as it occurs.

iti tīṇi 'pi saccāni, kiccato paṭivijjhati.
nibbānaṃ sacchikubbanto, maggo ekakkhaṇe saha.¹⁷⁹⁹

Path (-consciousness) thus penetrates
the three (remaining) truths, by way of (their
respective) tasks, in a single moment,
as it witnesses *nibbāna*, with its occurrence.

kiccappavattito c' ettha, _paṭivedho_ 'ti vuccati.
taṃ ca sādheti maggo 'yaṃ, niyyanto santigocaro.¹⁸⁰⁰

And from these tasks' occurrence,
there's "penetration" with regard to them, as well,
and this path produces that:
emerged, and now within the range of peace; (= 1st
truth)

pariccajitvā saṅkhāre, maggass' ārabha nibbutiṃ,
niyyānam eva saccesu, kiccaśādhanaṃ īritaṃ.¹⁸⁰¹

having forsaken all conditioned things; (= 2nd
truth)
on the basis of quenching (*nibbuti*) of the path; (= 3rd
truth)
the emerging itself (= 4th truth) -- bespoken
as the tasks' accomplishing, with reference to the
truths.

maggo eva hi niyyāti, sesā tassopakāraḥ.
appentā jhānadhammā ca, bujjhantā

For it's path(-consciousness) alone that which
emerges;

¹⁷⁹⁵ ____

¹⁷⁹⁶ **catumaggappavattiyā**: catumaggappavattiyā (Ee); catumaggapavattiyā (Be).

daḍḍhabījaṅkuram: daḍḍhabīj' aṅkuram (presumably reading as abl.) (Ee); daḍḍhabījaṅkuram (Be).

¹⁷⁹⁷ **niyyānatṭh**: nīyānattha- (Ee); niyyānatṭha- (Be).

¹⁷⁹⁸ ____

¹⁷⁹⁹ ____

¹⁸⁰⁰ **niyyanto**: nīyanto (Ee); niyyanto (Be).

¹⁸⁰¹ **niyyānam**: nīyānam (Ee); niyyānam (Be).

bodhipakkhiyā.¹⁸⁰²

the other things just its supporting factors --
as the *jhāna* states absorb
and the mental factors pertaining to awakening
awaken.

***vimokkhattayaṃ* & the *satta-puggala-bheda*: The Three Routes of Emancipation and the Seven Noble Individuals Classification with Reference to them**

tasmā tass' eva vuṭṭhānaṃ, pakāśenti visesato.
khandhehi ca kilesehi, vimokkhattayato kathaṃ?
¹⁸⁰³

How, then, do they specifically explain
the emergence of that (path),
via the three (routes of) liberation
from 1) the aggregates and 2) from the
defilements?

katvānābhinivesaṃ tu, yattha tattha yathā tathā.
bhūmidhammaṃ pariggayha, vipassitvā tato paraṃ.
¹⁸⁰⁴

Having apprehended the phenomena that constitute
the ground*
and seen them then with wisdom,
as they are, wherein
one's sense of self had been invested,
and how and where it had been --

yato kutoci vuṭṭhānaṃ, yadi hoti aniccato.
hutvā 'dhimokkhabahulo, saddhindriyavisesato.
¹⁸⁰⁵

then, from whichever (characteristic, from which
the path has) its emergence:
if from *anicca*, then having had
a predominance of surrender,
from the especial extent of his faculty of faith
(*saddhā*),

animittavimokkhena, niyyanto sattapuggalo.
saddhānusārī paṭhame, majjhe saddhāvimuttako.
¹⁸⁰⁶

then, emerging via the (route of) emancipation
called "the signless" (*animitta-vimokkha*),
the *tathāgata*-s declare him,
now one among the seven (noble) persons,
at the first (path) "one who proceeds by faith"

&

¹⁸⁰² **niyyāti**: nīyāti (Ee); niyyāti (Be).

¹⁸⁰³ —

¹⁸⁰⁴ **katvānābhinivesaṃ**: katvānābhinivesaṃ (Ee); katvānābhinivesaṃ (Be).

* here singular, suggesting perhaps that any one among the "dhamma-s that constitute the ground" (of experience and for the emergence of insight) may be the object, wherever the sense of self is found to inhere.

¹⁸⁰⁵ Cf. Vism XXI: (*saṅkhārupekkhā* section) <771> yaṃ pana vuttaṃ ``sattaariyapuggalavibhāgāya paccayo hoti''
ti, tattha saddhānusārī, saddhāvimutto, kāyasakkhi, ubhatobhāgavimutto, dhammānusārī, diṭṭhippatto,
paññāvimuttoti \Ne II 296/ ime tāva satta ariyapuggalā, tesam vibhāgāya idaṃ saṅkhārupekkhāñāṇaṃ paccayo
hoti. <772> yo hi __aniccato__ manasikaronto adhimokkhabahulo __saddhindriyaṃ__ paṭilabhati, so
sotāpattimaggakkhaṇe __saddhānusārī__ hoti. sesesu sattsu thānesu __saddhāvimutto__. <773> yo pana
__dukkhato__ manasikaronto passaddhibahulo __samādhindriyaṃ__ paṭilabhati, so sabbattha __kāyasakkhi__ nāma
hoti. arūpajjhānaṃ pana patvā aggaphalappatto __ubhatobhāgavimutto__ nāma hoti. <774> yo \Be II 298/ pana
__anattato__ manasikaronto vedabahulo __paññindriyaṃ__ paṭilabhati, so sotāpattimaggakkhaṇe
__dhammānusārī__ hoti. chasu thānesu __diṭṭhippatto__ aggaphale __paññāvimutto__ ti.

¹⁸⁰⁶ **niyyanto**: nīyanto (Ee); niyyanto (Be).

sattapuggalo: sattapuggalo; notes var. santa- (Ee); sattapuggalo (Be).

paṭhame: paṭhamam (Ee); paṭhame (Be).

ante paññāvimutto 'ti, tam ĩrenti tathāgatā.
sañkhāre dukkhato disvā, vuṭṭhahanto sa puggalo.
¹⁸⁰⁷

passaddhibahulo hutvā, samādhindriyalābhato.
tath' evāppaṇihitena, niyyanto tividho bhava. ¹⁸⁰⁸

anattato vuṭṭhahitvā, vedabāhulyayogato.
suññatenātha niyyanto, paññindriyavisesato. ¹⁸⁰⁹

dhammānusārī paṭhame, diṭṭhippatto tato param.
ante paññāvimutto 'ti, tam 'pi dīpenti paṇḍitā. ¹⁸¹⁰

āneñjapāḍakajjhāna-nāmakāyavisesato.
sacchikatvāna nibbānaṃ, majjhe cha kāyasakkhino.
¹⁸¹¹

(*saddhānusārī*);

and in the middle (paths) "one being freed by faith" (*saddhā-vimuttaka*);
and, at the last, "one freed by wisdom" (*paññā-vimutta*).

A person who emerges
seeing conditioned things as *dukkha*...

having had predominance of tranquillity (*passaddhi*),
on account of having gained the faculty of concentration (*samādhi*),
emerging via the (route of liberation called the)
"uninclined" (*appaṇihita*),
would be of those same three kinds.

And one emerging via the not-self characteristic (*anattā*),
due to a predominance of wisdom,
emerging via the (route of liberation called the)
"empty" (*suññata*)*
due to the especial extent of his faculty of wisdom, ...

(is termed) "one who proceeds by dhamma" (*dhammānusārī*) at the first (path);
and one "arrived at right view" (*diṭṭhippatta*), (on the paths) thereafter;
and him, too, at the last (path), the wise declare to be "one freed by wisdom" (*paññā-vimutto*).

(Those who've) witnessed *nibbāna*
from their mental body's
having (the state known as) "unshakable stability",
as their point-of-departure *jhāna* (*pāḍakajjhāna*), to
an especial extent,
are termed "bodily witnesses" (*kāya-sakkhī-s*) at
the middle six (paths)...

¹⁸⁰⁷ —

¹⁸⁰⁸ **niyyanto**: nīyanto (Ee); niyyanto (Be).

¹⁸⁰⁹ **niyyanto**: nīyanto (Ee); niyyanto (Be).

* masc. evidently because of implicit -vimokkha; not from *suññatā*, but *suññato* (adv.), according to PED.

¹⁸¹⁰ **paṭhame**: paṭhamam (Ee); paṭhame (Be). for locative, cf. Saccasāṅkhepa 352-356 for similar phrasing: 352. dve tikkhasaddhasamathā, siyūṃ saddhānusārino / ādo majjesu thānesu, chasu saddhāvimuttakā. 353. itaro dhammānusārīdo, diṭṭhippatto anantake / paññāmuttobhayatthante, ajhānījhānikā ca te. 354. tikkhasaddhassa cante pi, saddhāmuttattamīritam / visuddhimagge majjhassa, kāyasakkhittamatthasu. 355. vuttam mokkhakathāyaṃ yaṃ, tikkhapaññārahassa tu / diṭṭhipattattam hetaṇ ca, taṇ ca natthābhidhammike. 356. te sabbe atthamokkhānaṃ, lābhī ce chasu majjhasu / kāyasakkhī siyūṃ ante, ubhatobhāgamuttakā.

¹⁸¹¹ **nibbānaṃ**: nibbānaṃ (Ee); nibbānaṃ (Be).

arūpato ca maggena, āneñjēna ca rūpato.
vimutto ubhatobhāga-vimutto arahā bhavē. ¹⁸¹²

...and (being liberated) by the path [arisen] from the immaterial,
as well as from the material, by unshakeable stability,
when liberated, he would be
an arahant "liberated from both sides" (*ubhato-bhāga-vimutta*).

tivimokkhamukhībhūtā, iti vuṭṭhānasādhikā.
sattapuggalabhedañ ca, sampādeti vipassanā. ¹⁸¹³

Insight, becoming thus the entrance to emancipation in these three forms
and bringing about emergence in this way
causes the classification
of the seven persons to be produced as well.

The two *vipassanā-dhura*-s: The Two manners of yoking insight / The two "Yokings" of Insight vis a vis the emergences (*vuṭṭhāna*)

adhimuccati saddhā ca, yathāvatthusabhāvato.
ñeyyadhammesu sabbattha, paññā ca paṭivijjhati. ¹⁸¹⁴

Faith surrenders (to the truth);
wisdom penetrates it --
(both, however,) according with the nature of their object
and with regard to all things that can be known.

tasmā saddhā ca paññā ca, vatthunicchayalakkhaṇā.
vatthuppatiṭṭhitā cāyaṃ, tilakkhaṇavipassanā. ¹⁸¹⁵

Therefore both faith and wisdom
have ascertainment of their object as their mark;
and this insight gets established
on the object, in discerning its three marks.

tasmā saddhādhuro yogī, disv' oḷārikalakkhaṇaṃ.
tato param anattā 'ti, sukhume adhimuccati. ¹⁸¹⁶

The yogī, then, who yokes (insight) by faith
sees first the grosser characteristic,*
and afterwards surrenders
to "not self" (*anattā*), which is more subtle.

tass' evaṃ adhimuttassa, saddhā vā pana kevalā.
samādhindriyādhikā ca, vuṭṭhānaghaṭitā bhavē. ¹⁸¹⁷

Surrendered thus, his faith,
either alone, or bolstered
by the faculty of concentration,
might get connected with emergence.

thūlalakkhaṇaṃ ohāya, paññādhure vipassato.
dhammasabhāvaṃ āhacca, sukhumaṃ paṭivijjhati. ¹⁸¹⁸

For one in wisdom's yoke, seeing with wisdom,
leaving the coarser characteristic* behind,
based on the nature of the *dhamma*-s,
(his insight) penetrates the subtle (characteristic).*

¹⁸¹² ____

¹⁸¹³ ____

¹⁸¹⁴ **saddhā ca**: saddhāya (Ee); saddhā ca (Be).

¹⁸¹⁵ ____

¹⁸¹⁶* i.e. impermanence (*anicca*)

¹⁸¹⁷ **vuṭṭhānaghaṭitā**: vuṭṭhānaghaṭitā (Ee); vuṭṭhānaghaṭikā (Be).

¹⁸¹⁸* i.e. impermanence (*anicca*)

* i.e. not self (*anattā*)

tasmā saddhādhurass' eva, vuṭṭhānadvayam ādito.
ante saddhānugatassa, paññā suparipūrati. ¹⁸¹⁹

So one who yokes (insight) by faith
has the two initial emergences by it;
and at the end the wisdom
that follows faith completes the process.

paññādhurassa sesan 'ti, keci ācariyā pana.
dhurasamsandanam nāma, vuṭṭhānesu vibhāvayum.
¹⁸²⁰

Some teachers, though, maintain
that the (last) remaining (emergence) is now of one
who yokes by wisdom;
and have explained this in connection with the
emergences
as what they term the "confluence of the yokings"
(*dhurasamsandana*).

The *aṭṭha ariya-puggalā*: The Eight Noble Individuals

sattakkhattuparamo ca, kolaṃkolo tathāparo.
ekabījī 'ti tividho, _sotāpanno _pavuccati. ¹⁸²¹

One who's "entered the stream" (a *sotāpanna*) is
said to be of these three kinds:*
(termed:) one who has "seven times (rebirth) at
most" (*satta-khattu-parama*);
one who (takes birth) "from clan to (noble) clan"
("*kolaṃ-kola*");
and one who "has a single (rebirth's) seed" ("*eka-*
bījī").

sakimdeva imaṃ lokam, āgantvā puna puggalo.
_sakadāgāmi _nāmena, dutiyo 'pi pakāsito. ¹⁸²²

And returning to this world*
but once, the second (noble) person,

¹⁸¹⁹ **saddhānugatassa**: saddhānubhāvāya (Ee); saddhānugatassa (Be).

* = in the list of seven? Or in the series: saddhānusārī; saddhāvimuttaka; paññāvimutto?

¹⁸²⁰ —

¹⁸²¹ * Explained as three grades of stream-enterers, differentiated according to the strength of their insight (vipassanā); if very strong, the "ekabījī sotāpanna" will attain arahatship after a single rebirth; if not so strong, a "kolaṃkola sotāpanna" will attain arahatship within two to six births; if weak, a "satta-khattu-parama sotāpanna" will inexorably attain arahatship by the end of his seven birth -- even if he dies while dropping off to sleep, being struck on the head by lightning or a falling boulder, he will do so simultaneously attaining arahatship. Cf. Mohavicchedanī:

_aṭṭhamam bhavam nibbatteyyā _ti ettha ariyasāvakassa aṭṭhamabhavāgahaṇam kena niyāmitanti? vipassanāya. yassa hi sā \Be 280/ tikkhā, so ekaṃ eva bhavam nibbattitvā arahattam patvā _ekabījī_ nāma hoti. yassa mandā, so dutiye ... pe ... chaṭṭhe vā bhava arahattam patvā _kolaṃkolo_ nāma hoti. yassa pana atimandā, so sattamam bhavam nātikkamati, tattha niyāmena arahattam pāpuṇitvā _sattakkhattuparamo_ nāma hoti. saccepi hissa sattame bhava niddam okkantassa matthake asani vā pabbatakūṭo vā pateyya, tasmimpi kāle arahattam patvāva parinibbāti. uttamakoṭṭiyā hi sattamabhavānatikkamanaññeva sandhāyeva ``niyato sambodhiparāyaṇo'' ti (MN I 66; II 169; SN c V 998) vutto ti. & Vism XXIII, §55: visesato panettha paṭhamamaggapaññaṃ tava bhāvetvā mandāya vipassanāya āgato mudindriyopi sattakkhattuparamo nāma hoti, sattaṣaṭṭhibhave saṃsaritvā dukkhassantaṃ karoti. majjhimāya vipassanāya āgato majjhimindriyo kolaṃkolo nāma hoti, dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhassantaṃ karoti. tikkhāya vipassanāya āgato tikkhindriyo ekabījī nāma hoti, ekaññeva mānusaṃ bhavam nibbattitvā dukkhassantaṃ karoti. &

¹⁸²² * *this world*: usually understood as *kāma-loka*, the world characterized by all five senses and their objects; but specified as *manussagati* (the human world) in the Mohavicchedanī passage cited below.

* a *sakadāgāmi* is stereotypically understood to be reborn in the deva lokas after attaining sakadāgāmitā in the human world and thence to be reborn to the human world a single time, attaining arahatship in that birth. Four other types of sakadāgāmi-s are recognized in the commentaries, according to whether one 1) already having

antarāparinibbāyī, upahaccāparo tathā.
asaṅkhāra-sasaṅkhāra-uddhaṃsoto 'ti pañcadhā. ¹⁸²³

&

anāgāmī ca tatiyo, catuttho arahā 'ti ca.
ittham phalaṭṭhā cattāro, maggaṭṭhā ca tato 'pare. ¹⁸²⁴

is called a "*sakad-āgāmī*", one who'll
"return a single time".*

And the one "who won't return", the *anāgāmī*, is
the third,
considered of five kinds, according to whether
parinibbāna will come within his life (*antarā-
parinibbāyī*),
or at its very end (*upahacca-parinibbāyī*);
without making effort ("*asaṅkhāra*") or with effort
("*sasaṅkhāra*");
or "up-stream" (in the *rūpa brahma loka-s*)
("*uddhaṃsoto*").*
And the fourth, "the worthy one", the *arahant*;
these the four thus stationed in their fruits;

attained sakadāgāmitā attains arahatship in the next birth, in this world; 2) attains sakadāgāmitā in this world and arahatship in the next birth, in the deva world; 3) attains sakadāgāmitā in the deva world and arahatship in the next birth, also in the deva world; or 4) attains sakadāgāmitā in the deva world and arahatship in the next birth in the human world. Cf. Mohavicchedanī: paṭisandhivasena pana sakim imaṃ manussagatiṃ āgacchatī ti
sakaḍāgāmī, dutiyamaggaphalasamaṅgī. iminā pañcasu sakadāgāmīsu cattāro vajjetvā ekova gahito. ekacco
hi sakadāgāmiphale thatvā puna dutiyabhava idheva parinibbāti, ekacco idha patvā devaloke parinibbāti, ekacco
devaloke patvā dutiyabhava tattheva parinibbāti, ekacco devaloke patvā idhūpapajjitvā parinibbāti, ime cattāropi
idha na gahitā. yo pana idha patvā devaloke \Be 349/ nibbattitvā puna idhūpapajjitvā parinibbāti, ayamekova
idha gahito. imassa ca dve paṭisandhiyo, ekabījissa pana ekāvā ti idaṃ tesam nānākaraṇaṃ ti veditabbaṃ.

¹⁸²³ **asaṅkhāra-sasaṅkhāra-uddhaṃsoto**: asaṅkhāra-sasaṅkhāra-uddhaṃsoto (Ee); asaṅkhāraṃ sasaṅkhāraṃ,
uddhaṃsoto (Be).

* cf. Vism XXIII, §56-57.

¹⁸²⁴ **tato 'pare**: tato pare (Ee); tatopare SK: Cf. 1823 unambiguous use of "apara" rather than "para".

* Cf. Mohavicchedanī: antarāparinibbāyissā ti āyuvemajjhassa antarāyeva kilesaparinibbānena parinibbāyanato
antarāparinibbāyī. so pana uppannasamanantarā parinibbāyī, āyuvemajjhaṃ appatvā parinibbāyī, āyuvemajjhaṃ
patvā parinibbāyīti tividho hoti. tassa antarāparinibbāyissa anāgāmīno. upahaccaparinibbāyissā ti
āyuvemajjhaṃ atikkamitvā vā kālakiriyaṃ upagantvā vā kilesaparinibbānena parinibbāyantassa anāgāmīno.
asaṅkhāraparinibbāyissā ti asaṅkhārena appayogena adhimattappayogaṃ akatvā vā kilesaparinibbānena
parinibbāyanadhammassa anāgāmīno. sasaṅkhāraparinibbāyissā ti sasaṅkhārena dukkhena kasirena
adhimattappayogaṃ katvā vā kilesaparinibbānena parinibbāyanadhammassa anāgāmīno. uddhaṃsotassa
akaniṭṭhagāmīno ti uddhaṃvāhibhāvena uddhamassa taṇhāsotaṃ vaṭṭasotaṃ vāti uddhaṃsoto, uddhaṃ vā
gantvā paṭilabbhitabbato uddhamassa maggasotanti uddhaṃsoto, akaniṭṭhaṃ gacchatīti akaniṭṭhagāmī. tassa
uddhaṃsotassa akaniṭṭhagāmīno anāgāmīssa. ayaṃ pana anāgāmī catuppabhedo --- yo avihato paṭṭhāya cattāro
brahmaloke sodhetvā akaniṭṭhaṃ gantvā parinibbāyati, ayaṃ uddhaṃsoto akaniṭṭhagāmī nāma. yo heṭṭhā tayo
brahmaloke sodhetvā sudassībrahmaloke thatvā parinibbāyati, ayaṃ uddhaṃsoto na akaniṭṭhagāmī nāma. yo ito
akaniṭṭhameva gantvā parinibbāyati, ayaṃ na uddhaṃsoto akaniṭṭhagāmī nāma. yo heṭṭhā catūsu \Ne II 63/
brahmalokesu tattha \Ee II 466/ tattheva parinibbāyati, ayaṃ na uddhaṃsoto na akaniṭṭhagāmī nāmāti. ime pañca
anāgāmīno suddhāvāsaṃ gahetvā vuttā. anāgāmīno pana rūparāgārūparāgānaṃ appahīnattā ākaṅkhamānā
sesarūpārūpabhavesupi nibbattanti. suddhāvāse nibbattā pana aññattha na nibbattanti. aveccappasannā ti
ariyamaggavasena jānitvā bujjhitvā acalappasādena pasannā. & Vism XXIII, §55-57: tatiyamaggapaññaṃ
bhāvetvā anāgāmī nāma hoti. so indriyavemattatāvasena antarāparinibbāyī, upahaccaparinibbāyī,
asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṃsoto akaniṭṭhagāmīti pañcadhā. idha viḥāyaniṭṭho hoti.
tattha antarāparinibbāyīti yattha katthaci suddhāvāsabhava upapajjitvā āyuvemajjhaṃ appatvā vā parinibbāyati.
upahaccaparinibbāyīti āyuvemajjhaṃ atikkamitvā parinibbāyati. asaṅkhāraparinibbāyīti asaṅkhārena appayogena
uparimaggam nibbatteti. sasaṅkhāraparinibbāyīti sasaṅkhārena sappayogena uparimaggam nibbatteti.
uddhaṃsoto akaniṭṭhagāmīti yatthupapanno, tato uddhaṃ yāva akaniṭṭhabhavā āruyha tattha parinibbāyati.

bhāvanāpariyāyena, paṭivedhānurūpato.
cattāro ca yugā honti, _aṭṭha cāriyapuggalā_.¹⁸²⁵

the ones upon their paths another four.*

As either in the course of its development,
or with its corresponding penetration:
they are the four pairs
and eight noble persons.

