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THE PATH OF PURITY

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THE PATH OF PURITY

BEING

A TRANSLATION OF

BUDDHAGHOSA'S VISUDDHIMAGGA

BY

PE MAUNG TIN

TRANSLATOR OF THE "ATTHASĀLINĪ"

London

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PREFACE

THE present volume is a translation of the three parts of Buddhaghosa's *Visuddhimagga*, the famous treatise which was, as is believed, written in Ceylon in the beginning of the fifth century A.D. Professor Lanman of Harvard University published an admirable analysis of the first part in the *American Academy of Arts and Sciences*, vol. xlix, No. 3, August, 1913. Since then ten years have passed by without our seeing the long-hoped-for American edition of the text or its translation. The Pali Text Society, which all along felt the need of a European edition of this work, could wait no longer, and recently brought out their own edition of the text. So, on the assurance of the editor, Mrs. Rhys Davids, that she saw no prospect of an American translation, I submitted my translation to the Pali Text Society. As has been explained in the Editorial Note to my translation of the *Atthasālinī*, if I had not entertained from year to year good hopes of seeing Professor Lanman's edition and translation, I would have taken up, six years ago, the translation of the *Visuddhimagga* instead of the *Atthasālinī*.

In the Afterword to her scholarly edition of the *Visuddhimagga*, Mrs. Rhys Davids has said what she had to say about the book and its author. I especially appreciate her useful list of quotations in the book from canonical and other works. I will here touch upon just one point. The *Visuddhimagga* makes reference (see Index) to the Commentaries on the Anguttara, Majjhima, and Saṃyutta. To those unacquainted with the history of the Commentaries it would thus seem that the *Visuddhimagga* was written later than these Commentaries. But, on the other hand, it is quoted by just these Commentaries on the Nikāyas as well as by the Sāmantapāsādikā and Atthasālinī, and is therefore earlier than these works. For instance, the Majjhima Commentary, which is being edited for the Pali Text Society by Professor James H. Woods, refers to it by name. When, therefore, the *Visuddhimagga* in its turn refers to the Majjhima

Commentary by name, the explanation may well be that the reference is not to the Majjhima Commentary as it has been written by Buddhaghosa, but to the original Ceylonese Commentary from which he later made his redaction. In the *Sumangalavilāsinī* also (i, 87), which is Buddhaghosa's Commentary on the Dīgha Nikāya, he refers to the Dīgha Commentary—that is, to the original Ceylonese Commentary he was recasting, or at least consulting. The same may be said of the other references in the *Visuddhimagga* to the Commentaries on the Anguttara and Saṃyutta. And we know that there were these original Ceylonese Commentaries and also the 'Porāṇas' on which Buddhaghosa based his writings. This explanation may account for the close similarity, which, as M. Nagai has pointed out in the *Journal of the Pali Text Society*, 1917-19, exists between the *Visuddhimagga* and the *Vimuttimagga*, a work by another writer. I would not, however, go to the extent of saying, as does M. Nagai, that these two works 'are one and the same work appearing in different attire.' Considering that the doctrines, called the Buddha's Word, have been preserved through the centuries by a line of teachers, whose aim is consistency in doctrinal interpretation rather than originality in striking out new paths, we may regard the *Visuddhimagga* and the *Vimuttimagga* as more or less independent works, written by men who belonged to the same school of thought—namely, the orthodox school at Anurādhapura. Final decision, however, should be postponed until we know more of Buddhaghosa's writings and the works to which he refers.

I have consulted with benefit the Burmese translation (Rangoon, 1914) by Pyī Sayadaw. And in the footnotes I have made occasional quotations from such works on the *Visuddhimagga* as the *Mahāṭīkā* by Dhammapāla of Ceylon and the *Gaṇṭhi* by Saddhammajotipāla of Burma. My thanks are due to Bhikkhu Sīlācāra, who was kind enough to go over my first draft translation of Chapter I; and to Mrs. Rhys Davids for her kind help in reading the proofs and for the keen interest she has taken in the translation.

PE MAUNG TIN.

EXETER COLLEGE, OXFORD,
December 10, 1922.

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THE PATH OF PURITY

Honour be to Him, the Blessed, the Saint, the Buddha Supreme

INTRODUCTORY DISCOURSE

"The man discreet, on virtue planted firm,
In intellect and intuition trained;
The brother ardent and discriminant:
'Tis he may from this tangle disembroil."[1]

Thus it was spoken. And why was it thus spoken?

It is said that to the Blessed One then staying at Sāvatthi there came one night a certain deva who, in order to have his doubt removed, asked this question:—

"Tangle within, without, lo! in the toils
Entangled is the race of sentient things.
Hence would I ask thee, Gotama, of this:
Who is't can from this tangle disembroil?"[1]

And this briefly is the meaning. By "tangle" is meant the net of craving. For craving is like the tangle of the network of branches of bamboo-bushes and the like, in the sense of an intertwisting, because it arises below and above repeatedly in connection with such objects as visible things. And it is said to be "Tangle within, without," from the fact of its arising within one's own and others' individualities and what thereto appertains, in the organs subjective and objective. Mankind is entangled in such a tangle. Just as bamboos and the like are entangled by such tangles as bamboo-bushes,[2] so all mankind, known as the various classes of

[1] *Kindred Sayings* I, 20.

[2] *Read* veḷugumbajaṭādībhi.

sentient beings, are entangled, enmeshed, embroiled, in that tangle of craving—this is the meaning. [2] And because of such entanglement, the meaning of, "Hence would I ask thee, Gotama, of this," is to be understood thus:—Therefore I ask thee, addressing the Blessed One by his family name, Gotama. "Who is't can from this tangle disembroil?" means: Who is able to disentangle this tangle which has thus entangled the Three Elements?[1]

Thus questioned, the Blessed One, walking in unobstructed knowledge of all things, the Deva of devas, the Sakka of Sakkas, the Brahmā of Brahmās, confident with the Four Confidences, bearer of the Tenfold Strength, endowed with unimpeded knowledge and the all-seeing eye, spake this stanza in answer:—

"*The man discreet, on virtue planted firm,*
In intellect and intuition trained;
The brother ardent and discriminant:
'Tis he may from this tangle disembroil."

In setting forth, according to the truth,
The meaning of the stanza of the Sage,
Which treats of virtue and such other things,
I will expound the Path of Purity,
Which rests on the strict rules of the devout
Dwellers at the Great Minster, and contains
Purest decisions, gladdening even those
Who never may attain to purity
For all their striving, though they seek it here,
Not knowing aright the Path of Purity,
Which holds all virtue, and is straight and safe,
Though they to ordination have attained,
Hard to attain in the Great Conqueror's realm.
Devout men, whose desire is purity,
Attend ye to the things that I relate.

Here, by "Purity" is meant Nibbāna, which is free from all taints and exceedingly pure. The way to this purity is

---

[1] Or threefold conditions, *viz.* the world of sense, the world of form, and the world of the formless.

the "Path of Purity." The means of its acquisition is called the "Path." I am going to speak of that Path of Purity, is the meaning. This Path of Purity has been set forth in terms of simple insight in some places thus:—

> " *All things conditioned are impermanent;*
> *The which who understandeth, holdeth Ill*
> *In scorn. This is the path of purity;*"[1]

[3] in terms of Jhāna-insight in other places thus:—

> " *He from Nibbāna is not far in whom*
> *Appear Jhāna and insight;*"[2]

in terms of kamma and so forth in some places thus:—

> " *Good will, and wisdom, mind by method trained,*
> *The highest conduct on good morals based:—*
> *This maketh mortals pure, not rank nor wealth;*"[3]

in terms of virtue and the like in other places thus:—

> " *He that in virtuous habit never fails,*
> *Hath insight, can to mystic rapture win,*
> *Who stirs up effort, puts forth all his strength,*
> *'Tis he can cross the flood so hard to pass;*"[4]

in terms of the application of mindfulness and so forth in some places thus:—" This single way, this path, brethren, is for the purification of beings . . . for the realization of Nibbāna, to wit: the Four Applications of Mindfulness."[5]

And the same with the Supreme Efforts and so forth. But here in the Blessed One's reply it has been set forth in terms of virtue and so forth.

Thereon (*i.e.*, on the Blessed One's stanza) this is the brief comment:—

" On virtue planted firm," means, being established in virtue. And here in this phrase one who is even now engaged in fulfilling virtue is said to be established in virtue. Hence the meaning here is, being established in virtue by fulfilling

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[1] *Dhammapada* 277. [2] *Ib.* 372.
[3] *Kindred Sayings* I, 46. [4] *Ib.* 76.
[5] *Dīgha Nikāya* ii, 290; *Dialogues of the Buddha* ii, 327.

it. "The man" means, the sentient being. "Discreet" means, wise by means of wisdom born of kamma associated with conception (in the womb) attended by the Three Root-conditions.[1] "In intellect and intuition trained," means cultivating concentration and insight; for here concentration is set forth under the head of intellect (or mind), and insight under the name of intuition (or wisdom). "Ardent" means energetic; for energy is called ardour in the sense of causing the corruptions to be completely burnt up. He who possesses it is ardent. In "discriminant," wisdom is called discrimination. Endowed therewith, is the meaning. By this word "discriminant" is indicated preserving wisdom.

In this answer wisdom comes three times. First there is mother-wit, second there is insight-wisdom, and third there is preserving wisdom, maintaining all functions.[2] He sees danger in the stream of existence—this is "the brother" (bhikkhu). "'Tis he may from this tangle disembroil" means: [4] Just as a man standing on the ground may lift up a well-sharpened sword and clear away (disentangle) a big bamboo-bush, so may the brother endowed with the six states, to wit: this virtue and this concentration set forth under the heading of mind, and this threefold wisdom, and this ardour, and standing on the ground of virtue, lift up, by means of the hand of preserving wisdom supported by the strength of energy, the sword of insight-wisdom well sharpened on the stone of concentration, and clear away, cleave that entire tangle of craving which keeps falling into the continuity of his own aggregates. And indeed he clears that tangle at the moment of his attainment of the Path. At the moment of Fruition he, having cleared the tangle, is worthy of the best gifts in heaven and earth. Hence has the Blessed One said:—

"The man discreet, on virtue planted firm,
In intellect and intuition trained;
The brother ardent and discriminant:
'Tis he may from this tangle disembroil."

---

[1] *Viz.* The absence of greed, of hate, of delusion.

[2] Such as acquiring the subjects of meditation, making frequent questionings and being strenuous in culture.

What is meant therein is, that there remains nothing for "the man" to do in regard to that wisdom by means of which he is said to be "discreet," for his wisdom has been made perfect in virtue of kamma done in a previous existence. And in "ardent and discriminant" it is meant that he is to be persevering by means of the said energy, and comprehending by means of wisdom; and establishing himself in virtue, cultivate calm and insight indicated by way of intellect (or mind) and intuition (or wisdom). Here, thus, the Blessed One has set forth this Path of Purity under the heads of virtue, concentration, and wisdom.

Indeed, thus far have been set forth the threefold training, the religion happy in its three stages,[1] the sufficing condition of the threefold knowledge[2] and so forth, the avoidance of the two extremes and the practice of the middle course, the means of escaping states of woe and so forth, the rejection of the corruptions in three ways, the opposition to transgression and so forth, the cleansing from the three corruptions, and the instrumentality necessary to Stream-winning and so forth.

How so? Here by virtue is indicated the training in the higher virtue; by concentration, the training in the higher thought; and by wisdom, the training in the higher wisdom.

And by virtue is indicated the happiness of the religion in its beginning. For, from such expressions as: "*What is the beginning of moral states? The virtue of great purity*,"[3] and "*the refraining from all evil*,"[4] it is evident that virtue is the beginning of the religion. And since it bears such merit as absence of remorse, it is happy.

By concentration is indicated the happiness of the religion in its progress. [5] For, from such expressions as: "*the fulfilment of morality*,"[4] and so on, it is evident that concentration is in the middle of the religion. And since it bears such merit as the various kinds of supra-normal power, it is happy.

By wisdom is indicated the happiness of the religion in its

---

[1] Its beginning, progress, and end.

[2] Knowledge of former existences, the passing away and reappearing of beings, and the destruction of the intoxicants.

[3] *Saṃyutta* v, 143. [4] *Dhammapada* 183.

consummation. For, from the expression, "*the cleansing of one's mind, . . . this is the religion of the Buddhas*,"[1] we see the superiority of wisdom, and that it is the consummation of the religion. And since it maintains its natural state unaffected amid desirable and undesirable things, it is happy.

As it has been said:—

> "*As wind a massy rock doth never move,*
> *So neither praise nor dispraise moves the wise.*"[2]

Similarly, in virtue is set forth the sufficing condition of endowment with the Threefold Knowledge. For, depending on the attainment of virtue one attains to the Threefold Knowledge, and not to anything higher. In concentration is set forth the sufficing condition of endowment with the Sixfold Superknowledge.[3] For, depending on the fulfilment of concentration one attains to the Sixfold Superknowledge, and not to anything higher. And in wisdom is set forth the sufficing condition of the various kinds of analysis. For, depending on the attainment of wisdom and on no other ground, one attains to the Four Analyses.[4]

By virtue also is indicated the avoiding of the extreme of devotion to the pleasures of sensuality; by concentration the avoiding of the extreme of self-mortification; and by wisdom the practising of the middle course.

Similarly in virtue is set forth the means of transcending the states of woe; in concentration the means of transcending the elements of sensuality; and in wisdom the means of transcending all existences.

Again, by virtue is set forth the rejection of the corruptions by way of partial rejection;[5] by concentration, that by way of

---

[1] *Dhammapada* 183. [2] *Ib.* 81.

[3] Super-normal power of (1) manipulating the physical form, (2) clairaudience far and near, (3) knowing others' thoughts, (4) remembering former existences, (5) clairvoyance far and near, (6) knowing how to bring the intoxicants to an end.

[4] Analysis of things, causes, terms, and the knowing process.

[5] *Tadangappahāna*: 'rejection by parts,' rejection of various parts of immorality by various parts of morality, as darkness by the light of a lamp. Translated as 'elimination of the factor in question' in *Expositor* 454.

discarding; and by wisdom, that by way of extermination.

Again, by virtue is set forth opposition to actual deeds of the corruptions; by concentration, opposition to their uprising; by wisdom, opposition to their latent tendency.

[6] Again, by virtue is set forth the cleansing of the corruption of misconduct; by concentration, cleansing of the corruption of craving; by wisdom, cleansing of the corruption of views.

Again, by virtue is set forth the instrumentality for Stream-winning and Once-returning; by concentration, that for Never-returning; and by wisdom, that for Sanctity. For the Stream-winner is said to be a fulfiller of virtue; likewise the Once-returner. But the Never-returner is said to be a fulfiller of concentration; and the Saint a fulfiller of wisdom.

Thus in so far are set forth these nine triads, to wit; the Threefold Training, the religion happy in its three stages, the sufficing condition of the Threefold Knowledge and so forth, the avoidance of the two extremes and the practice of the middle course, the means of transcending the states of woe and so forth, the rejection of the corruptions in three ways, the opposition to transgression and so forth, the cleansing of the three corruptions, the instrumentality for Stream-winning and so forth, and such other triads as those of merits.

This is the Introductory Discourse.

PART I

VIRTUE

CHAPTER I

EXPOSITION OF VIRTUE

THUS this Path of Purity, albeit set forth under the heads of virtue, concentration, and wisdom, including various merits, has been expounded very briefly indeed. Consequently it may not be sufficiently useful to all; and so, in order to make it known in detail, the following questions are asked, beginning with the subject of virtue:—

1. What is virtue?[1] 2. In what sense is it virtue? 3. What are its characteristics, its essence, its manifestation, its proximate cause? 4. What are its advantages? 5. How many kinds of virtue are there? 6. What is its corruption? 7. And what its purification?

And these are the answers:—

1. What is virtue?

Such states as the volition of one who abstains from life-taking and so forth, or of one who fulfils his set duties. For, this has been said in the Paṭisambhidāmagga,[2] "*What is virtue? Volition is virtue; mental properties are virtue; restraint* [7] *is virtue; non-transgression is virtue;*" wherein the volition which is virtue is that of one who abstains from life-taking and so forth, or of one who fulfils his set duties; and the mental properties which are virtue are the abstinence of one who abstains from life-taking and so forth. Further, the volition which is virtue is that of the seven courses of action of one who forsakes life-taking, and so on; the mental properties which are virtue are such states as non-covetous-

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[1] Sīla is moral habit, habitual good conduct. *Cf. Pss. of the Brethren*, p. 269, n. 2. It was the very essence of the Founder's gospel. For his Order it became the basis of doctrine, and elaborated into what we understand by virtue.

[2] i, 44.

ness, goodwill, right views expressed in this manner: "Putting away covetousness he lives by thought free from covetousness." In "restraint is virtue," restraint should be understood as fivefold:[1] by means of the Pātimokkha, of mindfulness, of knowledge, of patience, of energy. Of these, "*He is endowed, fulfilled with this restraint according to the Pātimokkha*"[2] —this is Pātimokkha-restraint. "*He keeps watch over the controlling faculty of sight, attains to the restraint of the controlling faculty of sight,*"[3]—this is mindfulness-restraint.

> "*The currents flowing in the world O Ajita,*
> *Said the Exalted One, these may*
> *By mindfulness be checked, this the restraint I teach,*
> *By insight they may be shut in.*"[4]

—this is knowledge-restraint in which (knowledge in) the (right) use of the (four) requisites also is included. "*One endures cold and heat*"[5]—in such expressions it is patience-restraint. "*One does not consent to the uprisen lustful thought*"[6] —in such expressions it is energy-restraint, in which purity of livelihood also is included. Thus this Fivefold Restraint as well as the restraint which noble youths dreading sin exercise in regard to anything that falls in their way should be understood as restraint-virtue. "Non-transgression is virtue," means the absence of bodily and vocal transgression in one practised in virtue. This so far is the answer to the question, "What is virtue?"

[8] Passing to the remaining questions:

2. In what sense is it virtue?

It is virtue in the sense of being virtuous (or moral). And what is this? The being virtuous, is the right placing together (of bodily and vocal actions). The meaning is that because one is highly virtuous, one's bodily actions and so on are not dissipated. Or it means, supporting. The being a

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[1] See also *Expositor* 454, where 'restraint by virtue' is synonymous with Pātimokkha-restraint.

[2] *Vibhanga* 246. [3] *Digha* i, 70. [4] *Sutta Nipāta* 1035.

[5] *Majjhima* i, 10. [6] *Ib.* 11.

support of moral states by way of establishment, is the meaning. Indeed those who are skilful in the significations of words here understand this double meaning. But others set forth the meaning in such ways as: "It is virtue in the sense of being the head (*sira*), in the sense of being cool (*sīta*)."

3. Now: What are its characteristics, its essence, its manifestation, its proximate cause ?

So has it been divided, and its mark
Is virtue, even as visibility[1]
The mark of objects is.

For just as visibility is the characteristic mark of the different varieties of form such as indigo, yellow, and so on, because albeit of such various kinds they do not go beyond visibility, so what has been said about being virtuous by way of the right placing of bodily actions and so forth, and of the establishment of moral states, is the characteristic mark of the different varieties of virtue such as volition and so on, because, notwithstanding its various kinds, it does not go beyond right placing and establishment. And concerning virtue, as possessing such a characteristic, this has been said:—

Her active property or essence lies
In excellence and war against all sin.

Therefore this virtue possesses the essence, in the sense of function, of destroying wickedness; and has the essence, in the sense of property, of faultlessness. For when the characteristics and so on are mentioned, essence is said to be either function or property.

It manifests itself as purity;
Its proximate cause is the sense of shame
And dread of blame (for so the wise give praise).

[9] This virtue has, as its manifestation, purity, said to be purity of body, of speech, and of mind. It is considered to

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[1] *Read* sanidassanattaṁ—perception of form, that is, perception of objects through the visual sense, is, for all that sense *by itself* can tell us, perception of various colour-areas and nothing more.

manifest itself as purity. Sense of shame and dread of blame are extolled by the wise as its proximate cause, which means immediate reason. For in the presence of sense of shame and dread of blame, virtue arises and establishes itself: in their absence it does not arise nor establish itself. Thus are to be understood its characteristic, essence, manifestation, and proximate cause.

4. What are its advantages?

The acquirement of various qualities such as absence of remorse. For it has been said, "*Ānanda, moral virtues have absence of remorse for benefit and advantage.*"[1] Further, "*Householders, five are the advantages of the fulfilment of virtue obtained by the virtuous. What are these five advantages? In this world, householders, one virtuous, endowed with virtue, acquires much wealth chiefly owing to the effect of non-negligence. This is the first advantage of the fulfilment of virtue by the virtuous. Again, householders, of one virtuous, endowed with virtue, a good report is noised abroad. This is the second advantage of the fulfilment of virtue by the virtuous. Again, householders, to whatsoever assembly one virtuous, endowed with virtue, goes, he enters boldly and unperturbed, whether it be an assembly of princes, an assembly of brahmins, an assembly of laymen, or an assembly of monks. This is the third advantage of the fulfilment of virtue by the virtuous. Again, householders, one virtuous, endowed with virtue, dies undeluded. This is the fourth advantage of the fulfilment of virtue by the virtuous. Again, householders, one virtuous, endowed with virtue, on the dissolution of the body after death, reaches a happy destiny, a heavenly world. This is the fifth advantage of the fulfilment of virtue by the virtuous.*"[2]

Furthermore: "*Brethren, should a brother desire to be dear and precious to, respected and honoured by his fellow-monks, he should fulfil the virtues.*"[3]—In such wise have the various advantages of virtue, beginning with loveableness and preciousness and ending in the destruction of the intoxicants, been mentioned. Thus various qualities such as absence

[1] *Anguttara* v, 1. [2] *Dīgha* ii, 86. [3] *Majjhima* i, 33.

of remorse constitute the advantages of virtue. [10] Moreover:—

The true religion gives to noble sons
No other stay than virtue. Who can tell
The limit of her power? Not Gangā stream
Nor Yamunā nor babbling Sarabhū,
Nor Aciravatī nor Mahī's flood,
Can purify on earth the taints of men.
But virtue's water can remove the stain
Of all things living. Necklaces or pearl,
Rain-bearing breezes, yellow sandalwood,
Gems, nor soft rays of moonlight can destroy
Heart-burnings of a creature. She alone—
Virtue—well-guarded, noble, cool, avails.
What scent else blows with and against the wind?
What stairway leads like her to heaven's gate?
What door into Nibbāna's city opes?
The Sage whose virtue is his ornament
Outshines the pomp and pearls of jewelled kings.
In virtuous men[1] virtue destroys self-blame,
Begetting joy and praise. Thus should be known
The sum of all the discourse on the power
Of virtue, root of merits, slayer of faults.

Now this is the answer to—

5. How many kinds of it are there?

(i) All this virtue is of one kind through its characteristic of being virtuous (monad i.).

(ii) It is of two kinds as positive or negative rules of conduct (dyad 1); likewise as the minor or the major precepts[2] (dyad 2); as abstinence or non-abstinence (dyad 3); as interested or disinterested (dyad 4); as practised for a limited period of life or until the end of life (dyad 5); as violable or inviolable (dyad 6); as worldly or transcendental (dyad 7).

[11] (iii) It is of three kinds as inferior, middling or superior (triad 1); likewise as dominantly influenced by self,

[1] *Note the plural form* yatino *instead of* yatayo.
[2] *Or*, the specialized or fundamental precepts.

by the world, or by the Law[1] (triad 2); as misconstrued, not misconstrued, or tranquillized (triad 3); as pure, impure, or doubtful (triad 4); as probationary, adept, or neither probationary nor adept (triad 5).

(iv) It is of four kinds as partaking of deterioration, of stability, of speciality, or of penetration (tetrad 1); likewise as concerning the brethren, concerning the sisters, concerning novices, or concerning laymen (tetrad 2); as natural, customary practice, fixed law, or the fruit of former conditions (tetrad 3); and as restraint according to the Pātimokkha, restraint of the controlling faculties, purity of livelihood, or connected with the requisites (tetrad 4).

(v) It is of five kinds as limited precepts of purity, unlimited precepts of purity, completed precepts of purity, precepts of purity not misconstrued, or tranquillized precepts of purity, according to what has been said in the Paṭisambhidā (pentad 1); likewise as rejection, abstention, volition, restraint, or non-transgression (pentad 2).

Of these,

(i) In the onefold portion (monad 1) the meaning is to be understood as has been said above.[2]

(ii) In the twofold portion (dyad 1) the fulfilling of the precepts enacted by the Blessed One thus: "This ought to be practised," is a positive rule of conduct; the non-doing of what has been prohibited as, "This ought not to be practised," is a negative rule of conduct. Here is the word-definition: by having fulfilled the precepts those who are endowed with a precept *are practised* in it — 'positive rule of conduct.' By means of it they avoid, guard against a *prohibition*— 'negative rule of conduct.' Of these two, the former is accomplished by the effort of faith, the latter by faith. Thus it is twofold as positive and negative rules of conduct.

In the second dyad special precept means the highest precept. 'Specialized' is just special. Or, what is enacted with reference to a special precept is the 'specialized precept,' a synonym for the precept which remains over from the set

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[1] Dhamma.

[2] P. 0.

of eight precepts of which pure livelihood is the eighth.[1] 'The fundamental precept' is the foundation of the exalted practice of the Path; and is a synonym for the set of eight precepts of which pure livelihood is the eighth. This set of eight is the foundation of the Path, because it ought to be in purified practice previous to the Path. Hence (the Buddha) has said: "*Previously his bodily action, his vocal action, his livelihood have been well purified.*"[2] Or, what has been declared to be the minor and lesser precepts, [12] is the "minor precept." The remainder is the "major precept." Or, that which is included in both the Vibhanga's,[3] is the "major precept"; that which is included in the Khandhaka[4] duties is the "minor precept." The former is perfected by perfection in the latter. Hence (the Buddha) has said: "*Brethren, it is impossible that a brother without fulfilling the law of the minor precept, should fulfil the law of the major precept.*"[5] Thus it is twofold, as minor and major precepts (or specialized and fundamental).

In the third dyad, the mere abstention from life-taking and so on, is the virtue of abstinence. The remaining volition and so on, is the virtue of non-abstinence. Thus it is twofold as abstinence and non-abstinence.

In the fourth dyad 'interested' means that there are two inducements: the inducement of craving and the inducement of views. Of these two that which arises from a desire to attain (a blissful) existence thus: "*By means of this virtue I shall become a deva or a certain deva,*"[6] is the inducement of craving. That which arises from pure views thus: "*By means of this virtue there will be purity,*"[7] is the inducement of views. And there is the transcendental virtue, and there is the worldly virtue which is a constituent of this—these constitute the

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[1] *Viz.* the purified actions, three of deed and four of speech, and pure livelihood. *Cf. Expositor* 505.

[2] *Cf. Anguttara* iii, 124 *f.*

[3] *I.e.* precepts for the brethren and the sisters as laid down in the Pātimokkha, *Vinaya Texts* i (Sacred Books of the East).

[4] *I.e.* in the Mahāvagga and Cullavagga, *Ib.* i, ii, iii.

[5] *Anguttara* iii, 14. [6] *Ib.* iv, 461. [7] *Dhammasaṅgaṇī* 1005

" disinterested virtue." Thus it is twofold, as interested and disinterested.

In the fifth dyad the virtue which is practised within a time-limit is " for a limited period of life." That which arises so long as it is practised during a life-time is ' until the end of life.' Thus it is twofold, as practised for a limited period of life, and until the end of life.

In the sixth dyad that which is limited by present gain, pomp, relatives, limbs and life, is known as " violable." What is contrary to that is " inviolable." And this has been said in the Paṭisambhidā:[1] ' *What is that virtue which is violable? There is virtue violable by gain, there is virtue violable by pomp, there is virtue violable by relatives, there is virtue violable by limbs, there is virtue violable by life. What is that virtue which is violable by gain? Some one in the world on account of, by reason of, for the sake of gain transgresses any precept that may have been observed. Such* [13] *is the virtue that is violable by gain.*' In this way the others also should be expanded. In the answers concerning the inviolable, also, it has been said:[2] " *What is that virtue which is not violable by gain? In this world, on account of, by reason of, for the sake of gain, a certain person does not give rise even to a thought of transgressing any precept that may have been observed. How, then, will he transgress it? Such virtue is not violable by gain.*" In this way also the others should be expanded. Thus it is twofold, as violable and as inviolable.