The *Klesahāni*: The Corresponding Loss of Defilement

diṭṭhikaṅkhā pahīyanti, ādimaggena sabbathā.
apāyagamanīyam 'pi, pāpam aññaṃ pahīyati.¹⁸²⁶

View (of self) and doubt are given up
by the initial path completely*
as well as other (*kamma* that's) unwholesome
and would lead one to the lower worlds.

sakadāgāmimaggena, khīyanti' oḷārikā tathā.
anāgāmikamaggena, kāmadosā 'va sabbathā.¹⁸²⁷

By the once-returner's path,
in their gross forms,
-- and by the non-returner's path, in their entirety --
passion and aversion come to their end.

arahattena sabbe 'pi, klesā khīyanti sabbathā.
klesahāni yathāyogam iti ñeyyā vibhāvinā.¹⁸²⁸

With arahatship, all defilements (*kilesa*-s)
come wholly to an end.
The corresponding loss of defilement, as it applies,
may be understood like this by one who's wise.

The Four *Paṭisambhidā*-s: The Four Powers of Analysis

paṭisambhidā catasso 'va, atthe dhamme
niruttiyaṃ.
paṭibhāne ca bhāsanti, ñāṇaṃ bhedagataṃ budhā.¹⁸²⁹

The "powers of analysis" (*paṭisambhidā*) are four:
the wise refer to them as understanding
pertaining to: 1) the "scope" (*attha*); 2) the
"principle" (of cause) (*dhamma*);
3) their "formulation" (*nirutti*), and 4) "spontaneous
understanding" (*paṭibhāna*).

hetupphalañ ca nibbānaṃ, bhāsitattho tathāparo.
pākā kriyā 'ti pañc' ete, _atthanāmena bhāsītā.¹⁸³⁰

By "scope", these five things are referred to: *
a cause's fruit (1); * *nibbāna* (2); so too

¹⁸²⁵ ____

¹⁸²⁶ **apāyagamanīyam 'pi**: apāyagāmanīyan tu (Ee); apāyagamanīyam pi (Be).

* cf. sakkāya-diṭṭhi

¹⁸²⁷ **kāmadosā 'va**: kāmo doso ca (Ee); kāmadosā 'va (Be).

¹⁸²⁸ ____

¹⁸²⁹ **catasso 'va**: catasso va (hypermetrical, but vatta meter requires fifth syllable to be short) (Ee); catasso (Be).

paṭibhāne: paṭibhāne (Ee); paṭibhāne (Be).

* Cf. "atthe ñāṇaṃ atthapaṭisambhidā" ti: canonical phrase? or paṭisambhidā-magga? Vibhaṅga? Comms. treat it as a quote from the pāli, glossed as "atthe pabhedagataṃ ñāṇaṃ" etc. "niruttābhilāpe pabhedagataṃ ñāṇaṃ"; & "niruttipaṭibhānapabhedā tabbisayānaṃ atthādīnaṃ paccayuppannatādibhedehi bhinditvā veditabbā". Vism-a 2 Cf. Vism 2: dutiyacatukka catasso paṭisambhidā nāma atthādīsu pabhedagatāni cattāri ñāṇāni. vuttañhetam — "atthe ñāṇaṃ atthapaṭisambhidā. dhamme ñāṇaṃ dhammapaṭisambhidā. tatraddhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā" ti (vibha. 718).

¹⁸³⁰ **hetupphalañ**: hetu phalañ (Ee) (incorrect for once; cf. vibh.); hetupphalañ (Be).

nibbānaṃ: nibbānaṃ (Ee); nibbānaṃ (Be).

pākā kriyā: pākā kriyā (Ee); pākā kriyā (Be). SK: pākā standing for vipāko; kriyā for kiriyā Cf.. Abhi-a

hetu cāriyamaggo ca, bhāsitañ ca tathāparam.
kusalākusalañ ceti, pañca _dhammo_ pakāsito.¹⁸³¹

tatth' evaṃ dasadhā-bhede, atthadhamme
yathārahaṃ.
yo vohāro sabhāvena, sā _niruttī_ 'ti sammatā.¹⁸³²

taṃtaṃgocarakiccādi-bhedabhinnaṃ taḥiṃ taḥiṃ.
pavattamaṇaṃ yaṃ ṇāṇaṃ, _paṭibhānaṃ_ taṃ
īritaṃ.¹⁸³³

pubbayogo bāhussaccaṃ, desabhāsā tathāgamo.
paripucchā cādhigamo, nissayo mittasampadā.¹⁸³⁴

the meaning of the spoken word (3);
the ripenings (of deeds) (4); and the non-
kammically productive act (5).

And "principle" (of cause) (*dhamma*) is explained
as these five things:
the cause (1); the noble path (2);
and, so, the spoken word (3);
and the wholesome or unwholesome deed (4 & 5).

And "formulation" is regarded
as the linguistic usage that accords with the nature
as regards the scope and principle (of cause),
in their ten-fold division, thus.

"Spontaneous understanding" is said
(to refer to) the knowing taking place
regarding these, divided
by way of their respective scope and functions, etc.

Prior practice and vast learning,
the region's languages and tradition;

Vibhaṅga: Abhi-a Vibh, 15. Paṭisambhidā vibhaṅgo, 1. Suttantabhājanīyaṃ, 1. Saṅgahavāraṇṇanā, para. 2:
Pabhedato pana yaṃkiñci paccayasamuppannaṃ, nibbānaṃ, bhāsitaṃ, vipāko, kiriyā ti ime pañca dhammā
attho ti veditabbā. & synopsis at vism: Vism 2, 14. khandhaniddeso, paññāpabhedakathā, para. 1. N.B: *kiriya*: cf.
kiriya-citta; seems to be lengthened simply because it always occurs last in the list of five and thus before 'ti:
Kiriyaṃ catūsū ti idaṃ pana asekkhānaṃ vasena vuttaṃ. Tesaṃ hi dhammaṃ paccavekkhaṇakāle heṭṭhā vuttaṃ
pañcappakāraṃ dhammaṃ ārammaṇaṃ katvā catūsū ṇāṇasampayuttakiriyacittesu dhammapaṭisambhidā
upapajjati. Tathā niruttipaccavekkhaṇakāle saddaṃ ārammaṇaṃ katvā niruttipaṭisambhidā; ṇāṇaṃ
paccavekkhaṇakāle sabbatthakaṇāṇaṃ ārammaṇaṃ katvā paṭibhānapaṭisambhidāti (Vibh-a §746).

* "scope" (*attha*) in Pali has multiple senses, including meaning, aim or goal, referent or corresponding thing,
and topic or subject matter, and the commentarial list exploits multiple of these meanings. It is contrasted as a
pair with *dhamma* from sutta times, and this informs the contrasting complementarity of these lists.

* *a cause's fruit*: for *hetupphalaṃ* as "the fruit of a cause", cf. vibh, glossed as "yaṃ kiñci paccayasamuppannaṃ"

¹⁸³¹ —

¹⁸³² —

¹⁸³³ **taṃtaṃgocarakiccādi-**: taṃ taṃ gocarakiccādi- (Ee); taṃtaṃgocarakiccādi- (Be).

paṭibhānaṃ: paṭibhānaṃ (Ee); paṭibhānaṃ (Be).

¹⁸³⁴ **cādhigamo**: adhigamo (Ee); cādhigamo

* For these categories, cf. Vism (khandhaniddeso, paññāpabhedakathā): apare āhu —
pubbayogo bāhussaccaṃ, desabhāsā ca āgamo.
paripucchā adhigamo, garusannissayo tathā.
mittasampatti cevāti, paṭisambhidapaccayā 'ti.

tattha pubbayogo vuttanayo 'va. [pubbayogo nāma pubbabuddhānaṃ sāsane gatapaccāgatikabhāvena yāva
anulomaṃ gotrabhusamīpaṃ, tāva vipassanānuyogo.] bāhussaccaṃ nāma tesu tesu satthesu ca sippāyatanesu ca
kusalatā. desabhāsā nāma ekasatavohāra kusalatā. visesena pana māgadhi ke kosallaṃ. āgamo nāma antamaso
opammavaggaṃ mātassapi buddhavacanassa pariyāpuṇaṇaṃ. paripucchā nāma ekagāthāyapi
atthavinicchaya pucchanaṃ. adhigamo nāma sotāpannatā vā ... pe ... arahattaṃ vā. garusannissayo V.2.70 nāma
sutapaṭibhānabahulānaṃ garūnaṃ santike vāso. mittasampatti nāma tathārūpānaṃ yeva mittānaṃ paṭilābhoti.
tattha buddhā ca paccekabuddhā ca pubbayogañceva adhigamañca nissāya paṭisambhidā pāpuṇanti. sāvaka
sabbānīpi etāni kāraṇāni. paṭisambhidāppattiyaṃ ca pāṭiyekko M.2.73 kammaṭṭhānabhāvanānuyogo nāma natthi.
sekkhānaṃ pana sekkhaphalavimokkhaṇtikā. asekkhānaṃ asekkhaphalavimokkhaṇtikā vā paṭisambhidāppatti

iccūpanissayaṃ laddhā, bhijjati paṭisambhidā.
asekkhabhūmiyaṃ vā 'tha, sekkhabhūmiyaṃ eva
vā.¹⁸³⁵

questioning and attaining,
the support (of elders), and the benefit of friends.*

Power of analysis is classified
(according to how it) obtains its support thus
as pertaining to the level of trainees
or the level of the adept.

Samāpatti-s: The Attainments

sarasato āgamato, tath' ālambaṇato 'pi ca.
nāmuṃpattiṃ pakāseṇti, phalassa tividhaṃ budhā.
¹⁸³⁶

The wise explain the arising of the name
of a fruit to be in these three ways:
according to its function, to its (way of) coming,
or to its object (i.e. *nibbāna*).*

tidhā tato _samāpatti, _sotāpatti phalādikā.
suññatā cānimittā ca, tathā 'ppaṇihitā 'ti ca.¹⁸³⁷

Attainment as the fruits of *stream-entry*, etc.
are therefore of three kinds:
as "empty", and as "signless",
and so, as "disinclined".

tañ ca vuttanayen' eva, samāpajjitum icchato.
vipassantassa saṅkhāre, phalam appeti attano.¹⁸³⁸

And as one discerns conditioned things with
wisdom,

hoti. tathāgatānaṃ hi dasabalāni viya ariyānaṃ ariyaphaleneva paṭisambhidā ijjhantīti imā paṭisambhidā
sandhāya vuttaṃ catupaṭisambhidāvasena catubbidhāti.

¹⁸³⁵ —

¹⁸³⁶ **sarasato**: sarasato (Ee); sarassato (Be).

tividhaṃ: tividhā (Ee); tividhaṃ (Be).

cf. Vism 802. api ca maggo nāma pañcahi kāraṇehi nāmaṃ labhati sarasena vā paccanīkena vā saguṇena vā
ārammaṇena vā āgamanena vā. sace hi saṅkhārupekkhā aniccato saṅkhāre sammāsītva vuṭṭhāti,
animittavimokkheṇa vimuccati. sace dukkhato sammāsītva vuṭṭhāti, appaṇihitavimokkheṇa vimuccati. sace
anattato sammāsītva vuṭṭhāti, suññatavimokkheṇa vimuccati. idaṃ __sarasato__ nāmaṃ nāma.
yasmā pana aniccānupassanāya saṅkhārānaṃ ghanavinibbhogaṃ katvā
niccanimittadhuvanimittasassatanimittāni pajahanto āgato, tasmā animitto. dukkhānupassanāya pana
sukhasaññaṃ pahāya paṇidhiṃ patthanam sukkhāpetvā āgatattā appaṇihito. anattānupassanāya
attasattapuggalasaññaṃ pahāya saṅkhārānaṃ suññato diṭṭhattā suññatoti idaṃ __paccanīkato__ nāmaṃ nāma.
rāgādīhi pana suññattā suññato, rūpanimittādīnaṃ rāganimittādīnaññeva vā abhāvena animitto,
rāgapañidhiādīnaṃ abhāvato appaṇihitoti idamassa __saguṇato__ nāmaṃ.
svāyaṃ suññaṃ animittam appaṇihitañca nibbānaṃ ārammaṇam karotītipi suññato animitto appaṇihitoti vuccati.
idamassa __ārammaṇato__ nāmaṃ.

803. āgamaṇaṃ pana duvidhaṃ vipassanāgamaṇaṃ maggāgamaṇaṃ. tattha magge vipassanāgamaṇaṃ labhati,
phale maggāgamaṇaṃ. anattānupassanā hi suññatā nāma, suññatavipassanāya maggo suññato, aniccānupassanā
animittā nāma \Be II 308/, animittavipassanāya \Ne II 306/ maggo animitto. idaṃ pana nāmaṃ na
abhidhammapariyāyena labbhati, suttantapariyāyena labbhati. tatra hi gotrabhuññaṃ animittam nibbānaṃ
ārammaṇam katvā animittanāmakaṃ hutvā sayam āgamaṇīyaṭṭhāne thatvā maggassa nāmaṃ deṭṭi vadanti. tena
maggo animittoti vutto. maggāgamaṇena pana phalam animittanti yujjatiyeva. dukkhānupassanā saṅkhāresu
paṇidhiṃ sukkhāpetvā āgatattā appaṇihitā nāma, appaṇihitavipassanāya maggo appaṇihito, appaṇihitamaggassa
phalam appaṇihitam. evaṃ vipassanā attano nāmaṃ maggassa deti, maggo phalassāti idaṃ __āgamanato__
nāmaṃ. evaṃ ayaṃ saṅkhārupekkhā vimokkhavisesaṃ niyameṭṭi.

saṅkhārupekkhāññaṃ niṭṭhitam (Vism XXI, saṅkhārupekkhāññakathā).

* Anuruddha seems to be adapting a discussion in Vism regarding how the path obtains these different names to
a discussion of the fruit.

¹⁸³⁷ —

wishing to attain it
in the manner stated,
it enters into its respective fruit.

Nirodha-samāpatti: The Attainment of Cessation

nirodhaṃ tu samāpattiṃ, rūpārūpassa lābhako.
samāpajjat' anāgāmī, arahā ca yathā tathā. ¹⁸³⁹

The attainment of cessation (*nirodha samāpatti*),
however,
is attained by one who has obtained
[all eight] form and formless attainments
and is an *anāgāmī* or else *arahant*.

rūpārūpasamāpattiṃ, samāpajja yathākkamaṃ.
vuṭṭhahitvā vipassanto, tattha tatth' eva saṅkhate. ¹⁸⁴⁰

Having attained the form and formless attainments
sequentially
and having emerged (from each successively)
discerning with insight
conditioned things wherever (he looks),

yuganandhaṃ pavattetvā, samathañ ca vipassanaṃ.
yāv' ākiñcaññāyatanam itthaṃ patvā tato paraṃ. ¹⁸⁴¹

having made *samatha* and *vipassana* proceed
in combination, yoked together,
and having reached as far as the sphere of
nothingness, like this, thereafter:

adhiṭṭheyyam adhiṭṭhāya, katv' ābhogaṃ
yathārahaṃ.
maggārūpasamāpattiṃ, samāpajjati paṇḍito. ¹⁸⁴²

having made the necessary resolution (to emerge),*
and having inclined the mind appropriately (to
cessation),

¹⁸³⁸ —

¹⁸³⁹ **lābhako:** lābhiko (Ee); lābhako (Be).

samāpajjat' anāgāmī: samāpajjat' anāgāmī (Ee); samāpajjatānāgāmī (Be).

¹⁸⁴⁰ —

¹⁸⁴¹ —

¹⁸⁴² **maggārūpasamāpattiṃ:** maggārūpasamāpatti (Ee); maggārūpasamāpattiṃ (Be).

* cf. Vism XXIII, §43 so evaṃ ākiñcaññāyatanam samāpajjitvā vuṭṭhāya imaṃ pubbakiccaṃ katvā nevasaññānāsaññāyatanam samāpajjati. “Adhiṭṭheyyam” as resolve to come out of it at a certain time.

* Cf. Vism parable of the “maggam agatapubbapurisūpamā” man who knows the path (maggā) and is thus able to progress to what lies beyond it versus the man who is not familiar with the path and therefore has to turn back. Just so the meditator who has made the requisite resolve to enter nirodha upon emerging from the 7th jhāna is able to enter nirodha, whereas the one who is not familiar with the territory and does not make the resolve falls back to the 7th jhāna after attaining the 8th:

yo pana bhikkhu ākiñcaññāyatanato vuṭṭhāya idaṃ pubbakiccaṃ akatvā nevasaññānāsaññāyatanam samāpajjati, so parato acittako bhavitum na sakkoti, paṇinivattitvā puna ākiñcaññāyataneyeva patiṭṭhāti. maggaṃ agatapubbapurisūpamā cettha vattabbā ---

eko \Ne II 349/ kira puriso ekaṃ maggaṃ agatapubbo antarā udakakandaraṃ vā gambhīraṃ udakacikkhallaṃ atikkamitvā ṭhapitaṃ caṇḍātapasantattapāsānaṃ vā āgamma taṃ nivāsanapāvuraṇaṃ asaṇṭhapetvā vā kandaraṃ orūlho parikkhāratemanabhayena punadeva tīre patiṭṭhāti. pāsānaṃ akkamitvāpi santattapādo punadeva orabhāge patiṭṭhāti. tattha yathā so puriso asaṇṭhapitanivāsanapāvuraṇattā kandaraṃ otiṇṇamattova, tattapāsānaṃ akkantamatto eva ca paṇinivattitvā oratova patiṭṭhāti, evaṃ yogāvacaropi pubbakiccassa akatattā nevasaññānāsaññāyatanam samāpannamattova paṇinivattitvā ākiñcaññāyatane patiṭṭhāti.

yathā pana pubbepi taṃ maggaṃ gatapubbapuriso taṃ ṭhānaṃ āgamma ekaṃ sākaṃ dālhaṃ nivāsetvā aparaṃ hatthena gahetvā kandaraṃ uttaritvā tattapāsānaṃ \Be II 351/ vā akkantamattakameva karitvā parato gacchati, evamevaṃ katapubbakicco bhikkhu nevasaññānāsaññāyatanam samāpajjitvā vā parato acittako hutvā nirodhaṃ

tato nirodham phusati, cittuppādadvayā param.
tass' evaṃ manasābhāvo, _nirodho_'ti pavuccati.
1843

phalacittasamuppādā, vuṭṭhānaṃ tassa dīpitaṃ.
tato bhavaṅgaṃ taṃ chetvā, paccavekkhati
buddhimā. 1844

iccānekaguṇādhāraṃ, paññābhāvanam uttamaṃ.
bhāveyya matimā yogī, patthento hitam attano. 1845

itthaṃ susampāditasīlacitta-
paññāvisuddhī paṭipādayantā.
patvāna sambodhim apetasokā,
pāleni sotthiṃ paramaṃ cirāya. 1846

te pattipattā paramappatītā,
pakkhālitaklesamalā mahesī.
accantavodātaguṇoditattā,
lokassa hont' uttamadakkhiṇeyyā. 1847

the wise one attains
path (-consciousness)'s formless attainment (i.e.
nevasaññānāsaññāyatana serving as path
consciousness).**

And then, after two arisings of [that variety of]
consciousness (*nevasaññānāsaññāyatana* serving
as path consciousness)*
he touches cessation.
His mind's non-existence, thus,
is termed “cessation”.