In the seventh dyad all virtue which is accompanied by (or the object of) the intoxicants is " worldly "; that which is not accompanied by the intoxicants is " transcendental." Of these two worldly virtue brings about distinction in present life, and is a constituent part of the escape from existence. As has been said:[3] " *Discipline is for the purpose of restraint, which is for the purpose of absence of remorse, which is for the purpose of gladness, which is for the purpose of rapture, which is for the purpose of repose, which is for the purpose of bliss, which is for the purpose of concentration, which is for the purpose*

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[1] i, 43. [2] *Ib.* i, 44. [3] *Vinaya* v, 164.

of knowing and seeing the truth, which is for the purpose of disgust, which is for the purpose of dispassion, which is for the purpose of emancipation, which is for the purpose of knowing and seeing emancipation, which is for the purpose of birthless Parinibbāna.[1] *For such purpose is the discourse (on the Discipline), for such purpose is the consultation, for such purpose is the groundwork, for such purpose is the attentiveness, namely, the emancipation of the mind devoid of grasping.*" Transcendental virtue brings about escape from existence, and is the ground of retrospective knowledge. Thus it is twofold, as worldly and transcendental.

(iii) Among the triads: In the first triad, that virtue which arises through inferior conation, consciousness, energy, or investigation, is "inferior"; that through middling conation and so on is "middling"; that through superior conation and so on is "superior." Or, that which is practised from a desire for pomp is "inferior"; that for a meritorious result is "middling"; that which is practised in connection with Ariyanship,[2] thus: "This is what ought to be done,"[3] is "superior." Or, virtue corrupted by exalting self and disparaging others, thus: "I am possessed of virtue; but these other brethren are wicked and evil in nature," is "inferior"; worldly virtue uncorrupted is "middling"; transcendental virtue is "superior." Or, that virtue which arises for the sake of wealth and property by way of craving is "inferior"; that for the sake of self-emancipation is "middling"; while that virtue of the perfections which arises for the sake of the emancipation of all beings, is "superior." Thus, it is threefold as inferior, middling, and superior.

In the second triad that virtue which arises out of self-respect, having regard for self, and from a desire to put away what is improper for self, [14] is "dominantly influenced

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[1] Anupādāparinibbāna, *i.e.* entrance into Nibbāna which, not grasping after anything, leaves no material form behind and does not give rise to rebirth.

[2] On the definition of *Ariyan* see *Expositor* 452.

[3] *The Ṭikā reads:* in connection with Ariyanship out of a loathing for evil: 'How shall one like me do such evil?'

by self." That which arises out of respect for the world, having regard for the world, and from a desire to avoid accusation by the world, is "dominantly influenced by the world." That which arises out of respect for the Law, having regard for the Law, and from a desire to honour the greatness of the Law, is "dominantly influenced by the Law." Thus it is threefold as dominantly influenced by self, and so on.

In the third triad that virtue which in the dyads (dyad 4) was said to be 'interested,' is 'misconstrued' through the misconstruction of craving and views. That virtue which is a constituent part of the path of a good average person and which is associated with the path of the probationers, is 'not misconstrued.' That which is associated with the fruition of probation and adeptship is "tranquillized." Thus it is threefold as misconstrued and so on.

In the fourth triad that virtue which is fulfilled without committing an offence or by atoning for an offence committed, is "pure"; the virtue of one who has not atoned for an offence committed is "impure"; the virtue of one who has doubts regarding the object, the offence, or the transgression, is known as "doubtful." Of these, the religious meditator should purify the impure virtue; and when there is doubt, it should be dispelled by not transgressing against the object. So will it be pleasant for him. Thus it is threefold as pure, and so on.

In the fifth triad virtue associated with the four Ariyan Paths and the three fruitions of monkhood is "probationary"; that which is associated with the fruition of sanctity is "adept"; the rest is "neither probationary nor adept." Thus it is threefold as probationary, and so on. But virtue is spoken of as simply the natural dispositions of the various beings in the world, so that, as referring to their virtue, one speaks of a man who has a disposition for ease, of one who has a disposition for ill, of one who has a disposition for quarrels, of one who has a disposition for beautification; thus, therefore, in the Paṭisambhidā[1] there are three kinds of virtue: moral, immoral, and unmoral. Hence it is said to be threefold, as moral,

[1] i, 44.

and so on. Of these three, immoral virtue does not correspond to any of the characteristics of the virtue which is meant here, therefore this triad has not been brought in here. Hence the division of the triads is to be understood in accordance with the method here given.

(iv) In the first of the tetrads:—

> Who serveth here the wicked, not the good,
> Seeth no injury to anything,
> Because he is unwise. [15] Full of wrong thoughts,
> He heeds not the controlling faculties,
> And all his virtue to corruption turns.
> Who is content with his own virtue won,
> Nor will bestir him to apply his mind
> In stations of religious exercise,
> Pleased with his virtue, seeking nothing higher,—
> This brother's virtue turns to stagnancy.
> The virtuous, seeking fixity of thought,—
> His virtue to pre-eminence is turned.
> Dissatisfied, wrapped in world-weariness,—
> This brother's virtue is to insight turned.

Thus it is fourfold as partaking of deterioration, and so on.

In the second tetrad there are precepts enacted for the brethren, who should keep them separate from those enacted for the sisters. This is virtue "concerning the brethren." There are precepts enacted for the sisters, who should keep them separate from those enacted for the brethren. This is virtue "concerning the sisters." The ten precepts for novices male and female constitute virtue "concerning novices." There are five precepts—ten if possible—for the constant practice of lay-disciples, male and female. Eight are by way of duties for the sacred day. These constitute virtue "concerning laymen." Thus it is fourfold as concerning the brethren, and so on.

In the third tetrad non-transgression by men of Uttara-kuru[1] is "natural" virtue. The regulated conduct of various people according to family customs, localities, beliefs, is

[1] One of the 'four Great Islands.'

virtue "as customary practice." The virtue of the mother of the future Buddha, declared thus: "*This is a fixed law, Ānanda, that when the future Buddha descended into the mother's womb, she had no thought connected with lust for men*,"[1] is virtue "as fixed law." The virtue of such pure beings as Mahākassapa, and others, and of the future Buddha in many births, is virtue "as the fruit of former conditions." Thus it is fourfold as natural, and so on.

In the fourth tetrad, (*a*) that virtue which has been declared by the Blessed One thus: "*Here* (*in this religion*) *a brother lives, being restrained by the restraint of the Pātimokkha, is possessed of good behaviour and lawful resort, sees danger in the smallest faults, trains himself in the observance of the precepts*"[2]—this is virtue "as restraint according to the Pātimokkha." (*b*) Virtue "as restraint of the controlling faculties," is that virtue which has been declared thus: "*When he sees an object with his eye,* [16] *he is not entranced by the general appearance or the details of it. He sets himself to restrain that which might give occasion for immoral states, covetousness, and grief to flow in over him while he dwells unrestrained as to the faculty of sight. He keeps watch over his faculty of sight, and he attains to mastery over it. And so, in like manner, when he hears a sound with his ear, or smells an odour with his nose, or tastes a flavour with his tongue, or feels a touch with his body, or cognizes an idea with his mind, he is not entranced by the general appearance or the details of it. He sets himself to restrain that which might give occasion for immoral states, covetousness, and grief to flow in over him while he dwells unrestrained as to the faculty of mind. He keeps watch over his mental* (*representative*) *faculty, and he attains to mastery over it.*"[3] (*c*) The abstinence from wrong livelihood arisen by way of evil states, such as the transgression of the six precepts enacted for the sake of livelihood, and as "trickery, bonstful talk (about self and donors), insinuation (in almsgiving), crushing slander, hungering to add gain to gain,"[4] is virtue "as purity of livelihood." (*d*) The use of the four requisites

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[1] *Majjhima* iii, 121. [2] *Vibhanga* 244. [3] *Digha* i, 70.
[4] *Vibhanga* 345. *Cf. Dialogues of the Buddha* i, 15.

after pure reflection set forth after this manner: "*He accepts the robe wisely reflecting that it is only for the warding off of cold*,"[1] is known as virtue "connected with the requisites."

5 (iv, *a*). Virtue as restraint according to the Pātimokkha.

Herein (*i.e.* dealing with the four kinds of the fourth tetrad) this is the deciding discourse together with the word-by-word comment from the beginning: "Here" means, "in this religion." "Brother" is a son of respectable family, who from faith becomes a monk in the customary way, because of his *viewing danger* in the stream of existence, or of wearing torn shattered rags, and so forth. In "being restrained by the restraint of the Pātimokkha," "Pātimokkha" is the virtue of the precepts. It *delivers*, releases him who *guards* it, observes it, from the ills of the states of woe and so forth—hence it is called "Pātimokkha." The restraining is "restraint," a name for non-transgression, bodily and vocal. "The restraint of the Pātimokkha" means that the Pātimokkha itself is the restraint. "Being restrained by the restraint of the Pātimokkha" means, to be restrained by that Pātimokkha-restraint. Attained to, endowed with, is the meaning. "Lives" means comports himself.

[17] The meaning of, "is possessed of good behaviour and lawful resort," and so on, is to be understood in the way that comes in the Pali text.[2] For this has been said: '*He is possessed of good behaviour and lawful resort. There is good behaviour and there is misbehaviour. Of these what is misbehaviour? Bodily transgression, vocal transgression, bodily-and-vocal transgression, this is called misbehaviour. All wickedness also is misbehaviour. A certain member of the Order here obtains his livelihood by a gift of bamboos, of leaves, of flowers, or fruits, or bath-powder, or tooth-sticks, by fawning, by bean-curry talk, by nurture (of supporters' children), by carrying messages on foot, or by any other means of wrong livelihood loathed by the Buddhas. This is called misbehaviour.*

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[1] *Majjhima* i, 10. The remaining portion of this quotation is brought out and commented on in p. 36 *f*.

[2] *Vibhanga* 246.

And what is good behaviour? Bodily non-transgression, vocal non-transgression, bodily-and-vocal non-transgression—this is called good behaviour. All virtue-restraint also is good behaviour. A certain member of the Order here does not obtain his livelihood by a gift of bamboos . . . loathed by the Buddhas. This is called good behaviour. As regards lawful resort—there is lawful resort, and there is unlawful resort. Of these, what is unlawful resort? A certain member of the Order here resorts (for alms) to a harlot, a widow, an old maid, a eunuch, a nun, or a liquor shop; against the precepts, he associates after the manner of laymen, with kings, ministers, heretical teachers, and their disciples; serves, follows, attends on families of faithless unbelievers, who abuse and censure the brethren and sisters, the lay-disciples male and female, not wishing their good, benefit, comfort or security (from the burden of ill). [18] *This is called unlawful resort. And what is lawful resort? A certain member of the Order here does not resort to a harlot . . . does not associate after the manner of laymen, against the precepts, with kings . . . serves, follows, attends on faithful families of believers who are welling springs (for the benefit of monks), who love the shining of yellow robes and the odour of sanctity, and who desire the good, benefit, comfort, and security of the brethren and sisters, of the lay-disciples male and female. This is called lawful resort. Thus being full of, fulfilled with, arrived at, attained to, possessed of, fully possessed of, endowed with such good behaviour and such lawful resort, one is said to be "possessed of good behaviour and lawful resort."'*

Further, "good behaviour and lawful resort" here should be understood also in this way: For misbehaviour is twofold, bodily and vocal. Of these what is bodily misbehaviour? A certain member of the Order here, having gone to an assembly of the Order, stands and sits rudely brushing against the senior brethren; stands and sits in front; sits on a high seat; sits with his head covered; speaks while standing and while stretching out his arm; walks up and down with sandals on while the senior brethren walk without sandals; walks above while they walk below; walks on the promenade while they walk on the ground; stands and sits pushing himself

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close to the senior brethren; withholds seats from the new brethren; without the permission of the senior brethren throws down fire-wood in the fire-shed and shuts its door; goes down to the bathing-place brushing against the senior brethren and before them; takes a bath brushing against them and before them; comes up brushing against them and before them; enters among houses brushing against them and before them; departing from their side goes in front of them; enters abruptly into the secret and private rooms of respectable people, where their women and daughters are sitting down, and strokes the head of a child. This is called bodily misbehaviour.

And what is vocal misbehaviour? A certain member of the Order here goes to an assembly of the Order, and without asking leave of the senior brethren rudely speaks on the Law, answers a question and expounds the Pātimokkha; speaks while standing, [19] and while stretching out his arm; goes among houses, and says to a woman or a girl: "Madam so-and-so, of such and such a family, what is there to eat and drink? Is there rice-gruel? Is there food? Is there something to eat? What shall we drink? What shall we eat? Of what shall we partake? What will you give me?" Thus he chatters. This is called vocal misbehaviour. Good behaviour should be understood as its opposite. Furthermore, a brother is respectful, obedient, possessed of a sense of shame and dread of blame, wears his inner and outer robes properly, is distinguished by his gracious manner of advancing, of retreating, of looking ahead, of looking sideways, of bending and stretching his limbs, keeps his eyes lowered, is possessed of good deportment, keeps a guarded door as respects his controlling faculties, is moderate in food, devoted to keeping awake, endowed with mindfulness and comprehension, free from desires, contented, strenuously energetic, a respectful observer of the minor precepts, and full of regard for worthy things. This is called good behaviour. So far it should be understood.

Lawful resort is of three kinds: as a sufficing condition, as a guardian, and as a bond. Of these what is lawful resort

as a sufficing condition? A good friend endowed with the qualities of the ten subjects of discourse, owing to whom one hears what has not hitherto been heard, purifies what has been heard, gets beyond one's doubts, rectifies one's views and composes one's mind; or under whose training one increases in faith, virtue, learning, self-sacrifice, wisdom, is called lawful resort as a sufficing condition.

What is lawful resort as a guardian? A brother here, on entering among the houses of a village and walking along the streets, goes lowering his eyes, looking before him not further than the distance of a plough, and is well-restrained. He does not go looking at an elephant, a horse, a chariot, a pedestrian, a woman, or a man. He does not go looking above, down, or in different directions. This is called lawful resort as a guardian.

What is lawful resort as a bond? The four applications of mindfulness[1] wherein the mind is bound. For this has been said by the Blessed One: "*Brethren, what is the lawful resort of a brother, his paternal province? It is the four applications of mindfulness.*"[2] This is called lawful resort as a bond. Thus being full of . . . endowed with such good behaviour and lawful resort, one is said to be "possessed of good behaviour and lawful resort."

[20] "Sees danger in the smallest faults"—is in the habit of seeing danger in the various kinds of the smallest faults, such as are unintentional, committed in the course of his training, produced by immoral states of consciousness.

"Trains himself in the observance of the precepts"—trains himself by observing all that ought to be observed in the precepts. And here by so much of the text "being restrained by the restraint of the Pātimokkha," the virtue of the Pātimokkha-restraint is indicated by the exposition, determined by the person. But all beginning with "is possessed of good behaviour and lawful resort" should be understood to have been said to indicate that practice which arises for any one who practises it.

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[1] *I.e.* as regards the body, feelings, thought, and states.

[2] *Saŋyutta* v, 148.

5 (iv, *b*). Virtue as restraint of the Controlling Faculties.

In virtue as restraint of the Controlling Faculties which has been shown in this way, "when he sees an object with his eye," and so on (p. 19), "He" is a brother established in virtue which is of the Pātimokkha-restraint.

"When (he) sees an object with his eye,"—when he sees an object by means of visual cognition commonly called the eye as instrument, and capable of seeing an object. But the Ancients have said: "The eye does not see the object in the absence of the mind. The mind does not see the object in the absence of the eye. But one sees by the mind with the sentient eye as basis, when an impact takes place between the door (of the eye) and the object." Nevertheless, such a discourse as the present one really refers to the constituent parts of sight in the same sense as when one says, "He pierces with a bow," and so forth. Therefore the meaning here is, "when he sees an object by visual cognition."

"Is not entranced by the general appearance,"—does not seize the general appearance as furnishing a basis for corruption, such as the general appearance of a woman, a man, or of any desirable form, and so on. He stops at what is actually seen. "Is not entranced by the details of it,"—does not seize the different modes of hand, foot, smiling, laughing, speaking, looking ahead, looking sideways, and so forth, which have obtained the common name of "details" by reason of repeated expression as a manifestation of the corruptions. He seizes only what appears (as the abominable thirty-two parts) in the body, like Mahātissa the Elder who lived at Mount Cetiya. It is said that a certain daughter-in-law, having broken with her husband and having well beautified and dressed herself like a celestial nymph, left Anurādhapura betimes, and, while going to the home of her relatives, saw on the way the Elder, who was coming to Anurādhapura from Mount Cetiya for the sake of alms, and with corrupt thoughts [21] laughed aloud. The Elder, wondering what it was, looked up, and acquiring the perception of the foul in her teeth (-bones), attained Sanctity. Hence it has been said:—

"Those bones, her teeth, he saw, and called to mind
His first perception. Even where he stood
The Elder thus attained to Sanctity."

And the husband, following the same road, saw the Elder and enquired: "Perhaps Your Reverence has met a certain lady?" The Elder replied:—

"I know not whether man or woman passed.
A certain lump of bones went by this way."

In "which might give occasion," and so on, these states such as covetousness and so forth might flow in over, might pursue this person who dwells with the door of his sight open without shutting the faculty of sight by the door-leaf of mindfulness on account of, by reason of, whatsoever non-restraint of the faculty of sight. "He sets himself to restrain that,"—sets himself to shut his faculty of sight by the door-leaf of mindfulness. Only he who is practising thus is said "to keep watch over his faculty of sight and to attain to mastery over it," whereby, if there is neither restraint nor non-restraint in the faculty of sight, it is because there arises neither mindfulness nor forgetfulness with reference to the sentient eye. But indeed, when a visible object enters the avenue of sight, then, on the cessation of the subconsciousness after arising two or three times, the inoperative mind-element (or, the five-door-adverting) arises, accomplishing the function of adverting, and then ceases. Then arise and cease in order, the visual cognition accomplishing the function of seeing, the resultant mind-element accomplishing the function of receiving, the resultant element of mind-cognition without root-conditions accomplishing the function of scrutinizing, and the inoperative element of mind-cognition without root-conditions accomplishing the function of determining. Immediately afterwards, apperception takes place. But still in these processes there is neither restraint nor non-restraint at the time of subconsciousness, or of any one of the processes beginning with adverting. But if at the moment of apperception there arises wickedness, forgetfulness, lack

of knowledge, lack of patience, or laziness, then there is non-restraint. Such non-restraint is called "non-restraint in the faculty of sight." [22] And why? Because when it arises the door is unguarded, and so also the subconsciousness and the thought-processes beginning with adverting. Like what? Just as although the interior of houses, door-entrances and chambers, and so forth, may be well closed, yet when the four doors in a town are not closed, all treasure within the town is unguarded, unprotected, so that thieves entering by a door of the town may do what they please, so when wickedness and so forth arise at apperception, when non-restraint is present thereat, the door is unguarded, and so also are the subconsciousness and the thought-processes beginning with adverting. But when virtue and so on arise at apperception, the door is guarded, and so also are the subconsciousness and the thought-processes beginning with adverting. Like what? Just as, although the interior of houses and so on may not be closed, yet when the doors of the town are well closed, all treasure within the town is well guarded, well protected, and there is no entrance for thieves through the closed doors of the town, so, when virtue and so forth arise at apperception, the door is guarded and so also are the subconsciousness and the thought-processes beginning with adverting. Hence, although it arises at the apperceptional moment, it is said to be restraint in the faculty of sight. And the same with, "when he hears a sound with his ear," and so on. And thus briefly, virtue as restraint of the controlling faculties should be understood as possessing the characteristic of not being entranced by such outward signs and so on in following the corruptions in visible objects, and so forth.

5 (iv, *c*). Virtue as Purity of Livelihood.

Passing now to virtue as Purity of Livelihood (p. 19), spoken of immediately after virtue as restraint of the controlling faculties:—"Of the six precepts enacted for the sake of livelihood" means—for the sake of, on account of livelihood, one with evil desires, oppressed by desire, lays claim untruly, falsely, to possession of a quality pertaining only to

the highest kind of men,[1] whereby he commits a Pārājika offence.[2] For the sake of, on account of livelihood, one acts as go-between, and so commits the Sanghādisesa offence. For the sake of, on account of livelihood, one knowingly proclaims (for gain) that a certain brother who lives in one's monastery is a saint, and so commits the Thullaccaya offences. For the sake of, on account of livelihood, a brother, not being ill, demands for his own benefit and eats delicious food, and so commits the Pācittiya offence. For the sake of, on account of livelihood, a sister, not being ill, demands for her own benefit and eats delicious food, and so commits the Pāṭidesaniya offence. For the sake of, on account of livelihood, one not being ill, demands for one's own benefit, soup or rice,[3] [23] and so commits the Dukkaṭa offence,—thus are laid down these six precepts in the words, " Of these six precepts, and so on."

Of 'trickery,' and so on, this is the Pali text:[4] '*What here is "trickery?" The adjusting, establishing, regulating, of the postures, knitting the brows, the state of knitted brows, trickery, its production and its state on the part of one of evil desires, oppressed by desire, who relies upon gain, honour, and fame, in what is called his acquisition of the requisites and in his round-about talk (with a show of wisdom)—this is called "trickery."*

'*What here is "boastful talk?" Initial talk, boastful talk, repeated talk, flattering talk, very flattering talk, binding speech, encircling speech, praise, full praise, pleasant speech, fawning, bean-curry talk, nurture (of supporters' children) on the part of one of evil desires, oppressed by desire, who relies upon gain, honour, and fame—this is called "boastful talk."*

'*What here is "insinuation?" A sign, making a sign, a hint, giving a hint, roundabout talk, winding speech on the part of one of evil desires, oppressed by desire, who relies upon gain, honour, and fame—this is called "insinuation."*

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[1] *I.e.* those on the Higher Path to Sanctity.

[2] This and the following five are names of offences against the Vinaya of a descending degree in seriousness, from the first kind which involves immediate and lifelong expulsion from the Order, down to the last which only entails reprimand from a senior brother or sister.

[3] *Vinaya* v, 146.

[4] *Vibhanga* 352 *f.*

'What here is "crushing slander?" Abusing, reviling, blaming, sarcastically praising (or casting out), sarcastically praising much (or totally casting out), ridiculing, much ridiculing, accusing, fully accusing, dealing in dispraise, backbiting on the part of one of evil desires, oppressed by desire, who relies upon gain, honour, and fame—this is called "crushing slander."

'What here is "hungering to add gain to gain?" The search, earnest search, full search, the seeking, earnest seeking, full seeking, for one fleshly need by means of another fleshly need, in such wise as taking what has been obtained in this place to that place and bringing what has been obtained in that place to this place, on the part of one of evil desires, oppressed by desire, who relies upon gain, honour, and fame—this is called "hungering to add gain to gain."'

And the meaning of this Pali text is to be understood thus:—

In the exposition of "trickery," "who relies upon gain, honour, and fame," means, relies upon gain, and honour, and the report of good repute; desiring is the meaning. [24] "Of evil desires" means, desirous of showing off imaginary merits. "Oppressed by desire" means, set apart by, *i.e.* oppressed by, desire. After this, because the threefold basis of trickery comes in the Mahāniddesa,[1] as the acquisition of the requisites, roundabout talk, and dependence on the four postures, therefore, in order to set forth this threefold basis, a beginning is made with *in what is called his acquisition of the requisites* and so on, where "basis of trickery that is called his acquisition of the requisites" is to be understood as the admiration of him which causes the presentation to him of requisites in cartloads, since, much as he wants them on account of evil desire, he refuses the robes and so forth offered to him, as knowing also the householders' firm faith in him that he shows favour[2] to those who offer excellent robes in divers ways, exclaiming: "Ah! what little desire has our master! He does not want to take anything. It would indeed be great gain to us were he to accept a little from us!"

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[1] 224.

[2] Implying that he accepts the gifts offered not because he wants them, but only in order that the donors may obtain merit.

For it has been said in the Mahāniddesa:[1]

"*What is the basis of trickery that is called his acquisition of the requisites? Householders here below invite a brother to accept the four requisites, namely, a robe, alms, dwelling, and medicine for the sick; and he, of evil desires, oppressed by desire, much as he wants them, refuses the robe owing to his desire for more; refuses the alms, the dwelling, the medicine for the sick. And he speaks thus: 'What is the use of a costly robe to a monk? It is proper that a monk should pick up rotten rags from a graveyard, refuse-heap, or from shop-refuse, and make and wear his robe. What is the use of grand alms to a monk? It is proper that he should maintain life by whatever morsels of food he has received on his begging round. What is the use of a costly dwelling to a monk? It is proper that he should live at the foot of a tree or under the open sky. What is the use of costly medicine for the sick to a monk? It is proper that he should make medicine out of putrid cow-urine or bits of myrobalan.' And accordingly he wears a coarse robe, eats coarse food,* [25] *resorts to a coarse dwelling, resorts to coarse medicine for the sick. Him the householders know thus: 'This monk is of few wants, contented, secluded, set apart from laymen, strenuously energetic, and ascetic.' And so all the more they invite him to accept robes, alms, dwelling and medicine for the sick. And he says: 'Through the presence of three things a faithful son of noble family gets much merit. From the presence of faith, of the thing offered, and of those worthy of receiving the gift, a faithful son of noble family gets much merit. You have indeed faith, and there is the gift, and I am worthy to receive it. Were I not to accept it you would be deprived of the opportunity of earning merit. I have no need of this gift. However, I accept it out of compassion for you.' And accordingly he accepts many robes, much food, many dwellings, much medicine for the sick. Such knitting of the eyebrows, state of knitted brows, trickery, its production and its state—is known as 'the basis of trickery that is called his acquisition of the requisites.'*"

And the admiration that he excites in various ways by his words, which seem to show his attainment of qualities possessed

[1] *Loc. cit.*

by noble men, whereas in truth he is of evil desire, is to be known as "the basis of trickery that is called roundabout talk."

As has been said:[1]

"*What is the basis of trickery that is called roundabout talk? A certain member of the Order here below who is of evil desires, oppressed by desire, and wishful of obtaining praise, speaks words appertaining to the Ariyan Law, in so doing hoping that the people may praise him. And he speaks thus: 'That monk who wears such and such a robe is a powerful monk.' He says: 'That monk who has such a bowl, metal cup, water-filler, water-strainer, key, belt, pair of sandals, is a powerful monk. That monk who has such and such a preceptor or teacher, such and such a friend, acquaintance, companion or intimate friend under the same preceptor and the same teacher . . . that monk who lives in such and such a monastery,[2] half-roofed monastery,[3] graduated turret, flat turret, cave, cavern, hut, gabled house, tower, square turret, treasury, service-hall,* [26] *pavilion, at the foot of such and such a tree, is a powerful monk.' Moreover, being repeatedly blinded by the dust of evil desire, knitting the eyebrows repeatedly, wonderfully tricksome, excessively talkative and praised for his words, he utters such speech, profound, hidden, subtle, secret, transcendental, connected with the Void as, 'This monk has acquired such and such calm attainments of the modes of life.' Such knitting of the eyebrows, state of knitted brows, trickery, its production and state, is spoken of as 'the basis of trickery that is called roundabout talk.'*"

The admiration that he excites by regulating his four postures[4] with a view to getting praise, he being of evil desires and oppressed by desire, is to be understood as the "basis of trickery dependent on the postures." As has been said:[5]

"*What is the 'basis of trickery that is called the postures?' A certain member of the Order here below, being of evil desires, oppressed by desire, and hoping to get praise from the people*

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[1] *Ib.* 226.

[2] The roof consisting of two sloping parts which meet at the ridge-pole.

[3] The roof being one sloping piece.

[4] *Viz.* walking, standing, sitting, and lying down.

[5] *Ib.* 225.

by his actions, adopts an affected style of walking, of lying down, walks, stands, sits, lies down with a resolve to keep up appearances, walks, stands, sits, lies down, as though he possessed concentration, and pretends to be rapt in trance. Such adjusting, establishing, and regulating of the postures, knitting of the brows, state of knitted brows, trickery, its production and state, is known as 'the basis of trickery that is called the postures.'"

In that text (p. 27): "In what is called his acquisition of the requisites" means, in his acquisition of the requisites so-called; or, in that which is said to be his acquisition of the requisites. "In his roundabout talk" means by speech bordering on wisdom. "Of the postures" means of the four postures. "Adjusting" means initial arrangement or reverential arrangement. "Establishing" means the mode of arrangement. "Regulating" means perfect arrangement; it is said to produce faith. 'Knitting of the brows' is said to mean by way of showing that he is noble and of the first importance,[1] he knits and contracts his brows. His nature is to knit his brows; hence he is known as "knitting his brows." The state of one whose nature is to knit his brows is "state of knitted brows." "Trickery" means wonderfulness. The producing of trickery[2] is "production of trickery." The state of him who works trickery is "state of trickery."

In the exposition of "boastful talk," "initial talk" means that, on seeing men come to the monastery he begins the talk thus: "Sirs, for what purpose have you come? Is it to invite the brethren? [27] If so, proceed; I will follow with my bowl." Or it means boastful talk turning upon himself which he makes after presenting himself thus: "I am Tissa. With me the king is pleased. In me such and such a royal high minister is pleased." "Boastful talk" means boasting in the said manner on enquiry being made (as to a good monk). "Repeated talk" is good talk given freely to him from among the householders who is afraid the brother may not be happy in a particular place. "Flattering talk" means talk flattering to such a person as a millionaire, a great

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[1] *Or*, 'is noble and polished' *reading* parimaṭṭhita *for* purimaṭṭhita.

[2] *Or*, 'The manner of him who produces trickery.'

boat-owner, a lord of great charities. "Very flattering talk" means talk flattering a person on all sides. "Binding speech" means that he talks thus: "Lay-disciples, formerly at such a time you used to offer the first fruits. Why do you not offer them now?" And he goes on binding and enveloping them with his talk until they say, "Sir, we shall offer. We have not yet had a chance," and so forth. Or, seeing a man holding a sugar-cane in his hand, he asks: "Lay-disciple, where have you brought it from?" "From the sugar-cane field, sir." "Is the sugar-cane there sweet?" "Sir, that may be known after sucking it." "Lay-disciple, it is not proper to say, give the sugar-cane to the brother." To him who replies thus it is enveloping speech, which is "binding speech." Binding repeatedly on all sides is "encircling speech." The setting forth with flattery thus: "This family knows me only. If they have anything to give, they give it to me only," is "praise," said to be "setting forth." Here the Telakandarika[1] story is to be understood. Praising repeatedly on all sides is "full praise." Speaking loving words again and again without regard to anything about the truth or the Law, is "pleasant speech." "Fawning" is lowliness, speaking by ever lowering oneself. "Bean-curry talk" bears resemblance to a curry of beans. As when beans are cooked some are not cooked, while the rest are cooked, so when a certain person speaks, some words are true, while the rest are lies. Such a person is said to be a "bean-curry-man." His state is 'that of a bean-curry.' "Nurture" [28] is the state of nurturing, the act of him who, like a nurse, nurtures on his hip or shoulder the children of families—carries them is the meaning. The state of nurturing is "nurture."

In the exposition of "insinuation" "sign" is any act of body and speech producing a sign to others for the giving of the requisites. "Making a sign" is the making of a sign as much as to say, "Did you get any food?" on seeing others going along taking food. "Hint" is speech connected with the requisites. "Giving a hint" is the production of a hint

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[1] Telakaṭāhagātha? See *Journal of the Pali Text Society*, 1884, 49 *f.*

thus: On seeing cow-herds tending calves, a member of the Order asks: "Are these calves sucking the mother's milk or drinking diluted buttermilk?" "They are calves sucking the mother's milk, sir," the cowherds reply. Then he says: "They are not milk-sucking calves. If they were milk-sucking calves, the brethren also would receive milk." And in this way he makes the lads inform their parents so that they have to offer milk. "Roundabout talk" is talk bordering on the object wanted. Here the story of the brother, frequenter of a family, should be considered. It is said that a certain brother, a frequenter of a family, enters the house and sits down wishing for food. The lady of the house seeing him, and not wishing to give food, says: "There is no rice," and goes to a neighbour's house as though to bring rice. Then the brother enters the interior of the house, and looking about, sees sugar-cane in a door-corner, molasses in a bowl, flat pieces of salt fish in a basket,[1] rice in a pot, butter in a jar, and comes out and sits down. The lady comes back saying she has not obtained any rice. And the brother says: "Madam, I already saw a sign that to-day my alms-begging would not be successful." "What may it be, sir?" "I saw a snake like the sugar-cane lying there in the door-corner. Looking about with the intention of striking it, I saw a stone like the molasses kept there in the bowl. And the snake, struck by the stone, spread a hood like the flat pieces of salt-fish kept there in the basket. The teeth of the snake wanting to bite the stone were like the rice kept there in the pot. And the saliva mixed with poison issuing from its mouth in its state of anger was like the butter kept there in the jar." Then the housewife, unable to impose upon the bald-pate, presented him with the sugar-cane, [29] cooked the rice, and gave everything, butter, molasses, fish and all. Thus a talk bordering on what one desires is "roundabout talk." "Winding speech" is speaking round and round until one gets what is wanted.

In the exposition of "crushing slander" (p. 28) "abusing"

[1] *Read* piṭake *for* patike.

is abusing by means of the ten terms[1] of abuse. "Reviling" is humiliating speech. "Blaming" is charging another with fault, such as calling him a person without faith, without belief. "Casting out" (*ukkhepanā*) is casting out a person verbally, saying, "Speak not to him about almsgiving." "Totally casting out" (*samukkhepanā*) is casting out a person by finding a reason, a cause on all sides. Or, *ukkhepanā* means "sarcastically praising," whereby, on seeing a person who has not given alms a monk calls out sarcastically: "Oho! what a lord of alms!" *Samukkhepanā* is "sarcastically praising much," whereby he calls out: "What a great lord of alms!" "Ridiculing" is making fun thus: "What a life is led by this man who feeds on the seed of kamma!" "Much ridiculing" is making much fun thus: "What! do you call this man a non-giver, who always gives the expression 'nothing' to everyone?" "Accusing" is charging one with a lack of almsgiving or of praiseworthiness. Making charge thus on all sides is "fully accusing." "Dealing in dispraise" means that he deals out dispraise of a person from house to house, village to village, district to district, thinking that from fear of dispraise that person may give him alms. "Backbiting" means that he speaks honeyed words in one's presence, and speaks in dispraise behind one's back. And because such a speech of one who dares not look another in the face is like gnawing the flesh off another's back, it is called "backbiting." "This is called crushing slander" means, because it crushes, scrapes off another's merits as unguent is scraped off the body with a split bamboo; or because it crushes and grinds to powder another's merits like extracting scent from a fragrant substance by grinding it; and it (this speech) is also a search after gain, therefore it is called "crushing slander."

In the exposition of "hungering to add gain to gain," "hungering" is tracing out. "What has been obtained in this place" means what has been obtained from this house. "To that place" means to that house. "Search" is desiring to

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[1] *I.e.* calling a person a thief, a simpleton, a fool, a camel, an ox, an ass, a denizen of hell, a brute, and saying to him 'There is no salvation for you,' and 'An evil destiny awaits you.' *Dhammapada Comy.* iv, 1.

get. "Earnest search" means tracing out. "Full search" means tracing out repeatedly. [30] Here is to be related the story of the brother who went giving to the boys of various families whatever had been obtained, beginning from the first house and getting milk and rice-gruel on the way. "Seeking" and the others are only synonyms of "search" and so on. Hence "search" is "seeking," "earnest search" is "earnest seeking," "full search" is "full seeking"—thus is the construction here to be understood. Such is the meaning of "trickery" and so on.

Now in, "Of evil states such as" (p. 19, *c*), by the expression "such as" inclusion should be understood of the various evil states spoken of in the *Brahmajāla Sutta* in this way: "*Whereas some monks and Brahmins, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these: palmistry, divining by means of omens and signs, auguries drawn from thunderbolts and other celestial portents, prognostication by interpreting dreams, fortune-telling from marks on the body, auguries from the marks on cloth gnawed by mice, sacrificing to Agni, offering oblations from a spoon.*"[1] Thus has been indicated this "wrong livelihood by way of evil states such as the transgression of the six precepts enacted for the sake of livelihood, and as trickery, boastful talk, insinuation, crushing slander, hungering to add gain to gain." That abstinence from all such wrong livelihood is "virtue as purity of livelihood," wherein, this is the word-by-word comment: depending on it people live—"life." What is that? Effort in the search for the requisites. "Purity" is the state of being pure. "Life-purity" is the purity of life.

5 (iv, *d*). Virtue connected with the requisites.

And immediately after this there is mentioned "virtue connected with the requisites," wherein "wisely reflecting" means knowing on reflection as to expediency and the right path: considering is the meaning. The consideration mentioned here in such wise as "for the warding off of cold," is

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[1] *Dīgha* i, 9.

to be understood as "wisely reflecting." Here "robe" means any garment such as the waist-cloth. "Accepts" means enjoys, wears or puts on. "Only for" is [31] an expression showing the limit of purpose. "For the warding off of cold," and so forth—this is the sole object of the religious meditator in accepting the robe; there is no other. "Of cold" means of the cold arising to any one either internally by the disturbance of his own elements, or externally by a change in the weather. "For the warding off" means for the purpose of warding off; for the purpose of expelling so that sickness may not be produced in his body. Because when the body is afflicted with sickness, one becomes distracted in mind and cannot wisely strive (for culture), therefore, the Blessed One allowed the use of a robe for the warding off of cold. And the same with all the other words.[1] For among them "of heat" means of the heat of fire, *i.e.*, heat produced in a jungle-fire, and so forth. In "of the touch of gadflies, mosquitoes, wind, heat, and reptiles," "gadflies" are biting flies, also called blind flies. "Mosquitoes" are mosquitoes. "Wind" is divided into wind charged with dust and wind not charged with dust. "Heat" is the sun's heat. "Reptiles" are those creatures that creep and move about, such as the long-bodied snakes. Their touch is twofold: the touch of bite and the touch of contact; and this troubles not him who is seated covered with a robe. Hence under these circumstances he accepts a robe for the purpose of the warding off of such creatures. The repetition of the expression "only for" is to show the limit of a constant purpose. For "the covering of one's private parts" is a constant purpose. The others are so only at times. Here "private parts" means the interstice between the legs. Indeed, when any of these parts is revealed, the sense of shame is disturbed, destroyed: and so because they destroy shame they are called "the private parts." *Hirikopīnapaṭicchādanatthaṁ* means for the purpose of covering these private parts. The reading is also *hirikopīnaṁ paṭicchādanatthaṁ*.

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[1] Occurring in *Majjhima* i, 10, quoted above on p. 20, n. 1.

"Alms" means any food. Any food is called "alms" from its being put into the brother's bowl in his food-gathering. Or "alms" means the collection of morsels of food. It has been said to be the collection, group of morsels of food, obtained from various houses. "Not for sport" means not for purposes of sport like village-boys and so forth; it is said to be "indicative of play." "Nor for intoxication" means not for a display of pride like boxers and wrestlers and so forth; it is said to be "indicative of the pride of strength and the pride of manhood." [32] "Nor for personal charm" means not for the purpose of beautifying oneself like court people and courtesans and so forth; it is said to be "indicative of fulness of limbs, big and small." "Nor for beautification" means not for the purpose of beautifying oneself like actors and dancers and so forth; it is said to be "indicative of clearness of skin and complexion." Of these, "Not for sport" has been said in order to remove the sufficing condition of delusion; "nor for intoxication" has been said in order to remove the sufficing condition of hate; "nor for personal charm, nor for beautification," in order to remove the sufficing condition of lust; "not for sport, nor for intoxication," in order to prevent the growth of one's own fetters; "nor for personal charm, nor for beautification," in order to prevent the growth of another's fetters. And by these four expressions, rejection of unwise attainment and of devotion to a life of pleasure should be understood to have been indicated. The expression "only for" has the meaning already given. "Of this body" means of this material body dependent on the four great primary elements. "For the sustenance" means in order to be stable as a continuous series. "For the preservation" means in order that the procedure (of life-controlling-faculty) may not be cut off; or in order that (the body) may last long. He accepts alms for the sustenance and preservation of the body as the owner of a decayed house props up his house, and a cartman lubricates (lit. feeds) the axle of his cart; he accepts it, not for sport nor for intoxication, nor for personal charm, nor for beautification. Furthermore, "sustenance" is a

synonym for life-controlling faculty. Hence "for the sustenance, preservation of this body" should so far be understood to mean for the procedure of the life-controlling faculty of this body. "For the allaying of the pangs of hunger,"—in the sense of inflicting pain, hunger is called "pangs," for the allaying of which he accepts alms, as one might accept ointment for a wound, or medicine to counteract heat and cold, and so forth. "For aiding the practice of the noble life" means in order to uphold the noble life of complete instruction in the Law, and the noble life of the Path. Indeed, he accepts alms in order to uphold the noble life, practising, as he does, for release from the desert of existence, by devotion to the three precepts, by means of his bodily strength on account of his acceptance of alms, as starving parents might eat their children's flesh in order to be able to cross a desert,[1] as people who desire to cross a river rely on a raft, as people who desire to cross the ocean rely on a ship. "Thus I shall subdue the old feeling and I shall cause no new feeling to arise" means [33] he accepts alms giving heed thus: "By this acceptance of alms I shall subdue the old feeling of hunger and shall produce no feeling due to immoderate eating, like one of those brahmins: one who eats till he has to be lifted by the hand, or one who eats till his loin-cloth cannot be retained, or one who has to roll where he eats, or one who eats till a crow pecks from his mouth, or one who eats till he vomits." He accepts alms of food as a patient takes medicine. Or, it is called "old feeling" because it arises in this life-time owing to unsuitable and unrestricted[2] food on account of old kamma: "destroying its cause by suitable and restricted food, I shall subdue the old feeling." And that feeling which will arise in future through the accumulated kamma of inconsiderate eating in this life-time is called "new feeling." Causing its root not to arise by means of considerate eating, I shall produce no new feeling,—thus also is the meaning to be understood. So far should the compendium on considerate eating, the forsaking of devotion

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[1] *S.* ii, 98. [2] *Join* asappāyā *to the following compound in the text.*

to self-torture, and the non-forsaking of righteous bliss be understood to have been shown. "And maintenance shall be mine" means he accepts alms, saying: "By moderate eating I shall have the preservation or equalization called the longevity of this body in harmony with causes owing to the absence of the danger of cutting off the life-controlling faculty or of destroying the four postures." He accepts alms of food as a patient of long suffering accepts healing medicine. "Faultlessness also and comfort"—"faultlessness" is by avoiding inconsiderate search, acceptance, and eating; "comfort" is through moderate eating. Or "faultlessness" is due to the absence of such faults as discontent, drowsiness, sleepy restlessness, and blame by the wise, caused by unsuitable and immoderate eating. "Comfort" is due to the production of bodily strength caused by suitable and moderate eating. Or, "faultlessness" is due to the forsaking of the pleasure of lying down, pleasure of sleeping on the side, or the pleasure of torpor, by not eating food to satiety. By accomplishing the harmonizing of the four postures through eating less than four or five mouthfuls, so that "comfort shall be mine"; thus he accepts alms. Indeed it has been said:

> "*Hath he but eaten mouthfuls four or five,*
> *Let him drink water:—here is sure enough*
> *Refreshment for a brother filled with zeal.*"[1]

[34] And so far the limiting of purpose and the path of the mean should be understood to have been shown.

"Dwelling" means sleeping place and seat. Wherever he sleeps, whether in a monastery or half-roofed monastery, and so on, that is a sleeping place. Wherever he sits, seats himself, that is a seat. The two taken together are called "dwelling." "For the dispelling of the danger of the weather and for the purpose of delighting in solitude"—weather in the sense of causing trouble is "weather-danger." In order that one may dispel the danger of the weather and

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[1] *Psalms of the Brethren*, 983. See also *Expositor* 511 *f.* for a similar exposition of most of the terms here commented on.

delight in solitude, that unsuitable weather which causes sickness of the body and distraction of mind should be dispelled by acceptance of a dwelling: and it has been said that it is "for the purpose of dispelling that weather and of well-being in living alone." As, although by the warding off of cold and so forth the dispelling of the danger of the weather has been indicated, yet the covering of one's private parts in the acceptance of a robe is a constant purpose, while the others (cold and heat) are so only at times, so here also this has been said concerning the constant dispelling of danger from the weather. Or, this weather as described already is just "the weather." And "danger" is twofold: obvious danger and hidden danger. Of the two, obvious danger is lions and tigers, and so on; hidden danger is lust, hate, and so on. They may cause trouble to one seated in an open yard, at the foot of a tree, and so on, by there being no guarded door and by seeing unsuitable objects, and so on. The brother who accepts a dwelling, knowing and reflecting that there such dangers cannot cause him trouble, is to be understood as accepting it after wise reflection, for the purpose of dispelling danger from the weather.

In "the requisite of medicine for the sick," 'for' is in the sense of counteracting disease: going against is the meaning. It is a synonym for anything suitable. "Medicine" is the work of a doctor, as being permitted by him. Medicine which is for the sick is "medicine for the sick," said to be anything used by a doctor, such as oil, honey, molasses, and so forth, suitable for the sick. "Requisite" means a protection as in "*surrounded by the seven requisites of a town*,"[1] and so on; an ornament as in "*the (Ariyan) chariot has the ornament of purity, the axle of jhāna, the wheel of energy*,"[2] [35] and so on; a constituent as in "*the monk should carry out whatever are the factors of livelihood*,"[3] and so on. Here it is proper to take it as constituent and protection. For that "medicine for the sick" is protection of life, from its guarding it, giving no opportunity for the production of life-destroying disease.

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[1] *Anguttara* iv, 106. [2] *Samyutta* v, 6. [3] *Majjhima* i, 108.

It is also a constituent of life because it is a means of prolonging life. Hence it is called "requisite." And so, being medicine for the sick and a requisite, it is "requisite of medicine for the sick"; and whatever is suitable for the sick and permitted by the doctor such as oil, honey, molasses, and so forth, being requisite of medicine for the sick, is said to be the constituent or protection of life. "Which have arisen" means, which have been produced, have become, have been born. In "connected with diseases," "disease" means a disturbance of the elements, and leprosy, boils, pustules, and so on, sprung therefrom. "Connected with disease" means, because it arises from disease. In "of feelings," painful feelings, the immoral resultant feelings, are intended. "For the freedom from the pain" of those feelings connected with diseases means, in order to be free from the suffering; that is, he accepts medicine until all that pain is removed. Thus in brief this virtue, whose characteristic is judicious use of the requisites, should be understood to be "connected with the requisites." And the word-definition is: Because beings come and go, and live enjoying robes and so forth, relying on these, depending on these, therefore are they called "requisites." "Connected with the requisites" means connected with those requisites. Of this fourfold virtue "the restraint according to the Pātimokkha" is to be attained by faith, for it is accomplished by faith, the enactment of the three precepts being beyond the province of disciples, as is shown by the Buddha's rejection of a request to enact these precepts. Hence observing by faith completely the precepts as enacted, one should be perfect in it (this fourfold restraint), regardless even of life. For thus has it been said:—

[36] "*Be prudent, reverent; guard thy virtue well,*
As pheasant guards her egg or yak his tail,
Or as a son beloved, or one's sole eye."

And this also has been said, "*So, O king, my disciples do not transgress even for the sake of life the precepts which I have laid down for them.*" And in this sense are to be understood the stories told of Elders bound by thieves in a forest.

It is said that in the Himalayan forest thieves bound an Elder with black creepers, and made him lie down. And the Elder, as he lay, increased his insight for seven days, and attaining the fruition of never-returning, died there and was reborn in the Brahma world.

Again, in Tambapaṇṇi Isle thieves bound an Elder with *pūti* creepers and made him lie down. And when a jungle fire came on he established insight before the creepers could be cut, and died in the extinction of his corruptions.[1] Elder Abhaya, a reciter of the Dīgha Nikāya, coming with five hundred brethren saw and cremated the Elder's body and had a shrine built. Hence others of good family also should,—

> Keeping the Pātimokkha pure, let life
> Be yielded up: forsake not virtue's law
> Enacted by the Master of the world.

Even as Pātimokkha-restraint is to be attained by faith, so by mindfulness is restraint of the controlling faculties to be attained; for this is accomplished by mindfulness, because covetousness and so forth do not flow from controlling faculties that are established by mindfulness. Hence, remembering the Fire-sermon[2] preached in this way: "Brethren, better were an iron wire heated, molten, burning, incandescent, aflame, than the faculty of sight grasping details and signs in visible objects," and so on, one should attain it well through checking, by means of unremitting mindfulness, the seizure by the general appearance of visible objects, and so forth, followed by covetousness and other evil states of consciousness which proceed in the eye-door, and so forth. [37] For[3] when it is not attained, virtue as Pātimokkha-restraint

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[1] Samasīsī—*i.e.* the *head* of his corruptions is severed by the Path of Sanctity when he died. His death being simultaneous with the extinction of his corruptions, he is called jīvitasamasīsī. When one adopts any of the four postures until sanctity is attained and dies in that posture, one is called iriyapathasamasīsī. When one is afflicted with a disease, and attaining sanctity dies of that disease, one is called rogasamasīsī.

[2] *Samyutta* iv, 168.

[3] *Read* asampādite hi.

also does not endure, does not last long, like corn which is not well set round with a thickset hedge. And one is harassed by those thieves, the corruptions, as a village with open gates by robbers; and lust penetrates the mind, as rain penetrates a house badly roofed. And this has been said:—

> " *In sights, sounds, odours, tastes, things tangible,*
> *Guard the controlling faculty: for these,*
> *Finding an open and unguarded door,*
> *Will vex thee as a village vexed by thieves.*
>
> *Even as rain enters an ill-roofed house,*
> *Lust enters the uncultivated mind.*"[1]

But when this restraint of the controlling faculties is attained, virtue as Pātimokkha-restraint also endures, lasts long, like corn well set round with a thickset hedge. And one is not harassed by those thieves, the corruptions, as a village, well closed by gates, is not harassed by robbers. And lust does not penetrate the mind, as rain does not penetrate a house well roofed. And this has been said:—

> " *In sights, sounds, odours, tastes, things tangible,*
> *Guard the controlling faculty: for these,*
> *Finding in thee a closed, well-guarded door,*
> *Will shun thee as a village shunned by thieves.*
>
> *Rain cannot penetrate a well-roofed house,*
> *Lust cannot penetrate a well-taught mind.*"[1]

But this is an extreme admonition. The mind, however, is flighty. Hence restraint of the controlling faculties is to be attained in repelling arisen lust by directing one's attention to the foul, as it was done by the Elder Vangīsa when he was recently ordained. [38] It is said that seeing a woman, lust arose in the Elder but recently ordained, as he was going about for alms. Then he said to Elder Ānanda:

> " With sensual lust I burn, my mind aflame.
> I pray thee, pity have, O Gotama,
> And tell me how I may extinguish it."

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[1] *Dhammapada* 13, 14.

The Elder replied:—

"Through wrong perception is thy mind aflame—
Pleasant appearances avoid, for they
Are full of lust, but cultivate the mind
In things unpleasant, that it may attain
To concentration and a single aim.
Things-in-the-making shalt thou see and know
Evil as other than thee, as not the self.
Slay the great lust. Burn not repeatedly."[1]

And the Elder, repelling his lust, went his way.

Further, a brother who is fulfilling restraint of the controlling faculties, should be like the Elder Cittagutta, who lived in the great Kuraṇḍaka cave, and like the Elder Mahāmitta, who lived in the great Coraka monastery.

It is said that there was a beautiful painting of the Renunciation of Seven Buddhas in the great Kuraṇḍaka cave. And many of the brethren, wandering round the dwellings, saw the painting, and said: "Sir, beautiful is the painting." The Elder said, "Lads, I have lived in the cave for over sixty years and I did not even know whether the painting existed or not. Now I know to-day through you who possess eyes." Thus it is said that for so long the Elder living there never lifted his eyes and looked up. And at the cave-entrance there was a great ironwood tree. But the Elder had never looked up at it. It is said that he knew that it was in blossom when each spring he saw the filaments that fell to the ground. The king, hearing of the Elder's virtuous attainments, and wishing to pay his respects, sent for him three times. And when the Elder did not come he caused to be shut up the breasts of the women in the village who were suckling infants, and had his seal put to this order: "As long as the Elder does not come, so long these infants must not suck milk."

[39] And the Elder, out of compassion for the infants, went to the village. And the king heard of it, and saying to his ministers, "Go, I say, and introduce the Elder; I will acquire the virtues," had the Elder brought within the palace, paid

[1] *S.* i, 188, which gives a different order of the lines; *Th.* i, 1223 *f.*

his respects, gave him his meal of food, and saying to him, "Sir, to-day there is no opportunity. To-morrow I will acquire the virtues," he took the Elder's bowl, accompanied him a little distance, and having, together with the queen, paid his respects, turned back. And the Elder said: "May the king be happy!" whether it was the king that paid respects or the queen. Thus seven days passed. And the brethren said: "Sir, whether it was the king that paid respects or the queen, why did you only say: 'May the king be happy'?" The Elder replied: "Lads, I make no difference as to the king or the queen." After seven days the king, finding that the Elder was not happy there, let him go. The Elder went back to the great Kuraṇḍaka cave, and at night ascended to the promenade. And the deity that lived in the ironwood tree stood holding a torch. Then the Elder's subject of meditation became exceedingly pure and clear. And the Elder was glad, saying to himself, "Why is my subject of meditation so exceedingly clear to-day?" And causing the whole mountain to resound, he attained Sanctity immediately after the middle watch. And even so should any other son of good family desirous also of his own benefit,—

> Let not the eye wander like forest-ape,
> Or trembling wood-deer, or affrighted child.
> The eyes should be cast downward: they should look
> The distance of a yoke: he shall not serve
> The eye's dominion, like a restless ape."

A poisonous boil once arose on the mother of the Elder Mahāmitta. Her daughter also had been ordained among the sisters. The mother said to her daughter: "Girl, go to thy brother's presence. Tell him I am unwell, and bring medicine." The daughter went and told him. The Elder said: "I do not know how to gather medicinal roots, and so forth, and to prepare medicine. But this medicine will I tell of: since I have become monk I have never broken the controlling faculties with a mind accompanied by greed and looked at a female form. By the virtue of this [40] declaration of truth may my mother be relieved. Go, recite this, and shampoo the lay-

sister's body." She went and related the matter, and did as instructed. And in that moment the lay-sister's boil was crushed and disappeared like a mass of foam. And she rose and uttered these words of joy: "If the supreme Buddha were alive, with his hand like a variegated lattice, would he not stroke the head of a brother like my son ?" Hence—

> Another well-born youth having become
> A monk[1] in the religion, he should stand,
> Like Elder Mitta, in the wise restraint
> Of the controlling faculties.