His emergence [from from that state, cessation] is
explained
as due to the arising of fruition consciousness.*
Then, *bhavaṅga* consciousness having interrupted
that,
he reviews it, in his wisdom.*

The perspicacious yogī
seeking his own welfare
should cultivate the excellent cultivation of wisdom
-- foundation of such countless good virtues as
these.

Those causing the purifications of their fully
consummate virtue, mind, and wisdom
to progress in this way
having attained awakening in all its fullness, their
sorrows no more,
procure supreme well being for a long time.

Those great sages, attained to attainment, contented
by the supreme,
the taint of their impurities washed away,
on account of their supremely pure virtues' arising
are worthy of the highest tribute in the world.

phusitvā viharati.

* The last few lines of nāmar-p mirror in content the last few paragraphs of visuddhimagga. Even the parable of
the maggaṃ agatapubbapurisūpamā

1843* cf. one or two instances

1844 **taṃ chetvā**: taṃ chetvā (Ee); chetvāna (Be).

* cf. in contrast to: <1786> dve tathā tīṇi vā honti, __phalāni__ ca tato param. bhavaṅgapāto taṃ chetvā, jāyate
paccavekkhaṇā. Diff. from above verse. Subsiding into bhavaṅga having cut off that fruit consciousness

* phalacitta! Seems to require expansion of visuddhimagga's mere mention of magga as a parable to include a
sense of the 8th jhāna functioning as “path-consciousness” to the “fruition consciousness” of nirodha. Showing
development Vism → Anuruddha?

1845 —

1846 **paṭipādayantā**: paṭipādayanto (Ee); paṭipādayantā (Be).

1847 **accantavodātaguṇoditattā**: °guṇe ṭhitattā (Ee); °guṇoditattā (Be).

iti nāmarūpaparicchede
nissandaphalavibhāgo nāma
terasamo paricchedo.

niṭṭhito ca sabbathā 'pi vipassanāvibhāgo.

Colophon (*nigamanakathā*)

ettāvatā paṭiññāto, pavakkhāmī 'ti ādito.
nāmarūpaparicchedo, pariniṭṭhāpito mayā. ¹⁸⁴⁸

teras' eva paricchedā, vibhattā satta sādhiḱā.
nāmarūpaparicchede, bhāṇavārā pakāsitā. ¹⁸⁴⁹

abhidhammaparamatthā, samatho ca vipassanā.
visuṃ visuṃ vibhattā 'ti, vibhāg' ettha tidhā matā. ¹⁸⁵⁰

so 'yaṃ vijjāvimokkhā ca, hadayesu vibhāvināṃ.
vallabhattam adhiṭṭhāya, sāsane 'ttha gavesināṃ. ¹⁸⁵¹

&

manogatatam' uddhamṣī, raviraṃsī 'va paṇḍito.
dassetu ciraṃ ālokaṃ, saddhammaratanālaye. ¹⁸⁵²

paṇḍiccaṃ paramatthesu, pāṭavaṃ paṭipattiyāṃ.
patthayantena bhikkhūnaṃ itthaṃ sugatasāsane. ¹⁸⁵³

&

nāmarūpaparicchedam asaṃkiṇṇam anākulāṃ.
kubbatā hitakāmena, sukatena katena me. ¹⁸⁵⁴

Thus concludes
the thirteenth chapter in the *Manual of Discerning
Mind and Matter*
entitled "The Resulting Fruits" section.

And the *vipassanā* section is entirely complete.

And with this, what I had promised
to explain at the beginning,
this analysis of mind and matter
(*nāmarūpapariccheda*)
has been brought to a conclusion.

In the analysis of mind and matter
more than seven recitation sections
divided into thirteen chapters,
have been presented.

Herein, its section are considered three:
the abhidhamma ultimates,
tranquillity, and insight –
since each of these has been treated individually.

And because of its [i.e. the *Manual of Discerning*
(Nāmar-p)'s] being dear to seekers in the *sāsana*,
here,
who are discerning with regard to the varieties of
consciousness,
on account of final emancipation by understanding,
may the man of wisdom long shed light
with rays like the sun's,
scattering the darkness in people's minds,
in this abode of the jewel of the true teachings.

And by the meritorious deed that I have done
making the Nāmarūpapariccheda, free of any
admixture or intrusion,
desiring the welfare of the monks in the Buddha's
dispensation,

¹⁸⁴⁸ ____

¹⁸⁴⁹ ____

¹⁸⁵⁰ **abhidhammaparamatthā:** °paramatthā ca (Ee); °paramatthā (Be).

¹⁸⁵¹ **vijjāvimokkhā ca:** vijjā vimokkhā (Ee); vijjāvimokkhā (Be)

sāsane 'ttha gavesināṃ: sāsanaṭṭha-gavesināṃ (Ee); sāsaneṭṭha gavesināṃ

¹⁸⁵² **manogatatam' uddhamṣī:** manoratha-tam'uddhamṣī (Ee); manogata-tam'uddhamṣī (Be).

¹⁸⁵³ ____

¹⁸⁵⁴ ____

mahāmerunibhaṃ gehaṃ, mahācetiyaabhūsaṃ.
mahāvihāraṃ āraḥa-mahābodhimahussavaṃ. ¹⁸⁵⁵

&

alaṅkātaṃ pahontālaṃ, ciraḥālaṃ tapodhanā.
laṅkāḍipassa' alaṅkāraṃ, kalaṅkāpagatālayaṃ. ¹⁸⁵⁶

nāmarūpaparicchedo, antarāyaṃ vinā yathā.
niṭṭhito 'yaṃ tathā loke, niṭṭhanta' ajjhāsayā subhā.
¹⁸⁵⁷

iti
anuruddhācariyena viracitaṃ
nāmarūpaparicchedapakaraṇaṃ
niṭṭhitaṃ.

seeking their acquisition of wisdom with regard to
the paramatthas
and aptitude with regard to practice,

may they, rich in spiritual wealth, long be fit to
grace

this great monastery, the Mahāvihāra,
adorned by its great stūpa,
an edifice the likeness of great Mt. Meru,
with its great festivities for the Mahābodhi, the
great tree that rises above it,
the crowning grace of this Lāṅkā isle
and abode of men free of all taint.

Just as this *Manual of Discerning Mind & Matter*
has been completed without hindrance,
just so may wholesome aspirations*
in the world all be fulfilled.

And thus the treatise
"*The Manual of Discerning Mind & Matter*"
composed by Anuruddha Ācariya
is complete.

¹⁸⁵⁵ **gehaṃ**: gehaṃ (?) [sic] (Ee); gehaṃ (Be).

āraḥa: āraḥa (Ee); āraḥa (Be).

¹⁸⁵⁶ —

¹⁸⁵⁷* *aspirations* (*ajjhāsayā*): lit. mental dispositions cf. ch. 8 "requisite mental disposition".

Chapter V

Anuruddha's *Decisive Treatment of the Abhidhamma Ultimates* (*paramattha-vinicchaya*), "Nibbāna" Section

This chapter presents in translation material from Anuruddha's *Decisive Treatment of the Abhidhamma Ultimates* (Pm-vn). The *Decisive Treatment* (Pm-vn)'s *nibbānavibhāga*, "(section on) *Nibbāna*" reframes the *Manual of Discerning* (Nāmar-p)'s *samatha*- and *vipassanā*- *vibhāga*-s (sections on *samatha* and *vipassanā*) as a treatment of the fourth abhidhamma ultimate, *nibbāna*. Anuruddha sets out the structure of his treatment in the opening verses of the work:

namo tassa bhagavato arahato
sammāsambuddhassa.

paramatthavinicchayo

ganhārambhakathā

vanditvā vandaneyyānaṃ, uttamaṃ ratanattayaṃ;
pavakkhāmi samāsenā, paramatthavinicchayaṃ. 1

paṭhamo paricchedo
1. cittavibhāgo
1. sarūpasāṅghakathā

cittaṃ cetasikaṃ rūpaṃ, nibbānaṃ ti niruttaro;
catudhā desayī dhamme, catusaccappakāsano. 2

cittaṃ ekūnanavutividaṃ tattha vibhāvaye;
ekavutividaṃ vā, ekavīsasatam pi vā. 3

dvepaññāsa sarūpena, dhammā cetasikā matā;
cittuppādavasā bhinnā, sampayogānusārato. 4

aṭṭhavīsavidaṃ rūpaṃ, bhūtopādāyabhedato;
duvidaṃ rūparūpaṃ tu, aṭṭhārasavidaṃ bhava. 5

nibbānaṃ pana dīpentī, asaṅkhatam anuttaraṃ;
atthanāmasā dvedhā, paññattī ti pavuccati. 6

namo tassa bhagavato arahato
sammāsambuddhassa.

The Decisive Treatment of the Abhidhamma Ultimates

Preface

Having venerated the venerable ones' peerless triple gem, I shall declare in brief the decisive analysis of the ultimates.

Chapter One

Section 1. The Analysis of Mind

1. The account of the compendium of [things that have] inherent nature

The unexcelled one who revealed the four truths taught dhammas as being of four kinds: mind, mental concomitants, matter, and *nibbāna*.

Therein, one may understand mind as being of eighty-nine kinds, or of ninety-one kinds, or else of one hundred and twenty-one.

Mental concomitants are held to be the fifty-two dhamma-s, by nature, classed according to the variety of consciousness [with which they arise] in accordance with their association.

Matter is of twenty-eight kinds; according to the classification of the elements and [matter] derived from them, it is two-fold, but as material-matter it would be of eighteen kinds.

They explain *nibbāna*, on the other hand, as the transcendental unconditioned [*dhamma*]; [and] it is said that concept (*paññatti*) is of two kinds, by way

tesaṃ dāni pavakkhāmi, vibhāgaṃ tu
yathākkamaṃ;
catudhā paramatthānaṃ, dvidhā paññattiyā kathaṃ.
7

of being signified (*attha*) or signifier (*nāma*).

I shall now declare their analysis according to its
order: the fourfold account of ultimate realities; and
twofold account of conceptual realities.

In the *Decisive Treatment* (Pm-vn), the seven stages of purification and "ten stages" of insight (*dasāvatthā* cf. Nāmar-p ch. 12) are accommodated as an analysis of the fourth *paramattha-dhamma*, *nibbāna*. Anuruddha opens his account with a justification of this accommodation, the last of the seven stages of purification (that of *ñāṇa-dassana-visuddhi*) being transcendental (*anuttarā*, in contrast to *lokiya*, cf. vv. 895-898). The chapter then begins the survey of these seven stages (and their culmination in *nibbāna*), elegantly grouped so as to cover two stages in each chapter. Chapter 23 treats the first two stages of purification, the *Path of Purification* (Vism)'s purification of virtue (*sīlavisuddhi*) and purification of mind (*cittavisuddhi*, by which it intends an exhaustive treatment of the objects of *samatha* meditation and the mental states cultivatable via these), framed in the terms of the *Path of Purification*'s tree of wisdom metaphor as this tree's two roots, and thus as an "account of the purification of the two things that are wisdom's roots -- viz., *sīla* and *samādhi*. The material of this chapter recapitulates the extensive survey of the forty *samatha kammaṭṭhāna*-s (passing perfunctorily over the account of *sīla*), corresponding to the *Manual of Discerning* (Nāmar-p)'s chapters 8, 9, and 10 and to the *Compendium of Topics* (Abhidh-s)'s ch. 9, *kammaṭṭhānasaṅgaha*. The extensive, multi-faceted preface to taking up a meditation practice contained in *Manual of Discerning* (Nāmar-p) ch. 8 is absent, but its terms evoked in v. 940's summary of the chapter as *payogāsayasampanno*, *nibbānābhirato* "delighting in *nibbāna* and endowed with the preparation and the disposition".

Anuruddha frames his survey of *cittavisuddhi* as a compendium of absorptions (*appanā*) and the methodologies of the attainment "*appanānayasāṅgaha*" (938), and in terms of "higher and higher absorptions" (*uparūpari appanā*, v. 928). The forty *samatha* objects are enumerated in this context, highlighting not method or modeling of realization, as in the *Manual of Discerning* (Nāmar-p), but classifications in terms of the degree of convergence (*samādhi*) to which they conduce. Convergence attainments up to the attainment of cessation (*nirodhasamāpatti*) are described. *Nibbāna* is thus treated from the angle of absorptions: the successive absorptions that lead up to it, and the cognitive process (*vīthi*) of absorption in connection with it. Transcendental (*lokuttarā*) absorptions, having *nibbāna* as their object, are accessible to one who discerns the *bhūmidhammā* (appealing again to the *Path of Purification*'s tree of wisdom metaphor, the "*dhamma*-s that constitute the ground") with insight (*vipassati*) as impermanent, suffering, and not self (930).

Though ostensibly an outline of the first and second stages of purification, discussion of the highest (transcendental) absorptions thus necessitates reference to both insight and the highest stages of the path. The resulting arrangement of the material is somewhat unique, perhaps so as to justify the treatment of the topic under the heading of *nibbāna* (i.e. the "nibbāna" of the section heading).

paramatthavinicchaya

4. nibbānavibhāgo

23. mūlavisuddhikathā

itthaṃ cittaṃ cetasikaṃ, rūpaṃ c' evā 'ti saṅkhatā
vuttā asaṅkhatā dāni, nibbānaṃ ti pavuccati. 895

sīlavisuddhi ādimhi, tato cittavisuddhi ca.
ditṭhivisuddhināma ca, kaṅkhāvitaraṇā pi ca. 896

tato paraṃ maggāmagga-ñānadassanaṃ nāmi kāmā.
tathā paṭipadāñāna-dassanā ñānadassanaṃ. 897

iccānukkamato vuttā, satta honti visuddhiyo.
sattamā 'nuttarā tattha, pubbabhāgā cha lokiya. 898

saṃvaro pātimokkha ca, tath' ev' indriya-saṃvaro.
ājīva-pārisuddhi ca, sīlaṃ paccayanissitaṃ. 899

iti sīlavisuddhi 'ti, suddham etaṃ pavuccati.
catupārisuddhisīlaṃ, dhutaṅgaparivāritaṃ. 900

kasiṇāni dasāsubhā, dasānussatiyo pana.
appamaññā ca saññā ca, vavatthāruppakāti ca. 901

samathakkammaṭṭhānāni, tālisaṭṭhakathānaye.
pāliyaṃ tu vibhattāni, atṭhatimsā 'ti vaṇṇitaṃ³²⁷.

The Decisive Treatment of the Abhidhamma
Ultimates

Section 4: (the section on) *Nibbāna*

Chapter 23: The Account of the Purification of
the Roots³²⁴

The conditioned [*paramattha dhamma*-s], mind,
mental concomitants, and matter, have thus been
stated; now, the unconditioned one will be
discussed: *nibbāna*,

[With] the purification of virtue (1) at the
beginning, and after that the purification of mind
(2); and that called the purification of view (3); and
also that of passing beyond doubt (4);³²⁵

And after that that [purification] called the
knowing and beholding that which constitutes the
path and that which does not (5); and likewise the
[purification of] knowing and beholding the path
(6) and knowing and beholding (7):

The seven purifications are thus stated according to
their order. Among those, the seventh is
transcendental; the prior six, its precursors, are
mundane.

1) The restraint of the code of discipline, and
likewise 2) restraint of the senses; 3) the purity of
livelihood, and 4) virtue based on the requisites:³²⁶

when [these four are] pure, this “purification of
virtue” is said to be the sīla of four-fold purity,
[and is] bolstered by the ascetic practices.

The ten kasiṇas, and ten unlovelies, the ten
recollections, the [4]immeasurables, the [1]
perception, the [1] analysis and the [4] formless
attainments

are the meditation objects for [the cultivation of]
tranquility (*samatha*): classified as forty in the

³²⁴ cf. The “tree of insight” metaphor used in the *Path of Purification* (Vism), classifying *sīla-visuddhi* and *citta-visuddhi* as the two “roots” of insight (Vism XIV, §32).

³²⁵ Enumerating the seven stages of purification = Visuddhisāṅgaha in Abhidh-s ch. 9.43: vipassanākkammaṭṭhānaṃ visuddhibhedo 43. *_vipassanākkammaṭṭhāne_* pana sīlavisuddhi cittavisuddhi ditṭhivisuddhi kaṅkhāvitaraṇavisuddhi maggāmaggañānadassanavisuddhi paṭipadāñānadassanavisuddhi ñānadassanavisuddhi ceti sattavidhena visuddhisāṅgaho.

³²⁶ = Abhidh-s 9.49: kathaṃ? pātimokkhasaṃvarasīlaṃ indriya-saṃvarasīlaṃ ājīva-pārisuddhisīlaṃ paccayasannissitasīlañceti catupārisuddhisīlaṃ *_sīlavisuddhi_* nāma,

902

pathavāpo ca tejo ca, vāyo nīlañ ca pītakaṃ.
lohitodātamaṃkāsaṃ, ālokaṃkaṣiṇaṃ ti ca. 903

kaṣiṇāni dasetāni, vuttānaṭṭhakathānaye.
aṭṭh' eva pāliyaṃ hitvā, ante tu kaṣiṇadvayaṃ. 904

uddhumātaṃ vinīlañca, vipubbakaṃ vikhāyitaṃ.
vicchiddakañca vikkhittaṃ, hatavikkhittalohitaṃ.
905

&

puḷavakaṃ aṭṭhikaṃ ceti, asubhā dasa desitā.
rūpakāyavibhāgāya, dasakāyavipattiyā³³¹. 906

buddhe dhamme ca saṅghe ca, sīle cāge ca attanā.
devatopasamāyaṇ ca, sattānussatiyo kamā. 907

&

maraṇassati nāmekā, tathā kāyagatāsati.
ānāpānassati 'cc evaṃ, dasānussatiyo matā. 908

mettā karuṇā muditā, upekkhā 'ti catubbidhā.
vuttā brahmavihārā ca, appamaññā 'ti tādina. 909

commentarial methodology, but described as thirty-eight in the canonical texts.³²⁸

The earth (*kaṣiṇa*) (1) and the water (2), the fire (3); and the air (4); the blue (5); and yellow (6); red (7); and white (8); space (9) and light (10) devices.³²⁹

The meditation devices (*kaṣiṇa*-s) are stated in the commentarial manner as these ten, but are stated as just eight in the canonical texts, leaving out the two devices at the end.

The ten "unlovelies" (*asubhā*) are set forth as: the bloated (1) and the blued (2), the festering (3), the decayed (4); the one riddled with holes (5), the scattered (dismembered) (6), the mangled and scattered (dismembered) (7) and the bloody (8);³³⁰

The maggot-eaten (9), and the skeleton (10): (ten "unlovelies") for the analysis of the material body, through ten [aspects] of bodily decay.

The ten recollections (*dasānussatiyo*) are considered:

the seven recollections pertaining, in their order, to the buddha, to the dhamma, and the saṅgha; to virtue; to sacrifice (*cāga* = *dāna*), to deities; and to peace.³³²

And the one termed awareness of death, and likewise bodily awareness,³³³ and awareness of breathing – thus making ten.

Goodwill, compassion, sympathetic joy, and equanimity are the four [states] that were called the "godly abidings" (*brahmavihārā*) and the

³²⁷ var. *vaṇṇitā* (Ee).

³²⁸ Cf. ch.9 Abhidh-s kammatṭhānasaṅgaha: tattha __ samathasaṅgahe __ tāva dasa kaṣiṇāni, dasa asubhā, dasa anussatiyo, catasso appamaññāyo, ekā saññā, ekaṃ vavatthānaṃ, cattāro āruppā ceti sattavidhena samathakammatṭhānasaṅgaho.

³²⁹ = Abhidh-s (9.6).

³³⁰ = Abhidh-s 9.7.

³³¹ var. *dasākāravipattiyā* (Ee).

³³² Here Anuruddha retains the unique organization of the ten recollections that characterizes his exposition of them in *Manual of Discerning* (Nāmar-p) ch. 9. Anuruddha includes the recollection of peace with what the *Path of Purification* (Vism) classes as the six recollection (*cha anussati*) following the suttas (e.g. AN VI, 10, *mahānāmasutta*).