Purity of livelihood should be attained by energy as restraint of the controlling faculties is attained by mindfulness: indeed it is accomplished by energy, because a man of strenuous energy abandons wrong livelihood. Therefore it is to be attained by energetic alms-gathering and so forth, abandoning wrong search and unfitting behaviour, and resorting to those requisites which are clean in their acquirement, and avoiding like poisonous snakes those that are impure in acquirement. Of these, the requisites which a brother, who has not mastered the ascetic practices has obtained from the Order, from a chapter of the brethren, and from laymen who are pleased with him on account of his religious preaching and so forth, are to be known as clean in acquirement. Those obtained by alms-gathering and so forth are exceedingly clean in acquirement. Those which a brother who has mastered his ascetic practices has obtained by alms-gathering, and so forth, and by his regular observance of the ascetic practices, from those laymen who are pleased with him because of his ascetic merits, are to be known as clean in acquirement. The observance of ascetic practice by one who, when putrid sycamore and the four sweet stuffs are sent him for the purpose of allaying a disease, eats only the portion of sycamore, thinking: "My other fellow-monks will eat the four sweet-stuffs," is "fitting behaviour." He, indeed, is called a brother of the highest Ariyan race. Whatever robes and

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[1] *Read* pabbajitvāna.

other requisites there are, a brother who is purifying his livelihood should not make a sign, hint, roundabout talk, or intimation regarding a robe or alms. But a sign, hint, or roundabout talk regarding a dwelling may be made by one who has not mastered his ascetic practices. Of these, [41] when one who is preparing the ground for a dwelling is asked by laymen: "Reverend Sir, what are you doing? Who is enabling you to do it?" a reply to this effect, "Nobody," or any similar reply, is making a sign. "Lay-disciples, where do you dwell?" "In a graduated turret, sir?" "Lay-disciples, a graduated turret is not proper for the brethren."[1] Such a dialogue, or any other speech to this effect, is giving a hint. "The dwelling of the Order of brethren is cramped": —such talk, or any other to that effect, is roundabout talk. As regards medicine, all four ways are proper. But is it proper or not proper to use the medicine obtained in these four ways when the disease has been allayed? The Vinaya scholars say it is proper because the Blessed One has allowed it. But the Suttanta scholars say that it is not proper because though there is no offence, yet the life of austerity is spoilt. Whoso, however, though permitted by the Blessed One, does not make sign, hint, roundabout talk, intimation, but avoiding them by virtue of his merits such as contentment, and so forth, when a mortal disease arises, accepts whatever requisites are forthcoming, is called, "one who leads an ideally simple life," like Sāriputta the Elder.

It is told that that senior monk[2] was at one time living with the Elder Mahāmoggallāna developing the practice of solitude in a certain forest. To him one day there arose a wind-disease in the stomach, causing great pain. Late in the evening the Elder Mahāmoggallāna went to attend on the senior, and seeing him lying down, enquired concerning the matter, saying: "Brother, on former occasions how did you get comfort?" The Elder replied: "Brother, when I was a layman my mother mixed together butter, honey, sugar, and so forth, and gave me undiluted milk-rice; and that gave

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[1] The punctuation of the Pali Text is incorrect.

[2] *Read* āyasmā *for* yasmā.

comes before he has reflected he stands in the position of one using them as a debt.

One should also reflect every time one makes use of a dwelling. And in accepting and using medicine also, it is proper to cherish mindfulness. This being so, there is offence if one is mindful in accepting, and is not mindful in using the requisites. But there is no offence if one is mindful in using, after being unmindful in accepting them. For purity is fourfold: admonition-purity, restraint-purity, search-purity, and reflection-purity. Of these, admonition-purity [44] is virtue as restraint according to the Pātimokkha, which virtue is indeed called admonition-purity because one becomes pure through listening to an admonition. Restraint-purity is virtue as restraint of the controlling faculties, which virtue is indeed called restraint-purity because one becomes pure by means of the restraint of mental resolve, saying: "I will not act thus again." Search-purity is virtue as purity of livelihood, which virtue is indeed called search-purity because one is pure of search in obtaining the requisites righteously and justly and abandoning wrong search. Reflection-purity is virtue connected with the using of the requisites, which virtue is indeed called reflection-purity because one becomes pure by reflection as already described. On this account it has been said that there is no offence if one is mindful in using, after being unmindful in accepting them.[1]

The using of the requisites by the seven probationers is known as using them as an inheritance: for these seven are sons of the Blessed One, and so, being heirs to the requisites their father's property, they use them. What! do they use the requisites of the Blessed One, or the requisites of laymen? Though given by laymen, the requisites are the property of the Blessed One, who has allowed them. Therefore it is to be understood that they use the requisites of the Blessed One. And on this point the Dhammadāyaḍa sutta[2] has been borne out.

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[1] This sentence is repeated from the previous page, and so should not be marked in the Pali Text as '*Not traced.*'

[2] *Majjhima* i, 12.

The using of the requisites by saints purged of the intoxicants is known as using them like a master. For saints, having passed beyond the slavery of craving, use them like masters. Of these four ways, the using them like a master, and as an inheritance, is suitable for all; not so the using them as a debt, to say nothing of the using them as a theft. And that using them after reflection by a virtuous person, which is opposed to the using them as a debt, is also called the using them like a man freed from debts. This is included in the using them as an inheritance, because a virtuous man, being endowed with the training in the higher virtue, is counted as a probationer. And because among these four ways the using them like a master is the best, therefore a brother who aspires to this should use them reflecting in accordance with the various kinds of reflection already described, and should attain to the virtue connected with them. So will he be a fulfiller of duties. And this has been said:—

[45] "*Hearing the Law preached by the Blessed One,*
The follower, who in wisdom doth excel,
Should not without reflection use his alms,
Dwelling, couch, seat, and water to remove
The dust from off his robe. The brother, like
A drop of water on a lotus leaf,
Is not attached to any of these things,
Alms, couch, and seat, and water to remove
The dust from off his robe.[1] *Still mindful, he*
Should of compassion know the mean in food,
Hard, savoury, soft, from donors duly got,
Like growth of flesh in an anointed wound.
Like eating in the desert a son's flesh,
Like lubricating axles, even so,
Should one eat food, never infatuate,
For preservation."[2]

As regards the fulfilling of this virtue connected with the requisites, the story of nephew Sangharakkhita the novice

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[1] *Sutta Nipāta* 391, 392.

[2] *Cf. Saṃyutta* ii, 98.

is to be told. For he rightly reflected and ate. As he has said:—

> " As I did eat the boiled and well-cooked rice
> The spiritual adviser spake to me:
> ' Novice, burn not thy tongue through unrestraint!'
> Hearing the spiritual adviser's words,
> I suffered agitation. In that place
> Remaining I attained to sanctity.
> Full of intentions am I like full moon
> Of fifteen days: extinct the intoxicants,
> And re-becoming is not any more.
> [46] Let him then who desireth loss of ill,
> Think wisely and accept the requisites."

So it is fourfold by way of virtue as restraint according to the Pātimokkha, and so forth.

Thus is the particular discourse on the Fourfold Purity Virtue.

(v) In the first pentad of the Fivefold Portion (p. 13) what is to be understood as the meaning is, that these are precepts for the unordained, and so forth. For this has been said in the Paṭisambhidā:[1]

" *What are the limited precepts of purity? They are the limited precepts of the unordained. What are the unlimited precepts of purity? They are the unlimited precepts of the ordained. What are the completed precepts of purity? They are those of good average men, who are applying themselves to the state that is moral, who are fulfilling up to the limit the states for probationers, and who have sacrificed their lives regardless of body and life. What are the precepts of purity not misconstrued? They are those of the seven probationers. What are the tranquillized precepts of purity? They are those of the Tathāgata's disciples who are purged of the intoxicants, silent Buddhas, Tathāgatas, saints, supreme Buddhas.*" Of these, the precepts for the unordained, as being limited in number,

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[1] i, 42 *f.*

are to be known as "the limited precepts of purity." For the ordained,

> Nine thousand koti's,[1] nine score koti's more,
> And fifty hundred thousand, and again
> Thirty-six (thousand)—are the precepts given
> In the Vinaya Piṭaka by Him,
> The perfect Buddha, and in order shown
> By the brief rule.

Thus, though there is a limit in number, [47] yet these are said to be "unlimited precepts of purity," referring to the fact that one observes them without remainder, and that their limit as measured by the standard of gain, pomp, relatives, limbs, life lies out of sight, like the precepts kept by the Elder Ambakhādakamahātissa, who lived at Ciragumba. Like that senior, so:—

> *Wealth should be given up for a noble limb,*
> *One should give up a limb to save a life.*
> *A man should give up limb, wealth, life, and all*
> *To recollect the Law.*

Not giving up his recollection (of the behaviour) of good men though his life was in doubt, he did not transgress the precepts, and attained Sanctity mounted on the back of a lay disciple through the unlimited precepts of purity. As has been said:—

> "*Not father, mother, kinsman, relative,—*
> *This boon he does thee for thy virtuousness.*
> *Producing agitation, pondering*
> *With wisdom, thou, being mounted on his back,*
> *Hast unto Sanctity attained.*"

The precepts of good average men from ordination are free from the dirt (of corruptions), as soon as consciousness is produced being exceedingly pure like a well-burnished gem and well-wrought gold, and are the proximate cause of Sanctity. Hence the "completed precepts of purity," like those kept by the Elders Saṅgharakkhita, uncle and nephew.

[1] koṭi—ten millions.

It is said that the Order of brethren asked Mahāsaṅgharakkhita the Elder, over sixty years old, on his deathbed, about his transcendental attainment. The Elder said: "I have no transcendental state in me." Then a young brother who ministered to him said: "Sir, men have assembled from a circuit of twelve *yojanas* saying that you have entered complete Nibbāna. And the people will feel regretful at your death as an average man." "Lad, I never established insight with a view to seeing the Blessed Metteyya. [48] Therefore raise me and give me opportunity." And the brother raised the Elder and went out. And the Elder, as soon as he went, attained Sanctity, and gave intimation by snapping his fingers. The Order assembled and said: "Sir, dying at such a death-time you have done a difficult thing in attaining the transcendental state." "Friends, this was not difficult to do. But I will tell you what is difficult. Friends, since I became monk, deed of mine done without mindfulness, without understanding, I do not see." His nephew also attained Sanctity after fifty years.

If one have little learning, and withal
No concentration in his doing, men
Will blame him both in learning and in deeds.
If one have little learning, and withal
Much concentration in his doing, men
Will praise his deeds, his learning not complete.
And if one have much learning, and withal
No concentration in his doing, men
Will blame his deeds, his learning being complete.
And if one have much learning, and withal
Much concentration in his doing, men
Will praise him both in learning and in deeds.
The Buddha's deeply learned follower
Is bearer of the law. And he is wise
And, as the gold of Jambu, without blame.
Devas praise him, yea, Brahma praiseth him.[1]

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[1] *Angultara* ii, 7.

The precepts of probationers from not being misconstrued by way of views, or those precepts which are not misconstrued by way of the lust of average men, are to be known as "precepts of purity not misconstrued," like those of the Elder Tissa, son of Kuṭumbiya. For that senior, desirous of establishing himself in Sanctity through such precepts, said to his enemies:

" Breaking both legs I will convince you. Yea,
I loathe, I am ashamed of death in lust."
[49] So thought I, wisely pondering, and attained
To sanctity what time the dawn arose.

Another Elder also, being afflicted with disease, was unable to feed himself with his hands, and was wallowing and rolling about in his own urine and excrement. Seeing him, a certain young man said: " Alas, how painful are your life complexes!" The Elder said to him: " Lad, if I die now I shall get the bliss of heaven. There is no doubt about that. But the bliss obtained by breaking this virtue would be like the state of layman brought about by renouncing the precepts. I shall die even together with my virtue." And contemplating that disease as he lay there, he attained Sanctity and gave explanation to the Order of brethren in these stanzas:—

" *A sickness falls upon me. The disease*
Brings sharp pain and corruption. Very soon
This body will dry up even as a flower
Wrapped in hot dust. This ailing, putrid corpse,
Called loveable, being unloveable,
Fie on it! impure thing that men deem pure,
Full of all loathsomenesses; loveable
To the unseeing, this foul-smelling thing,
Corruptible, void of all purity,
Whereby intoxicated, dazed, the world
Destroys the way by which heaven is attained."[1]

The precepts of saints and so on are to be known as "tranquillized precepts of purity" from their tranquillizing of all

[1] *Jātaka* ii, 437.

suffering, and from their complete purity. This is purity of precepts fivefold as limited precepts of purity and so forth.

In the second pentad (p. 13) what is to be understood as the meaning is by way of removing life-taking and so on. For it has been said in the Paṭisambhidā:[1] "*There are five kinds of virtue*: (1) *the rejection of life-taking is virtue*, (2) *abstention is virtue*, (3) *volition is virtue*, (4) *restraint is virtue*, (5) *non-transgression is virtue. Virtue is the rejection of theft . . . of wrong conduct in sensual pleasures . . . of false speech, calumnious speech, harsh speech, frivolous talk*, [50] *covetousness, ill-will, wrong views. It is the rejection of sensual desire by renunciation, ill-will by good-will, sloth and torpor by the perception of light, flurry by non-distraction, doubt by determination of states, ignorance by knowledge, discontent by gladness, the hindrances by the first jhāna, initial and sustained applications of mind by the second jhāna, rapture by the third jhāna, ease and ill by the fourth jhāna, the perception of matter by the attainment of the sphere of space, the perception of variety by the perception of aversion, the perception of the sphere of space by the attainment of the sphere of consciousness, the perception of the sphere of consciousness by the attainment of the sphere of nothingness, the perception of the sphere of nothingness by the attainment of the sphere of neither perception nor non-perception, the perception of permanence by retrospection of impermanence, the perception of ease by retrospection of ill, the perception of the soul by retrospection of soullessness, delight by retrospection of disgust, passion by retrospection of dispassion, origination by retrospection of cessation, clinging by retrospection of forsaking, the perception of density by retrospection of loss, reinforcing by retrospection of decay, the perception of constancy by retrospection of change, the sign by retrospection of the signless, hankering by retrospection of the unhankered-after, conviction by retrospection of emptiness, the clinging to and conviction of essence by the higher wisdom of insight into states, the conviction of delusion by the knowledge and discernment of things as they really are, the conviction of attachment by*

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[1] i, 46.

retrospection of tribulation, non-reflection by retrospection of reflection, the conviction of fetters by retrospection of escape from the round of births, the corruptions occupying the same place with views by the path of Stream-winning, the gross corruptions by the path of Once-returning, the subtle corruptions by the path of Never-returning, all corruptions by the path of Sanctity; virtue is abstention, volition, restraint, non-transgression in regard to all these things. Such kinds of virtue conduce to absence of mental remorse, to gladness, rapture, tranquillity, joy, practice, culture, development, adornment, requisites (of concentration), fulness, fulfilment, certain disgust, dispassion, cessation, quiet, higher knowledge, perfect knowledge, Nibbāna."

And herein, other than the not allowing life-taking, and so forth, described above to arise, there is no state whatever that is called "rejection." And because the different rejections are [51] the support, in the sense of basis, and also owing to their not shaking, the right placing of the different moral states, therefore it has been said previously to be virtue in the sense of being virtuous, already mentioned as supporting and right placing (p. 9). The other four states are mentioned with reference to the procedure and existence of mind as abstaining from this and that, as refraining from this and that, as volition associated with both (abstaining and refraining), and as non-transgression on the part of one who does not transgress this and that. And their being virtue has been mentioned previously. Thus it is fivefold as rejection and so forth.

So far this is the end of the answers to the questions: What is virtue? In what sense is it virtue? What are its characteristics, its essence, its manifestation, its proximate cause? What are its advantages? How many kinds of it are there?

6. What is its corruption? 7. What its purification?

In what has been said as "What is its corruption? and what its purification?" we say that the state of virtue being broken and so forth is its corruption; that its state of being unbroken and so forth is its purification. And that state of

being broken and so forth is counted as its breaking conditioned by gain, pomp, and so on, and the sevenfold association with sexual feelings. For a man whose precepts in the group of the seven offences are broken either at the outset or conclusion, is known as having broken virtue, like a garment frayed at the edges. And whoso has them broken in the middle is known as having riddled virtue, like a garment with holes in the middle. And whoso has two or three of them broken in a series is known as having streaked virtue, like a cow the colour of whose body is one or the other among black and red colours and so on mixed with other dissimilar colours, either on the back or on the belly. And whoso has them broken at different stages is known as having spotted virtue, like a cow variegated by dissimilar colours and spots at intervals. And so the state of being broken and so on is due to breaking conditioned by gain and so forth.

And this is by way of the sevenfold association with sexual feelings. For the Blessed One has said:[1]—

"*Brahmin, here a*[2] *monk or a brahmin is pledged to be chaste and does not actually* [52] *enjoy a woman, but he likes to have her rub, chafe, bathe, or massage him; he is pleased with it, desires it, takes delight in it. This, O brahmin, is being broken, riddled, streaked, spotted in respect of the holy life. And he, O brahmin, is said to practise impure chastity, and to be associated with the fetter of sexual feelings. And I say that he is not freed from birth, old age, death . . . ill. Again, O brahmin, here a monk or a brahmin is pledged to be chaste and does not actually enjoy a woman, and does not like to have her rub, chafe, bathe or massage him, but he likes to jest, play, and sport with her; he is pleased with it. . . . And I say that he is not freed from birth, old age, death . . . ill. Again, O brahmin, here a monk or a brahmin is pledged to be chaste and does not actually enjoy a woman, and does not like to have her rub . . . to jest, play and sport with her, but he likes to stare and look at her; he is pleased with it. . . . And I say that he is not freed from birth, old age, death . . . ill. Again, O brahmin, here a monk*

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[1] *Anguttara* iv, 54.

[2] *Read* ekacco.

or a brahmin is pledged to be chaste and does not actually enjoy a woman, and does not like to have her rub . . . to jest . . . to stare and look at her, but he likes to listen to her voice, when she laughs, talks, sings, or cries across a wall or fence; he is pleased with it. . . . And I say that he is not freed from birth, old age, death . . . ill. Again, O brahmin, here a monk or a brahmin is pledged to be chaste and does not actually enjoy a woman, and does not like to have her rub . . . to jest . . . stare . . . listen to her voice . . . but he likes to think about his former laughs, talks, sportings with her; he is pleased with it. . . . And I say that he is not freed from birth, old age, death . . . ill. Again, O brahmin, here a monk or a brahmin is pledged to be chaste and does not actually enjoy a woman, and does not like to have her rub, . . . to jest . . . stare . . . listen to her voice . . . think about his former laughs . . . [53] *but he likes to see a householder or his son enjoying fully the pleasures of sense; he is pleased with it. . . . And I say that he is not freed from birth, old age, death . . . ill. Again, O brahmin, here a monk or a brahmin is pledged to be chaste and does not actually enjoy a woman, and does not like to have her rub . . . jest . . . stare . . . listen . . . think . . . see a householder . . . but he likes to practise the holy life in the hope of attaining to a celestial abode, saying, 'By this virtue, vow, austerity, or chastity, I shall become a deva, or one of the devas; he is pleased with it, desires it, takes delight in it. This, O brahmin, is being broken, riddled, streaked, spotted as regards the holy life.'"*

Thus the state of being broken, and so forth, should be understood to be counted as its breaking conditioned by gain and so forth, and the sevenfold association with sexual feelings.

And the state of being unbroken, and so on, is considered as the not breaking of all the precepts, the atoning for those to be atoned, the absence[1] of the fetter of the sevenfold sexual feelings, the not producing of such evil states as anger, hatred, hypocrisy, ridicule, envy, meanness, wile, craft, stiffness,

[1] *Read* bhāvena *as part of the preceding compound.*

clamour, conceit, excessive conceit, intoxication, negligence; and the producing of such qualities as moderation of desires, contentment, simple life. Indeed those virtues which have not been broken for the sake of gain and so forth, or which have been atoned for even though they may have been broken through the fault of negligence, and which have not been oppressed by the fetter of sexual feelings and anger, hatred, or other evil states, are all said to be unbroken, unriddled, unstreaked, unspotted. And they are 'liberating' through their bringing about liberation; 'praised by the wise' through their being praised by the wise; 'not misconstrued' through being not misconstrued by craving and views; and they are conducive to concentration since they conduce either to access concentration or ecstatic concentration. Hence their state of being unbroken, and so on, is to be known as their purification.

And that purification is fulfilled in two ways: by seeing the evils of the depravity of virtue. and by seeing the advantages of the fulfilment of virtue. [54] Of these, the evils of the depravity of virtue should be understood according to the Sutta which begins: "*Brethren, five are the evils of depravity of the virtue of a wicked man.*"[1]

Moreover, a wicked person, on account of his wickedness, is not liked by devas and men; is not admonished by his fellow-monks; is miserable amidst the scoffings at his wickedness; feels remorse amidst the praises of the virtuous; is ill favoured like a hempen garment on account of his wickedness; is in touch with pain inasmuch as those who follow his views bear the pains of the states of woe for a long time; is of little worth inasmuch as he does not produce much fruit to those whose gifts he accepts; is difficult of purification like a pit of excrement that has been collecting many years; is outside of both (the pleasures of man and of monk) like a vile creeper; not a monk though pledged to be one, he is as a donkey that follows a herd of cattle; he is ever alarmed like an enemy of all men; is not worthy to live with, like some dead body;

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[1] *Anguttara* iii, 252.

is not worthy to be reverenced by his fellow-monks, even though he may be endowed with such merits as learning, any more than a cremation fire by brahmins; is unable to attain distinction as a blind man is unable to see objects; has no more desire for the Good Law than a grave-digger's boy has for kingship; is in pain though he thinks he is happy, being a partaker of pain as is said in the Fire Discourse.

For in setting forth the visible result of Karma in all its forms, and the exceeding severe pain which arises to evil men with minds giddy with enjoyment of the five sensual pleasures, and the pleasurable taste of the salutation and reverence and so forth which result from these pleasures, the which, merely in recollection, is able to produce heart burning and the spitting of hot blood, the Blessed One has said:—[1]

"*Brethren, do you see this great mass of fire, burning, ablaze, aflame?*"

"*Yea, Lord.*"

"*What do you think, O brethren? Which is better: to sit or lie down embracing this great mass of fire, burning, ablaze, aflame; or to sit or lie down embracing a princely maid, a brahmin maid, or a maid of the householder class, with soft and delicate hands and feet?*"

"*Lord, it is better to sit or lie down embracing a princely maid and so on.* [55] *Painful it is, Lord, to sit or lie down embracing a mass of fire.*"

"*I tell you, brethren, I declare unto you, brethren, that it is better for a wicked man of evil nature, of unclean and hesitating conduct, of hidden actions, not a monk but pledged to be one, not a holy man but pledged to be one, putrid within, flowing with lust, offensive as refuse, to sit or lie down embracing a mass of fire. . . . And why? On this account, brethren, he may die or suffer mortal pain, but on the dissolution of his body after death, it will not make him suffer in states of woe, an evil destiny, in a place of suffering, hell. But, brethren, that a wicked man . . . should sit or lie down embracing a princely maid . . .*

[1] *Ib.* iv, 128 (correct the reference on p. 54, n. 8 of the Pali Text accordingly).

that indeed is to his disadvantage and pain for a long time; and on the dissolution of the body after death, he goes to a state of woe, to an evil destiny, a place of suffering, hell."

Having thus by the simile of the mass of fire made known the pain caused by enjoying the five pleasures connected with women, the Blessed One in the same way said:—[1]

"*Brethren, which do you think is better: that a strong man should twist a strong hair-rope round the shins of both legs and pull it, rubbing them, so that it cuts the skin, and then the thick inner skin, and then the flesh, and then the nerves, and then the bones, and having cut the bones, remains chafing the marrow; or that one (the wicked man) should acquiesce in the salutation of great princes, great brahmins, or great householders? Brethren, which do you think is better: that a strong man should pierce the breast with a sharp spear cleansed in oil; or that one should acquiesce in the obeisance of great princes, great brahmins, or great householders? Brethren, which do you think is better: that a strong man should cover the body with a heated iron-plate, burning, blazing, flaming; or that one should use a robe, a gift of faith from great princes, brahmins, or householders? Brethren, which do you think* [56] *is better: that a strong man should open his mouth by means of heated iron tweezers, burning, blazing, flaming, and throw into it a heated iron ball, burning, blazing, flaming, so that it burns the lips, and also the mouth, tongue, throat, stomach, and comes out from below together with the intestines and the mesentery; or that one should eat food, a gift of faith from great princes, brahmins, or householders? Brethren, which do you think is better: that a strong man should seize one by the head or shoulder and make one sit or lie down on a heated iron bed or a chair, burning, blazing, flaming; or that one should use a bed or chair, a gift of faith from great princes, brahmins, or householders? Brethren, which do you think is better: that a strong man should seize one, feet upward and head downward, and throw one into a heated iron pot, burning, blazing, flaming, so that one is cooked giving rise to bubbles, and keeps on now coming up, now going down, now going sideways; or*

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[1] *Ib.* 129 *f.*

that one should use a dwelling, a gift of faith from great princes, brahmins, or householders ?"

Thus under the similitudes of hair-rope, sharp spear, iron plate, iron ball, iron bed, iron chair, iron pot, did the Blessed One set forth the pain caused by the enjoyment of salutation, obeisance, robe, food, bed, chair, dwelling (by the unworthy).

Whence can there be true happiness to him
Of broken virtue, who doth not forsake
Sensual pleasure, yielding sharper pain
Than to embrace a mass of living fire ?
What happiness is there to him whose virtue
Hath been depraved, accepting salutation,
Suffering pain more galling than the pain
Of flesh tormented with strong ropes of hair ?
[57] What happiness to one who hath no virtue,
Accepting the obeisance of the faithful,
The root-condition of a sharper pain
Than pain of piercing spear ? Or what to him
Who knoweth no restraint in use of robes,
Wherefor he should be punished long in hell,
Being bound upon a blazing iron plate ?
Though sweet the food, to one who hath no virtue
It is as virulent poison: wherefor he
Shall mouth in hell a red-hot iron ball.
Though deemed a joy, the use of bed and chair
By one who hath no virtue is a pain.
Wherefore let him be racked long time on beds
And blazing chairs of iron. And to him
Whose virtue is perverted, what delight
To dwell within a house, a gift of faith ?
'Mid blazing iron vessels should he dwell.
Thus the world-Teacher blameth him for one
Of hesitating conduct, passionate,
Evil, putrid within, a rubbish heap.
Fie on the harmful and destructive life
Of him who knoweth not restraint, no monk,

But wearing a monk's guise and suffering
Austerities![1] For what to him is life,
Avoided is by the virtuous and good,
As dung by those who would be beautified,
Or corpse. He is not freed from fears; but freed
From every hope of bliss. Heaven's door is closed,
The way of hell he hath taken. Who but he
Is pitiable to the piteous?
Perverted virtue many faults begets.

Thus by retrospective knowledge are to be understood the evils of the depravity of virtue. And the advantages of the fulfilment of virtue should be taken as the opposite of the description here given (of the former).

Further:—

[58] His virtue pure, his bearing bowl and robe
Pleasing, his ordination not unblessed.
As darkness enters not the sun, so fear
Of self-blame enters not that brother's heart
Whose virtue is purified. As in the sky
By the fulfilment of her rays the moon
Shines, in the wood of his austerities
By the fulfilment of his virtue shines
The brother. A good brother's bodily scent
Brings gladness even to gods: what need to tell
His scent of virtue? For it overcomes
The attainment of all other kinds of scent:
Unchecked in all directions it is borne.
Deeds to the virtuous done, though they be few,
Are fruitful. Thus the virtuous dispense
Honour and reverence. The intoxicants
Of the conditioning present do not vex
The virtuous. The virtuous dig up
The root of future ills.
Whatever of attainment among men,
Whatever of prosperity there be

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[1] *Read* khatam attānaṁ va hantassa *for* chatam°.

Among the gods, it is not hard to gain
By one fulfilled in virtue, if he will.
The attainment of Nibbāna takes away
Burning untold: his mind seeks after it
Whose virtue is fulfilled. Thus should the wise
Show forth the benefits of virtue, root
Of all attainments, various, multiform.

And so the mind of him who shows them forth trembles at the depravity of virtue, and inclines towards its fulfilment. Therefore, seeing the evils of the depravity of virtue and the advantages of the fulfilment of virtue as spoken of above, one should purify virtue with due respect.

So far has virtue been explained in the Path of Purity set forth under the heads of virtue, concentration, and wisdom in the stanza, "*The man discreet, on virtue planted firm.*"

Thus is ended the first chapter called The Exposition of Virtue, in the Path of Purity, composed for the purpose of gladdening good folk.

[59]

CHAPTER II

EXPOSITION OF THE ASCETIC PRACTICES

Now virtue, the different kinds of which have been described, is cleansed by means of such qualities as fewness of wishes, contentment, and so on. Because a religious meditator who has kept his virtue should, to be proficient in those qualities, observe the ascetic practices, therefore we will begin the discourse on the ascetic practices, so that he (who observes them) may have his virtue washed and purified by the waters of such qualities, to wit, fewness of wishes, contentment, austerity of life, solitude, loss of sin, strenuous energy, easiness of support by others, and may have his vows fulfilled. And so being absolutely pure in conduct through his qualities of faultless virtue and ritual, he may be worthy of being established in the three ancient orders of Ariyans and, fourthly, of attaining to delight in culture.

Thirteen ascetic practices namely have been permitted by the Blessed One to be kept by those well-born youths who have put away worldly needs of the flesh and who, regardless of body or life, are eager to make fitting progress. They are (1) the refuse-ragman's practice, (2) three-rober's practice, (3) almsman's practice, (4) house-to-house-goer's practice, (5) one-sessioner's practice, (6) bowl-fooder's practice, (7) afterfood-refuser's practice, (8) forester's practice, (9) tree-rootman's practice, (10) open-spacer's practice, (11) burning-grounder's practice, (12) any-bedder's practice, (13) sitting-man's practice.

Therein:—

As to the meaning, characteristic,
Observance and directions, grade and breach,
And eke the benefit of this and that,
As moral triad, as differentiated,
In groups and in detail—decision shall
Be made on these ascetic practices.

[60] Of these, as to the meaning:—

1. A refuse-rag is one which is placed on a refuse-heap in such places as a chariot-road, burning-ground, rubbish-heap, and so on, and which, in the sense of covering-up is like the heap of dust in them. Or, it gets to a loathsome state like the dust—hence refuse-rag; it reaches the loathsome state, as, it has been said, refuse-rag practice means the wearing of a refuse-rag so defined. One who has the habit of wearing it is a refuse-ragman. The practice[1] of a refuse-ragman is refuse-ragman's practice. Practice is said to mean reason. Therefore this practice should be regarded as a synonym for whatever observance by reason of which one becomes a refuse-ragman.

2. In the same way one who has the habit of wearing the threefold robe—namely, the shoulder-cloak, upper garment, and the waist-cloth—is a three-rober. The practice of a three-rober is three-rober's practice.

3. Alms[2] is the falling of morsels as food for the flesh. It is said to be the falling into the bowl of morsels of food given by others. One who gathers alms and seeks it by approaching this and that family is an almsman. Or, one whose duty it is to roam for alms is an alms-roamer, where to roam is to wander. Alms-roamer is the same as almsman. The practice of such an one is almsman's practice.

4. A broken series (*dāna*) is said to be an interruption. An unbroken series (*apadāna*) is without interruption; uninterrupted is the meaning. With unbroken series is *sāpadāna* (*sa-apadāna*), that is, from house to house without interruption. One whose habit it is to go from one house to another in an unbroken series is a house-to-house-goer, *sāpadānacārī*, which is the same as *sāpadānacārika*.[3] The practice of such an one is house-to-house-goer's practice.

5. One-session is food taken at one sitting. One who has the habit of taking such food is a one-sessioner. The practice of him is one-sessioner's practice.

6. Bowl-food is food that falls into a single bowl, a second

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[1] *Or*, factor (aṅgam).

[2] *Cf.* above, p. 37.

[3] *I.e.* with the addition of the suffix *ka*.

bowl being refused. Now the name bowl-food is given to the acceptance of such food. One who has the habit of accepting such food is a bowl-fooder. The practice of him is bowl-fooder's practice.

7. *Khalu* is a particle with the meaning of denial. [61] Food that is got later by one who refuses further offerings while eating his first meal[1] is called afterfood. The partaking of that afterfood is afterfood-taking. The name, afterfood, is given to the taking of such food. One who has the habit of taking afterfood is an afterfooder. Afterfood-refuser is one who does not take afterfood. It is a name for one who by virtue of his observance refuses additional food. But it is said in the (Great) Commentary: '*Khalu* is a bird which takes a fruit in its beak, but when that falls down does not take another fruit. Such is the man,' namely the afterfood-refuser. The practice of such an one is afterfood-refuser's practice.

8. One who has the habit of dwelling in the forest is a forester. The practice of such an one is forester's practice.

9. Tree-root is a dwelling at the foot of a tree. One who has the habit of dwelling at such a place is a tree-rootman. The practice of a tree-rootman is tree-rootman's practice.

10, 11. And the same with the practices of the open-spacer and the burning-grounder (or charnel-fielder).

12. Any-bed is any lodging that is allotted. It is a synonym for a dwelling first allotted thus: 'This is available for you.' One who has the habit of living in whatever place is allotted is an any-bedder. The practice of such an one is any-bedder's practice.

13. A sitting-man is one whose habit it is to refuse to lie down and to live sitting. The practice of such an one is sitting-man's practice.

All of them are the practices (or factors) of the brother who has shaken off the corruptions through the observance of this and that practice; or, knowledge, which has acquired the common name of shaking-off by reason of its shaking off the corruptions, is the factor for (or reason of) these practices—

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[1] *The meaning of* pavāritena satā *is brought out in these two clauses.*

hence ascetic practices (or factors). Or, again, they are ascetic because they shake off the hostile corruptions and they are the factors of moral attainment—hence ascetic practices. So far is the decision to be known from the meaning.[1]

And the will to observe is the characteristic of them all. It is also said (in the Commentary): 'It is the person that observes. Mind and mental properties are the states by which he observes. It is the ascetic practice that is the will to observe. It is the physical basis that is rejected.' And all of them have the slaying of worldly lust as function, the freedom from such lust as manifestation, and such Ariyan states as fewness of wishes and so on as proximate cause. [62] Thus is the decision to be known from the characteristic and so on.

As to the five topics: their observance, directions, and others,[2] —in the lifetime of the Blessed One all the ascetic practices had to be observed under him; after his decease, under the Chief Disciple; he being absent, under a saint purged of the intoxicants—and so on, under a never-returner—a once-returner—a stream-winner—a scholar of the three Piṭakas—a scholar of two Piṭakas—a scholar of one Piṭaka—a scholar of one Nikāya —a scholar of one Ágama[3]—a teacher of commentaries—a master of the ascetic practices; and in the absence of this last person one should sweep the shrineyard, sit on the hams, and observe the practices as though uttering them under the tuition of the Supreme Buddha. But it behoves one to observe them also by oneself. And here as regards fewness of wishes by reason of the ascetic practices, the story of the senior of the two brothers, Elders living on Mount Cetiya, should be told.[4]

This so far is the general discourse.

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[1] Dhutanga: from dhu: to shake off.

[2] See the verse on p. 60.

[3] Ekāgamassa, meaning the same as the preceding, is omitted by the *Ṭikā*.

[4] He, it is said, was one who never lay down, but none knew of it. One night as he sat on a bench his brother saw him by lightning-flash and asked if he was practising the habit of the sitting-man. The Elder, through fewness of wishes by reason of his ascetic practice, at once lay down, but afterwards resumed the habit.—*Ṭikā*.

1. *The Refuse-Ragman's Practice.*

Now we shall set forth the observance, directions, grade, breach, and advantage of each in order.

And first, the refuse-ragman's practice is observed with one or other of the two expressions: I refuse a robe given by a householder; I observe the refuse-ragman's practice. So far this is the (formula of) observance. And he who observes this practice should pick up one or other of these rags, namely, burning-ground-rag, shop-rag, street-rag, rubbish-heap-rag, childbirth-rag, bath-rag, bathing-place-rag, after-return-rag, burnt-rag, cattle-bitten-rag, ant-bitten-rag, mouse-gnawed-rag, side-torn-rag, border-torn-rag, flag-rag, oblation-rag, monk's-rag, consecration-rag, psychic-power-rag, road-rag, wind-blown-rag, spirit-rag, ocean-rag. Tearing the rag he should throw away the rotten parts and wash the good parts and make a robe of them, and wear it after removing his old householder's robe.

As to these, burning-ground-rag is a rag cast away in the burning-ground. Shop-rag is a rag thrown away at a shop-door. Street-rag is a rag thrown into the street from a window by those who desire merit. Rubbish-heap-rag is [63] a rag thrown away at a rubbish-heap. Childbirth-rag is a cloth thrown away after wiping the impurities of the womb at childbirth. It is said that the mother of Tissa the minister had the impurities of her womb wiped with a cloth worth a hundred coins, and had it thrown on the Tāḷaveḷi Road[1] in the hope that refuse-ragmen would pick it up; and the brethren took of it just enough for mending purposes.[2] Bath-rag is a rag which sick people[3] throw away as inauspicious when, with the advice of exorcists, they have washed their heads and bathed themselves. Bathing-place-rag is a cloth thrown away at the river bathing-place. After-return-rag is a cloth which men, on their return from the burning-ground, throw away after their bath. Burnt-rag is a cloth partially

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[1] A road in Mahāgāma and in Anurādhapura.—*Ṭīkā.*

[2] So as to leave some for others.

[3] *Read* nahāpitā, *as in footnote.*

burnt by fire. That also men throw away. Cattle-bitten-rag and the next four are obvious, *i.e.* rags bitten by cattle, by white ants, by mice, torn at the side, and at the border. Those also men throw away. As regards the flag-rag—sailors embark on a boat after planting a banner (at the port); one may take it when they get out of sight. That banner planted on the battlefield by soldiers one may also take, when both armies have marched away. Oblation-rag is a cloth which is wrapped round an anthill and offered to spirits. Monk's-rag is a robe belonging to a brother. Consecration-rag is a robe thrown away at the place where the king was anointed. Psychic-power-rag is a robe made by a newly initiated brother.[1] Road-rag is a cloth thrown away (or fallen) on the road. But one should wait awhile before picking up that cloth, which the owner dropped through inadvertence. Wind-blown-rag is a cloth which, carried by the wind, has fallen afar. That also one may take when the owner is not in sight. Spirit-rag is a cloth given by devas, like the one given to the Elder Anuruddha.[2] Ocean-rag is a cloth thrown up on to the land by the waves of the sea. But that robe which is given with the expression, 'we give it to the Order,' or that which is obtained by monks who go to receive a gift of cloth and alms is not a refuse-rag. As for a robe given by a brother, that which is given out of regard for (the ragman's) seniority, or that which is offered to (the inmates of) a monastery is not a refuse-rag. That which is given out of regard, not for the ragman's seniority (but, for the donor's seniority), is a refuse-rag. And here also that robe which, having been placed at a brother's feet by donors, is offered by him into the ragman's hand, is indeed half pure. That also which, having been given into the brother's hand, is by him placed at (the ragman's) feet is half pure. But that which, having been placed at the brother's feet, is by him given to the ragman in the same way[3] is wholly pure. [64] That which, having been placed in the (brother's) hand, is by him placed

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[1] Ehibhikkhus, *i.e.* 'Come, brother!' the oldest formula of admission to the Order. *Vinaya* iv, 214.

[2] *Dhammapada Comy.* ii, 173 *f.*

[3] *I.e.* by placing it at his feet.

in the (ragman's) hand is indeed not a robe. Thus knowing the different kinds of refuse-rags the refuse-ragman should wear his robe. These herein are the directions.

Now this is the grade. There are three ragmen: strict, moderate, and soft. Of them he who picks up a rag thrown away in the burning-ground[1] is a strict man. He who picks up a rag[2] which was placed with the verbal expression: 'the monk will pick it up' is a moderate man.[3] He who accepts a rag placed at his feet (by a monk) is a soft man. And the ascetic practice of any of them is broken the moment he accepts, through his own wish or through submission to a request, a robe given by a householder.[4] This herein is the breach.

Now these are the advantages: The state of his having behaved in accordance with the spiritual guidance (of his superior) as said thus: '*He is a monk having a refuse-rag as his resource for clothing*;'[5] his establishment in the first order of Ariyans; the absence of the trouble of looking after his robe; the independence of livelihood; the absence of danger from thieves; the absence of the lust for enjoyment; the fitness of the rag as a monk's robe; the state of its being a requisite praised by the Buddha as '*cheap, easy to get, and faultless*';[6] its delightfulness; the yielding of the fruit of fewness of wishes and so forth; the development of right conduct; the institution of a precedent for future generations of monks.

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[1] The particle *yeva* is used in a collective sense to include the other twenty-two rags.

[2] *I.e.* any of the twenty-three kinds.

[3] But the *Visuddhimaggadīpanī* inclines to the view that he is a strict man because, in the case of the burning-ground, of the loathsomeness of the place and, in the case of rags gnawed by mice and so forth or burnt by fire, of the discarded nature of the rags themselves.

[4] 'But if he accepts it out of regard for the donor's faith and with the intention of presenting it to another, as Ānanda accepted a robe from King Pasenadi for another, there is no breach.'—*Cūḷaṭīkā*. 'It is not proper for a monk to accept a robe which a layman has placed at his feet requesting him to receive it as a special favour. But if the donor goes off dropping it with indifference at the monk's feet saying "He will not take it even when I offer it so," it is proper to pick it up.'—*Gaṇṭhi*.

[5] *Vinaya* i, 58.

[6] *Anguttara* ii, 26.

As in the battle shines the mail-clad prince,
So in the routing of the Tempter's ranks
Shines the ascetic in a cast-off clout.
The cast-off clout that the world's Teacher wore,
Rejecting fairest robes of Kāsi silk,
Who will not wear? Let Brethren take delight
In the old clout befitting hermit ways,
Remembering their vows.

This so far is the setting forth of the observance, directions, grade, breach, and advantage in the refuse-ragman's practice.

2. *The Three-Rober's Practice.*

Next comes the three-rober's practice observed with one or other of the expressions: I refuse a fourth robe;[1] I observe the three-rober's practice. [65] He who observes this practice should, on getting a new piece of cloth, put it by as long as he cannot make it coarse, or cannot find one who knows how to cut it, or lacks any of the articles such as a needle. There is no fault in putting it by. But he should not put it by once it is dyed. He would then become a thief of the ascetic practice. These are the directions.

There are also three grades of men here. When the time for dyeing comes, the strict man, having first dyed either his waist-cloth or upper garment, should wear the one he has dyed and then dye the other. And having put on his upper garment he should dye the shoulder-cloak. But he should not put on the shoulder-cloak. This is his duty in a village-monastery. But in his forest-abode he may wash both the garments together and dye them. In so doing he should sit in a place near enough for him to be able, in case he should see any one, to drag the yellow robe and cover himself with it. For the moderate man there is in the dyeing hall a yellow dyeing robe which he should wear or put on and do the work of dyeing. The soft man may wear or put on the robes which are for the

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[1] *I.e.* for the purpose of wearing either as an inner or outer garment. It does not refer to a robe thrown over the shoulder, which is permissible. See below, p. 74, n. 2.

common use of the brethren and do the work of dyeing. Even a bed-cover[1] there is proper for him, but he may not take it about with him. Nor may he wear off and on a robe which is for the common use of the brethren. To one who is observing the three-rober's practice a yellow shoulder-cloth as a fourth piece[2] is permitted. It must be one span in breadth and three cubits[3] in length. But the moment a fourth garment is accepted by these three men, the ascetic practice is broken. This herein is the breach.

Now these are the advantages: The brother who is a three-rober is contented with the body-protecting robe, therefore he takes it about with him as a bird carries its wings. And such advantages as these are attained: little need of tendance; the not having to treasure up clothes; lightness in travelling; abandonment of the lust for extra robes; simplicity of life through a limit being set for what is proper; the yielding of fewness of wishes and so forth.

[66] The wise recluse, who wears the threefold robe,
Forsakes a craving for an extra cloak.
No other clothes he needs to treasure up;
He knows what taste contented bliss bestows.
So he, the good recluse, who loves to roam
With his three robes, as flies the bird with wings,
Should note with joy the rule concerning robes.

This is the setting forth of the observance, directions, grade, breach, and advantage in the three-rober's practice.

3. *The Almsman's Practice.*

The almsman's practice also is observed with one or other of the expressions: I refuse an excessive amount of food; I observe the almsman's practice. He who observes this practice should not accept these fourteen kinds of food, namely, food offered to the Order as a whole, to one or more particular monks, food given by invitation, by tickets, food

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[1] A shoulder-cloth (not usually worn as a garment) for self or another, used as a bed-sheet in the monastery.—*Ṭīkā*.

[2] See note [1] (p. 73).

[3] *Read* ti-hatthaṁ.

given on a day of the waning or waxing of the month, on a sacred day, on the first day of the moonlit fortnight, food given to guests, to monks about to travel, to the sick, to those who minister to the sick, food given in honour of a monastery, at a principal house, food given by donors in turn. But if donors do not use the expression 'Partake of food that has been offered to the Order,' but say, 'The Order partakes of food in our house; may you also partake of it,' it is proper to accept such food. Food obtained from the Order and distributed by tickets for purposes[1] other than the gratification of fleshly needs, and food cooked in a monastery are also permissible. These are the directions.

There are also three grades of men here. Of them the strict man accepts food brought both from in front and from behind. He gives the bowl to the people who receive it outside their door. He also accepts food given after he has sat down to eat in the dining-hall[2] after his almsround. But he does not accept food (that has been promised) by sitting for it the whole day long. The moderate man accepts food sitting and waiting for it the whole day; but does not consent to a meal for the morrow.. The soft man consents to a meal for the morrow and also for the day after. The latter two men do not get the bliss of independent life; the strict man gets it. Suppose there is (a sermon on) the lineage of the Ariyans in a certain village. The strict man says to the other two: 'Friends, let us go to hear the Law.' One of them replies: 'Sir, I have been made to sit for a meal by such and such a man;' and the other says: 'Sir, I have consented to to-morrow's meal offered by a certain man.' Thus both of them fail to hear the Law. But the strict man goes early for alms and enjoys the taste of the Law. [67] The moment these three men accept extra food, such as food for the Order and so on, their ascetic practice is broken. This herein is the breach.

Now these are the advantages: The state of his having behaved in accordance with the spiritual guidance (of his superior) as said thus: '*He is a monk having morsels of alms*

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[1] Such as medicinal purposes.

[2] Āsanasālāyaṃ bhuñjanatthāya nisinne—adds the *Cūḷaṭīkā*.

as his resource for food;'[1] establishment in the second order of Ariyans; independence of livelihood; the state of the food being a requisite praised by the Blessed One as '*cheap, easy to get, and faultless*;'[2] the state of his having overcome idleness; the purity of livelihood; the fulfilment of his probationary conduct; the state of not being nourished by others; the doing favour to the poor (donor);[3] rejection of conceit; checking of the lust for tasty food; freedom from offence against the precepts concerning a meal for several monks, a meal subsequent to the acceptance of a previous one, (and personal behaviour;) conduct in conformity with few wishes and so forth; development of right conduct; favour to future generations.[4]

Contented with his lumps of alms,
And independent in his life,
The monk forsakes a lust for food,
And goes at will to any place.
His idleness he drives away;
His livelihood is purified.
And so the wise should ne'er despise
The going round to beg for alms.

For such

A brother going on his begging round,
Supporting self, not others—him the gods
Admire; for he is free from gain and fame.

This is the setting forth of the observance, directions, grade, breach, and advantage in the almsman's practice.

4. *The House-to-House-Goer's Practice.*

The practice of the house-to-house-goer also is observed with one or other of the expressions: I set aside greedy behaviour in alms-gathering;[5] I observe the house-to-house-goer's practice. Standing at the village-gate he who observes

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[1] *Vinaya* i, 58. [2] *Anguttara* ii, 26.

[3] Who is thus not put to the trouble of having to give much.

[4] In providing them with a precedent.

[5] *I.e.* greediness shown in passing over houses from which one does not expect to get food, and going to those houses which offer good food.

this practice should see that there is no danger[1] he is likely to meet with. If there be any such danger in the road or village he should leave that place and go elsewhere. Whether it be at the door of a house or on the road or in the village itself, if he gets no alms there he should go away and not count that place as a village. He should not forsake that place in which he has obtained something (alms). The brother should enter the village quite early, so that he may have time to leave any place he finds unpleasant and go elsewhere. [68] If alms be given him in his monastery, or men meeting him on the road take his bowl and give alms, he should accept it. When in his almsround he reaches a village, he should not go past it. Whether he gets nothing or something from that village, he should go from one village to another in order. These are the directions.

There are also three grades of men here. Of them the strict man does not accept food offered before he reaches a house or after he has left a house[2] or food given after he has sat down to eat in the dining-hall on return from his almsround. He gives up his bowl[3] at the donor's door. In this ascetic practice there is indeed none like the Elder Mahākassapa; the occasion on which he gave up his bowl is well known.

The moderate man accepts food offered either before he reaches a house or after he has left a house, as well as food that is brought after he has sat down to eat in the dining-hall on return from his almsround. He also gives up his bowl at the donor's door, but does not sit waiting for food that has been promised. In this respect he is like the strict almsman. The soft man sits waiting the whole day for food that has been promised. The moment greedy behaviour arises in these three men their ascetic practice is broken. This herein is the breach.

Now these are the advantages: The being ever fresh[4] in his relations with the families; the being cool like the moon;

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[1] Such as an elephant, horse, and other animals.
[2] *Cf.* the almsman's practice.
[3] So that food may be put into it.
[4] *I.e.* not familiar.

rejection of meanness for the families; impartial favour;[1] absence of disadvantages that arise to monks who eat together with the families[2]; non-acceptance of invitations; absence of wish for a meal to be brought; conduct in conformity with few wishes, and so on.

In coolness like the moon, and ever fresh,
And faultless in regard to families,
And free from meanness and partiality—
This brother is a house-to-house-almsman.
A prudent man, who wishes here on earth
To lead an independent life, should look
With downcast eyes the distance of a yoke,
All greediness of conduct put away,
And go for alms from house to house.

This is the setting forth of the observance, directions, grade, breach, and advantage in the house-to-house-goer's practice.

[69] 5. *The One-Sessioner's Practice.*

The practice of the one-sessioner also is observed with one or other of the expressions: I refuse to eat food at more than one sitting; I observe the one-sessioner's practice. He who observes this practice should not sit at the place reserved for the Elder in the dining-hall, but find such a suitable seat as will be available for him. If, before he finishes his meal, his teacher or preceptor arrives, he should rise and pay his respects. But Tipiṭaka-Cūlābhaya the Elder said: 'He should keep his seat or his meal.[3] He who has not finished eating may rise and pay his respects, but he may not resume the meal.' These are the directions.

There are also three grades of men here: The strict man will not accept more, once he has laid his hand on the food, be it little or much. If men bring butter and so forth saying,

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[1] To rich and poor alike.

[2] *Or*, 'the absence of evil or fault such as familiarity with the donors' families.'

[3] *I.e.* keep his seat and finish his meal; *or* rise up if he has not commenced eating.

'The Elder has not eaten anything,' he may accept them as medicine, not as food. The moderate man will accept more, as long as he has not finished the food in the bowl; he is indeed known as 'limited by food.' The soft man will eat as long as he does not rise up. Inasmuch as he may eat until he takes the bowl to wash it, he is limited by the water with which he washes the bowl. And because he may eat until he rises up he is limited by his sitting. But the moment these three men eat food at more than one sitting, the ascetic practice is broken. This herein is the breach.

And these are the advantages: Freedom from sickness, freedom from bodily ailment, lightness in movement, strength, comfort, the not committing of offence through his refusal of excessive food, the repelling of craving for tasty food, conduct in conformity with few wishes, and so on.

> Diseases caused by eating do not harm
> The monk who at one sitting eats his food.
> Not greedy for sweet tastes he does not let
> His work slacken. A monk should gladly take
> Delight in eating so his food, which makes
> For comfortableness and is the source
> Of joy in purity and simple life.

This is the setting forth of the observance, directions, grade, breach, and advantage in the one-sessioner's practice.

[70] 6. *The Bowl-Fooder's Practice.*

The practice of the bowl-fooder also is observed with one or other of the expressions: I refuse a second bowl; I observe the bowl-fooder's practice. When at the time of drinking rice-gruel curry is offered in a vessel, he who observes this practice should first eat the curry or drink the rice-gruel. The rice-gruel would become loathsome, if he were to put into it[1] the curry, in which there might be rotted fish[2] and so on. And he should eat nothing that is loathsome. Therefore concerning such curry the above statement was made. But

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[1] *Read* yāguyaṃ.

[2] *Read* °maccha°.

any honey, sugar, and so forth, which are not loathsome may be put into the rice-gruel. He should take just enough for his consumption. He should eat green vegetables, holding them in his hand, or else put them into the bowl. Any other tree-leaves are not permitted, since he has refused a second vessel. These are the directions.

There are also three grades of men here. Except in chewing sugar-cane the strict man may not throw away[1] even such things as he cannot eat. He may not eat separating the lumps of rice, fish, meat, and cakes.[2] The moderate man may eat separating them with one hand; he is known as a 'hand-ascetic.' And the soft man is known as a 'bowl-ascetic.' Whatever he can put into the bowl he may separate with his hand or teeth, and eat. The moment these three men accept a second vessel, the ascetic practice is broken. This herein is the breach.

And these are the advantages: The repelling of a craving for taste of various kinds, the repelling of desire for taste in more than one bowl, the seeing of the purpose and measure of food, the absence of the trouble of carrying various dishes and so forth, undistracted eating, conduct in conformity with few wishes, and so forth.

The bowl-food-eater, disciplined enough
To delve the roots of taste-desire, with eyes[3]
Of downward gaze, is not distracted by
More dishes than his own. With joyful heart
He bears contentedness as though it were
A thing that's visible. Who else, forsooth,
Can eat his food as does the bowl-foodman ?

This is the setting forth of the observance, directions, grade, breach, and advantage in the bowl-fooder's practice.

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[1] Into a second bowl, which, even for the purpose of receiving such things (like fish-bone, grain, and so on), as one does not eat, is not permissible.

[2] Lest he should relish the individual taste of each.

[3] *Read* °locano.

[71] 7. *The Afterfood-Refuser's Practice.*

The practice of the afterfood-refuser also is observed with one or other of the expressions: I refuse extra food; I observe the afterfood-refuser's practice. Once he has made his vow (*pavāraṇā*), he who observes this practice should not eat any more food that may be offered. These are the directions.

There are also three grades of men here. Because his vow applies not to the first almsfood but to the refusal of more food while he is eating it, therefore the strict man who has made his vow does not eat a second almsfood after his first. The moderate man finishes the meal on which he has made his vow. But the soft man eats as long as he does not rise up. The moment these three men accept and eat after their vow any more food that may be offered, the ascetic practice is broken. This herein is the breach.

And these are the advantages: Distance from the offence as to extra food, absence of a full stomach, absence of absorption in the fleshly needs, absence of search for fresh food, conduct in conformity with few wishes, and so on.

The wise ascetic, who refuses food
Additional, knows not the pain of search;
He makes no storage of his fleshly needs;
He suffers not his stomach to be full.
To shake off faults ascetics should observe
This practice, which produces qualities
Such as increased contentment, and is praised
By Him the Happy One.

This is the setting forth of the observance, directions, grade, breach, and advantage in the afterfood-refuser's practice.

8. *The Forester's Practice.*

The practice of the forester also is observed with one or other of the expressions: I refuse a village-dwelling; I observe the forester's practice. He who observes this practice should leave a village-dwelling and be in the forest at dawn. Here

a village-dwelling is a (dwelling in a) village including its precincts. A village may consist of one or more houses, may or may not have a wall, may be inhabited or uninhabited.[1] Even a caravan that is encamping for more than four months is a village. [72] Supposing a walled village has two gate-pillars like those of Anurādhapura, an outward stonethrow of a strong man of middle height from between the two pillars is village precinct. The Vinaya scholars decide the boundary by taking the characteristic (standard) throw to be the fall of a stone, thrown by young men stretching out their arms in a display of strength. But the Suttanta scholars say that the boundary is the fall of a stone thrown to drive away a crow. In a village which has no wall a woman, standing at the door of the house which is outermost of all, throws water from a jar; the place where the water falls is house-precinct; whence a stonethrow in the way described above is a village. Another stonethrow (from the village) is the village precinct. And in the Vinaya explanation a forest is said to be all that is outside of village and village-precinct. In the Abhidhamma explanation[2] it is forest when one goes out by the gate pillars. But regarding this ascetic practice in the Suttanta explanation this is the characteristic measure: a forest-dwelling is at least 500 bow-lengths (or fathoms) distant. That distance is to be measured and fixed by means of a drawn standard bow[3] from the gate pillars, if the village has a wall, or from the first stone-throw if the village has no wall, as far as the monastery-wall.