³³³ Also referred to as *koṭṭhāsā*, meditation on the [thirty-one or thirty-two] "parts" of the body.

ekāhāre paṭikkūla-saññā nāma' ekam eva tu.
catudhātuvavatthānaṃ, catudhātupariggaho. 910

ākāsānañcāyatanaṃ, viññāṇaṇcaṃ athāparaṃ.
ākiñcaññaṃ tathā neva-saññānāsaññānāmakaṃ.
911

&

iccānukkamato vuttā, arūpajjhānikā pana.
arūpakammaṭṭhānāni, cattāro pi pakittitā. 912

kaṣiṇāsabhakoṭṭhāse, ānāpāne ca sabbathā.
disvā sutvā phusitvā vā, parikammaṃ tu kubbato.
913

uggaho nāma sambhoti, nimittaṃ tattha yuñjato.
paṭibhāgo tam ārabha, tattha vattati appanā. 914

sādhu sattā sukhī hontu, dukkhā muccantu paṇino.
aho sattā sukhappattā, hontu yadicchakā ti ca. 915

“immeasurables” by the Buddha.³³⁴

The one perception – that of repulsiveness pertaining to [material] sustenance -- and the likewise single four elements' analysis, the apprehending of the four elements.

the four immaterial meditation objects are proclaimed:
the sphere of the infinity of space; and after that the infinity of consciousness; and just so that of nothingness, and that termed neither perception nor non-perception:

stated in their order, and pertaining to the four immaterial (i.e. "formless") jhāna-s.³³⁵

For one undertaking the preparatory (development), having seen, heard, or touched the preparatory (sign)³³⁶ pertaining to the devices, the unpleasants, the parts (of the body), and *ānāpāna*, respectively,

there arises the sign known as (the sign of) “acquisition” (*uggaha-nimitta*). Applying himself to that, the “counterpart” [sign] (*paṭibhāga-nimitta*) arises; absorption (*appanā-samādhi*) takes place on that, on the basis of it.³³⁷

And [thinking respectively], “May beings be happy,” or “May beings be freed from suffering,” or, “Ah! Beings attained to happiness!” or, “Let beings be what they will” --³³⁸

³³⁴ = Abhidh-s 9.9, highlighting in the same way the dual terminology: mettā karuṇā muditā upekkhā ceti imā catasso appamaññāyo nāma, brahmavihāro ti ca pavuccati.

³³⁵ It is unclear what the masc. gender (*cattāro*, *vuttā*, etc.) refers to, seemingly construing with *kammaṭṭhānāni*.

³³⁶ cf. Abhidh-s 9.28: Cf Abhidh-s ch.9.26: gocarabhedo 26. _nimittesu_ pana parikammanimittaṃ uggahanimittāni ca sabbatthā pi yathārahaṃ pariyāyena labbhante 'va. 27. paṭibhāganimittaṃ pana kaṣiṇāsabhakoṭṭhāsañāpānesveva labbhati, tattha hi paṭibhāganimittamārabha upacārasamādhi appanāsamādhi ca pavattanti. 28. katham? ādikammikassa hi pathavīmaṇḍalādīsu nimittaṃ uggaṇhantassa tam ārammaṇaṃ parikammanimittan ti pavuccati, sā ca bhāvanā parikammabhāvanā nāma.

³³⁷ cf Abhidh-s 9.29: <29> yadā pana taṃ nimittaṃ cittaṃ samuggahitaṃ hoti, cakkhunā passantasveva manodvārassa āpāthamāgatam, tadā tamevārammaṇaṃ uggahanimittaṃ nāma, sā ca bhāvanā samādhiyati. <30> tathā samāhitassa panetassa tato paraṃ tasmim uggahanimittam parikammasamādhinā bhāvanamanuyuñjantassa yadā tappātibhāgaṃ vatthudhammavimuccitaṃ paññattisaṅkhātā bhāvanāmayamārammaṇaṃ citte sannisannaṃ samappitaṃ hoti, tadā taṃ paṭibhāganimittaṃ samuppannanti pavuccati. <31> tato paṭṭhāya paripanthavippahīnā kāmāvacarasamādhisaṅkhātā upacārabhāvanā nipphannā nāma hoti. <32> tato paraṃ tam eva paribhāganimittaṃ upacārasamādhinā samāsevantassa rūpāvacarapaṭhamajjhānaṃ appeti.

³³⁸ For reverting to the brahmavihāra-s in an account of the *jhāna*-s (and then proceeding to the immaterial ("formless") attainments: cf. Abhidh-s 9.35: <35> avasesesu pana appamaññā sattapaññattiyam pavattanti. <36> ākāsavajjitakasiṇesu pana yaṃ kiñci kaṣiṇaṃ ugghāṭetvā laddhamākāsaṃ anantavasena parikammaṃ karontassa paṭhamārūppam appeti.

uddissa vā anodissa, yuñjato sattagocare.
appamaññā pan' appenti, anupubbena vattikā. 916

kaṣiṇugghāṭim ākāse, paṭhamāruppamānase.
tass' eva natthibhāve ca, tatiyāruppaketi ca. 917

&

yuñjantassa pan' etesu, gocaresu catūsu pi³⁴⁰.
appenti anupubbena, āruppā pi catubbidhā. 918

ānāpānañ ca kaṣiṇaṃ, pañcakajjhānikāṃ taḥim.
paṭhamajjhānikā vuttā, koṭṭhāsāsubhabhāvanā. 919

sukhitajjhānikā tisso, appamaññā ca heṭṭhimā.
upekkhāruppakā pañca, upekkhājjhānikā 'ti ca. 920

ekādas' ekādasa ca, tayo pañceti sabbathā.
parikammavasā tiṃsa, cha koṭṭhāsā yathākkamaṃ.
921

With specification or without, for one applying himself upon the field of beings, the (four) illimitables are entered into (in absorption) occurring in succession.³³⁹

(And for the one applying himself upon) the removal of the *kaṣiṇa*-device with reference to 1) space; 2) the first immaterial *jhāna* consciousness; 3) the absence of that very consciousness; and 4) the third immaterial *jhāna* consciousness,

...the fourfold immaterial attainments are entered into in succession, with reference to these four fields.³⁴¹

In that regard, the *kaṣiṇa* and *ānāpāna* (*kammaṭṭhanas*) are conducive to all five *jhāna*-s; the cultivation of the [thirty-two] parts [of the body] and the unlovelies are said to be conducive to the first *jhāna*.

The lower three illimitables (viz. mettā, karuṇā, and muditā) are pleasant-jhānic (i.e., pertaining to the lower *jhāna*-s characterized by pleasure (*sukha*)); and the five, the equanimity (*brahmavihāra*) and the (4) immaterial attainments, are neutral-jhānic (i.e., pertaining to the highest form-jhāna -- and the formless attainments --, which are characterized by equanimity).³⁴²

Thus, in all, eleven, (i.e. the ten *kaṣiṇa*-s and *ānāpāna* -- all conducive to all five *jhāna*-s) and eleven (the ten unlovelies and bodily awareness -- all conducive to the first *jhāna*), three (the first

³³⁹ It is not clear whether "in succession" (*anupubbena*) refers to the progression through the four *jhāna*-s or the four brahma-vihāra-s, one after another.

³⁴⁰ var. *catusvapi* (Ee).

³⁴¹ i.e., the space obtained by the removal of any one of the material *kaṣiṇa*-s (*yaṃ kiñci kaṣiṇaṃ ugghāṭetvā laddham ākāsaṃ*). Each of the successive objects is likewise "removed", yielding the corresponding object. Cf. Abhidh-s 9.36: <36> ākāsavajjitakasiṇesu pana yaṃ kiñci kaṣiṇaṃ ugghāṭetvā laddham ākāsaṃ anantavasena parikammaṃ karontassa paṭhamāruppam appeti. <37> tam eva paṭhamāruppaviññāṇaṃ anantavasena parikammaṃ karontassa dutiyāruppam appeti. <38> tam eva paṭhamāruppaviññāṇābhāvaṃ pana "natthi kiñci" ti parikammaṃ karontassa tatiyāruppam appeti. <39> tatiyāruppam "santam etaṃ, pañītam etaṃ" ti parikammaṃ karontassa catutthāruppam appeti.

³⁴² "pleasant-jhānic" seems to be a brief way of saying "are conducive to the three *jhāna*-s in the sutta classification, and four in the abhidhamma classification". "Neutral-jhānic" = "is conducive to the fourth *jhāna* in the sutta classification, which is the fifth *jhāna* in the abhidhammic manner of classification". This terminology is not used by Anuruddha elsewhere. Cf. Abhidh-s IX, 23-25: <23> mettādayo tayo catukkajjhānikā. <24> upekkhā pañcamajjhānikā ti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni. <25> cattāro pana āruppā āruppajjhānikā ti. ayam ettha bhāvanābhedo.

pañcakādisukhopekkhā-jhānabhedā³⁴⁴ catubbidhā.
ekaccatupañcajhāna-vasena tividhā siyumu. 922

rūpārūpavasā dve ca,³⁴⁵ appanāto punekadhā.
icc evam appanā kammaṭṭhānabhedā samissitā.³⁴⁶
923

dve ca saññāvavatthānā, aṭṭhānussatiyo 'ti ca.
sesā dasa³⁴⁷ pavuccanti, upacārasamādhikā. 924

parikammopacārānulomagotrabhūto param.
pañcamam vā catuttham vā, javanam hoti appanā.
925

three *brahmavihāra*-s, all conducive to the lower four *jhāna*-s according to the abhidhammic classification), and five (the equanimity *brahmavihāra* and the four immaterial attainments -- all conducive to the fifth material *jhāna* and the respective immaterial *jhāna*-s, respectively): thus making thirty [objects conducive to absorption] by way of preparatory (development), [in] six groups.³⁴³

These [thirty] would be of four kinds according to the classification of being conducive to all five *jhāna*-s; etc. [i.e., to just the first *jhāna*]; to the *jhāna*-s characterized by pleasant sensation; or those characterized by neutral sensation; and of three kinds by way of being conducive to one, four, or five *jhāna*-s.

And they are of two kinds by way of being material or immaterial (absorptions); but [are all] moreover **of a single kind** according to [all being likewise conducive to] absorption: the absorptions are [tallied? (*samissitā*)] like this according to their classification by meditation object.

And the remaining ten [*kammaṭṭhāna*-s], viz. the two -- the perception (of disgust in material sustenance) and the analysis (into the four elements) -- and the eight recollections (of the ten, discounting bodily awareness and awareness of breathing), are said to be conducive to access concentration.³⁴⁸

Following preparatory, access, conformity, and change-of-lineage (consciousnesses), absorption occurs as either the fourth or fifth *javana*.³⁴⁹

³⁴³ This brief (and otherwise impenetrable) synopsis summarizes the arithmetic of the *Compendium of Topics* (Abhidh-s)'s *bhāvanābhedo*: <19> _bhāvanāsu_ sabbatthāpi parikammabhāvanā labbhat' eva, buddhānussatiādīsu aṭṭhasu saññāvavatthānesu cā 'ti dasasukammaṭṭhānesu upacārabhāvanā 'va sampajjati, natthi appanā. <20> sesesu pana samatimsakammaṭṭhānesu appanābhāvanā pi sampajjati. <21> tatthāpi dasa kasiṇāni ānāpānaṇ ca pañcakajjhānikāni. <22> dasa asubhā kāyagatāsati ca paṭhamajjhānikā. <23> mettādayo tayo catukkajjhānikā. <24> upekkhā pañcamajjhānikāti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni. <25> cattāro pana āruppā āruppajjhānikāti. ayam ettha bhāvanābhedo.

³⁴⁴ em. following Ee from: *pañcakādisukhopekkhā jhānabhedā*.

³⁴⁵ var. *dve* 'va (Ee) .

³⁴⁶ em. to *samissitā* cf. Pm-vn v. 381 *sammisetvā*, clearly in the sense of 'tallying' or adding together: 381. *taṃ dvayam pi sammissetvā, pañcābhiññā ca lokiyā / āsavakkhayañāṇaṇ ca, chaḷabhiññā pavuccare*. var. *samissatā* (Ee).

³⁴⁷ var. *sesā pana* (Ee).

³⁴⁸ Cf. Abhidh-s 9.19 (quoted above).

appanājavanaṃ sabbam, lokuttaramahaggataṃ.
tīhetukaparittāni, purimāni yathārahaṃ. 926

āvajjanā ca vasiṭā, taṃsamāpajjanā tathā.
adhiṭṭhānā ca vuṭṭhānā, paccavekkhaṇa-pañcamā.
927

vasitāhi vasībhūtā³⁵⁰, iti katvāna pañcahi.
bhāventassa pan' appenti, uparūpari appanā. 928

yuñjantassa tu vuṭṭhāya, kasiṇajjhānapañcamā.
pañcābhiññāhi³⁵¹ appenti, rūpasaddādigocare. 929

lokuttarā pan' appenti, sabbe nibbānagocare.
aniccadukkhānattā 'ti, bhūmidhamme vipassato.
930

tattha ca pāḍakajjhānaṃ, sammatṭhājjhānaṃ eva
vā.
ajjhāsayo ca vuṭṭhāna-gāminī ca vipassanā. 931

maggānaṃ jhānabhedāya, yathāyogaṃ niyāmatā³⁵³.
yathāsakaṃ phalānaṃ³⁵⁴ tu, maggā honti
niyāmatā³⁵⁵. 932

All transcendental (consciousness) and expanded (i.e., jhānic-level) consciousness takes place with absorption *javana*; those (*jāvana*-s) that precede it being, accordingly, limited (i.e. pre-absorption) (consciousness), with three roots.

There mastery of adverting (to absorption), and likewise of its attaining, that of resolving on it, and that of emerging from it, and that of reviewing it as the fifth [i.e., in the list]:

having caused them to be mastered through these five masteries, thus, for one cultivating [absorption] higher absorptions are entered into, one after another.

And for the one applying himself (to these), having emerged from the fifth of the *jhāna*-s based on the kasiṇa-s, they are entered into with the five higher faculties of knowing (*abhiññā*-s), pertaining to the field of visual forms, sounds, and so forth.³⁵²

And transcendental (absorptions) are moreover entered into, all pertaining to the field of *nibbāna*, for one discerning the dhamma-s that constitute the ground (for the emergence of wisdom: i.e., the aggregates, sense-sphere, etc.) as impermanent, and suffering, and not self.

And in that regard, the *jhāna* that serves as basis for its attainment, or else the *jhāna* that is contemplated, itself; the mental disposition, and the insight leading to emergence...

are the determining factors for the classification of the *jhāna* of the corresponding path (consciousnesses), and the respective path (consciousnesses) are the determining factors [for the classification] of their respective fruition

³⁴⁹ This sequence refers to the attainment of path consciousness and the cognitive process it entails cf. Pm-vn v. 1020.

³⁵⁰ var. *vasitāhi vasībhūtaṃ* (Ee).

³⁵¹ var. *pañcābhiññā hi* (Ee).

³⁵² Cf Abhidh-s 9.41: <41> abhiññāvasena pavattamānaṃ pana rūpāvacarapañcamajjhānaṃ abhiññāpāḍakapañcamajjhānā vuṭṭhahitvā adhiṭṭheyyādikamāvajjetvā parikammaṃ karontassa rūpādīsu ārammaṇesu yathārahamappeti.

³⁵³ em. following (Ee) from *niyāmatā* (Be). var. *niyāmitā* cited in Ee.

³⁵⁴ var. *yathāsaka-phalānaṃ* (Ee).

³⁵⁵ em. following (Ee) from *niyāmatā* (Be). var. *niyāmitā* cited in Ee.

maggānantaram evātha, bhūmidhamme vipassato.
phālasamāpattiyam pi, appeti phalamānasam. 933

anupubbāsamāpattim, samāpajjiya³⁵⁶ vuṭṭhito³⁵⁷.
jhānadhamme vipassitvā, tattha tatth' eva paṇḍito.
934

catutthāruppam appētvā, ekadvijavanāparam.
nirodham nāma phusati, samāpattim acittakam. 935

arahā vā anāgāmī, pañcavokārabhūmiyam.
yathāsakam phaluppādo, vuṭṭhānan 'ti tato mato.
936

appanāpariyosāne, siyā sabbattha sambhavā.
bhavaṅgapāto tam chetvā, jāyate paccavekkhaṇā.
937

iti vuttānusārena, appanānayasāṅgaham.
yathāyogam vibhāveyya, tattha tattha vicakkhaṇo.
938

cittavisuddhi nāmāyam, cittasamklesasodhano³⁵⁹.
upacārappanābhedo, samatho pubbabhāgiyo 'ti. 939

iti nibbānavibhāge mūlavisuddhikathā nīṭṭhitā.

tevīsatiṃ paricchedo.

(consciousnesses).

Then, for one discerning the *dhamma*-s that constitute the ground, immediately following upon path (consciousness), fruition-consciousness (absorption) is also entered into, in connection with the attainment of the fruit.

The wise one, having attained and emerged from successive attainments, seeing the constituent mental factors of each *jhāna* with wisdom,

Having entered into the fourth immaterial [attainment], following one or two *javana*-s, he touches what is called cessation (*nirodha-samāpatti*): the attainment in which *citta* ceases to exist (*acittaka*)

As an arahant or non-returner in the realm of five sense-sphere existence, the arising of the corresponding fruition (consciousness) is considered emergence from it.

At the conclusion of the absorption, there would in all cases be, after its arising, subsiding into bhavaṅga consciousness; and having interrupted that, reviewing consciousness arises.³⁵⁸

Let the discerning person cultivate understanding of the compendium of absorption's methodology, properly and in accordance with what has thus been stated.

This constitutes tranquility's initial cleansing of consciousness's defilement, in what is termed the "purification of consciousness", with its divisions of access and absorption concentration.³⁶⁰

The account of the purification of the (two) "roots" in the section on *nibbāna* is complete.

[Here ends] the twenty-third chapter.

³⁵⁶ em. following Ee from *samāpajjissa* (Be).

³⁵⁷ var. *vuṭṭhite* (Ee),

³⁵⁸ Cf. Abhidh-s 9.59: <59> tato param dve tīṇi phalacittāni pavattitvā bhavaṅgapātova hoti, puna bhavaṅgam vocchinditvā paccavekkhaṇāñāṇāni pavattanti.

³⁵⁹ var. *sodhanā* (Ee).

³⁶⁰ Cf. Abhidh-s 9.50: <50> upacārasamādhī appanāsamādhī ceti duvidho pi samādhī _cittavisuddhi_ nāma.

Chapter 24: The Account of the Purifications Entailing Apprehension

Chapter twenty-four is framed as a survey of the next two stages of purification, *diṭṭhivisuddhi*, the purification of view, and *kaṅkhāvitaraṇavisuddhi*, the purification of crossing beyond doubts, which both entail *pariggaha* (apprehension). The purification of view is described as entailing apprehension of mind and matter (*nāmarūpa*) and its various constituents, and the purification of crossing beyond doubts as entailing apprehension of the conditions (*paccaya*-s) that give rise to these with reference to past, future, and present causes (v. 980). The apprehension of mind and matter (*nāmarūpa*) is described specifically in terms of the defining of the *dhamma*-s that constitute the ground (*bhūmidhammavavatthāna* v. 946), extending the usage of the key metaphor deriving from the *Path of Purification* (Vism), which is amply made use of in Anuruddha's texts. These are identified as the aggregates, sense-spheres, and elements, etc. (v. 941). Seeing these to be "pure[ly] conditioned things" (*suddhasaṅkhārādassanaṃ*) -- alluding to the famous response of the nun Vajirā to Māra in the Bhikkhunīsaṃyutta (SN 1.5.10) -- the "unbroken succession" (*anukkamo abbotchinno*) of which constitutes *saṃsāra* (v. 945), effects the apprehension, which dispels the view of self (*attadiṭṭhipahāna* v. 947). The apprehension of the causes of these conditioned things is treated from a variety of angles, continuing, in effect, the survey of the so-called "*dhamma*-s that constitute the ground (*bhūmidhammā*)", which include the four noble truths and the dependent origination. The treatment of their causes thus begins unusually with a discussion of the noble truths, and craving's causation of suffering (vv. 949-951) as "*saṃsāra*'s leading factor" (949). It proceeds even more unusually to discussion of a little-discussed theme in Theravāda abhidhamma, that of the eighteen elements' dependence on the external material elements to which the sensitive matter of each sense-organ is specifically sensitive: that of the eye to light; that of the ear to space; that of the nose to air; the tongue to water; and the body to the earth element. This theme, while rare in Theravāda abhidhamma, and contested in general in abhidhammic thought (cf. Karunadasa 2010, 174-175), also occurs in Buddhadatta's *Introduction to the Abhidhamma* (Abhidh-av vv. 498-509), another signal of direct connection between especially the *Decisive Treatment* (Pm-vn) (which shares its opening verse with it) and that work.