The Vinaya Commentaries say that if the monastery has no wall, the limit of the measure is the first dwelling, dining hall, permanent assembly hall, Tree of Wisdom or shrine, provided these are far from the monastery, But the Majjhima Commentary says that after fixing the precinct of the monastery as in the case of the village[4] the measure is to be made between the two stonethrows.[5] This is the measure to be taken here.

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[1] *Or*, inhabited by unhuman beings. On the definitions here see *Vinaya* iii, 46.

[2] *Vibhanga* 251.

[3] *Lit.* 'master-bow.'

[4] *I.e.* a strone-throw to drive away a crow.

[5] One to fix the monastery-precinct and the other the village-precinct.

If the village be so near that those in the monastery could hear the voices of the villagers, and yet it could not be reached by a straight path on account of such obstacles as hills, rivers, and so on, and if the natural means of approach be to cross by a boat, then the measure of 500 bow-lengths is to be taken by that (watery) path. Whosoever blocks the way here and there, so that the requisite measure may be fulfilled, is a thief of the ascetic practice.

And if the forester's preceptor or teacher be ill and the necessary medicine cannot be obtained in the forest, [73] he may then take the sick man to a village-dwelling and look after him. But he should depart in good time, so that at dawn he may be in a place which fulfils the requirements of his practice.

If at dawn their illness increases, he should do his duty by them and pay no heed to the purity of his ascetic practice. These are the directions.

There are also three grades of men here: The strict man should find the dawn break in the forest at all times. The moderate man is allowed to live in the village for the four months of rain; the soft man for the four months of winter as well. The ascetic practice is not broken, if the dawn breaks while these three men, having come from the forest during their terms of forest-life, listen to the Law in a village-dwelling. It is not broken though the dawn may break, while they are still on their way back from the sermon. But if after the preacher has risen up they go to sleep saying 'We will lie down awhile and then depart,' and the dawn breaks, or if out of enjoyment they let the day dawn upon them in the village-dwelling, then the ascetic practice is broken. This herein is the breach.

And these are the advantages: The forester-brother who attends to the perception of the forest can acquire concentration not yet acquired or keep that which has been acquired. The teacher also is pleased with him, as He has said: '*Nāgita, I am pleased with the forest-life of that brother.*'[1] Improper

[1] *Anguttara* iii, 343.

objects and so forth do not distract the mind of him who lives in a border-dwelling; he is free from fear; he puts away a craving for life, enjoys the taste of the bliss of solitude; the practices of the refuse-ragman and others are also agreeable to him.

Secluded, solitary, delighting in
A border-dwelling, by his forest-life
The monk endears himself unto the Lord.
Alone in forest-life, he gets that bliss,
Whose taste even gods with Inda do not get.
The refuse-rag he wears as coat of mail;
The signs of other practices he wears
As weapons.[1] At the forest battle-ground
He conquers ere long Māra and his hosts.
So should the wise delight in forest-life.

This is the setting forth of the observance, directions, grade, breach, and advantage in the forester's practice.

[74] 9. *The Tree-Rootman's Practice.*

The practice of the tree-rootman also is observed with one or other of the expressions: I refuse a covered dwelling; I observe the tree-rootman's practice. He who observes this practice should avoid these trees: a tree which grows on the border between two countries, a sacred tree, a resinous tree, a fruit tree, a tree on which bats live, a hollow tree, a tree growing in the middle of a monastery. He should resort to a tree on the oustkirt of a monastery. These are the directions.

There are also three grades of men here: The strict man is not allowed to resort to any tree he pleases and make a clearing underneath it. He may dwell under a tree after removing with his foot the fallen leaves. The moderate man is allowed to cause those who arrive at the tree to make a clearing. The soft man may summon the monastery-lads and ask them to make a clearing, to level it, to scatter sand on it, to make an enclosure and to fix a door, and may dwell there. On a feast

[1] *Read* yudho *as part of the preceding compound.*

day the ascetic should not remain at the foot of the tree but go to some other hidden place and sit down. The moment these three men make a dwelling in a covered place, their ascetic practice is broken. Reciters of the Anguttara Nikāya say that it is broken the moment they consciously let the day dawn upon them in a covered dwelling. This herein is the breach.

Now these are the advantages: Attainment in accordance with the third requisite as expressed in, '*A monk depending on a dwelling at the foot of a tree*;'[1] the possession of requisites praised by the Blessed One thus, '*They are trifling*,[2] *easily got, and faultless*;'[3] the production of the perception of impermanence by seeing the constant change in tender leaves, the absence of meanness for a dwelling[4] and of delight in new work, intercourse with tree-deities, conduct in conformity with few wishes, and so forth.

> Where is the lonely man's abode, extolled
> By Buddha best of men as requisite,
> And which is equal to the root of tree?
> The well-controllèd man, who lives at such
> A lonely place, protected by the gods,
> Subdues all meanness for a dwelling-place.
> [75] He sees the change that comes o'er tender leaves,
> Which turn from deep red into indigo,
> And fall as sere leaves to the ground. From this
> He learns the lesson of impermanence.
> Therefore the wise should not despise to dwell
> In isolation at the foot of tree,
> The Buddha's heritage and home of those,
> Who take delight in culture of the mind.

This is the setting forth of the observance, directions, grade, breach, and advantage in the tree-rootman's practice.

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[1] *Vinaya* i, 58.
[2] As regards care, duty, or tendance.
[3] *Anguttara* ii, 26.
[4] On the five kinds of meanness see *Expositor* 480.

10. *The Open-Spacer's Practice.*

The practice of the open-spacer also is observed with one or other of the expressions: I refuse a roof as well as the root of a tree; I observe the open-spacer's practice. He who observes this practice may enter the sacred house either to listen to the Law or to do the sacred duties. If the rain falls while he is inside he should not go out in the rain but wait till it ceases. He may enter the dining-hall or the fire-hall to do his duties. He may invite the Elders and brethren in the dining-hall to a meal. As an instructor (of the Pāli) or as a pupil he may enter a covered dwelling. He may cause to be brought inside bedsteads and stools which are badly kept outside. If the rain falls while he is going along carrying a requisite that belongs to his seniors, he may enter a hall on the way. If he is not carrying any such thing, he may not hasten with the intention of entering the hall, but going with his ordinary steps he may enter and remain till the rain ceases and then depart. These are the directions which also apply to the tree-rootman.

There are also three grades of men here: The strict man may not dwell depending on a tree, mountain, or house. He should dwell beneath the open sky in a hut made of leaves. The moderate man may dwell depending on trees, mountains, or houses without entering them. For the soft man a cave not covered with a roof, a pavilion of branches, a cloth-cover for a chair, a hut in the field deserted by field-watchers and so forth, are permissible. The moment these three men enter a roof or beneath a tree to dwell there, [76] the ascetic practice is broken. Reciters of the Anguttara Nikāya say that it is broken the moment they consciously let the dawn break upon them in such places. This herein is the breach.

Now these are the advantages: The cutting off of the nuisance of an abode, the dispelling of sloth and torpor, worthiness of the praise bestowed as, '*Like the deer the brethren live untrammelled in their walks, homeless*,'[1] freedom from attach-

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[1] *Saṃyutta* i, 199. *Cf. Kindred Sayings* I, 253, n. 3.

ment,[1] the going (at will) in the four directions, conduct in conformity with few wishes, and so forth.

As free in mind as is the antelope,
The brother lives an easy homeless life
Beneath the open sky lit by the moon,
A lamp that lights the vault of starry gems.
His torpid sloth he drives away and takes
Delight in culture; presently he finds
The tasteful essence of his solitude.
Therefore the wise should take delight in life
Beneath the open sky.

This is the setting forth of the observance, directions, grade, breach, and advantage in the open-spacer's practice.

11. *The Burning-Grounder's Practice.*

The practice of the burning-grounder also is observed with one or other of the expressions: I refuse (to dwell in) a place that is not a burning-ground; I observe the burning-grounder's practice. He who observes this practice should not dwell in a place which village-builders fix as burning-ground. For when a dead body has not been burnt on it, the place is not known as burning-ground. It is a burning-ground, though it has been deserted for twelve years since a dead body was burnt there. But he may not have there promenades and pavilions and so forth built, bedsteads and stools arranged, water and food brought, and live there teaching the Law. This ascetic practice is indeed heavy. Therefore in order to quell any danger that might arise he should tell the Elder of the Order or one connected with the king, and live free from negligence. In walking to and fro he should do so looking with half-closed eyes at the burning of dead bodies. [77] In going to the burning-ground also he should leave the main road and go by a side path. He should note any object there by daylight, so that it may not appear to him fearful at night. Though unhuman beings may roam about uttering loud cries, he should not throw anything to hit them. He

[1] To houses and so forth.

should not pass a single day without going to the burning-ground. Reciters of the Anguttara Nikāya say that after spending the middle watch of the night at the burning-ground he may depart in the last watch. He should not partake of such foodstuffs as sesamum, flour, peas, rice, fish, meat, milk, oil, molasses, that are dear to unhuman beings, nor take them to the houses of donors. These are the directions.

There are also three grades of men here: The strict man should dwell where there are continual burning, continual smell of dead bodies, and continual weeping. The moderate man may dwell where there is one of these present. The soft man may dwell in a place which just fulfils the requirements of a burning-ground as given above. When these three men make their abode in a place which is not burning-ground, their ascetic practice is broken. This herein is the breach.

Now these are the advantages: Attainment of mindfulness regarding death, a life free from negligence, acquirement of the outward sign of the foul, dispelling of sensual lust, the perpetual seeing of the intrinsic nature of the body, growth of agitation, rejection of the pride of health, overcoming of fear and fright, respect paid by unhuman beings, conduct in conformity with few wishes, and so forth.

The faults of negligence, even while he sleeps,
Touch not the burning-ground-recluse, such is
The power of his mindfulness of death.
Because so many corpses he beholds,
His mind is freed from lust's dominion.
Great agitation seizes him and leaves
Him without pride. He makes a right effort
To win tranquillity. Therefore with heart
Inclined unto Nibbāna follow hard
The burning-grounder's practice, which bestows
Such manifold merits and qualities.

This is the setting forth of the observance, directions, grade, breach, and advantage in the burning-grounder's practice.

[78] 12. *The Any-Bedder's Practice.*

The practice of the any-bedder also is observed with one or other of the expressions: I set aside greedy behaviour regarding dwellings; I observe the any-bedder's practice. He who observes this practice should be content with whatever dwelling is allotted to him by the distributor who says, 'This is for you.' He should not oust any man from his place.[1] These are the directions.

There are also three grades of men here: The strict man must not ask concerning a dwelling he has come to,[2] whether it is far or quite near, troubled by unhuman beings, snakes, and so on, or whether it is hot or cold. The moderate man may ask such questions, but may not go and examine it. The soft man may go and examine it, and if it does not please him he may take another. The moment greedy behaviour in regard to dwellings arises in these three men, their ascetic practice is broken. This herein is the breach.

Now these are the advantages: Obeying the advice given, as: '*One should be content with what one gets*,' seeking the good of one's fellow-monks, abandonment of thought of what is inferior and superior, rejection of approval and disapproval, closing the door of covetousness, conduct in conformity with few wishes, and so forth.

Content with what he gets, the any-bed-
Recluse lies down in careless ease on beds,
Even though they be of grass. He does not long
For what is best, is not perturbed because
Of an inferior bed. To younger monks
He shows compassion. So a wise man ought
To be content with any bed, a rule
Of constant practice with the Ariyas,
And by the Bull-sage fittingly extolled.

This is the setting forth of the observance, directions, grade, breach, and advantage in the any-bedder's practice.

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[1] *Or*, he should not make another place for himself.
[2] *Or*, allotted to him.

13. *The Sitting-Man's Practice.*

The practice of the sitting-man also is observed with one or other of the expressions: I refuse to lie down; I observe the sitting-man's practice. He who observes this practice should rise up and walk to and fro for one watch out of the three watches of the night, for lying down is the only posture that is not permitted to him. These are the directions.

[79] There are also three grades of men here: The strict man is not allowed a plank with a back support, or a cushion of cloth for squatting on, or a bandage-cloth. The moderate man may use any one of these three. The soft man is allowed a plank with a back support, a cushion of cloth for squatting on, a bandage-cloth, a pillow, a five-limbed seat, a seven-limbed seat. A seat with a back support to lean against is a five-limbed seat. A seat with a back support and a hand support on either side is a seven-limbed seat. It is said that people made such a seat for Mīḷhābhaya the Elder, who, becoming a never-returner, entered parinibbāna. The moment these three men accept a bed to lie on, their ascetic practice is broken. This herein is the breach.

Now these are the advantages: The cutting off of mental bondage described as: '*He lives devoted to the pleasure of lying down, the pleasure of lying on one's side,*[1] *the pleasure of torpor*,'[2] fitness for application to all subjects of meditation, satisfied state of the postures, agreeableness for strenuous effort, development of right attainment.

> The monk who sits cross-legged, keeping straight
> The body, doth disturb the Tempter's heart.
> He takes no pleasure in the torpid state,
> In lying down, but wakes his energies
> And joyfully sits up, illumining
> The grove of his ascetic practices.
> As bliss and rapture, cleansed of earthly things,
> Reward the monk, so one should steadfastly
> Perform the duty of the sitting man.

This is the setting forth of the observance, directions, grade, breach, and advantage in the sitting-man's practice.

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[1] *Or*, of turning from side to side.

[2] *Majjhima* i, 103.

Of Ascetic and Other Terms as Moral Triad.

Now this is the elucidation of the verse (p. 66):

> As moral triad, as differentiated,
> In groups and in detail—decision shall
> Be made regarding these ascetic practices.

Therein, 'as moral triad' means that all the ascetic practices may be moral or unmoral as those of probationers, average persons and of saints purged of the intoxicants. [80] There is no ascetic practice that is immoral. But the sectary says, an ascetic practice may also be immoral because of the saying: '*There is a forester of evil desires, not free from desire.*'[1] We reply that we do not say that one may not dwell with an immoral thought in the forest. For whosoever makes his abode in the forest is a forester, who may have evil desires, or little, or no desire. Because the corruptions are shaken off through this and that observance, the practices (or factors) of the brother who has shaken them off are called 'ascetic practices.' Or, knowledge which has obtained the common name of asceticism, because it shakes off the corruptions, is the factor of these observances—thus 'ascetic practice' (or factor). Or again, it has been said that because these observances shake off the hostile corruptions they are ascetic, and they are factors of (moral) attainment—thus 'ascetic practice.' No one whose observances are[2] such factors is known as ascetic on account of his immorality. Else we should speak of ascetic practices of which the factor is immorality which shakes off nothing; and immorality does not shake off greediness for robes and other evil states, nor is it a factor of moral attainment. Therefore what has been said as, 'There is no ascetic practice that is immoral,' is well said. There is no ascetic practice in the ultimate sense to those whose ascetic practice is freed from the moral triad.[3] From the shaking off of what does this imaginary thing become ascetic practice? They would also fall into opposition with the saying: 'He goes

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[1] *Anguttara* iii, 219.
[2] *Read* bhaveyyuṁ *for* bhaveyyaṁ.
[3] Because they consider it as a concept.

on keeping the ascetic duties.' Therefore their saying should not be accepted.

This so far is the elucidation by way of the moral triad.

Of Ascetic and Other Terms as Differentiated.

(1) Ascetic should be understood, (2) ascetic doctrine should be understood, (3) ascetic states should be understood, (4) ascetic practices should be understood, (5) for whom is the practising of the ascetic practices suitable?—this should be understood. Of these points (1) 'ascetic' is a person who has shaken off the corruptions, or a state for the shaking off of the corruptions. (2) In 'ascetic doctrine' there is one who is ascetic and not ascetic preacher, there is one who is not ascetic but ascetic preacher, there is one who is neither ascetic nor ascetic preacher, there is one who is both ascetic and ascetic preacher. Of these he who has shaken off his corruptions by means of his ascetic practice, but does not admonish nor instruct others regarding ascetic practice, is an ascetic but not ascetic preacher,like Bakkula the Elder;[1] as has been said: '*This venerable Bakkula is ascetic not ascetic preacher.*' And whoso [81] has not shaken off his corruptions by means of ascetic practice, but just admonishes, instructs others regarding it, is not ascetic but ascetic preacher, like Upananda the Elder;[2] as has been said: '*This venerable Upananda Sakyaputta is not an ascetic but ascetic preacher.*' Whoso is deficient in both respects like Lāḷudāyī[3] is neither ascetic nor ascetic preacher; as has been said: '*This venerable Lāḷudāyī is neither ascetic nor ascetic preacher.*' Whoso like the captain of the Law[4] is fulfilled in both respects is ascetic and ascetic preacher; as has been said: '*This venerable Sāriputta is both ascetic and ascetic preacher.*' (3) 'Ascetic states should be understood'—these five attendant states of the volition of ascetic practice: fewness of wishes, contentment, austerity, solitude, desire-for-these-states are known as ascetic states from the expression, 'depending on fewness of wishes, and so on.' Of them fewness of wishes and content-

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[1] *Cf. Majjhima* iii, 124 *f.*
[2] *Cf. Jātaka* ii, 441.
[3] *Cf. Ib.* i, 123, 446 *f.*
[4] *Cf. Theragāthā* 982 *f.*

ment fall under non-greed; austerity and solitude under the two states: non-greed and non-delusion. Desire-for-these-states is knowledge. By means of non-greed one shakes off greed for forbidden things, by non-delusion one shakes off delusion which covers faults in them, and by non-greed one shakes off devotion to the pleasure of sense which arises from resorting to things allowed. By non-delusion one shakes off devotion to self-torture, which arises on account of excessive austerity in ascetic practice. Therefore should these states be understood as ascetic states. (4) By ascetic practices should be understood the thirteen, namely, the refuse-rag-man's practice . . . sitting-man's practice. They have been stated as regards their meaning, characteristic and so forth. (5) For whom is the practising of ascetic practice suitable?—for one walking in lust and one walking in delusion. Why so? Because the practising of ascetic practice is of painful progress and means a life of austerity; and through painful progress lust is calmed, through austerity the delusion of a non-negligent man is put away. Or, herein the practising of the practices of the forester and of the tree-rootman is suitable for one walking in hate, for hate ceases in one dwelling without society in the forest or at the foot of a tree.

This is the elucidation of ascetic and other terms as differentiated.

[82] *In Groups and in Detail.*

'In groups' these ascetic practices are eight—three chief practices and five unmixed (separate) practices. Of them the practices of the house-to-house-goer, one-sessioner, and open-spacer are the three chief practices. For whoso keeps the house-to-house-goer's practice will also keep the almsman's practice. And whoso keeps the one-sessioner's practice, for him the practices of the bowl-fooder and afterfood-refuser will be easy to keep. Whoso keeps the open-spacer's practice, what need is there for him to keep the practices of the tree-rootman and the any-bedder? Thus these three are the chief practices. They make eight with these five: practices of the forester, refuse-ragman, three-rober, sitting-man, burning-

grounder. Again, they form four classes: two concerning the robe, five concerning the alms, five concerning the dwelling, one concerning energy. Of these the sitting-man's practice is one that concerns energy; the others are obvious. Again, all are of two kinds by way of dependence: twelve depending on the requisites, one depending on energy. They are also of two kinds as to be resorted to and as not to be resorted to. For they should be resorted to by him whose subject of meditation increases with such resort, but not by him whose subject of meditation decreases with it. He whose subject of meditation increases and does not decrease, whether he resorts to them or not, should also resort to them out of compassion for posterity. For the sake of habit in future they should be resorted to by him also whose subject of meditation, whether he resorts to them or not, does not increase. Though twofold, as to be resorted to and as not to be resorted to, all of them are one by way of volition; for ascetic practice as the volition to observe is just one. It is also said in the commentaries: 'They say that which is volition is ascetic practice.'

'In detail' they are forty-two:—thirteen for brethren, eight for sisters, twelve for novices, seven for female student novices, two for lay-disciples male and female. If there were a burning-ground fulfilled with the forester's practice in open space, a single brother would be able to enjoy all the ascetic practices at once. But the two practices of the forester and the afterfood-refuser are prohibited for sisters by precept; [83] and the three practices of the open-spacer, tree-rootman, burning-grounder are difficult to carry out, for it is not proper for a sister to live without a second person; and in such places[1] it is hard to get a second with similar wishes. Even if one was obtained, the sister would not be free from a life shared with others. This being so, the purpose for which she resorted to the ascetic practice would not be fulfilled. So, owing to impracticability, five of the practices are left out for the sisters, and only eight are to be taken.

Excepting the three-rober's practice from those mentioned

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[1] *Or*, on such occasions, under such circumstances.

for the brethren and sisters, the remaining twelve are to be known as for male novices, and seven for female novices. For lay-disciples male and female the two practices of the one-sessioner and the bowl-fooder are suitable and practicable. Thus in detail they are forty-two.

This is the elucidation in groups and in detail.

Thus far is told the discourse on the ascetic practices to be observed for the fulfilment of those qualities, such as fewness of wishes, contentment, by means of which there is cleansing of virtue, the different kinds of which have been shown in the Path of Purity under the heads of virtue, concentration, and understanding in the stanza:

The man discreet on virtue planted firm.

Thus is ended the second chapter called The Exposition of Ascetic Practices, in the Path of Purity, composed for the purpose of gladdening good folk.

PART II

CONCENTRATION

[84]

CHAPTER III

EXPOSITION OF THE ACCEPTANCE OF THE SUBJECTS OF MEDITATION[1]

Now because he, who is established in this morality, cleansed by qualities such as fewness of wishes, which have thus been fulfilled in observing the ascetic practices, should develop concentration (*samādhi*) shown under the head of mind (*citta*) in the expression,

> *The man discreet, on virtue planted firm,*
> *In intellect and intuition trained ;*[2]

and because it is not easy to understand, much less to develop that concentration, since it has been set forth so briefly, therefore, to show it in detail and the manner of developing it, the following questions are asked:—

1. What is concentration ?
2. In what sense is it concentration ?
3. What are its characteristics, its essence, its manifestation, its proximate cause ?
4. How many kinds of concentration are there ?
5. What is its corruption ?
6. And what its purification ?
7. How should it be developed ?
8. What are the advantages of developing concentration ?

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[1] *Kammaṭṭhāna* (lit. place or occasion of work), translated in the *Expositor* and the *Compendium of Philosophy* as "stations of exercise."

[2] See Part I, p. 1.

And these are the answers:—

1. *What is concentration?*

Concentration is manifold and of various kinds.[1] In trying to explain all that, the answer might not fulfil the intended meaning, and moreover it might lead to wavering, therefore we say with reference to what is intended here:—concentration is collectedness[2] of moral thought.

2. *In what sense is it concentration?*

It is concentration in the sense of placing well (*sam-ādhāna*). What is this concentration? It is said to be the placing, setting (*ādhāna, ṭhapana*) of mind and mental properties fittingly and well in a single object. [85] Therefore that state, by the strength of which mind and mental properties are placed in one object fittingly and well, without wavering, without scattering, should be known as concentration.

3. *What are its characteristics, its essence, its manifestation, its proximate cause?*[3]

The characteristic of concentration is not-wavering.[4] Its essence is to destroy wavering. Its manifestation is not-shaking. From what has been said that "*The mind of the happy one is concentrated,*"[5] happiness (or ease) is its proximate cause.

4. *How many kinds of concentration are there?*

(i) It is of one kind through its characteristic of not-wavering (*monad* 1).

(ii) It is of two kinds as access and ecstasy (*dyad* 1); likewise as worldly and transcendental (*dyad* 2); as being with rapture and without rapture (*dyad* 3); and as accompanied by ease and accompanied by indifference (*dyad* 4).

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[1] Some prefer to read *nānappakārato*, i.e. "manifold because of its various kinds."

[2] Or 'onepointedness' (*ekaggatā*) as the term is rendered in *Expositor* 156, 190, 331. Cf. *B.Ps.E.*, § 11.

[3] Cf. *Expositor* 157.

[4] Or confused, distracted, disturbed: *avikkhepa*, lit. "not casting about." Note that the Pali is a transitive term, ours intransitive.

[5] In formula of Third Jhāna, e.g. *Dīgha Nikāya* i, 75 etc.

(iii) It is of three kinds as inferior, middling, superior (*triad* 1); likewise as being with applied thinking and sustained thinking and so on (*triad* 2); as accompanied by rapture and others (*triad* 3); as limited, sublime, infinite (*triad* 4).

(iv) It is of four kinds as of painful progress and sluggish intuition and so on (*tetrad* 1); likewise as limited (in power) and with a limited object and so forth (*tetrad* 2); by way of the four Jhāna-factors (*tetrad* 3); as partaking of worsening and so on (*tetrad* 4); by way of the realm of sense and the rest (*tetrad* 5); and as the dominating influence (*tetrad* 6).

(v) It is of five kinds by way of the five Jhāna-factors in the Fivefold System (*pentad* 1).

Of these, (i) the onefold division (*monad* 1) is evident in meaning.

(ii) In the twofold division (*dyad* 1), collectedness of mind which is obtained by means of these ten (subjects of meditation), to wit: the six recollections, mindfulness of death, recollection of calm, perception of the abominableness of food, determining of the four elements, as well as that collectedness which comes before ecstasy and concentration—this is access-concentration.

From what has been said in such wise as: "*The preparation of the First Jhāna renders service to the Jhāna itself by the relation of succession*,"[1] that collectedness which comes immediately after the preparation is ecstatic concentration. Thus it is twofold as access and ecstasy.

In the second dyad, the collectedness of moral thought in the three planes[2] is worldly concentration; the collectedness associated with the Noble Path is transcendental concentration—thus it is twofold as worldly and transcendental.

In the third dyad, the collectedness in the two Jhānas of the Fourfold System[3] and in the three Jhānas of the Fivefold System[3] is concentration with rapture; [86] and that in the two remaining Jhānas is concentration without rapture.

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[1] *Tikapaṭṭhāna*. Qy. Should we read *upanissaya* for *anantara*? Cf. *Tkp.*, Part ii, 165.

[2] The worlds of sense, of form, of the formless.

[3] On these two systems of classifying the Jhānas see *Expositor* 216 f.

And access-concentration may be with or without rapture:—thus it is twofold as being with and without rapture.

In the fourth dyad, the collectedness in the three Jhānas of the Fourfold System and in the four Jhānas of the Fivefold System is concentration accompanied by ease, and in the remaining Jhāna the concentration is accompanied by even-mindedness.[1] And access-concentration may be accompanied by ease or by even-mindedness—thus it is twofold as accompanied by ease and by even-mindedness.

(iii) In the first of the triads, concentration which is just obtained is inferior, that which is not developed too far is middling, that which is well developed and brought under control is superior:—thus it is threefold as inferior, middling, superior.

In the second triad, concentration of the First Jhāna together with the access-concentration is with applied and sustained thinking; concentration of the Second Jhāna in the Fivefold System is without applied thinking and with just sustained thinking. For he who sees fault only in the applied thinking and not in the sustained thinking, and just desires the putting away of only the applied thinking passes the First Jhāna; he gets concentration without applied thinking and with only sustained thinking. It is about this that the above has been said. The collectedness in the Second Jhāna and so on of the Fourfold System and in the three Jhānas beginning with the Third is concentration without applied or sustained thinking. Thus it is threefold as being with applied and sustained thinking and so on.

In the third triad, the collectedness in the first two Jhānas of the Fourfold System and in the first three of the Fivefold System is concentration accompanied by rapture; and that in the third and fourth respectively of the two Systems[2] is concentration accompanied by ease. In the remaining Jhāna[3] it is accompanied by even-mindedness. And the access-concentration is accompanied either by rapture and ease, or by even-mindedness. Thus it is threefold as accompanied by rapture and the rest.

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[1] Or indifference (*upekkhā*).

[2] Read *Te sveva* as *Tesu eva*.

[3] I.e. the last Jhāna in either system. See *B.Ps.E.*, §§ 176 f.

In the fourth triad, the collectedness in the access-plane[1] is limited concentration; that in the moral (consciousness) of the realms of form and of the formless is sublime concentration; that associated with the Noble Path is infinite concentration. Thus it is threefold as limited, sublime, infinite.

(iv) In the first of the tetrads there is concentration which is of painful progress and sluggish intuition, there is concentration which is of painful progress and quick intuition, there is concentration which is of easy progress and sluggish intuition, there is concentration which is of easy progress and quick intuition.[2] Herein, the Jhāna-development which proceeds from the first resolve till the access of the particular Jhāna arises is called progress. And the insight which proceeds from the access till the ecstasy is called intuition.[3] And the progress is painful to some. The meaning is that, from the abundant production of such opposing states as the Hindrances,[4] it is difficult, not pleasant to carry on. [87] To others, from there being no such opposition, it is easy. To some, again, intuition is sluggish, weak, and of slow process; to others it is quick, strong, and of swift process.

Herein we shall next set forth what is fitting and is not fitting, preliminary works such as cutting off the impediments, skilfulness in ecstasy. Of them, he who pursues what is not fitting is of painful progress and sluggish intuition. He who pursues what is fitting is of easy progress and quick intuition. And he who in the preliminary stage to access pursues what is not fitting and in the subsequent stage to access pursues what is fitting, or who in the preliminary stage pursues what is fitting and in the subsequent stage pursues what is not fitting should be understood as of mixed progress and intuition. Further, the progress of one who, without accomplishing the preliminary works such as cutting off the impediments, applies

[1] I.e. in the uprising of consciousness at access-Jhāna. For the uprising of consciousness is called "plane" (*bhūmi*, lit. *ground, terrain*), as being the place of origin of co-existent states.

[2] *B.Ps.E.*, §§ 176-80. *Vibhaṅga* 331 f.

[3] *Abhiññā*, more literally super-knowledge.

[4] The Five, presumably. Given in detail, below, Ch. IV on First Jhāna.

himself to culture is painful. The reverse is easy progress. Again, the intuition of one who does not perfect skilfulness in ecstasy is sluggish, and it is quick in one who perfects skilfulness in ecstasy. Moreover, the classification according to craving and ignorance, and the chief reason of calm and insight should be understood. Namely, to one overcome by craving progress is painful;[1] to one not overcome by craving it is easy. And to one overcome by ignorance intuition is sluggish; to one not so overcome it is quick. And he who has no past conditions for calm makes painful progress; one who has such makes easy progress. And one who has no past conditions for insight is of sluggish intuition; one who has such is of quick intuition.

Classification in respect of our lower nature[2] and controlling faculties should also be understood. Namely, to one whose nature is acutely corrupt and whose controlling faculties are soft, progress is painful and intuition sluggish. But to one of keen controlling faculties, intuition is quick. To one with a mild lower nature and soft controlling faculties progress is easy and intuition sluggish. But to one of keen controlling faculties intuition is quick. Thus in progress and intuition the concentration of that person who attains to concentration by means of painful progress and sluggish intuition is said to be of painful progress and sluggish intuition. In the remaining three clauses the same method is to be understood.[3] Thus it is fourfold as of painful progress and sluggish intuition and so on.

In the second tetrad there is concentration limited and with a limited object, there is concentration limited and with an infinite object, there is concentration infinite and with a limited object, there is concentration infinite and with an infinite object. Of these, that concentration which, not being fit, is not able to become a cause for the next higher Jhāna is [88] "limited." But that which proceeds concerning a not-grown object is with a limited object. That which, being fit and

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[1] Read *dukkhāpadā* as *dukkhā paṭipadā*.

[2] *Kilesā*. On the ten kilesas see *B.Ps.E.*, § 1229 f. Together they may be so rendered (as used constantly in mediæval Pali).

[3] On these details cf. *Expositor* 244 f.

well developed, is able to become a cause of the next higher Jhāna is "infinite." And that which proceeds concerning an extensive object is "with an infinite object." And from the combination of the characteristics already mentioned the combined method should be understood. Thus it is fourfold as limited and with a limited object and so forth.

In the third tetrad the First Jhāna has five factors by way of applied and sustained thinking, rapture, ease, concentration, which have all discarded the Hindrances. Next, the Second Jhāna has three factors with the suppression of applied and sustained thinking. And then the Third Jhāna has two factors with the elimination of rapture. And the Fourth Jhāna, in which ease[1] is put away, has two factors by way of concentration which exists together with indifferent feeling.[2] Thus the four kinds of concentration are factors of these four Jhānas. Thus it is fourfold by way of the four Jhāna-factors.

In the fourth tetrad there is concentration which partakes of worsening, that which partakes of stability, that which partakes of distinction, that which partakes of penetration. Of these, the partaking of worsening is due to the frequent arising of opposing states; the partaking of stability is due to the persistence of that mindfulness which is in conformity with concentration; the partaking of distinction is due to the attainment of a higher distinctive state; the partaking of penetration is due to the promptings of perception and attention associated with disgust. So it should be understood. As it has been said "*Perceptions and attention mixed*[3] *with sensuality keep on prompting him who gets the First Jhāna—this is wisdom partaking of worsening. The mindfulness which is in conformity with the First Jhāna stands stationary—this is wisdom partaking of stability. Where perceptions and attention associated with the absence of applied thinking*[4] *keep on prompting, wisdom partakes of distinction. Where perceptions and attention associated with disgust and connected with dispassion*[5] *keep on prompting, wisdom partakes of penetration.*"[6] And four

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[1] Read *pahīnasukhaṃ upekkhā* etc.
[2] Or "even-mindedness." See above, p. 100.
[3] So the *Ṭīkā*.
[4] I.e. in the second Jhāna.
[5] Read *virāgupasaṃhitā*.
[6] *Paṭisambhidā* i, 35.

also are the kinds of concentration that are associated with that wisdom. Thus it is fourfold as partaking of worsening and so on.

In the fifth tetrad there are four kinds of concentration: of the realm of sense, of the realm of form, of the realm of the formless, the unincluded.[1] Of these, all the collectedness at the access is concentration of the realm of sense. And the other three kinds of concentration are the collectedness of moral thought of the realm of form and so on. Thus it is fourfold by way of the realm of sense and the rest.

In the sixth tetrad "*If a monk, making desire-to-do the dominant influence, gets concentration, he gets collectedness of mind* [89] *—this is called desire-concentration. If a monk making energy . . . mind . . . investigation the dominant influence gets concentration, he gets collectedness of mind—this is called investigation-concentration.*"[2] Thus it is fourfold as the dominant influence.

(v) In the pentad dividing the Second Jhāna, as mentioned in the division of the tetrads,[3] into two as a second (Jhāna) which transcends just applied thinking, and a third which transcends both applied thinking and sustained thinking, we should understand five Jhānas, where the factors would make five kinds of concentration. Thus by way of the five Jhāna-factors a fivefold nature should be understood.

5. *What is its corruption?* 6. *And what its purification?*

The answer here has been said in the Vibhaṅga. For there it is said "*Corrupting is a state that partakes of worsening. Purifying is a state that partakes of distinction.*"[4] Wherein perceptions and attention mixed with sense-desires keep on prompting him who gets the First Jhāna—this is wisdom partaking of worsening. In this way a state partaking of worsening should be understood. Where perceptions and attention associated with applied thinking keep on prompting, wisdom partakes of distinction. In this way a state partaking of distinction should be understood.

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[1] See *Expositor* 67.
[2] *Vibhaṅga* 216-19.
[3] The third tetrad, p. 103.
[4] *Vibhaṅga* 343.

7. *How should it be developed?*

Here the method of developing that concentration which is spoken of as being associated with the Noble Path in "It is of two kinds as worldly and transcendental and so on" (p. 98) is comprised in that of the developing of wisdom. For concentration is developed when wisdom is developed. Therefore we say nothing separately as to how it should be developed. He who, having purified the precepts in the way already mentioned,[1] is established in well-purified morality, who if there have been (against) him any of the ten impediments, has cut it off and, having approached the good friend who gives him subjects of meditation, has accepted, among the forty subjects of meditation, that subject befitting his own conduct, he having forsaken that monastery which is unsuitable to his concentration-culture and living in a suitable monastery should sever the minor impediments, and by not slackening the arrangement of the entire process of culture should develop that concentration which is worldly. This is in outline.

Here is the detailed account: In what has been said in "has cut off any of the ten impediments" [90] these are the ten impediments:—

> Abode and family, the gains, the crowd and work the fifth,
> Wayfaring, kin, illhealth, the book and psychic power—
> these ten.

Of these, (i) the "abode" itself is the abode as impediment. And the same with family and the rest. Of them, an inner room, a single cell, the whole monastery for the Order is called an abode.

This is not an impediment to all. But he who in regard to an abode falls into anxiety over making repairs and so forth, or who has accumulated a bundle of personal belongings, or is interested in, enamoured of it for some reason or other—to him it is an impediment, not to another. Here is a story:—

It is said that two sons of good family left Anurādhapura

[1] In the fourth tetrad of the different kinds of virtue as explained on p. 19 of Part I.

and in due course received ordination at Thūpārāma. One of them mastered the two Mātikās[1] and, having been in residence for five rainy seasons and performed the Pavāraṇā ceremony (at the end of the rains), went to Pācīnakhaṇḍarāji;[2] the other remained where he was. He who had gone to Pācīnakhaṇḍarāji lived there a long time and became an Elder. He thought "Pleasant and suitable is this place. Now I will tell my friend." He set forth and in due course entered Thūpārāma. Seeing him enter, an Elder who was of the same standing met him and taking his bowl and robe, carried out what was due. The Elder who was the guest entered the dwelling thinking "Now my friend will send butter, molasses or drinks, for he has lived long in this town." Not getting anything during the night he thought early in the morning, "Now he will send rice-gruel and food obtained from his supporters." Not seeing that either he thought, "There are none to send him anything. They will give him when he enters the village, I fancy." And early in the morning he entered the village together with him. And the two of them going along the one street got just a ladleful of rice-gruel, sat in the sitting-hall and drank it. Then the guest thought "I think there is no continual (offering of) rice-gruel. Now at meal-time men will be giving excellent food." Then after they had gone round for alms at meal-time and eaten just what was obtained he said "What, sir, do you live thus at all times?" "Yes, my friend." "Sir, Pācīnakhaṇḍarāji is a prosperous place. Let us go there." The Elder [91] left the town by the south gate and took the road to Kumbhakāra village. The other said, "Sir, do you take this road?" "Did you not, my friend, speak in praise of Pācīnakhaṇḍarāji?" "But, sir, you who have lived so long in this place, do you not own any extra equipment?"[3] "No, friend. The bed couch belongs to the Order: and that is laid by. There is none other." "But, sir, I have there a walking-stick, an oil-bowl, a shoe-box?" "Have you, my

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[1] Of Abhidhamma and Suttanta themes. See *B.Ps.E.*, 2nd ed. only, pp. cv f.

[2] See *Mahāvaṃsa* xxiii, 1, 5: *Geiger's Trans.* 155, *n.* 3.

[3] Or as we should say, "have you then no luggage?"

friend, deposited so much after staying there only one day ?" "Yes, sir." And he becoming convinced in mind saluted the Elder and said "To such as you, sir, everywhere is as a forest dwelling. Thūpārāma is a fit place for the relics of the four Buddhas. In Lohapāsāda it is convenient to get a hearing of the Law, and to visit the Mahācetiya and the Elders. It is, as if it were, in the time of the Buddha. Do you abide just here." On the following day he took his bowl and robe and went by himself. To such an one the abode is no impediment.

(ii) "Family" is either relatives or supporters. To some brother who lives very intimately with the family of his supporters it is an impediment in that he is happy when they are happy and so forth. Without the members of that family he does not even go to a monastery hard by to hear the Law. To some like the young brother, nephew of the Elder resident at Koraṇḍaka Monastery, even parents are no impediment. He, it is said, went to Rohaṇa[1] to study. The mother, a lay-disciple, sister to the Elder, always asked the Elder for news of him. One day the Elder set out for Rohaṇa thinking "I will bring the lad." And the lad too had left Rohaṇa saying "Long have I dwelt here. After seeing my Preceptor and learning news of the lay-sister I will return." And they met on the Gaṅgā[2] bank. The lad performed his duties to the Elder at the foot of a tree; and on being asked "Whither goest thou ?" told him his intention. And the Elder let him go saying "Thou hast done well. The lay-sister asks continually. And I have come for this very purpose. Go thou, but I will abide here for the rains." [92] The youth reached the monastery on the day of the rains. A dwelling had been made by his father who came the next day and enquired "Sir, to whom has our dwelling been allotted ?" And on hearing that it was allotted to a young guest, he approached him and after greeting him said, "Sir, there is a course for him who has come to reside in our dwelling for the rains." "What may it be, lay-brother ?" "For three months he should take food in our house and after the Pavāraṇā ceremony at the time of

[1] *Geiger's Mahāvaṃsa Trans.* 146, *n.* 2.
[2] See *n.* 6, p. 91 text.

his going away he should take leave of us." He consented by remaining silent.[1] And the lay-brother went home and said "A worthy guest has arrived at our abode. We must wait on him attentively." The lay-sister agreed saying "Very well," and made ready excellent food, hard and soft. And at meal-time the lad went to his paternal home. No one recognized him. There for three months he partook of their alms, and having finished his residence for the rains, took his leave. His kinsfolk said "To-morrow you will go, sir," and the next day fed him in the house, filled his oil-tube, gave him a lump of sugar and a new piece of cloth, and said "You may go, sir." He thanked them and set out for Rohaṇa. His preceptor also having performed the Pavāraṇā and coming from the opposite direction met him at the place just where they formerly met. At the foot of a tree, he performed his duties to the Elder who asked "Well, Good Face, didst thou see the lay-sister?" "Yes, sir," he said and told him the whole matter. The Elder's feet he washed with the oil, and he made a drink of the sugar for him. He also gave him the cloth and saluted him and departed, saying "Rohaṇa suits me, sir." And the Elder came to the monastery and the next day entered Koraṇḍaka village. And the lay-sister thought "Now my brother will come bringing my son," and she stood constantly looking down the path. When she saw the Elder coming alone she said, "Methinks my son is dead! The Elder comes alone," and she fell down at his feet and cried in distress. The Elder comforted her saying "Surely, out of fewness of wishes the lad has gone without making himself known!" [93] and after relating the whole story, took out the cloth from the bowl-bag and showed it. The lay-sister became calm and lay down on her breast facing the direction in which her son had gone and said, doing obeisance, "Methinks it was to a living testimony of a monk like my son that the Blessed One preached the practice (prescribed in the) Rathavinīta,[2] Nāḷaka,[3] Tuvaṭaka[4] and Mahā-ariyavaṃsa[5] Suttas, in which

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[1] Read *tuṇhībhāvena*.
[2] Cf. *Majjhima* i, 145.
[3] Cf. *Sutta-nipāta* iii, 11.
[4] *Ibid.* iv, 14.
[5] *Aṅguttara* ii, 26-28.

contentment with the requisites and joy in culture are set forth. Though he ate for three months in the house of the mother who gave him birth, he could not say 'I am thy son, thou art mother!' Oh! the wonderful man!" To such an one even parents are no impediment, much less the family of supporters.

(iii) "Gains" mean the four requisites. How are they impediments? Wherever a brother possessed of merit goes, men give him the requisites with many accessories.[1] In thanking them and preaching the Law, he has no opportunity of doing the duties of a recluse. From sunrise until the first watch there is no break in his social intercourse. Again, even well after dawn, greedy almsmen come and say to him "Sir, such and such a lay-brother, such and such a lay-sister, a minister or a minister's daughter wishes to see you." "Then get the bowl and robe, friend," and he gets ready to go. Thus he is perpetually engaged. To him the requisites are an impediment. Hence he should forsake company and where they know him not, there he should walk alone. So the impediment is cut off.

(iv) "The crowd" is either of Suttanta students or Abhidhamma students. In giving lessons or putting questions to a crowd, he has no opportunities of doing the duties of a recluse. To him the crowd is an impediment. He should cut it off thus:—if the monks have learnt much and but little remains, he should carry on to the end and then enter the forest. If little has been learnt and much remains, [94] he should approach another teacher of a crowd within the distance of a league, not further, and say "May the Venerable One favour these with lessons and so forth?" Failing this he should avoid them saying "Friends, I have something to do. You may go where you please," and he should do his own work.

(v) "Work" means making repairs. In doing such work one has to know if carpenters and so on have been engaged or not, and to worry over what has been done and not done.[2]

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[1] E.g. presenting a bowl with an offering of alms.

[2] Read *kaṭākaṭe*; or "big and small matters" as in *phalāphale* "big and small fruits."—*Ṭīkā*.

Thus at all times it is an impediment. It should be cut off in this way:—If little remains to be done, he should finish it. If there be much to do and it pertains to the Order, he should make it over to the Order, or to those brothers who are the burden-bearers of the Order. If it pertains to himself, he should make it over to his own burden-bearers. Failing such persons, he should leave it to the Order and go away.

(vi) "Wayfaring" means going on a journey. If at any place somebody is waiting to be ordained, or any of the requisites are to be received, and he cannot endure not to get them, then if, on going to the forest, and performing the duty of a recluse he finds it difficult to suppress his will to go, he should go and finish what he had to do, and then use zeal in the duty of a recluse.

(vii) "Kin" means, in the monastery, the teacher, the preceptor, a resident pupil, a personal pupil, fellow-brethren under the same teacher or preceptor as oneself; in the house it means mother, father, brother and so forth. When they get ill they are an impediment, which therefore one should cut off by ministering to them and making them well. Herein if the preceptor being ill does not recover quickly, he should be taken care of as long as life lasts. And the same with the initiation-teacher, the ordination-teacher, a resident pupil, personal pupils one has ordained and initiated, and fellow-brethren under the same preceptor as oneself. But the teacher of paraphrasing, the teacher of textual study, a pupil in paraphrasing, a pupil in textual study and fellow-brethren under the same teacher should be taken care of so long as the paraphrasing and the textual study last. They should be taken care of beyond that stage by one who can do so. Parents should be tended[1] like the preceptor. Indeed, even if they are placed in royal authority, yet expect service from their son, [95] he should serve them. If they have no medicine, he should give them his own. If he has none, he should seek for it in going round for alms and give it to them. But as for his brothers and sisters, he should compound medicine belonging to themselves and give it to them. If they possess

[1] Read *paṭijaggitabbaṃ*.

no medicine, he should give his own for the time being, and should take it when given afterwards, but should not press for it, if it is not given. He should not make medicine for, nor give it to, his sister's husband, who is no kinsman. But he should give it to his sister, saying "Give it to your husband." And the same with one's brother's wife. But their sons being kinsmen, it is proper to make medicine for them.

(viii) "Illhealth" means any disease which may befall and is an impediment. Therefore it should be cut off by medical means. If it is not relieved, even though he have taken medicine for some days, he should blame himself saying, "I am not thy slave nor thy servant. Verily in nourishing thee I have suffered pain in this endless round of existence," and so do the recluse's duty.

(ix) "The book" means learning the scriptures. It is an impediment to one who is always engaged in learning and so on, not to another. Hereon are these stories:—They say that Reva the Elder, reciter of the Majjhima, went to the presence of Reva the Elder resident in Malaya and asked for a subject of meditation. The Elder asked "Friend, of what kind art thou in scripture?" "I study the Majjhima, sir." "Friend, the Majjhima is hard to acquire. While learning the First Fifty, one comes to the next Fifty; while learning this, one comes to know the upwards of second Fifty. Whence is thy subject of meditation to be?" "Sir, having got the subject of meditation in your very presence, I will not look at (the scriptures) again." And he received it and without learning the scriptures for nineteen years reached Saintship in the twentieth year. To the Brethren who came to learn he said, "Friends, for twenty years [96] I have not looked at the scriptures. However, I have made a study of this (the Majjhima). Begin[1]!" And from the beginning to the end he was never in doubt, not even about a single consonant.

Nāga, too, the Elder, resident at Kāraḷiyagiri, after having given up the scriptures for eighteen years, taught the monks the Dhātukathā.[2] And to them, who were in concert with the

[1] Some read *āgacchatha*, "come."
[2] The third book of the Abhidhamma.

Elders residing in the villages (of Anurādha Town), not a single question came out of order.

Again, in the Mahāvihāra, Tipiṭaka-Cūḷâbhaya the Elder, without learning the commentary, announced by beat of a golden drum: "In the midst of an assembly of (scholars versed in) the five Nikāyas I will discourse from the three Piṭakas." The Assembly of Brethren said, "The version[1] of which teachers is it? Let him say the version of his own teacher. We do not allow him to say otherwise."[2] And his preceptor asked him, when he went to his presence, "Friend, didst thou have this drum beat?" "Yes, sir." "Why?" "I will interpret the scriptures, sir." "Friend Abhaya, how do the teachers say this passage?" "They say it thus, sir." The Elder said "Humph!" and rejected it. Again in two other ways, three in all, he said "They say thus, sir." The Elder said "Humph!" and rejected all, saying "Friend, what thou didst say first is the way of the teachers. Not having learnt it from the mouth of the teachers, thou couldst not establish it by saying 'Thus say the teachers.' Go thou to thine own teachers and listen." "Where do I go, sir?" "Across the Gaṅgā in Rohaṇa District in mount Tulādhāra Monastery dwells the Elder Mahādhammarakkhita[3] who knows the whole scriptures. Go to him." "Very well, sir,"—and he saluted the Elder, went with five hundred monks to the presence of the Elder, saluted him and sat down. The Elder asked "Why art thou come?" "To hear the Law, sir." "Friend Abhaya, from time to time they put questions to me on the Dīgha and Majjhima, but for thirty years I have not looked at the rest. However, recite thou in my presence at night and in the day I will explain to thee." He said "Very well, sir," and did so. Causing a large pavilion to be made at the door of his cell, the villagers came daily to hear the Law. Explaining by day what was recited at night, [97] the Elder in course of time finished his discourse. And sitting down on a

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[1] *Uggaho*, lit. taking up="learning," and so "thing learnt." It would be interesting to know whether the various *uggaha's* meant various textual readings, or modes of propounding only.

[2] I.e. his own new version.

[3] See *Dīpavaṃsa* xix, 6.

mat in the presence of the Elder Abhaya, he said, "Friend, teach me a subject of meditation." "Sir, what do you say? Is it not to you that I have been listener? What shall I teach that is not known to you?" The Elder said to him, "Friend, different is the path if thou hast been along it before." It is said that the Elder Abhaya then became a stream-winner. And he gave him a subject of meditation, and after his return heard that the Elder had passed utterly away while reciting the Law at Lohapāsāda. Having heard it he called for his robe, attired himself and said, "Friends, befitting is the path of Saintship to our teacher. Our teacher, friends, was upright, noble. In the presence of his own pupil in the Law he sat on a mat and said, 'Teach me a subject of meditation.' Friends, befitting is the path of Saintship for The Elder." To such as these study is no impediment.

(x) "Psychic powers" are those of an average man. Like a child lying on its back and like tender corn it is difficult to manage. It is broken by the slightest thing. It is an impediment to insight, but not to concentration, because it ought to be obtained when concentration is obtained. Therefore one who desires insight should cut off the impediment of psychic powers, but another man only the remaining impediments.

Thus far is the detailed discourse on impediments. (In the words) "Approached the good friend who gives him subjects of meditation"—a subject of meditation is of two kinds: that which is beneficial to all and that which is special. Of them, love for the Order of monks and so on and mindfulness of death and—according to some—perception of the Foul also are subjects beneficial to all. The monk who practises the meditation should first of all define (his object) and develop love thus:—"May the Order of monks in the ordination-hall be happy, may they be free from trouble!" He should then extend his meditation to the devas in the Ordination-hall, then to the village of his begging-round, to the ruler of people, then starting with the people in the village, to all beings. His love for the Order of monks engenders softness of heart among his fellow-inmates, who therefore live happily with him.

For his love towards themselves the devas of the Ordination-hall with sympathetic hearts maintain by righteous means a well-ordered watch over him [98]. For his love towards the ruler of people in the village of his begging-round, rulers responding with their whole being maintain by righteous means a good watch over his necessities. Through his love for the men who there are well-disposed towards him, he walks about not despised by them. Through his love for all beings he goes unharmed everywhere. And being mindful of death and thinking "I must surely die," he gives up the wrong search (for food) and, his concern gradually increasing, he does not get sluggish in his duties. Not even celestial objects can through greed overwhelm the mind of him who is practised[1] in the perception of the Foul. Thus because of its great use-fulness it is to be desired and wished for under all circumstances, and it is the condition for the work of applying oneself in culture. Hence it is called a subject of meditation beneficial to all.

And because one ought constantly to practise that subject of meditation which, among the forty, befits one's practice, and because (such a subject) is the proximate cause of higher and higher work in culture, it is called "special." Whoever gives this twofold subject of meditation is known as giver of a subject of meditation. That giver of a subject of medita-tion, the good friend means the good friend who is

> Adorable, revered and lovable,
> A counsellor, a patient listener,
> A speaker of discourses deep, one who
> Would not apply himself to useless ends,[2]

who is endowed with such and other qualities, who verily is a seeker after good, and already is on the side of progress. From such expressions as "*Indeed Ānanda, on account of me the good friend, beings liable to birth are freed from birth,*"[3] the Buddha Supreme himself was a good friend endowed with all qualities. Therefore the subject of meditation which was

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[1] Read °*paricitassa*.
[2] Read *aṭṭhāne* for *ṭhāne*.
[3] *Saṃyutta* i, 88.

received from the Blessed One during his lifetime was well-received. After his final decease, one received it from him who, among the eighty great disciples, was still alive. Such being no longer the case, one should receive it from a Saint, who by these same means has produced the Fourth and Fifth Jhānas, and who by increasing insight, with Jhāna as the proximate cause, has reached the extinction of the cankers.

But shall it be said that a saint declares of himself that he is a saint, one who has destroyed the cankers? Yes, he declares it, knowing that he (the applicant) has devoted himself to culture.[1] Did not Assagutta the Elder, knowing that a certain monk who had begun his subject of meditation [99] was devoted to it, spread a piece of leather in the air, and sitting cross-legged on it preach to him the subject of meditation? Therefore if a saint be available, well and good. If he be not available, one should get it from the presence of the following persons in the order of precedence: one who returns no more to the world of men, one who returns to the world only once more, one who has "entered the stream," one who has attained to the Jhānas, one who among average men knows the three Piṭakas, two Piṭakas, one Piṭaka. In the absence of a knower of one Piṭaka, one should get it from him who is a reciter of one (Nikāya) with the commentary, and who is himself a respectable person. For such a person is a knower of the text, a preserver of the traditional lore, a teacher and a follower of the teacher's doctrines, not a follower of his own doctrines. Therefore the Ancient Elders have said three times: "*a respectable person will ward, a respectable person will ward* (*the religion*)." And herein the saints and other persons mentioned above announce just the path they have themselves attained. But a man of much learning, after approaching this and that teacher and, because of his accuracy in the texts and the queries thereon, noting here and there a Sutta with reasons for so doing, and comparing what is suitable and unsuitable, will teach a subject of meditation, showing a wide path like a great elephant going through a jungle. Therefore approaching such a giver of a subject for

[1] So that the applicant may be encouraged to go on with his culture.

meditation, the good friend, one should perform the reciprocal (main and minor) duties, and receive it.