The survey of conditions continues via a robust synopsis of the analysis of dependent origination, including mention of its "wheel" (*bhavacakka*) formulation (v. 970), and suggesting equation between the causal chain of dependent origination's linked causes to the continuity of *saṃsāra* (v. 976). The chapter make only brief mention of the twenty-four *paṭṭhāna-paccaya*-s as more elaborate treatment of mind and matter's conditions, but does not treat these in detail (unlike the *Manual of Discerning* (Nāmar-p) and the *Compendium of Topics* (Abhidh-s)).

paramatthavinicchaya

24. pariggahavisuddhikathā

sīlacittavisuddhīhi, yathāvuttāhi maṇḍito. 940

The Decisive Treatment of the Abhidhamma
Ultimates

Chapter 24: The Account of the Purifications
Entailing Apprehension

Adorned (now) with the purifications of virtue and

payogāsayasampanno, nibbānābhirato tato.

khandhāyatanadhātādippabhedehi yathārahaṃ.
lakkhaṇapaccupaṭṭhāna-padaṭṭhānavibhāgato. 941

&

pariggahetvā saṅkhāre, nāmarūpaṃ yathātathaṃ³⁶³.
vavatthapento tatth' evaṃ anupassati paññavā. 942

nāmarūpaṃ idaṃ suddhaṃ, attabhāvo 'ti vuccati.
n'atth' ettha koci attā vā, satto jīvo ca puggalo. 943

yathā pi aṅgasambhārā, hoti saddo ratho iti.
evaṃ khandhesu santesu, hoti satto ti sammuti. 944

khandhāyatanadhātūnaṃ, yathāyogam anukkamo.
abbocchinno pavattanto, saṃsāro ti pavuccati. 945

iti nānappakārena, tebhūmakapariggaho.
bhūmidhammavavatthānaṃ,
suddhasaṅkhāradassanaṃ. 946

consciousness, as per what's been stated, then,
delighting in *nibbāna* and endowed with the
preparation and the disposition³⁶¹:

941, 942: he apprehends conditioned things
by way of the divisions of the aggregates, sense-
spheres, or elements, etc., as appropriate, and
according to the classification of their defining
characteristics, manifestations, and proximate
causes,³⁶²

defining mind and matter as they are, with wisdom
he observes them thus:

This is purely mind and matter, [which is] called
"the empirical self"; there is no self herein, no
being, no soul, no individual.

Just as there's the word "chariot" on account of an
assemblage of parts, there comes about the
convention of "a being" when the [five] aggregates
are present.³⁶⁴

The unbroken succession of the aggregates, sense-
spheres, and elements taking place is what's called
"saṃsāra".

His apprehension of the conditioned things of all
three realms of existence [takes place] like this, in
many ways, as a defining of the dhamma-s that
constitute the ground, and as beholding these to be
purely conditioned things.

³⁶¹ *the preparation and the disposition*: Cf. Nāmar-p 8. 884, describing the requisites for practice as: *payogasuddhi* (purification of initial preparation); *upāyasampadā* (acquisition of the means) and *ajjhāsayasodhana* (purification of the requisite mental disposition) . Here an account of upāya is left out, but the other two members clearly must correspond (and are thus to be understood as a dvanda compound rather than a tappurisa).

³⁶² cf. 9.51: (defining diṭṭhivissuddhi in terms of apprehending mind and matter by way of these categories, and kaṅkhāvitaraṇavisuddhi in terms of apprehending their conditions: <51>
lakkhaṇarasapaccupaṭṭhānapadaṭṭhānavasena nāmarūpa pariggaho _diṭṭhivissuddhi_ nāma, <52> tesam eva ca nāmarūpānaṃ paccayapariggaho _kaṅkhāvitaraṇavisuddhi_ nāma.

³⁶³ em. following Ee from *yathākathaṃ* (Be).

³⁶⁴ Quoting SN 1.5.10 (Vajirā bhikkhunī in Bhikkhunīsamyutta). Not in Abhidh-s, but also quoted at Nāmar-p 1758.:

atha kho... vajirā bhikkhunī ``māro ayaṃ pāpimā'' iti
viditvā, māraṃ pāpimantaṃ gāthāhi paccabhāsi ---
kiṃ nu satto ti pacesi, māra diṭṭhigataṃ nu te.
suddhasaṅkhārapuñño 'yaṃ, nayidha satt' upalabbhati.
yathā hi aṅgasambhārā, hoti saddo ratho iti.
evaṃ khandhesu santesu, hoti satto ti sammuti.
dukkhaṃ eva hi sambhoti, dukkhaṃ tiṭṭhati veti ca.
nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhati'' ti.

attadiṭṭhipahānena, diṭṭhisamklesasodhanam.
diṭṭhivisuddhi-nāmā 'ti³⁶⁵, ñāṇam etaṃ pavuccati.
947

pariggahitasāṅkhāro, nāmarūpappavattiyā³⁶⁶.
tato param yathāyogaṃ, pariggaṇhāti³⁶⁷ paccaye.
948

dukkhasamudayo tattha, taṇhā saṃsāranāyikā.
samodhāneti saṅkhāre, tattha tatthupapattiyā. 949

taṇhāsambhavam ev' etaṃ, tasmā dukkhaṃ
pavuccati.
tadappavatti nibbānaṃ, maggo taṃpāpako 'ti ca.
950

catusaccavavattihāna-mukhen' evaṃ pi paccaye.
pariggaṇhanti ekacce, saṅkhārānaṃ athāpare. 951

&

ālokākāsavāyāpapaṭṭhaviṇ' c' upanissayaṃ.
bhavaṅgapariṇāmaṇ' ca, labhivā 'va yathārahaṃ.
952

&

cha vatthūni ca nissāya, cha dvārārammaṇāni ca.
paṭicca manasikāraṃ³⁶⁸, pavattanti arūpino. 953

&

yathāsakasamuṭṭhāna-vibhāgehi³⁶⁹ ca rūpino.
pavattanti ekacceti, pariggaṇhanti paccaye. 954
avijjāpaccayā honti, saṅkhārā tu; tato tathā.
viññāṇaṃ nāmarūpaṇ' ca, saḷāyatanaṇāmakam. 955

phasso ca vedanā taṇhā, upādānaṃ bhavo tato.
jāti jarā maraṇaṇ' ca, pavattati yathārahaṃ. 956

His washing off of view's defiling, by his abandoning of the view of self, is called "the purification of view" and is declared to be this knowledge.

As one by whom conditioned things have been apprehended, he then apprehends the causal conditions, as applicable, for the occurrence of mind and matter.

In that regard, desire, *saṃsāra*-s leading factor, and the origin of suffering, combines and recombines conditioned things through rebirth here and there.

This has desire alone as its origin; therefore [desire] is called suffering. *Nibbāna* is that desire's non-occurring; the path is that which leads to that.

Some apprehend the causes of conditioned things via the defining of the four noble truths, like this. While others (apprehend the causes of conditioned things as follows):

Some conditioned things occur as immaterial, but they do so only having obtained light, space, air, water, earth, or the transformation of *bhavaṅga*, as appropriate, as their supporting condition (*upanissaya*).

These take place relying on the six material bases (*vatthūni* -- the sensitive matter physical basis of the eye sense-door, etc., and the *hadaya-vatthu*, physical basis of the mind sense door) and the six sense-doors and their objects (i.e., the contact between these), with attention as condition.

While other (conditioned things) occur as material, classified as per their respective source.

From the condition ignorance, there come about conditioned things; and likewise, due to that, consciousness, and (due to that) mind and matter, and (due to that) that termed the six sense-spheres.

And (then) contact, and sensation, and craving, and then clinging and a form of existence -- and from

³⁶⁵ em. following Ee from *diṭṭhivisuddhi nāmā ti* (Be).

³⁶⁶ em. following Ee from *nāmarūpamapaṭṭhiyā* (Be).

³⁶⁷ em. following Ee from *pariggaṇhanti* (Be).

³⁶⁸ var. *manasikārāni* (Ee).

³⁶⁹ em. following Ee from *yathāsakasamuṭṭhānaṃ, vibhāgehi* (Be).

tato soko paridevo, dukkhañ c'eva tathāparam.
domanassamupāyāso, sambhoti ca yathārahaṃ. 957

etassa kevalass' evaṃ, dukkhakkhandhassa
sambhavo.
paṭiccasamuppādo 'va, natth' añño koci kārako. 958

tatthāvijjādayo dve pi, addhātīto anāgato.
jātādayo 'pare aṭṭha'³⁷⁰, paccuppanno ti vaṇṇito. 959

puññāpuññāneñjivasā, saṅkhārā tividhā tathā.
bhavedeso kammañ ca, kammavaṭṭan ti vuccati.
960

avijjātaṇhupādānā, klesavaṭṭam athāpare.
vipākavaṭṭam sattāpi, upapattibhavo pi ca. 961

avijjāsāṅkhārānaṃ tu, gahaṇe gahitā 'va te.
taṇhupādānabhavā ti, aṭṭe pañca hetavo. 962

taṇhupādānabhavānaṃ, gahaṇe gahitā 'va te.
avijjā saṅkhārā ceti, paccuppanne pi pañcake³⁷⁶.
963

that birth takes place, and, accordingly, old age and dying.

And from that, sorrow, lamentation, pain, and, likewise, after that, unhappiness and despair, accordingly, come into being.

The source of all this, thus a mere mass of suffering, is just dependent origination: there is no other (being) who acts.

In that, the two (conditions) ignorance [and volitional formations] are explained as past; those (conditions) beginning with birth are explained as future; and the other eight as present.³⁷¹

Volitional formations (*saṅkhāra*-s), which are likewise of three kinds, by way of being either wholesome, unwholesome or [pertaining to] immobility³⁷², and one part of becoming – that of action (*kamma-bhava*³⁷³) -- are called the “round of kamma”.³⁷⁴

Ignorance, craving and clinging are called the round of defilement; and the other seven, and rebirth as [the other part of] becoming are called the round of kammic fruits.

[Past] craving, clinging, and becoming are included in the understanding of ignorance and volitional formations: thus making five the causes in the past;³⁷⁵

[Present] ignorance and volitional formations are included in the understanding of craving, clinging and becoming: thus making five the causes in the

³⁷⁰ var. jātādayo; pare aṭṭha (Ee).

³⁷¹ Kaṅkhāvitaraṇavisuddhi is characterized as comprehension of the conditions (*paccaya*-s) of nāma & rūpa with regard to the three times. (Also known as paccayapariggahañña). Cf. Abhidh-s 8.6: <6> katham? avijjāsāṅkhārā aṭṭito addhā, jātijarāmarānaṃ anāgato addhā, majjhe aṭṭha paccuppanno addhā 'ti tayo addhā.

³⁷² *immobility* (*āneñja*): the technical term for exalted forms of consciousness and the volitional formations (*saṅkhāra*-s) that their attainment generates, pertaining to the fourth *jhāna* and above.) Cf. discussion Bodhi, Rewata, et al. (1993), 295.

³⁷³ as against *upapatti-bhava*, becoming as rebirth.

³⁷⁴ Cf. Bodhi, Rewata, et al. (1993), 300 for an explanation of the three "rounds" (*tīṇi vaṭṭāni* cf. Abhidh-s 8.5). And cf. Abhidh-s 8.11 for the break-down of these: <11> avijjātaṇhupādānā ca kilesavaṭṭam, kammabhavasāṅkhāto bhavedeso saṅkhārā ca kammavaṭṭam, upapatti bhavasāṅkhāto bhavedeso avasesā ca vipākavaṭṭan ti tīṇi vaṭṭāni.

³⁷⁵ Cf. Abhidh-s 8.9: <9> avijjāsāṅkhārāggahaṇena pan' ettha taṇhupādānabhavā pi gahitā bhavanti, tathā taṇhupādānabhavāggahaṇena ca avijjāsāṅkhārā, jātijarāmarānāggahaṇena ca viññāṇādiphalaapaṇcakameva gahitan ti katvā...

³⁷⁶ var. *pañca* te (Ee).

viññāṇādisarūpena, dassitaṃ phalapañcakaṃ.
tathā tad eva jātādi-nāmenānāgatan ti ca. 964

atīte hetavo³⁷⁸ pañca, idāni phalapañcakaṃ.
idāni hetavo pañca, āyatitaṃ phalapañcakaṃ. 965

hetuphalaṃ phalahetu, puna hetuphalāni ca.
tisandhi catusaṅkhepaṃ, vīsataṅkāraṃ abravuṃ. 966

atthadhammapaṭivedha-desanānaṃ yathārahaṃ.
gambhīratā catunnam pi, catugambhīratā matā.
967

ekattanānattanayā, abyāpāranayo 'paro.
tath' evaṃdhammatā ceti, nayā vuttā catubbidhā.
968

jarāmaṇasokādi-pīlitaṇaṃ abhinhaso.
āsavaṇaṃ samuppādā, avijjā ca pavattati. 969

avijjāpaccayā honti, saṅkhārā pi³⁸² yathā pure.
baddhāvicchedaṃ icc evaṃ, bhavacakkam
anādikam. 970

taṇhāvijjānābhikaṃ taṃ, jarāmaṇanemikaṃ.
sesākārādighaṭikaṃ³⁸⁴, tibhavārathayojitaṃ³⁸⁵. 971

present, also.

The five-fold group of (present) fruits is shown by consciousness, etc. [i.e., viññāṇa, nāmarūpa, saṭāyatana, phassa, and vedanā] in their present form³⁷⁷; and that same (group of five fruits) in its future form is shown by the name birth, etc.

Five causes in the past, and now five present fruits; five causes in the present; the and five future fruits.³⁷⁹

With its three junctures between (past) cause and (present) fruit; (present) fruit and (present) cause; and (present) cause and (future) fruit, they've said [dependent origination] to have three junctures, [between its] four [above] groupings, [yielding] twenty aspects.³⁸⁰

Due to the profundity of four things: it's meaning, its principle, its penetration, and its exposition; in these four ways it's held to be profound.

Its methods of analysis are said to be of four kinds: those of the unity and difference (of its causes and effects); and that of their automaticity; and likewise that of their having such a nature.³⁸¹

Due to the origination of āsava-s [on the part] of those repeatedly oppressed by aging and dying, grief, and so forth, ignorance also occurs.

And from the condition ignorance, there come about volitional formation, as well, [and so on] as before: thus, bound and unbreaking, it is the beginningless wheel of existence (*bhavacakka*).³⁸³

With craving and ignorance as its center, aging and death as its circumference, the remaining aspects

³⁷⁷ the term *sarūpa* is generally not used by Anuruddha in his other works.

³⁷⁸ var. *hetuyo* (Ee) (both instances).

³⁷⁹ cf. Abhidh-s 8.10: <10> atīte hetavo pañca, idāni phalapañcakaṃ. idāni hetavo pañca, āyatitaṃ phalapañcakan ti. vīsataṅkāraṃ tisandhi, catusaṅkhepā ca bhavanti.

³⁸⁰ three junctures, four groupings, and twenty aspects: cf. table Bodhi, Rewata, et al. (1993), 301. Three junctures: those between past causes and present effects (i.e., between *saṅkhārā* & *viññāṇaṃ*); present effects and present causes (i.e., between *vedanā* & *taṇhā*); and present causes and future effects (between *bhava* and *jāti*).

³⁸¹ The four *naya*-s "analytical methodologies" and profundities are not treated in the Abhidh-s, but are in the *Manual of Discerning*: Nāmar-p 760-764.

³⁸² Read *saṅkhārādi*?

³⁸³ Cf. Abhidh-s 8.12-13 for parallel.

³⁸⁴ var. *ghaṭitaṃ* (Ee).

tiaddhañ ca tivaṭṭañ ca, tisandhighaṭikaṃ tathā.
catusaṅkhepagambhīranayamaṇḍitadesanaṃ. 972

vīsataḥkāravibhāgaṃ, dvādasāḥkārasaṅgahaṃ.
dhammaṭṭhiti 'ti dīpenti, idappaccayatāṃ budhā.
973

paṭiccasamuppādo 'yaṃ, paccayākāraṇāmato³⁸⁷.
saṅkhepato ca vitthārā, vividhākārabhedato³⁸⁸. 974

janeti paccayuppanne, avijjādipavattiyā.
avijjādinirodhena, nirodheti ca sabbathā. 975

paccayappaccayuppanna-vasen' eva pavattati.
saṃsāro 'yaṃ ti ekacce, pariggaṇhanti paccaye. 976

samantapaṭṭhānamahāpakaraṇavibhāgato.
ekacce pariggaṇhanti, catuṇṇasī paccaye. 977

iti nānappakārena, paccayānaṃ pariggaho.
sappaccayanāmarūpa-vavatthānaṃ³⁹¹ 'ti veditaṃ³⁹².
978

and so forth as its spokes, it is joined to the chariot of existence in the three realms;

It has three tenses and three rounds, and three junctures, likewise, as its spokes³⁸⁶. And its exposition is adorned by four grouping, four profundities, and four methods of analysis.

The wise explain its causality (*idappaccayatā*) with its twelve included aspects, and the division of these aspects into twenty, as "natural order" (*dhammaṭṭhiti*).

This dependent origination, is [reckoned] in brief according to the names of its conditions' aspect, and in full by way of the analysis of its multifarious aspects.

It produces the things arisen from its conditions, due to the occurrence of ignorance, and so forth; and with the cessation of ignorance and so forth, it causes them to cease, entirely.

There are some who apprehend the conditions [of mind and matter] saying that this *saṃsāra* proceeds by virtue of (each) condition and that arisen from (each) condition, alone.

Others apprehend the conditions [of mind and matter] as the twenty-four [*paṭṭhāna-paccaya-s*]³⁸⁹, according to the divisions of the Great Treatise, the all-encompassing *Paṭṭhāna*.³⁹⁰

The apprehension of conditions thus, in different ways, is known as the defining of mind and matter along with its conditions.

³⁸⁵ N.B. irregular lengthening *tibhavā-*

³⁸⁶ I suspect this should read *ghaṭitaṃ* (joined, connected), and has gotten conflated with the *ghaṭikaṃ* (spokes) of verse 971. A.P. Buddhaddatta flags a variant here, but it reads the same as his text (*ghaṭikaṃ*). I suspect there is some error here and either the reading or the variant should have been *ghaṭitaṃ*.

³⁸⁷ var. *nāmako* (Ee).

³⁸⁸ var. *bhedito* (Ee).

³⁸⁹ Cf. "paṭṭhānanaya" of Abhidh-s 8.2-3: <2> paṭiccasamuppādanayo paṭṭhānanayo c'eti paccayasāṅgaho duvidho veditaḥ. <3> tattha tabbhāvabhāvābhāvākāramattopalakkhito paṭiccasamuppādanayo, paṭṭhānanayo pana āhacca paccayaṭṭhitiṃ ārabha pavuccati, ubhayaṃ pana vomissetvā papañcenti ācariyā. Bodhi renders "āhacca paccayaṭṭhiti" as "the specific causal efficacy of the conditions" (Bodhi, Rewata, et al. (1994), 294.

³⁹⁰ Last book of the Abhidhammapiṭaka, known for its analysis of the causal conditions that comprehensively relate the *dhamma-s* analyzed by the first book of the Abhidhammapiṭaka, the *Dhammasaṅgahī*.

³⁹¹ em. following Ee from *sappaccayanāmarūpaṃ vavatthānaṃ* (Be).

³⁹² var. *ti bheditaṃ* (Ee),

idappaccayatāñāṇaṃ, paccayākāradassanaṃ.
dhammaṭṭhiti-yathābhūtañāṇadassananāmakam³⁹³.
979

kālattayavibhāgesu, kaṅkhāsamklesasodhanaṃ.
kaṅkhāvitaraṇā nāma, visuddhī 'ti pavuccatī 'ti. 980

iti nibbānavibhāge pariggahavisuddhikathā niṭṭhitā.

catuvīsatiṃ paricchedo.

And is named "the knowing and beholding as it is of natural order", with its knowing of conditionality and its beholding of the aspects of their conditions.

The cleansing of doubts' defiling of with reference to their divisions into past, future, and present, is proclaimed the purification called "crossing beyond doubt".

The account of the purifications entailing apprehension in the section on *nibbāna* is complete.

[Here ends] the twenty-fourth chapter.

Chapter 25: The Account of the Growth of Insight

Chapter Twenty-five departs from its explicit framing in terms of the stages of insight and instead takes the ten insight knowledges at its primary organizational framework. This corresponds to *Manual of Discerning* ch. 12, and follows a similar trajectory, from the knowledge of contemplation by amassing (*kalāpato sammāsana-ñāṇa*) which it reckons as the first knowledge, to knowledge "that conforms" to the noble truths (*anuloma-ñāṇa*), which it reckons the tenth. In this it differs in its enumeration from the *Path of Purification* and Buddhaddatta's *Introduction to the Abhidhamma* (Abhidh-av). Anuruddha is consistent, however, with his own treatment. The chapter deftly recaps the *Manual of Discerning* (Nāmar-p)'s twelfth chapter, covering, in the process, the next two purifications: the crisis of the knowing and beholding of what constitutes the path and what does not (*maggāmaggañāṇadassanavisuddhi* (v. 1000) and the knowing and beholding of the path (of the insight knowledges: *vipassanāpaṭipadaṃ*, v. 1018) (*paṭipadāñāṇadassanavisuddhi*, v. 1001). The chapter culminates in the beholding of *nibbāna*, invoking the metaphor of the bird at sea when it sees land (v. 1016 = Nāmar-p v.1774), which likewise culminate's the *Manual of Discerning* (Nāmar-p)'s treatment.

paramatthavinicchaya

25. vipassanāvuddhikathā

The Decisive Treatment of the Abhidhamma
Ultimates

Chapter 25: The Account of the Growth of
Insight

³⁹³ em. following Ee from *dhammaṭṭhiti yathābhūtañāṇadassananāmakam* (Be).

sīlacittadiṭṭhikañkhāvitaraṇavisuddhiyo;
patvā kalāpato tāva, sammaseyya; tato param. 981.

kalāpato sammasanam, udayabbayadassanam;
bhaṅgañānam bhayañānam, tathādīnavanibbidā.
982.

muccitukamyatāñānam³⁹⁵, paṭisañkhānupassanā;
sañkhārupekkhānulomam iccānukkamato ʾhitā.
983.

vipassanā 'ti c'akkhātā, dasañānaparamparā;
lakkhaṇattayam āhacca, sañkhāresu pavattati. 984.

tasmā kalāpato tāva, sammaseyya tilakkhaṇam³⁹⁸;
sammasitvā atītādi-khandhāyatanadhātuyo. 985.

Having, then, attained the purifications of virtue,
view, and overcoming doubts, let him thereafter
contemplate by amassing (*kalāpato*)³⁹⁴:

1) Contemplation by amassing, 2) the beholding of
arising and passing, 3) the knowledge of
dissolution, 4) the knowledge of fear, and likewise,
5) danger and 6) disenchantment,
7) the knowledge of having desire for release³⁹⁶, 8)
re-evaluative observation³⁹⁷, 9) equanimity toward
the conditioned things and 10) [knowledge] that
conforms [to the noble truths]:

having brought the three characteristics [*anicca*,
dukkha, and *anattā*] to bear upon the conditioned
things, there occurs the series of ten successive
knowledges arrayed, according to their sequence,
thus (*iccānukkamato ʾhitā*), known as insight
(*vipassanā*).

So, to that extent, let him contemplate the three
characteristics, having contemplated by way of
amassing (*kalāpato*) the past, etc.³⁹⁹ aggregates,
sense-spheres, and elements⁴⁰⁰,

³⁹⁴ Because of Anuruddha's tendency to privilege enjambement and complex syntax, especially exaggerated in the Pm-vn, it is nearly impossible to reflect line divisions in the translation (unlike, say, in the Nāmar-p). N.b. this is also the case with Buddhadatta (another undisputed South Indian composing aesthetic texts) in contrast to Buddhaghosa. In my translation, I thus render the verses in simple prose, without reference to line divisions of the original, but trying to maintain the verse order as much as possible for the sake of convenient comparison with the original.

³⁹⁵ *muccitukamyatāñānam*: var. *muñcitu°* Buddhadatta (both forms are frequently found).

³⁹⁶ *muccitukamyatā* often translated as “the desirability of release”; I don't see how this translation is tenable. I take the form as an abstract of the noun *muccitukāmo*, a bahubbīhi formation compounding -kāma with the nominalized (passive) infinitive of *muñcati* /*muccati*: thus, “the state of one (or the mind) who has the desire to be released”. The other interpretation apparently interprets: *kamyatā* (“the desirability”) + *muccitum* “to be released”, not in a bahubbīhi formation. cf. *vism*: *evaṃ tassa yogino cittaṃ sabbasmā sañkhāragatā muccitukāmaṃ nissaritukāmaṃ hoti. athassa evaṃ sabbasañkhāresu vigatālayassa sabbasmā sañkhāragatā muccitukāmassa uppajjati muñcitukamyatāñānaṃ ti*: “Thus, the mind of that yogī has the desire to be released (*muccitukāmaṃ... hoti*), the desire to escape (*nissaritukāmaṃ hoti*), from all that which pertains to the conditioned (*sabbasmā sañkhāragatā*). Then, the knowledge [deriving from] having the desire to be released arises to him who thus harbors no more desire with regard to *sañkhāra-s*, and who has the desire to be released from all that which pertains to *sañkhāra-s*”, (*vism* 756). However, an active usage, in the form *muñcitukamyatā*, is also found. In the analogy of the mistaken grasping of the snake, *sappaṃ muñcitukāmatā viya muñcitukamyatāñānam*: “*muñcitukamyatāñānam* is like the having of the desire to *release* the snake. Perhaps the transitive/intransitive ambiguity of the infinitive is intentional (*vism* 758).

³⁹⁷ *Paṭisañkhā*: *p.* can represent a noun or truncated gerund, and often carries adverbial force. The proposed translation reflects this adverbial usage, and takes into consideration the contextual account of the realization, as described in vv. 1010-1012.

³⁹⁸ *tilakkhaṇam*: var. *vicakkhaṇo*.

³⁹⁹ [.../future /present; internal /external; gross /subtle; degraded /sublime; and far /near]: five binary (one ternary,

aniccā te khayaṭṭhena, khandhā dukkhā
bhayaṭṭhato;
anattā asārakaṭṭhena, iccābhinhaṃ vicintayaṃ⁴⁰¹.
986.

tass'evaṃ sammasantassa, upaṭṭhāti tilakkhaṇaṃ;
saṅkhāresu; tato yogī, khaṇasantatiaddhato. 987.

paccuppannāna dhammānaṃ, udayaṇ ca vayaṃ
tathā;
paññāsākārabhedehi, anupassati; tattha hi. 988.

avijjātaṇhākammānaṃ, udayā ca nirodhato;
samudayaṃ nirodhā ca, pañcannaṃ dassitā; tathā.
989.

rūpassāhārato: tiṇṇaṃ, phassato⁴⁰⁵; nāmarūpato;
viññāṇasseti sabbe 'pi, cattālīsa samissitā⁴⁰⁶. 990.

reflecting constantly that they are “*impermanent* in the sense of coming to an end”, those aggregates, “*suffering* in the sense of being a source of fear,” and “*anattā* in the sense of having no solid core”⁴⁰².

As he contemplates in this way, the three characteristics become apparent to him with reference to conditioned things; then, by way of moment, continuous succession, and span of time⁴⁰³, the *yogī*

observes the arising and likewise the passing away of presently arisen phenomena in terms of fifty distinct aspects⁴⁰⁴. Therein:

Originations and cessations of [all] five [aggregates] are beheld [to occur] due to the arising or the cessation of ignorance, craving, and *kamma*; Likewise:

[origination and cessation] of the aggregate of matter [is beheld to occur] due to [the arising or the

strictly speaking) relationships collapsed with reference to each of the aggregates, successively. The scheme derives from Paṭis and features in the commentarial literature as the *ekādasabheda*-s “eleven divisions” for analysis, each respective binary indicating comprehensiveness (ie. “internal or external, it is all matter, and all equally characterized by anicca, dukkha, and anattā”, etc.). The Abhidh-s-mhṭ describes this analytical reflection, which is characterized as the basis for the discernment of arising and passing away (udayabbaya), as follows: “*yaṃ atīte jātamaṃ rūpaṃ, taṃ atīte 'va niruddhaṃ. yaṃ anāgate bhāvi rūpaṃ, taṃ 'pi tatth' eva nirujjhissati. yaṃ paccuppannaṃ, taṃ anāgataṃ appatvā etth' eva nirujjhati, tathā ajjhattabāhiddhasukhumaolaṅkārahīnapañītarūpādayo*”, “that matter that arose in the past – it came to an end in the past itself; that matter that will arise in the future – that, too, will come to an end right there; that matter that is presently arisen – without reaching the future, it ceases right here; and likewise the matter, etc. that arises internally and externally, subtle and gross, degraded and sublime.

⁴⁰⁰ cf. Nāmar-p v. 1652, which confirms the syntax (as discussed above), as well as Abhidh-s 53.

⁴⁰¹ *vicintayaṃ*: the commentary notes the variant reading *vicintaye*, and devotes considerable space to the discussion of a number of ways the two verses may be construed, depending on 1) whether or not atītādi and khandhāyatanadhātuyo are taken as a compound; 2) whether sammaseyya, sammassitvā or vicintayaṃ construes with tilakkhaṇaṃ; and 3) which variant of the verb vicinteti is taken.

⁴⁰² cf. Nāmar-p v.1658, and Abhidh-s 53 (cont.). The important quote again derives from Paṭis.

⁴⁰³ The commentary here quotes a long selection from Paṭisambhidāmagga, analyzing the term “paccuppanna” into three varieties of presently-arisenness: presently arisen with respect to *khaṇa*, “moment” (ie the momentary duration of a dhamma, a single uppādatṭhitibhaṅga, “arising, remaining, and breaking up” of which constitutes the present moment); presently arisen with respect to santati, “sequence” (of mind-moments in the cognitive process - eka-dve santativāra, “one to two occurrences of the sequence” of which, according to the reciters of the majjhima nikāya, and dve-tayo javanavārā “two to three impulsions *within* which, according to the reciters of the saṃyutta - constitute the “present cognition”); and, lastly, presently arisen with respect to *addhā* “span” (of a life, ie “the present life”). cf. Abhidh-s 53; but absent in the corresponding Nāmar-p 1661-1662

⁴⁰⁴ This scheme of fifty distinct aspects of arising and passing away that are observed on the basis of the aggregates again derives from the Paṭis, and is additionally quoted at Vism XX.97. Also summarized by in the Abhidh-s-mhṭ's exposition of Abhidh-s 53. Cf. Nāmar-p's exposition of the same in vv. 1663-1667.

⁴⁰⁵ *phassato*: var. passato A, R

nibbattilakkhaṇaṃ bhaṅga-lakkhaṇaṃ c'ettha
passato;
khaṇato 'dayato c'eti, samapaññāsa honti te. 991.

iti khandhamukhen' ete, vibhattā udayabbayā;
āyatannādibhedehi, yojetabbā yathārahaṃ. 992.

udayaṇ ca vayaṇ c'evaṃ, passato tassa yogino;
vibhūtā honti saṅkhārā, samuṭṭhāti
tilakkhaṇaṃ. 993.

bodhipakkhiyadhammā ca⁴¹¹, te passanti⁴¹² visesato;
tato jāyantupaklesā, dasopaklesavatthukā. 994.

cessation of] its material sustenance; [origination and cessation] of three [aggregates, viz. *vedanā*, *saññā*, and *saṅkhāra-s*, is beheld to occur] due to [the arising or the cessation of] contact (at a sense door); and [origination and cessation] of consciousness [is beheld to occur] due to [the arising or the cessation of] mind and matter: all combined, making forty;

and for him seeing in this way the characteristic of production and the characteristic of dissolution [in each] from moment to moment (*khaṇato*) and by way of its [causal] arising (*udayato*⁴⁰⁷), they become an even fifty⁴⁰⁸.

In this way, these are the arisings and passings distinguished by one regarding the aggregates. [The arisings and passings] by way of the divisions of the sense-doors, etc. are to be supplied accordingly⁴⁰⁹.

And for that *yogī* beholding arising and passing away in this way, conditioned things become quite clear; the three characteristics stand out⁴¹⁰;

and the dhammas conducive to awakening are able to see those⁴¹³ (conditioned things) exceptionally clearly⁴¹⁴; from that arise corruptions -- ten things the basis for the corruption [of his insight]:

⁴⁰⁶ *samissitā*: var. *samussitā* R

⁴⁰⁷ rather than *udayato*, the *vism* has *paccayato*; I assume however that they are referring to the same concept, that is, the causally determined aspect of arising and passing (*khaṇato* representing the temporal).

⁴⁰⁸ This *extremely* oblique manner of enumeration, which condenses long lists to incredibly succinct and difficult verses such as the ones above, are typical of the Pm-vn. Whereas the typical abhidhamma style would demand listing wholesale all fifty aspects, Anuruddha attempts to reduce such enumerative lists to their densest possible formulations. I understand such displays as virtuoso feats, intended only for those already intimately familiar with the material. This tendency of super-condensation is for the most part antithetical to the abhidhammic methodology, so Anuruddha's expository style is quite remarkable. Cf. *vism* XX.97 for the expanded list (a striking comparison).

⁴⁰⁹ Cf. Nāmar-p v. 1667

⁴¹⁰ cf. Nāmar-p v. 1668

⁴¹¹ *bodhipakkhiyadhammā ca*: var. *bodhipakkhiyadhammāni* B, R

⁴¹² *te passanti*: var. *tesaṃ santi* BN

⁴¹³ this verse is one of the most compelling arguments for much of the Pm-vn's direct derivation from the Nāmar-p. See Nāmar-p v. 1669, which fills in the context, and no doubt informs this verse: *bhāvanāpasutass' evaṃ, passato bodhipakkhiyā; pātubhūtā pavattanti, visesena visāradā*. "for the one intent upon development, seeing thus, the dhammas conducive to awakening; become manifest and active, acting with especial prowess". The following six verses chart this development, as the factors of awakening (*bodhipakkhiyadhammā*) activate and act in concert.

⁴¹⁴ Likely an allusion: see note 122, above.

obhāso pīti passaddhi, adhimokkho ca paggaho.
sukhaṃ ñāṇamupaṭṭhānaṃ, upekkhā ca nikanti ca.
995.

taṇhāmānadiṭṭhigghāvasena tividhe 'pi te⁴¹⁵;
assādentō unnamanto, mamāyanto kilissati. 996.

maggam phalaṇ ca nibbānaṃ, patto 'smī ti akovido;
vikkhepaṇ cātimaññanto⁴¹⁶ pappoti⁴¹⁷
adhimāniko⁴¹⁸. 997.

maggādayo na hont' ete, taṇhāgāhādivatthuto;
taṇhāmānadiṭṭhiyo c'upaklesā⁴¹⁹ paripanthakā. 998.

porāṇam eva khandhānaṃ, udayabbayadassanaṃ;
tilakkhaṇārammaṇato, maggo nibbānapaccayo⁴²¹.
999.

iti maggam amaggaṇ ca, visodhentassa sijjhati;
visuddhi ca maggāmaggaṇāṇadassananāmikā.
1000.

tathāparā visuddhīnaṃ, udayabbayadassanaṃ;
ādiṃ katvā paṭipadāñāṇadassananāmikā. 1001.

pacchā saṃklesavikkhepavisuddhan⁴²² tam yathā

light, joy, tranquillity, resolve, exertion, pleasure,
knowledge, establishment (of awareness),
equanimity, and expectation.

Relishing those, each threefold, moreover, by way
of being grasped with craving, conceit, or false
view, becoming conceited and taking them as
“mine”, he becomes defiled.

Overestimating himself, believing, “I have attained
path and fruit, *nibbāna*”, the one who is not clever
(*akovido*), becoming conceited, comes to
distraction.

“These are not the path, etc., on account of being
the basis for grasping with craving, and so forth.
And craving, conceit, and false view are
corruptions, making for side-tracks⁴²⁰.”

“The path that is the condition for *nibbāna* is the
beholding, as of old, of the arising and passing
away of the aggregates, with the three
characteristics as object.”

And purifying the path and non-path in this way,
for him the purification named “knowing and
beholding of that which constitutes the path and
that which does not” is also accomplished.

Likewise making the beholding of arising and
passing away its starting point, the next of the
purifications is the one named “the knowing and
beholding of the path”.

Purified of its defilement and distraction, the man

⁴¹⁵ 'pi te: var. thīte S, D

⁴¹⁶ vikkhepaṇ cātimaññanto: var. vekkhabujjhāti maññanto CS, S, BN, D; paccavekkhati maññanto R; vekkhapacchā
ti

maññanto; Buddhadatta emends to “vikkhepaṇ cā ti maññanto”

⁴¹⁷ pappoti: Buddhadatta emends to “so hoti”

⁴¹⁸ The verse has apparently gotten quite garbled in transmission. Comparison with Nāmar-p v. 1681 is useful: tam
ahaṃkāravikkhitto, assādentō mamāyati; hotādhimāniko vātha, maññanto tam anuttaram. *vikkhitto* speaks in
favor of “vikkhepaṇ”; *hotādhimāniko* does not speak highly in favor of “pappoti adhimāniko”, but the
parallelism between the *nibbānaṃ patto 'smī ti* of the first line, and the *vikkhepaṇ pappoti* would seem a
poetically sophisticated choice. Alternatively, attempting to stay closer to the consensus reading, “vekkha bujjhā
'ti maññanto”, one might render: “believing, 'having *seen* (vekkha < vīkṣya) path and fruit, having awakened
(bujjha), I have reached nibbāna”; unwise (*akovido*) like this, he becomes (so *hoti*) conceited (*adhimāniko*)”.
Nāmar-p 1681, *hot'ādhimāniko vātha, maññanto tam anuttaram*, would seem to offer support for this reading.

⁴¹⁹ c'upaklesā: var. t' upaklesā, Buddhadatta. I find the sandhi unlikely.

⁴²⁰ While *paripantha* means hindrance or side-track, I suspect the -ka suffix is significant, hence my rendering.

⁴²¹ maggo nibbānapaccayo: var. magganibbānapaccayo, Buddhadatta

⁴²² pacchā saṃklesavikkhepavisuddhan: var. pacca saṃklesavikkhepavisuddhan B; paccupaklesa°, Buddhadatta

pure;
paṭipajjati medhāvī, udayabbayadassanaṃ.1002.

iti kho 'dayabbayānupassanāñāṇavīthiyaṃ;
sikkhantassāciren' eva, paripakkā vipassanā.1003.

paḥāyodayavohāraṃ, vayamevādhimuccato.
uppādābhogamohāya, bhaṅgamevānutiṭṭhati.1004.

tato nijjharadhārā⁴²⁶ 'va, caṅgavārodakaṃ⁴²⁷ viya.
bhijjamānatiṇāni 'va, padīpassa⁴²⁸ sikhā viya. 1005.

of intelligence then sets out, just as before, upon that path (*paṭipajjati*) of beholding arising and passing away;

And training in this way in the course of the knowledges [starting from] the observation of arising and passing away⁴²³, his discernment soon becomes fully mature⁴²⁴.

Leaving aside the notion of arising, as he resolves exclusively upon the passing away, abandoning his idea of production, he attends to dissolution (*bhaṅga*) alone⁴²⁵.

And then, seeing how conditioned things (*saṅkhate*) fall and pass away, how they break up -- like a stream of falling water; like water [passing through] a sieve; like blades of grass breaking apart⁴²⁹, like the flame of a lamp⁴³⁰ --

⁴²³ while otherwise ambiguous, the Abhidh-s parallel makes the exact meaning of the compound clear: <54> tathā paripanthavimuttassa pana tassa udayabbayañāṇato paṭṭhāya yāvānulomā tilakkhaṇaṃ vipassanāparamparāya paṭipajjantassa nava vipassanāñāṇāni __paṭipadāñāṇadassanavisuddhi__ nāma, “And likewise, for the one released from the side-tracks, who is progressing by way of the successive stages of discernment [of] the three characteristics, the nine discernment-knowledges, from the knowledge of arising and passing away, up to conformity, are known as the purification of the knowing and beholding of progress on the path”. Thus vīthi, here, refers to the “course” of of these nine knowledges. I translate as “royal course” because vīthi also has the sense of “highway”, with connotations of royal thoroughfare, cf. “rājavīthi”, as well as of “proceSSIONAL circuit”, cf. the circular roads around temples that are used for the processional circuit of the deity – and I suspect these connotations may come into play here.

⁴²⁴ Cf. Nāmar-p 1691-1692.

⁴²⁵ Cf. Nāmar-p 1695: udayābhogam ohāya, vayan't'icc'eva sabbathā; bhedassa bhāvam ārabha, dhammesu sati tiṭṭhati.

abandoning the thought (*ābhoga*) of their arising, [thinking] exclusively, “they are passing away”, his awareness with regard to dhammas tends entirely toward their state of breaking up. (This passage was presented above in the discussion of the texts' use of metaphor.)

⁴²⁶ *nijjharadhārā*: var. *nijjāradhārā* BN; *nirujjhatābhāva* R, A.

⁴²⁷ *caṅgavārodakaṃ*: em., following Buddhaddatta, from gaṅgāvārodakaṃ (CS); var. caṅkāvābhedakaṃ R, A; gaṅgāsārodakaṃ S, D; see following notes on Nāmar-p parallels for discussion.

⁴²⁸ *padīpassa*: em from paṭipajjā (CS, R, BN, B); var. dīpujjalā D, S; padipajjā A; see following notes fore discussion.

⁴²⁹ cf Nāmar-p 1700: *tiṇānīva hutāvahe*. Evidently the context, which is rather obscure without the parallel, is that of blades of grass breaking up (*bhijjamāna*) in a fire.

⁴³⁰ for these metaphors, cf. Nāmar-p vv. 1697 & 1698 (also discussed above): **nijjharo 'va gir'aggamhi**, vāri v'oṇatapokkhare; **padīpo viya jhāyanto**, āragge-r-iva sāsapo. ātape viya ussāvo, **parissāve jalaṃ viya**; madditaṃ phenapiṇḍaṃ 'va, loṇapiṇḍaṃ ivodake. “[They appear to him] **like a waterfall on a mountain peak**; like water on a sloped lotus leaf, **like the flame of a lamp, burning**; like a mustard seed on the tip of a needle; like dewdrops in hot sunlight; **like water in a strainer**; like a lump of foam, crushed; like a lump of salt in water”. These verses not only illuminate the pm-vm, but virtually rescue the metaphors of the badly corrupted verse from oblivion. We can confirm our reading of *nijjharadhārā* and *padīpassa* but also the even trickier *caṅgavārodakaṃ*. While *caṅgavāra* is hardly the same lexical item as *parissāva*, (a standard word for “water filter”), *caṅgavāra* is used unambiguously as a synonym for *parissāva* a handful of times in the commentaries and later literature. It is noteworthy that the word is both rare and of Tamil origin: cf. PED: **Cangavāra** [cp.

patante ca vayante ca, bhijjant' icc eva saṅkhate;
passato tassa bhaṅgānupassanāñāṇaṃ īritam. 1006.

tato bhayānupassanā, sabhayā 'ti vipassato;
ādīnavānupassanā-ñāṇaṃ ādīnavā 'ti ca. 1007.

nibbidānupassanā ca, nibbindantassa yogino;
muccitukamyatāñāṇaṃ⁴³³, tato muccitum icchato.
1008.

niccā ce na nirujjheyym⁴³⁵, na bādheyym⁴³⁶ sukhā

he is said to have the knowledge that derives from
the observation of dissolution⁴³¹.

And thereafter, [the knowledge deriving from]
observation with fear, as he discerns (*vipassato*)
how they are fearsome; and [discerning] how they
are dangerous, that [deriving from] observation of
danger⁴³²;

And the [knowledge deriving from] observation
with disenchantment, as the *yogī* becomes
disenchanted; and thereafter, the [knowledge
deriving from] the desire to be released⁴³⁴, as he
wants to be released.

"If they were permanent, they would not cease;

Tamil canguvaḍa a dhoney, Anglo--Ind. doni, a canoe hollowed from a log, see also doni] a hollow vessel, a bowl,
cask M I.142; J V.186 (in similes). As °ka Miln 365 (trsl. Miln II.278 by "straining cloth").

⁴³¹ *īritam* (< īreti) has two meanings, 1) moved, stirred and 2) uttered. While originally taking the sense of "stirred" here ("for him that knowledge *is stirred*", which accords with usage elsewhere in the text (samudīraṇatā *vāyodhātu*, "the air element on account of its nature of *moving*..."); but on comparison with Nāmar-p v. 1689: *udayabbayañāṇaṃ* 'ti, tam īrenti "they *call* that 'the knowledge of arising and passing away'", an unambiguous use of the word in its second sense, I take the speech-related meaning here. Also cf. v. 1014, below.

⁴³² while these two knowledges are dealt with succinctly, together in a single verse, in the Nāmar-p there is a long, elaborate section of metaphorical elaboration similar to that presented for bhaṅga, above, for each of the ten knowledges. For fear, cf. Nāmar-p vv. 1705-1712; for ādīnava, cf. vv. 1713-1728; for nibbidā, cf. 1729-1734. The Nāmar-p mentions that the knowledges to some extent recapitulate the three characteristics, representing progressively deepening and viscerally experienced insight into them: udayabbayaḅhaṅgesu, pākātā hi aniccā; bhayādīnavanibbede, dukkhatānattatā tato. (Nāmar-p v. 1704) "in the knowledges of arising and passing away and of dissolution, impermanence becomes manifestly apparent; then, in the knowledges of fear and danger and disillusion, suffering and not self (respectively)".

⁴³³ *muccitukamyatāñāṇaṃ*: var. muñcitukamyatāñāṇaṃ Buddhadatta.

⁴³⁴ cf Nāmar-p vv. 1735-1745 for the metaphorical elaboration of muccitukamyatāñāṇaṃ: sabhayādīnave disvā, saṅkhāre puna paṇḍito. nibbindanto tato tehi, parimuccitum icchati. 1735. mīnā 'va kumine baddhā, pañjare viya pakkhino. coro cārakabaddho 'va, peḷāyanto 'va pannago. 1736. paṅke sanno mahānāgo, cando rāhumukhaṃ gato. migo yathā pāsagato, tathā saṃsāracārake. 1737. Having seen saṅkhāra-s to be fearsome and dreadful, the wise man thereby becoming disenchanted with them wishes to be released from them: like fish trapped within a net; like birds, within a cage; like a thief trapped in a prison; like a serpent, within a basket; Like a great snake sunk in mire, the moon in the jaws of rāhu, or a deer that's been snared – [he sees himself bound] just so in the prison of saṃsāra.

⁴³⁵ *nirujjheyym*: em. from nirujjheyya CS, R, B, BN, D. Though nearly all the manuscripts have the singular, I cannot make sense of a singular subject. Moreover, the same verse with the plural forms appears in the Nāmar-p: niccā ce na nirujjheyym, na bādheyym sukhā yadi; vase vatteyyum attā ce, tad abhāvā na tādīsā. (v. 1656, but in the context of kalāpato sammasanam!). Buddhadatta, who noted this problem, was correct in his emendation of the text to -um, despite the manuscript evidence. The verse appears to derive from the vism formula: **sace saṅkhārā attā bhavyeyym**, attāti gahetum vaṭṭeeyym, anattā ca pana attāti gahitā, tasmā te **avasavattanaṭṭhena anattā, hutvā abhāvattṭhena aniccā, uppādayavapaṭiṭṭhena dukkhā**ti passato *ditṭhiuggḥāṇaṃ* nāma hoti. **sace saṅkhārā niccā bhavyeyym**, niccāti gahetum vaṭṭeeyym, ... etc.: "If *saṅkhāra*-s were self, they would rightly ought to be taken as self; but not being self and yet being taken as self, therefore there is the destruction of false view for him seeing them in the sense of *not being under one's control* as not-self, in the sense of *not being, having (formerly) been*, as impermanent, and in the sense of *constantly oppressing in their arising and passing away*, as pain. If *saṅkhāra*-s were permanent... etc. (vism 721) (found in its exposition of

yadi;
vase vatteyyum⁴³⁷ attā ce, tad abhāvā na te tathā.
1009.

suṭṭhu mucцитum icc evaṃ, paṭisañcikkhato⁴³⁸ tato;
paṭisañkhānupassanā-ñāṇaṃ jātan⁴³⁹ ti vuccati.
1010.

sādhukaṃ paṭisañkhāya, sañkhāresu tilakkhaṇaṃ⁴⁴¹;
supariññātasāñkhāre, tath' eva paṭipassati. 1011.

aniccā dukkhānattā ca, sañkhārā 'va na cāparo;
attā vā attanīyaṃ vā, nāhaṃ na tu mamā 'ti ca.
1012.

they would not cause affliction if they were pleasant; if they were self, they would be in one's control; in the absence of that, they are not thus:

“Well it would be to be released [from them]!”: scrutinizing them thus, it is said that for him, “knowledge [deriving from] observation with (re-evaluative) reflection” is thereby produced⁴⁴⁰.

Having thoroughly reflected upon the three characteristics [inherent] in conditioned things, just so he looks back at the conditioned things now well and thoroughly comprehended:

[and reflecting:] “what is impermanent, suffering, and not self is only conditioned things; not another, nor oneself, nor anything one's own; not “I”, and not “my”, either⁴⁴²”;

sammasanañāṇa).

⁴³⁶ *bādheyyum*: em., as above, from *bādheyya*.

⁴³⁷ *vatteyyum*: em., as above, from *vatteyya*.

⁴³⁸ *paṭisañcikkhato*: em. from *paṭipaccakkhato*: this is the most invasive editing I've carried out on this text; the manuscripts are unanimous, and there are no known variants, however the word is indisputably a hapax legomenon and renders no coherent meaning, as far as I can tell (Buddhadatta also inserts a (?) after the word in his edition, indicating his skepticism about the form). *Paccakkhato* is of course common, in the sense of “on the basis of one's own experience” (perhaps influencing the variant *jānan* – see the following note). However, an additional *paṭi*- preceding it would seem redundant, and moreover, that makes the form an adverb, rather than a genitive present participle, which is the desired form in this position. *paṭi-paccavekkhato*, “for (the yogī) re-reviewing (them thus)...” would also be viable, and satisfies the context, but proves hypermetrical. On the other hand, perhaps this would explain how the form got corrupted, dropping the [ve] in an attempt to correct the meter. In any case, emending to *Paṭisañcikkhato* has the advantage of preserving the initial *paṭi*- and the final *-kkhato* of the manuscript form, not violating the meter, and yielding a meaning which is absolutely appropriate. *Paṭisañcikkhati* is moreover the intensive of *Paṭisañkhāti*, and thus relates perfectly to the context of *Paṭisañkhānupassanāñāṇaṃ*.

⁴³⁹ *jātan*: var. *jānan* BN, A (this variant attests to the ambiguity of the word *paṭipaccakkhato*).

⁴⁴⁰ cf. Nāmar-p vv. 1746-1752 for the elaboration of *Paṭisañkhānupassanāñāṇaṃ*:

majjhataḡaḡaṇo tasmā, niraḡekkhaḡimuttīyā; vaggulīvāphalaṃ rukkhāṃ, vīmaṃsati viṡesato.1749.

viḡataṃ viya kappāsaṃ, viḡananto punappaṇaṃ; gandhaṃ viya ca piṡento, piṡitaṃ yeva sādhukaṃ.1750.

aniccā dukkhānattā 'ti, satimā susamāhito; āhacca paṭivījjhanto, lakkhāṇāni vipassati.1751.

His grasp thereby indifferent, without anticipation of liberation, he investigates thoroughly, like a bat a fruitless tree;

as if combing cotton already combed, as if grinding again and again [sandal] powder that's been thoroughly ground,

concentrated with the awareness, “anicca”, “dukkha”, and “anattā”, he brings to bear and discerns the three characteristics, penetrating to realization.

⁴⁴¹ Whereas the of the previous *ñāṇaṃ* is characterized by there being the desire for release (*muñcitukāmatā*), the application of the three characteristics to the *sañkhāra*-s through this [*Paṭisañkhānupassanā*] *ñāṇaṃ* (*paṭisañkhānupassanāñāṇena sañkhāresu tilakkhaṇāropanaṃ*) is likened to the *muñcanassa upāyakaraṇaṃ*, the creation of a means of release (*vism* 758).

⁴⁴² The confusing syntax of this verse becomes clear in the light of Nāmar-p v. 1757: ahaṃ mahan 'ti vohāro, paro vātha parassa vā; attā vā attanīyaṃ vā, vatthuto natthi katthaci.: ““I” and “mine” is a [mere] convention; in

tato 'va tattha majjhatto, nandirāgavinissaṭo;
attattaniy' abhāvena⁴⁴³, saṅkhāre svajjupekkhati⁴⁴⁴.
1013.

saṅkhārupekkhāsāṅkhātāṃ ñāṇaṃ tassa itīritāṃ⁴⁴⁶;
tato vuṭṭhānaghaṭitaṃ, anuloman ti vuccati. 1014.

supariññātasāṅkhāre, susammatṭhatilakkhaṇe;
upekkhantassa tass' eva, sikhāpattā vipassanā.
1015.

and thereby indifferent toward them, emerging
from enjoying and desiring (*nandirāga*) [them], he
looks equanimously⁴⁴⁵ upon conditioned things
without a sense of [them as] self or as one's own.

He is said to have the knowledge reckoned⁴⁴⁷
“equanimity toward [all] conditioned things”⁴⁴⁸;
and thereafter, when connected with
emergence⁴⁴⁹⁴⁵⁰, it is called [knowledge] “that
conforms” [with the noble truths].

Looking equanimously upon the conditioned
things, now well and thoroughly comprehended,
their three characteristics well and thoroughly
contemplated⁴⁵¹, that *yogī*'s insight is arrived now at
its summit⁴⁵².

reality, there is nowhere any “self” or thing “belonging to oneself”, no “other” or any “other's”.

⁴⁴³ It appears that the last syllable of attaniya- has been elided *causa metri*. The fifth syllable of Anurudda's meter is invariably *hrasva*. Semantically, moreover, reading attattaniya-bhāvena does not make sense. On the other hand, there appears to be a sort of parallel in Nāmar-p v. 1753, where we find *yathābhūtasabhāvena* in the same position: iti sammā vipassanto, sacchikatvā tilakkhaṇaṃ; *yathābhūtasabhāvena, tatth' evaṃ anupassati*. “having witnessed and rightly discerning the three characteristics, according to the nature of things as they really are, he observes therein:...” (Nāmar-p v. 1753) which might suggest that there was originally a sa- between the two, (either hypermetrical, or else demanding the reading attattan(i)yasabhāvena). The awkward sv- between saṅkhāre and ajjupekkhati also recalls this (perhaps) lost syllable (and might represent the poetic echoing of it, supposing it was there). The rationale for its presence of the sv- before *ajjupekkhati* is likely that “saṅkhāre ajjupekkhati” is in fact a quote deriving from Paṭi: *te saṅkhāre ajjupekkhatīti saṅkhārupekkhā* (Paṭi I 54). Here I take the simplest reading, which is simply the elision of the final vowel of *attaniya*, for the sake of the meter.

⁴⁴⁴ The verse evidently reworks material from *vism* 766: *evaṃ suññato disvā tilakkhaṇaṃ āropetvā saṅkhāre pariggaṇhanto*

bhayaṇ ca nandiṇ ca vippahāya saṅkhāresu udāsīno ahosi; majjhatto ahan ti vā maman ti vā na gaṇhāti
vissatṭhabhariyo viya puriso: “Having thus seen them as devoid (of selfhood), apprehending saṅkhāra-s having applied the three characteristics to them, having abandoned both fear and delight, he has become disaffected with regard to the saṅkhāra-s; indifferent, he does not take them as either “I” or “mine”, like the man who has dismissed his wife. The *vism* goes on to relate the story of the man who dearly loved his wife and could not bear to be without her, becoming angry and displeased any time he would observe her in the company of, or speaking with, or smiling at other men; however, after some time having found fault with her, he dismissed her and severed all relationship with her, and thereafter no longer became angry or upset on account of her, do what she may with anyone. The Nāmar-p includes a reference to the dismissed wife in its exposition of saṅkhār'upekkhāñāṇaṃ: *tattha muttakarīsaṃ 'va, kheḷapiṇḍaṃ va ujjhitaṃ; vissatṭhaparaputtaṃ va, vissatṭhabhariyaṃ viya*. [He looks upon them like:] offal matter, or a lump of spittle cast down, or the dismissed child of another (conflated with one's own cf. *vism* XXI 100-101) or a dismissed wife” (Nāmar-p v. 1767).

⁴⁴⁵ the sv- most likely represents the upasagga su- “well” (see the note above), but could perhaps alternatively represent a sandhi of the pronoun “so”.

⁴⁴⁶ *tassa itīritāṃ*: var. *tassam itīritāṃ* R, BN, B; *tassa udīritāṃ* A. Buddhadatta emends to: *taṃ samudīritāṃ*. I take the text as it appears in CS, though Buddhadatta's emendation also appears viable, and is perhaps suggested by the corrupt variants. *samudīritāṃ* also occurs in the text at least once, also without an *iti*, and multiple times in the Nāmar-p. According to that reading: “That knowledge is known as 'equanimity toward saṅkhāras’”.

⁴⁴⁷ (saṃ + khyā)

saṅkhāradhamme ārabha, tāvakālaṃ pavattati;
tīradassī 'va sakuṇo, yāva pāraṃ na passati. 1016.

yadā passati nibbānaṃ, vuṭṭhānaghaṭṭitā⁴⁵⁵ tadā;
vuṭṭhānagāminī nāma, sānulomā pavuccati. 1017

iti dvīhi visuddhīhi, visuddhāya vipassato;
vipassanāpaṭipadaṃ, pūreṭi 'ti pavuccatī 'ti. 1018

It proceeds with reference to conditioned things⁴⁵³
until such time as, like the bird that has seen land⁴⁵⁴,
it sees the far shore.

When it sees *nibbāna*, it is [discernment] connected
with emergence, termed “conforming” [to the noble
truths]” and “leading to emergence”.

And discerning with discernment thus purified by
these two purifications, his progress on the path of
insight is said to be complete.

⁴⁴⁸ cf. Nāmar-p vv. 1753-1764. Many of the verses in this section were translated above in connection with the discussion of metaphors for *anattā*.

⁴⁴⁹ *vuṭṭhānaghaṭṭitaṃ* knowledge that has gotten “connected with emergence”: see ref. to “vuṭṭhānagāminī vipassanā” in following note.

⁴⁵⁰ the commentaries explain that the distinctions between this knowledge (*saṅkhārupekkhā*) and the two previous knowledges (*muñcitukamyatā* and *paṭisaṅkhānupassanā*) are only a commentarial tradition, whereas the canonical texts regard them all as *saṅkhārupekkhāññaṃ* (*vism* 778 and 781, citing *Paṭi* I 227). Thus, the structure of the last few knowledge, as we have seen, can be reduced to a visceral grasping of the three characteristics (*anicca* with 2 and 3; *dukkha* with 4 and 5; *anattā* with 6, as has been pointed out above) and the emergence of equanimity in the face of them (with 7, 8, and 9).

⁴⁵¹ < *sammasati*, a standard form for *Anuruddha*, though not in the PED (usually occurring as *sammasita*).

⁴⁵² At the stage of *saṅkhār'upekkhā*, discernment is metaphorically referred to as *sikhāpattā* (attained to its summit). The usage apparently comes down from the earliest commentaries, attributed to the *porāṇa*-s in *vism* (*vism* 778). The term is used interchangeably with *vuṭṭhānagāminī*, “leading to emergence”, “emergence” explained as indicating “path” (*magga*) due to the transcendental path's entailing emergence both from continued occurrence (*pavatta*), in terms of the perceiver (*ajjhata*), and from the clung-to basis (*abhinivīṭṭhavadatthu*), in the form of the manifest object (*nimitta*), in terms of the perceived (*bahiddhā*). Discernment is called “leading to emergence” because it leads to that path, ie. it gets connected with the path (*maggena saddhim ghaṭṭiyatī ti attho*) (*vism* 782). The Nāmar-p also refers to the two aspects of *saṅkhāra*-s, *pavatta* and *nimitta*, upon which he reflects and becomes equanimous: *pavattaṇ ca nimittaṇ ca, paṭisaṅkhāyuppekkhato...* (v. 1768). Soon after, it refers to them again as absent in *nibbāna*: *appavattam animittaṃ, passanto pana santato; pakkhī 'va nipphalaṃ rukkhāṃ, hitvā vuṭṭhātī saṅkhatā*. “But seeing as peaceful that which is without occurrence and without manifest object, he sets aside and emerges from the conditioned, like a bird a fruitless tree” (Nāmar-p v. 1775).

⁴⁵³ “*saṅkhāradhamma*-s” (lit. *saṅkhāra-dhamma*-s: volitional formation phenomena): the phrase appears somewhat odd, but is well attested across *Anuruddha*'s texts. Often, one finds “*saṅkhatadhamma*” in this usage (lit. compounded or conditioned things – *dhamma*, in its widest sense). Cf. Nāmar-p, in the same context: *pavattaṇ ca nimittaṇ ca, paṭisaṅkhāy' upekkhato; sabbasaṅkhāradhammesu, gatiyonibhavesu vā*. for him having reflected upon and regarding equanimously both the continued occurrence and manifest object with reference to all conditional things, or destinies of rebirth, wombs, and existences, ... (v. 1768). In contrast, *nibbāna* is described as *asaṅkhāram*: *ajarāmaram accantaṃ, asaṅkhāram anāsavaṃ; sabbadukkhakkhayaṃ ṭhānaṃ nibbānaṃ abhikaṅkhati*. He yearns for the place that is ageless and deathless, the absolute, the **unconditional** (*asaṅkhāram*), the undefiled; the place where all suffering comes to an end” (Nāmar-p 1773). The *Abhidh*-s also employs the term while describing the attainment of *nirodha-samāpatti*, which entails emerging from a formless *jhāna*, and discerning as and when they arise (*tattha tatth'eva vipassanto*) the **conditional phenomena** that compose it (*tattha gate saṅkhāradhamme*) (*Abhidh*-s 73).

⁴⁵⁴ The Nāmar-p also uses the metaphor in this context: *vuṭṭhānagāminī cāyaṃ, sikhappattā vipassanā; sakuṇī tīradassī'va, sānulomā pavattati*. And this discernment, attained to its peak, occurs with conformity when leading to emergence, *like a land-spying bird* (Nāmar-p 1774). This standard metaphor of the mast crow - a sort of predecessor to the modern compass - is explained in full in the *Visuddhimagga*: *taṃ pan' etaṃ sace santipadaṃ nibbānaṃ santato passati, sabbāṃ saṅkhārappavattaṃ vissajjetvā nibbānaṃ eva pakkhandati*. no ce

iti nibbānavibhāge vipassanāvuddhikathā niṭṭhitā.

The account of the growth of insight in the section on *nibbāna* is complete.

pañcaviṣatimo paricchedo.

[Here ends] the twenty-fifth chapter.

Chapter 26: The Account of the Purification of Emergence

Chapter twenty-six corresponds in major part to *Manual of Discerning* (Nāmar-p), ch. 13, treating the fruits of liberation, but begins with an account of the process of emergence from the field of conditioned things to the unconditioned (*nibbāna*), with the attainment of liberation as the culmination of the insight process described in the previous chapter. Having treated the attainment of cessation already in the *citta-visuddhi* chapter (23), it does not end on this note, as the *Manual of Discerning* (Nāmar-p), but is free to focus on the soteriological stages and the path's culmination in these and in *nibbāna*. Thus the analyses of the seven and eight noble persons are treated, and the involved coordination of the seven persons rubric with the two manners of yoking insight (*vipassanā-dhura-s*, i.e., via faith or wisdom), the correspondence of these to the three characteristics, and the attainment of liberation via the three gateways of liberation (*vimokkhadvārāṇi*), corresponding likewise to the three characteristics. Path consciousness is described in its functions of fulfilling the respective tasks of the noble truths in the moment of its occurrence, and as eradicating the fetters (*saṃyojana-s*) and defilements (*kilesa-s*) of the respective paths. The distinctions of *yāna*, i.e., whether taking tranquility or insight as one's "vehicle", are likewise taken up, the arahant "liberated on both sides" (*ubhatobhāgavimutto*) held up as the exalted ideal. The chapter is framed as a treatment of the final stage of purification, that of the knowing and beholding of *nibbāna* (the object of the "path consciousness" arrived at in this stage), and it is in this way, the work concludes, that the path theory treated over the course of these four chapters culminates in *nibbāna*:

**chabbisuddhikamen' evaṃ, sabbathāya visuddhiyā.
sattamāyānupattabbam, nibbānan3 'ti pavuccati. 1053**

nibbānam santato passati, punappunam saṅkhārārammaṇam eva hutvā pavattati sāmuddikānam disākāko viya. sāmuddikā kira vāṇijakā nāvaṃ ārohanā disākākaṃ nāma gaṇhanti; te yadā nāvā vātakkhittā videsam pakkhandati, tīram na paññāyati, tadā disākākaṃ vissajjenti. so kūpakayaṭṭhito ākāsaṃ laṅghitvā sabbā disā ca vidisā ca anugantvā sace tīram passati, tadabhimukho 'va gacchati. no ce passati, punappunam āgantvā kūpakayaṭṭhim ye va allīyati. evam eva sace saṅkhārupekkhāññaṃ santipadam nibbānam santato passati, sabbam saṅkhārappavattam vissajjtvā nibbānam eva pakkhandati. no ce passati, punappunam saṅkhārārammaṇam eva hutvā pavattati: "If it sees this locus of quiescence, nibbāna, as quiescent, [the mind] dismisses all that which is instigated by saṅkhāra-s and leaps into nibbāna; if it does not see nibbāna as quiescent, it carries on coming about again and again with conditioned things as its object, like the mariners' compass-crow. For marine merchants, boarding their ship, take with them what is called a compass-crow; when their ship, tossed by the winds, leaps out of sight of land, and the shore can't be seen, they release the compass-crow. Sitting upon the mast-pole, it leaps into the sky and going in all the directions and intermediate directions, if it sees the shore, it goes toward it. If it doesn't see it, it returns again and again and perches on the mast-pole. Just so, if the knowledge of equanimity toward saṅkhāra-s sees the locus of quiescence, nibbāna, as quiescence, it dismisses all continued occurrence of saṅkhāra-s and leaps into nibbāna; if it doesn't see it, it continues to occur again and again, taking saṅkhāra-s as its object (vism 767).

⁴⁵⁵ *vuṭṭhānagahitā*: em., with Buddhaddatta, from *vuṭṭhānagahitā* (CS).

It is said that via the sequence of the six purifications, in this way,
with the complete purification of the seventh, that at which one arrives is nibbāna:

**klesakkhayakaram tñam, saṃsārātikkamam param.
pārimam tīram abhayam, sabbasaṅkhāranissaṭam. 1054**

the shelter that confers the defilements' destruction; the supreme transcendence of saṃsāra;
the far shore free from danger; emerged from all conditioned things.

paramatthavinicchaya 26. vuṭṭhānavisuddhikathā	The Decisive Treatment of the Abhidhamma Ultimates Chapter 26: The Account of the Purification of Emergence
tass' evaṃ paṭipannassa, sikhāpattā vipassanā. vuṭṭhānagāminī nāma, yadā hoti tadā pana. 1019	Practicing in this way, his insight is attained to its summit. When it is termed “(insight) leading to emergence”:
parikammopacārānulomagotrabhuto param. maggo tato phalaṃ hoti, bhavaṅgā paccavekkhaṇā. 1020	then, following preparatory, access, conforming; and change-of-lineage (consciousness), there comes about path (consciousness), and then fruition (consciousness), and (instances of) <i>bhavaṅga</i> (consciousness) and reviewing (consciousness);
parikammopacārānulomasāṅkhātagocarā. maggass' āvajjanaṃ hutvā, nibbāne hoti gotrabhu. 1021	From the field reckoned preparatory, access, and conforming [consciousnesses], there comes about change-of-lineage (consciousness), with the path's adverting to <i>nibbāna</i> (as its object).
catuttham pañcamam vā 'tha, chaṭṭham vā pi yathāraham. appeti maggajavanam, nibbāne sakim eva tam. 1022.	Then, as the fourth, fifth, or sixth <i>javana</i>, as the case may be, the <i>javana</i> of path-consciousness is entered into in absorption on <i>nibbāna</i> -- that, a single <i>javana</i> alone.
tato phalāni tīni dve, ekaṃ vā 'tha yathākkamam. maggāvasesanīrodhamaggavuṭṭhānavīthiyam. 1023.	Then, three, two, or one (instances of) fruition (consciousness), as per the sequence that pertains to the cognitive sequences of emergence via path consciousness, the remaining (higher) paths, and cessation.
tato bhavaṅgapāto 'va, tam chetvā paccavekkhaṇā. tisso pañcavidhā honti, yathāyogam tathā hi ca. 1024	Then there is subsiding into <i>bhavaṅga</i> (consciousness), and interrupting that, and three (instances) of reviewing (consciousness), of five kinds, as the case may be.
maggam phalaṃ ca nibbānam, avassam paccavekkhati. hīne kilese sese ca, paccavekkhati vā na vā. 1025	It reviews path and fruition, and <i>nibbāna</i>, invariably, and may or may not review the defilements abandoned (<i>hīne</i>) and those remaining.
tato ca puna saṅkhāre, vipassanto yathā pure.	And after that, seeing conditioned things with

appeti anupubbena, sesamaggaphalāni ca. 1026

tattha vuccanti nibbāna-phalamaggavipassanā.
suññatā cānimittā ca, tathāpaṇihitāni ca. 1027

suññatāvipassanādināmena hi vipassati.
vimokkhamukhabhūtā 'ti, tividhā bhājitā tathā.
1028

suññatādikanāmena, vimokkhā tividhā matā.
nibbānaphalamaggā ca, samāpattisamādhayo. 1029

tatth' eva paṭhamabhūmiṃ, patto ariyapuggalo.
sattakkhattuparamo so, sotāpanno 'ti vuccati. 1030

patto dutiyabhūmiṃ ca, sakadāgāmināmako.
sakim eva imaṃ lokam, āgantā⁴⁵⁶ hoti mānusaṃ.
1031

patto tatiyabhūmiṃ ca, anāgāmī 'ti vuccati.
brahmalokā anāgantā⁴⁵⁷, idha kāmopapattiyā. 1032

patto catutthabhūmiṃ ca, arahā aggapuggalo.
diṭṭhe 'va dhamme dukkhaggiṃ, nibbāpeti 'ti
vuccati. 1033

iti maggaphalaṭṭhānaṃ vasā ariyapuggalā.
dvidhā pi catudhā yugā⁴⁵⁸, aṭṭha honti vibhāgato.
1034

ubhatobhāgavimutta-vibhāgādivasā pana.
vibhattā honti satt' ete, yathāyogaṃ tathā hi ca.
1035

saddhādhurassāniccato, vuṭṭhānaṃ dukkhato 'pi ca.
paññādhurassānattato, iti dīpentī paṇḍitā. 1036

wisdom, as before, he enters into the remaining paths and fruits, one by one, in order.

The insights (*vipassanā*-s), in that regard, that are the paths to *nibbāna* and its fruits are termed (the discernment of): “emptiness”, “the signless”, and “the uninclined”.

For the wisdom it sees with is called “insight into emptiness”, etc, and is divided into three accordingly as it becomes the respective entrance to liberation.

The liberations are likewise held to be of three kinds, with the names “(liberation via) emptiness”, etc., and (these are) the attainment-*samādhī*-s that are the paths to *nibbāna* and its fruits.

And in that regard, a noble individual attained to the first stage (of liberation), with (rebirth) seven times at most, is termed a *sotāpanna* (“stream-enterer”);

And one attained to the second stage is called a *sakadāgāmī* (“once-returner”): one who returns but once to this human world.

And one attained to the third stage is called an *anāgāmī* (“non-returner”): one who does not return *brahmaloka*, through rebirth here, within the sense-sphere realm.

And one attained to the fourth stage is an arahant (a “worthy one”), the foremost [noble] individual, and is said to, in this very life, put out the fire of suffering.

And these noble ones make eight noble individuals, by way of their division in four pairs, each two-fold by way of their being situated on the path or in the fruit.

But these make seven, when divided by way of the divisions of (the arahant) “liberated in both-ways”, and so forth, as the case may be. And just so:

The wise explain that the emergence of one who yokes (insight) by faith is via the *anicca*, or the *dukkha* characteristic; and the emergence of one who yokes by wisdom is via the *anattā*

⁴⁵⁶ em. following Ee from *āgantvā* (Be).

⁴⁵⁷ em. following Ee from *anāgantvā* (Be).

⁴⁵⁸ em. following Ee from *yuggā* (Be).

saddhānusāri ādimhi, majjhe saddhāvimuttako.
ante paññāvimutto ca⁴⁵⁹, tasmā saddhādhuro siyā.
1037

dhammānusāri ādimhi, ditṭhippatto tato 'pari.
ante paññāvimutto 'va, hoti paññādhuro pi ca. 1038

samathayānikā c'eva, rūpānuttarapādakā.
vipassanāyānikā ca, sabbe sukkhavipassakā. 1039

dhuravuṭṭhānabhedena, honti pañc' eva sabbathā.
āruppapādakā cāpi, ādimhi duvidhā tathā. 1040

chasu ṭhānesu majjhake⁴⁶¹, kāyasakkhī 'ti bhājita.
ubhatobhāgavimutto, arahatte patiṭṭhito⁴⁶². 1041

itthaṃ vuttayānadhura-vuṭṭhānānaṃ vibhāgato.
maggaphalabhūmiyo⁴⁶³ ca, sattatṭhāriyapuggalā.
1042

tattha cānuttarañāṇaṃ, saccānaṃ paṭivedhakaṃ.
samucchedappahānena, klesānusayasodhanaṃ.
1043

catumaggavibhāgena, vuṭṭhānaṃ 'ti pakittitaṃ.
ñāṇadassanavisuddhi, nāma hoti tathā pi ca. 1044

characteristic.

Therefore one who yokes by faith would be [termed] “one who proceeds by faith” at the beginning; one “liberated by faith” in the middle, and one “liberated by wisdom” at the end.⁴⁶⁰

And one who yokes by wisdom is [termed] “one who proceeds by dhamma” at the beginning, one “attained to right view” in the stages after that; and one “liberated by wisdom” at the end.

There are *samatha-yānika*-s, who make tranquillity their vehicle, and the form *jhāna*-s their basis for (penetrating to) the transcendental; and there are *vipassanā-yānika*-s, who make insight alone their vehicle -- all these “dry insight” practitioners (*sukkha-vipassaka*-s).

Those who make the formless (attainments) their basis (for cultivating insight), are five, altogether, according to the dividing of their mode of yoking it and their emergence: at the beginning they are of the same two kinds (viz., *saddhānusārī* or *dhammānusārī*);

In the middle six stations, they are classed as “bodily-witnesses”. And, established in arahatship, they are “liberated both ways” (*ubhatobhāgavimutta*).

The seven and eight noble individuals, and the stages of path and fruits, are (classified) as thus stated, according to the division of their vehicle, mode of yoking, and emergence.

And in that regard, the transcendental knowledge that penetrates the noble truths, and cleanses of defilement and its latency by the abandoning of total extirpation

is celebrated as “emergence”, with its division into four noble paths, and is what called the

⁴⁵⁹ em. following Ee from *va* (Be).

⁴⁶⁰ “Beginning” here refers to the attainment of the path of stream-entry; “middle” refers to the following six attainments, from the fruit of stream-entry until the path of arahatship. “End” refers to the fruit of arahatship. These distinctions suggest a long-durée conception of the path somewhat at odds with the abhidhammic framework (which understands path and fruit as contiguous mind-moments, doing away with the long durée notion of the path).

⁴⁶¹ var. *majjhatto* (Ee).

⁴⁶² var. *bhāsito* (Ee).

⁴⁶³ em. following Ee from *maggaphalabhūmiyo* (Be).

maggo ca⁴⁶⁴ pariṇāṇāti, dukkhaṃ tebhūmakam
tathā.
yathāyogaṃ pajahati, taṇhāsamudayaṃ pi ca. 1045

nirodhaṃ sacchikaroti, maggasaccaṃ anuttaraṃ.
bhāvanāvīthim otiṇṇo, bhāveti 'ti pavuccati. 1046

diṭṭhigata vicikicchā-sīlabbatam⁴⁶⁵ asesato.
apāyagamanīyaṃ ca, rāgadosādikattayaṃ. 1047

&

tadekaṭṭhe kilese ca, saha jātappahānato.
pajahāti sotāpatti-maggo paṭhamabhūmiko. 1048

tadekaṭṭhe pajahati, rāgadosādikā pi ca.
thūle tu sakadāgāmi-maggo⁴⁶⁶ dutiyabhūmiko. 1049

pajahāti anāgāmi-maggo niravasesato.
kāmarāgabyāpāde ca, tadekaṭṭhe ca sambhavā.
1050

rūpārūparāgamānuddhaccāvijjā 'ti pañcakaṃ.
aggamaṃ pajahati, klese sese ca sabbathā. 1051

iti saccapaṭivedhaṃ, klesakkhayaphalāvahaṃ.
maggañāṇaṃ pakāseṇti, visuddhiṃ sattamaṃ
budhā. 1052

chabbisuddhikamen' evaṃ⁴⁶⁷, sabbathāya⁴⁶⁸
visuddhiyā.
sattamāyānupattabbaṃ, nibbānaṃ⁴⁶⁹ 'ti pavuccati.

“purification of knowing and beholding”.

And path (consciousness) fully comprehends the suffering that characterizes conditioned things of all three realms of existence. And it likewise accordingly abandons the desire (*taṇhā*) that gives rise to it.

It witnesses cessation; and set out on the course of cultivation, it's said it cultivates the noble truth of the transcendental path to this.

The path of stream-entry, the first stage of awakening, abandons wrong view (i.e., *sakkāyadiṭṭhi*: “personality belief”), doubt (*vikicchā*), and [attachment that inheres in] vows and precepts (*sīlabbataparāmāsa*) without remainder. And such craving, aversion, and delusion [as is] liable to lead to (rebirth in) the lower worlds; and the defilements bound up with those, by way of the abandoning of what is co-nascent.

The path of the once-returner, for its part, the second stage of awakening, abandons gross craving, aversion, and delusion, and the defilements bound up with those.

The path of the non-returner abandons without remainder craving (*kāmarāga*) and aversion (*byāpāda*) (pertaining to sense-sphere existence) and the defilements bound up with them from being given rise to by them.

The foremost path (of arahatship) abandons the five (fetters) craving pertaining to form and formless spheres; conceit; agitation; and ignorance -- and any remaining defilements, completely.

The wise explain the seventh purification, the “knowledge of the path” as penetrating in this way the noble truths and bringing as its fruit the defilements' destruction.

It is said that via the sequence of the six purifications, in this way, with the complete purification of the seventh, that at which one

⁴⁶⁴ var. 'va (Ee).

⁴⁶⁵ var. *diṭṭhigataṃ vicikicchāṃ sīlabbatam* (Ee).

⁴⁶⁶ var. *sakadāgāmī-maggo* (Ee).

⁴⁶⁷ var. *eva* (Ee).

⁴⁶⁸ vars. *pattabbāya*; *sattatthāya* (Ee).

1053

klesakkhayakaraṃ tñāṃ, saṃsārātikkaṃ
paraṃ.
pārimaṃ tīraṃ abhayaṃ, sabbasaṅkhāranissaṭṭhaṃ.
1054

tena madanimmadanaṃ⁴⁷⁰, pipāsavinayādinā.
klesasaṃsārasaṅkhāra-paṭipakkhanidassitaṃ. 1055

ajarāmaram accantaṃ anuppādaṃ asaṅkhataṃ.
anuttaraṃ asaṅkhāraṃ, anantaṃ atulaṃ ca taṃ.
1056

paramatthaṃ anopammaṃ, santi appaṭimaṃ
sukhaṃ.
nirodhasaccaṃ nibbānaṃ⁴⁷¹, ekantaṃ amataṃ
padaṃ. 1057

sopādisesaṇibbāna-dhātu c'eva tathā 'parā.
anupādisesā ceti, duvidhā pariyāyato. 1058

suññataṃ cānimittaṃ ca, tathāpaṇihitaṃ 'ti ca.
attādigābhāvena, tividhā pi ca bhājitaṃ. 1059

klesasaṃsārasaṅkhāra-paccanīkavibhāgato⁴⁷².
bhavakkhayādibhedhī, bahudhā pi pavuccati. 1060

tad evaṃ accutaṃ dhammaṃ, lokuttaraṃ akālikaṃ.
vānābhāvā vānātītaṃ⁴⁷³, "nibbānaṃ" 'ti pakittitaṃ.
1061

iti nibbānavibhāge vuṭṭhānavisuddhikathā niṭṭhitā.

chabbīsatiṃ paricchedo.

niṭṭhito ca sabbathā pi nibbānavibhāgo.

arrives is *nibbāna*:

the shelter that confers the defilements' destruction;
the supreme transcendence of *saṃsāra*; the far
shore free from danger; emerged from all
conditioned things.

By it, with its removal of thirst, etc., the opposite of
the defilements, *saṃsāra*, and conditioned things is
shown, and the sobering of all intoxication.

It is the unaging and undying, and all-surpassing
un arising, and the unconditioned; it is the peerless
place of no conditioned things, endless and
unequaled, that.

It is the incomparable ultimate existent; peace, and
happiness that has no like. It is the noble truth of
cessation, and *nibbāna*'s quenching, definitive site
of the deathless.

It is of two kinds, by way of explanation: *nibbāna-*
dhātu with substrate remaining; and likewise that
without substrate remaining.

And it is classified in three ways according to the
absence of being taken to be self, etc.: as
emptiness, and as the signless, and as the
uninclined.

And in many ways, as well, is it referred to:
according to the various classifications of it as the
ending of existence, etc. according to its being
divided into the counter-agent of the defilements,
or of *saṃsāra*, or of conditioned things.

That transcendent, timeless, and undying dhamma,
thus, beyond desire (*vāna*), from desire's absence,
is celebrated as "*nibbāna*".

The account of the purification of emergence in the
section on *nibbāna* is complete.

[Here ends] the twenty-seventh section.

The section on *nibbāna* is entirely complete as well.

⁴⁶⁹ var. *nibbāṇa* (Ee).

⁴⁷⁰ em. following Ee from *tenammadanimmadanaṃ* (Be).

⁴⁷¹ em following Ee from *nirodhasaccanibbānaṃ* (Be). Ee reads *nibbāṇa*.

⁴⁷² var. *-paccanika*° (Ee).

⁴⁷³ em. following Ee from *vānātīto* (Be).

ABBREVIATIONS

Be	Burmese edition
Ee	English edition
em.	emended
var.	variant
HPL	Handbook of Pali Literature (Hinüber 1996)
PED	Pali English Dictionary (Pali Text Society)
AN	Aṅguttaranikāya
MN	Majjhimanikāya
DN	Dīghanikāya
KN	Khuddakanikāya
SN	Saṃyuttanikāya
-a	aṭṭhakathā (commentary)
Abhidh-av	Abhidhammāvatāra
Abhidh-s	Abhidhammatthasaṅgaha
cv	Cūḷavaṃsa
Ja	Jātaka
Khuddas-pt	Khuddasikhāpurāṇaṭīkā
Khuddas-aṭ	Khuddasikhāabhinavaṭīkā
Moh	Mohavicchedanī
Nāmar-p	Nāmarūpapariccheda
Paṭis-m	Paṭisambhidāmagga
Pm-vn	Paramatthavinicchaya
Sn	Suttanipāta
Vin-vn	Vinayavinicchaya
Vism	Visuddhimagga

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