And if such a person is available in the same monastery as oneself, well and good. If not, where he lives, there one should go. And in going there, the student should not go wearing slippers on feet washed and oil-besmeared, himself holding an umbrella and causing others to carry an oil-flask, pots of honey and molasses and so on, and surrounded by a retinue of disciples. Fulfilling the duties[1] of a monk about to travel, himself holding the bowl and robe and doing the duties, main and minor, everywhere on entering a monastery on the way, he should go simply equipped and with the highest simplicity of life. On entering the monastery he should enter holding a tooth-stick obtained on the way as a presentable gift. And when he has rested awhile and washed his feet and besmeared them with oil and so forth, he should not enter another cell with the intention of calling on the teacher. Why ? If there were monks there holding different views from the teacher, they might ask for the reason of his coming, and speak in dispraise of the teacher, and cause regret to arise in him, saying " Thou art lost, if thou art come to his presence,"[2] [100] on which account he might turn back.[3] Therefore asking for the teacher's abode he should go there straightway. If the teacher be younger than himself, he should not acquiesce in his receiving the bowl, robe and other things. If the teacher be the older, he should go and stand saluting him. When the teacher says " Friend, put down the bowl and robe," he should do so. When he says " Drink[4] some water," he should drink if he wishes. When he says " Wash thy feet," he should not, for that, wash them. For if the water had been drawn by the teacher it would not be proper. But when he says " Friend, wash. The water was not brought by me, it was brought by others," then he should wash the feet, sitting down where the teacher sees him not, such as a covered place, the open sky or one side of the monastery. If the teacher brings

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[1] Such as sweeping the monastery.
[2] The punctuation in the text is faulty.
[3] Read *paṭinivatteyya*.
[4] Read *pivā* for *pi vā*.

the oil-flask, he should rise and receive it respectfully with both hands. For if he did not receive it so, there might arise estrangement in the teacher: "From now onwards this monk has broken the board-fellowship." And after receiving it, he should not besmear his feet first. For should the oil be for rubbing the teacher's limbs, it would not be proper. Therefore he should smear first the head and then the shoulder and so on. And when he says "Friend, this oil is for common use.[1] Smear your feet also," he should put a little on the head and smear the feet. And saying "Sir, I will put by the oil-flask," he should give it, the teacher taking it. He should not begin asking on the day of his arrival "Sir, teach me a subject of meditation." But from the second day he should ask permission from an old attendant of the teacher—if there be one—and do the duties. If the permission asked for be not given, he should not do them without it. And in doing them he should offer three tooth-sticks, small, medium and large, and prepare water in two ways, hot and cold, for washing the mouth and for the bath. And in whichever way the teacher uses the water for three days, the same should be served ever after. To him who makes no choice, but makes use of this or that kind, such water as is available should be served.

What need is there to say much ?[2] [101] Whatever right duties in the Khandhaka[3] have been ordained by the Blessed One thus:—"*Brethren, the pupil should behave properly towards the teacher. This herein is the right behaviour. Rising betimes and taking off his sandals and wearing the upper garment on one shoulder he should give the tooth-stick, and the mouth-water and prepare a seat. If there be rice-gruel, he should wash the vessel and offer the gruel*"—all that should be done.

Thus, having fulfilled his duties and saluted the teacher with a conciliatory heart, in the evening on being discharged with "Go!" he should go. When he is asked "Why hast thou come ?" he should tell the reason of his coming. If the teacher just asks not, but acquiesces in his duties, he should not, even on being discharged, go in ten days or a fortnight,

[1] Or "for the use of all the limbs."

[2] The punctuation in the text is faulty.

[3] *Vinaya* ii, 231.

but finding an opportunity, he should announce the reason of his coming. Or going to him at the wrong time and being asked "For what purpose art thou come?" he should announce it. If he say "Come early in the morning," he should go early. If at that time his stomach aches with a bilious attack, or his food is undigested from heat-weakness, or some disease troubles him, he should explain the true nature of his complaint and, announcing the time suitable to himself, should approach him at that time. For at an unsuitable hour it is impossible for him to give attention to the subject of meditation, even though it may have been taught him.

This herein is the detailed account of "Approached the good friend who gives him subjects of meditation."

"Befitting his own conduct."

Now as "befitting his own conduct," conduct is of six kinds: conduct of lust, of hate, of delusion, of faith, of intelligence, of applied thought. Some make four others out of lust etc. by way of mixing and grouping,[1] likewise with faith etc. Thus together with these eight they would have fourteen. Though the division is stated thus, various kinds of conduct are obtained by mixing lust etc. with faith etc. Therefore, in general six only should be understood.

Conduct, natural habit, surplus energy are as subject one. By way of these there are six (kinds of) persons [102] walking in lust (or passion), hate, delusion, faith, intelligence,[2] applied thought. Of these (take passion and faith:—) when there is moral procedure in a passionate person, faith is strong, because as a virtue it approaches passion. As in things immoral passion is clinging, not repulsive, so in things moral is faith. As passion seeks objects of sense-desire, so faith seeks what is righteous and the like. As passion does not abandon what is bad, so faith does not abandon what is good. Hence the man of faith has something in common with the passionate man.

Again (take hate and intelligence:—) when there is moral

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[1] I.e. lust-delusion, hate-delusion, lust-hate, lust-hate-delusion.

[2] Read *buddhicarito*.

procedure in a man of enmity, intelligence is strong, because as a virtue it approaches hate. As in things immoral hate does not cling,[1] does not cleave to its object, so in things moral intelligence does not. As hate seeks the flaw that does not exist, so intelligence seeks the flaw[2] that does exist. As hate proceeds by the method of avoiding creatures, so does intelligence proceed by the method of avoiding the complex. Hence the man of intelligence has something in common with the hater.

Again, in delusion and thought:—when a deluded man is striving to make moral states arise, harmful thoughts usually arise, because these in character approach delusion. As delusion is unstable because of surrounding complexity, so is the application of thought because of multiform attending. As delusion because it cannot penetrate deeply is shaky, so is application of thought in our fluttering disposal of it. Hence a man thinking of this and that has something in common with a deluded person.

Others speak of three other kinds of conduct by way of craving, conceit, opinions. Of these craving is just lust, and conceit is associated with it. Neither of them goes beyond lustful conduct. And because opinions have their source in delusion, conduct by way of opinions falls under deluded conduct. And what is the source of these? And how may it be known that this person is lustful in conduct, that person walks either in hate or any of the others? What is suitable for a person of which conduct ?[3]

Some say that the first three kinds of conduct have their source in former habit and in the disorders of the elements. It is said that one who in former existences had an abundance of desirable motives and beautiful actions is lustful in conduct; likewise he who passing away from the next world is reborn here. He who formerly was given to maiming, killing, capturing, quarrelling is of inimical conduct; likewise he who passing

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[1] Follow the v.l. in the text.

[2] Some read "quality" (*guṇa*) for "fault"; *dosa* may mean either "hate," or "fault," "flaw."

[3] Punctuation in the text is faulty.

away from the states of woe and of nāgas is reborn here [103]. He who formerly was given to drinking, was void of learning and conversation is of deluded conduct; likewise he who passing away from the animal kingdom is reborn here. So they say that former habit is the source (of craving, conceit and opinion here).

Again, some say that, because of surplus energy in the two elements of extension and cohesion, a person is of deluded conduct. And because of surplus energy in the other two he is of inimical conduct. Owing to the equality of all the elements he is of passionate conduct. As to the disorders one with an excess of serum is of lustful conduct, one with an excess of wind is of deluded conduct. Or one with an excess of serum is of deluded conduct, one with an excess of wind is of lustful conduct. Thus they say that the disorders of the elements are the source.[1]

Therein (in these statements) because those who formerly were given to desirable motives and beautiful actions as well as those who passing away from the next world are reborn here—not all of them are of lustful conduct only, neither are all the others of inimical and deluded conduct, and similarly there is no definiteness of surplus energy of the elements in the way mentioned above; and in the determination of the disorders[2] the other two: lust and delusion also have been mentioned, and that determination also is contradictory in sequence, and the source of not one among the faith-conduct and the rest has been stated—therefore all those aforesaid statements are indefinite. But this herein is the decision in accordance with the opinions of commentarial teachers, namely as has been said in the declaration of obsession[3]:—

"*These beings determined by previous conditions abound in greed, hate and delusion, as well as in the severally opposite tendencies.* (Let us call the former G, H, D; the latter g, h, d.) *If, at the moment when action is exerted,* G *is strong,* g *is weak,*

[1] Scholasticism reads into the old category of the four elements: earth, water, fire, air, the four abstractions, respectively, of extension, cohesion, heat, mobility.

[2] *Dosa*, the same word for "hate."

[3] Ussada Kitta. Cf. *Expositor* 355.

h *and* d *are strong,* H D *are weak, then the weak* g *is unable to cancel*[1] *the strong* G, *but* h d *being strong are able to cancel* H D. *Hence the being, born through conception given by such deeds, is of strong appetites, of sanguine*[2] *habit, good-tempered, intelligent and keen as adamant in wit. If on the other hand when action is put forth,* G H *are strong, and* g h *are weak,* d *is strong,* D *is weak, then by the foregoing method the resultant being has strong appetites and dislikes, but is intelligent and keen as adamant in wit as was Elder Dattábhaya. When at the moment* G, h, D *are strong, and the others weak, he, by the foregoing method will be greedy and dull, but easy-going and good-tempered, as was Elder Bākula. Furthermore, when at that moment all the three* G, H, D *are strong, the rest* g, h, d *are weak, then by the foregoing method the resultant is strong in appetites and dislikes, and dull in intelligence.* [104] *Again, when at that moment* g, H, D *are strong, the rest weak, then he, by the foregoing method, will be free from strong appetites and passions, and not carried away even by the sight of divine objects, but he will be full of enmity and dull of intelligence. Again, when at that moment* g, h, d *are strong, the others weak, then by the foregoing method he will be free from appetites, amiable and easy-going but dull. Again, when at that moment* g H d *are strong, the others weak, then he by the foregoing method will be free from appetites and intelligent but full of dislikes and anger. Finally, when* g, h, d *at that moment are strong and* G, H, D *are weak, then he by the foregoing method will be free from appetites, amiable and wise, as was the Elder Mahā-Saṅgharakkhita.*"

And here he who is said to be greedy is of passionate conduct; he who has dislikes and is dull is hateful and deluded in conduct; who is wise is intelligent in conduct; who has no appetites nor dislikes is, from being calm by nature, of believing conduct. Or, as he who is born of action attended by absence of delusion is intelligent in conduct, so he who is born of deeds attended by strong faith is of believing conduct; he who is born of deeds attended by sensual thoughts and so on is of thoughtful conduct; who is born of deeds attended

[1] Lit. to "possess" (*pariyáddituṃ*).
[2] Lit. "happy-going" (*sukha-sílo*).

by a mixture of greed and the rest is of mixed conduct. Thus it should be understood that deeds which are attended by either greed or any of the others and which produce rebirth are the source of the different kinds of conduct.

And in the expression "And how may it be known that this person is lustful in conduct?" and so forth:—this is the method:—

> From postures, seeing and the rest,
> From eating, work, procedure of
> The states of mind one may explain
> The different kinds of conduct all.

Of these, the postures: indeed whoso is of lustful conduct is graceful in his natural gait, puts down his foot softly and evenly, lifts it up evenly, and the footprint is divided in the middle.[1] He who walks in hate walks as if digging with the toes, puts down his foot suddenly, lifts it up suddenly, and the footprint leaves a trail behind it.[2] He who is deluded in conduct goes with a wobbling gait, puts down his foot as though frightened, lifts it up as though frightened, [105] and the footprint is a hasty impression. And this has been said in the account of Māgandiya Sutta[3]:—

> *The footprint of the lustful man*
> *Divided in the middle is.*
> *The footprint of the hateful man*
> *May leave a trail behind itself.*
> *The print of the deluded man*
> *Is an impression quickly made.*
> *Whoso has lifted up the veil*[4]
> *An even footprint makes like this.*

In standing up[5] he who is of lustful conduct is comfortable[6] and polite in manner, he who is of inimical conduct is stiff in manner, he who is of deluded conduct is troubled in

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[1] I.e. there is a break between the print made by the heel and that made by the forepart of the sole.

[2] As though he dragged the foot on putting it down.

[3] *Papañca-Sūdanī* on *Majjhima* i, 501. [4] I.e. the veil of depravity.

[5] Read *Ṭhānam* for *mānam*. [6] Read *pāsādikaṃ* for *pasādikaṃ*.

manner. And the same in sitting down. He who is of lustful conduct prepares his bed evenly and without haste, lies down gently and sleeps in a composed manner gathering his limbs big and small. On being awakened he does not rise abruptly[1] but gives a reply gently as though unwillingly. He who is of inimical conduct prepares his bed hastily in any fashion and sleeps frowning with a stiffly thrown body; and on being awakened he rises abruptly and gives a reply as though in anger. He who is of deluded conduct prepares an ill-formed bed and sleeps with outstretched limbs, mostly face downwards; and on being awakened he rises sluggishly uttering the sound "*humph.*" And since those who walk in faith and the rest resemble those who walk in lust and the others, therefore the posture of those is like that of these. Thus far one may explain the kinds of conduct from postures.

Work:—in such work as sweeping the room he who is of lustful conduct takes hold of the broom well and without scattering the sand in haste, but spreading it out like sindhuvāra flowers makes a clean and even sweep. He who is of inimical conduct takes hold of his broom roughly and being in haste spreads the sand on both sides and sweeps uncleanly and unevenly, making a harsh noise. He who is of deluded conduct takes hold of his broom loosely and sweeps uncleanly and unevenly, turning back here and there and making a mess of the rubbish. And as in sweeping, so also in all kinds of work, such as washing and dyeing the robe. He who is of lustful conduct is a subtle, polished, even, circumspect worker. He who is of inimical conduct is a firm, stiff, uneven worker. He who is of deluded conduct is an unpractised, clumsy, uneven, inaccurate worker.[2] [106] And the robe-wearing of one who is of lustful conduct is neither too stiff nor too loose, is pleasing and complete; that of one who is of inimical conduct is too stiff and is incomplete; that of one who is of deluded conduct is loose and untidy. In accordance with such persons, to whom they bear a resemblance should be understood those who walk in faith etc. Thus one may explain the kinds of conduct from work.

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[1] Follow the footnote.

[2] Read °*kārī*.

Eating:—he who is of lustful conduct loves soft, sweet food; and eats without haste enjoying the various tastes and making lumps[1] round and not too big. He becomes joyful on getting anything tasty. He who is of inimical conduct loves coarse and sour food; and he eats in haste without enjoying the taste, making mouth-filling lumps. He becomes sad on getting something untasty. He who walks in delusion is fond of casual food and eats making lumps, small and not round, chucking the remains into the plate and smearing his mouth, distracted in mind, thinking of this and that. In accordance with such persons, to whom they bear a resemblance should be understood those who walk in faith etc. Thus one may explain the kinds of conduct from eating.

Seeing and the rest:—on seeing just a small object of delight he who walks in lust looks long at it as though in surprise, clings to a merit though a small one and does not grasp even a real fault. And in going away from it he does so with a longing look, not wishing to leave off. He who walks in hate on seeing a small undesirable object does not look long at it, as though he were tired. He is struck by a fault though a small one and does not seize even a real merit. And in going away he does so without a longing look, being desirous of leaving off. He who walks in delusion, on seeing whatever object is dependent on others, gives blame when he hears the blame of others, bestows praise when he hears the praise of others, himself looking on with a disinterestedness due to lack of intelligence. And the same with hearing sounds and so on. In accordance with such persons, to whom they bear a resemblance should be understood those that walk in faith etc. Thus may one explain the kinds of conduct from seeing and the rest.

Procedures of the states of mind: wiliness, deceitfulness, pride, evil desire, covetousness, discontentedness, lasciviousness, frivolity,—these and other states arise abundantly in one who walks in lust [107]. Anger, malice, hypocrisy, rivalry, envy, meanness,—these and other states arise abundantly in one who walks in hate. Sloth, torpor, distraction,

[1] Read *dlopaṃ*.

worry, misgiving, obstinate grasping, tenacity,—these and other states arise abundantly in one who walks in delusion. Clean liberality, desire to see the Noble Ones, desire to hear the good Law, abundance of joy, absence of craftiness,[1] absence of wiliness, faithfulness in objects of faith,—these and other states arise abundantly in one who walks in faith. Docility, good friendship, moderation in food, mindfulness and comprehension, application to wakefulness, emotion over objects of emotion, wise effort due to emotion,—these and other states abundantly arise in one who walks in intelligence. Talkativeness, fondness of society, want of delight in moral application, unsteadiness in work,[1] smokiness by night,[2] luminosity by day,[3] running after this and that object, —these and other states abundantly arise in one who walks in thoughts. Thus one may explain the kinds of conduct from the procedure of states.

But because this system of explaining the kinds of conduct in all their ways does not come in the Pali, neither in the commentary, but is only stated after the opinion of the teachers, therefore it should not be trusted in all its essence. For those who walk in hate etc. can perform, by leading a zealous life, the postures and so on which have been stated as belonging to those who walk in lust etc. And for a single person of mixed conduct, the postures etc. having various characteristics are not suitable.[1] But that system of explaining the kinds of conduct which is stated in the commentaries, should be trusted in essence. For this has been said: "*The teacher who has attained to a knowledge of the thoughts of others knowing the conduct will teach the subject of meditation. Another kind of teacher should ask the pupil. Therefore either by knowledge of the thoughts of others, or by asking the person, one should know: this person walks in lust, this one in either hate or any of the others.*"

What is suitable for a person of which conduct? Speaking first of him who walks in lust:—Among dwellings which are

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[1] Follow the footnote.
[2] Meditating at night on things to be done by day.
[3] Striving to do in the day what was thought of at night.

built on an unclean spot, ornamented with balusters, which possess no higher storey than the ground floor,[1] natural mountain-bends, grass-sheds, leaf-huts and other dwellings, that dwelling which is strewn with dust, full of bats, fallen to pieces, too high or too low, partaking of a rough and salty soil,[2] fearsome, unclean, approached by an uneven path, [108] where the bedstead also is covered with bugs, ill-shaped, ill-favoured so that one feels loathing to look at it,—such a dwelling is suitable. A dress, consisting of an undergarment and an outer cloak that is torn at the edges, strewn over with hanging threads, like a net-shaped piece of cake, hard to the touch like a plank with spikes, dirty, heavy, hard to carry about is suitable. A bowl,—whether an ugly bowl of clay, or an iron bowl disfigured by pegs and knots—that is heavy, ill-shaped, loathsome like a skull is fitting.[3] And the path he takes in his begging-round should be unpleasant, far from a village, uneven. And the village to which he goes for alms should be one where men go about as though not seeing him, and where they introduce him, as he comes out without getting any food from a household, into the sitting-hall saying "Come Sir," give him rice-gruel food and go away without taking leave[4] as though they had introduced cattle into a pen. And the men who attend on him should be such as are slaves or workmen, ugly, ill-favoured, wearing dirty clothes, evil-smelling, despicable, men who serve him in a disrespectful manner as though chucking him the rice-gruel food. And his rice-gruel and food should be coarse, bad in appearance, made of crushed millet, grain, broken rice and so on, sour buttermilk, vinegar, a soup of decayed potherbs, anything which merely fills the stomach. And he should adopt the posture of standing or walking to and fro. And that object which among the colour devices[5] of blue-green etc. has a dirty colour is suitable for one walking in lust. For one who walks in hate a dwelling neither too high nor too low, well

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[1] Read °*bhūmaṭṭhaka*°.

[2] *Ujjaṅgala*, explained by the *Ṭīkā* as *lūkha-v-ūsaraṃ*, i.e. "rough and salty."

[3] Read *vaṭṭati*.

[4] Or "with indifference" (*anapalokentā*).

[5] See Ch. V.

supplied with shade and water, having well-arranged walls, posts and stairs; situated on a level, soft site resplendent with well-finished flower-work, creeper-work and various kinds of painting; ornamented like a Brahmā mansion with flowers, garlands, canopies of cloth of variegated colours; having a bedstead with well-arranged, clean, delightful bed-covers; well-scented with the perfumes and scents of flowers kept here and there for the sake of their perfumes; the mere sight of which gives joy and gladness:—such a dwelling is suitable. The road to the dwelling should be free from all dangers, clean, level, done up and fitted out. [109] In order to cut off the possibility of scorpions, bugs, snakes, rats making an abode in it, the furniture of the dwelling should not be too large, just a bedstead should suffice. And his dress comprising the inner garment and the outer cloak should be the best single or double cloth made of China silk, Somāra cloth, silk, cotton stuff, fine linen etc., light, well-dyed and pure in colour to suit a monk. The bowl should be well-burnished, made of iron and flawless like a bubble of water and a well-cut gem, and very pure in colour to suit a monk. And the path he takes in his begging-round should be free from all dangers, level, pleasant, neither too far nor too near a village. And the village to which he goes for alms should be one where men, saying "Now the master will come," prepare a seat in a spot cleared and besprinkled with water, meet him and take his bowl, introduce him into their house and make him sit down on the prepared seat and serve him respectfully with their own hands. And his servitors should be men who are handsome, well-disposed in mind, well-bathed, well-smeared, sweet with smelling fumes, fragrance, flower-scents; decorated with apparels and ornaments of various colours, pure and lovely;[1] and circumspect in their work. And his rice-gruel food should possess colour, scent, taste; nourishing, delightful, excellent in all ways and sufficient for the need. And he should adopt the posture of standing or sitting down. That object which among the colour devices of blue-green etc. is very pure in colour is suitable for him who walks in hate. The dwelling

[1] The text of this clause should be read as one compound.

of him who walks in delusion should face the cardinal points, and be unconfined, where seated he could see openly all the directions. Among the postures that of walking to and fro is suitable for him. But an object that is limited, the size of a tray, the size of a pot-lid, small, is not suitable. For in a confined space the mind all the more falls into confusion; hence the object should be a big, large device. The rest is the same as has been said for one who walks in hate. This is what is suitable for one who walks in delusion.

The whole system given for him who walks in hate[1] is suitable also for him who walks in faith. And among the objects the sphere of recollectedness is proper for him. For him who walks in intelligence there is none among the dwellings and the rest that may be said to be unsuitable. For him who walks apprehending things a dwelling should not be one that is open in all directions wherein [110] to him seated appear lovely parks, groves and ponds, villages, market towns and the country one after another as well as blue-shining mountains. For such a dwelling is the cause of the thought-discursiveness. Therefore he should live in a dwelling like the Mahinda Cave on Mount Hatthikucchi hidden by the forest at the entrance of a deep valley. A wide object of thought moreover is not fit for him, for such an one would be the cause of his thoughts chasing about. It should be a limited object. The rest is the same as has been said for him who walks in lust. This is what is suitable for him who walks observantly.

Such is the detailed account of the kinds, origin, explanation, suitability of the conduct which is comprehended under the phrase "befitting his own conduct." But this does not make fully clear the subject of meditation which befits the conduct. This will make itself clear in the detailed account of the following table of contents. Hence in what has been said, viz. "accepted among the forty subjects of meditation that subject" (p. 105), first the decision of subject of meditation should be understood in these ten ways: exposition of the number, inducement of access and ecstasy, different kinds of Jhāna, object-transcending, question of increasing

[1] Read *dosacaritamhi*.

or not increasing, object, plane, grasp, cause, suitable conduct.

The Forty Subjects of Meditation.

There (in the Table of Contents) under "*exposition of the number*"—mention has been made of the forty subjects of meditation, to wit, the Ten "Devices," the Ten Foul Things, the Ten Recollections, the Four Divine States, the Four Formless States, the One Perception, the One Specification.

Of these the Ten Devices are earth-device, water-device, heat-device, air-device, blue-green device, yellow device, red device, white device, light device, separated space device.

A swollen thing, discoloured thing, festering thing, fissured thing, mangled thing, dismembered thing, cut and dismembered thing, bloody thing, worm-foul thing, skeleton:—these are the Ten Foul Things.

Buddha-recollection, Law-recollection, Order-recollection, morality-recollection, liberality-recollection, *deva*-recollection, death-recollection, body-mindfulness, respiration-mindfulness, calm-recollection—these are the Ten Recollections.

[111] Love, pity, sympathy, equanimity—these are the Four Divine States.

The sphere of unlimited space, the sphere of unlimited consciousness, the sphere of nothingness, the sphere of the neither perceptible nor imperceptible,—these are the Four Formless States.

The perception of the abominableness of food is the One Perception.

The One Specification is that of the four elements.

Determination by way of exposition of the number should thus be known.

"*By way of Inducement of access and ecstasy*" is as follows these ten subjects of meditation, namely, the eight recollections, excepting mindfulness as to the body, and mindfulness as to respiration, perception of the abominableness of food, specification of the four elements—induce access. The rest induce ecstasy.

"*By way of the different kinds of Jhāna*" is as follows: here among the things inducing ecstasy the Ten Devices,

together with respiration-mindfulness, are (objects) of fourfold Jhāna. The ten Foul Things together with mindfulness as to the body are (objects) of first Jhāna. The first three Divine States are (objects) of threefold Jhāna. The fourth Divine State and the four Formless Subjects are of fourfold Jhāna.

"*By transcending*" is as follows: there are two ways of transcending:—transcending the factor and the object. Of these there is transcending the factor in all the subjects of meditation of threefold and fourfold Jhānas, because after transcending the Jhāna-factors such as applied and sustained thinking, there would be obtained, in those very[1] objects, the second and other Jhānas. And the same with the fourth Divine State, which ought to be attained by transcending the gladness that there is in the thought of love and so on. In the four Formless (States) there is transcending of the object. For it is by transcending one or other of the first nine devices that the sphere of unlimited space ought to be attained. And it is by transcending in thought, space and the rest that the sphere of unlimited consciousness and the others ought to be attained. In the rest there is no transcending.

The question of "*increasing or not increasing*" is as follows. Among these forty subjects only the ten Devices[2] should be increased. For whatever place is diffused with the device, it is possible within that place to hear sounds through clair-audience, to see forms through clairvoyance, to know with one's mind the thoughts of other beings. But mindfulness as to the body and the Foul Things should not be increased. Why? Because of the limitations in place and the absence of advantage. And their limitation by place will be evident in the system of culture. Supposing they are increased [112], it is only the heap of corpses that is increased. There is no advantage whatever. And this has been said in the answer to Sopāka's query, "*O Blessed One, clear is the perception of the visible object,*[3] *not clear is the perception of the skeleton.*" It is stated here that perception of the visible object is clear

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[1] Read *tesvev'* for *te svev'*.

[2] Read *kasiṇān' eva*.

[3] I.e. the device. Not traced; cf. text PTS, 112, *n.* 1.

owing to the increasing of the sign (after-image): and that perception of the skeleton is not clear because there is no increase. And what is said as "*This entire earth have I diffused with perception of the skeleton*" is said by way of helping him who has attained it.[1] For just as in the time of Dhammâsoka, an "Indian" cuckoo, seeing its reflection on the glass walls all around, was aware of "cuckoo" in every direction and uttered a sweet song, so the Elder, having got perception of the skeleton and seeing the after-image established in all directions, thought that the whole earth was burdened with bones.

If that be the case (that the image should not be increased), then is it opposed to the statement,[2] that the Jhānas of the Foul Things have unlimited objects? There is no such opposition; for some grasp the image in a swollen corpse or a big skeleton, others in either object of a small size. In this way, for some, the Jhāna has a limited object, for others an unlimited object. Or it is concerning one who increases the sign of the Foul, not seeing any fault in so doing, that the object has been said to be unlimited. But they should not be increased owing to the absence of any advantage. Similarly, neither should the others be increased. Why? Because he who increases, say, the respiration-sign, only increases the accumulation of wind,[3] and it is limited in locality. Thus owing to its faultiness and limitation in locality, it should not be increased.

The Divine States have as objects, beings. He who increases their sign may increase the number of beings[4] (contemplated), but that is of no use. Therefore they also should not be increased. But the words "*He suffuses one quarter with mind associated with love*"[5] have been said as to the grasping (the object not yet grasped). (Mentally) to grasp and augment the number of beings in one quarter, beginning with the residents of one monastery, of two monasteries and so on in due order—but not to increase the sign—is to "suffuse one

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[1] Not by way of developing the sign.
[2] *Dhammasaṅgaṇī*, § 263.
[3] Read *vātarāsi yeva vaḍḍhati*.
[4] Read *sattarāsi yeva vaḍḍheyya*.
[5] Or *amity*. *Dīgha* i, 250, etc.

quarter" [113]. There is here no after-image which the student might increase. Here also the object as being limited or unlimited should be understood by way of inclusion (of beings).

And in the Formless Objects, space should not be increased just because it is attained by separating the device. Indeed it ought to be attended to by removing the device. Beyond that there is nothing in increasing it. Consciousness should not be increased because of its intrinsic nature, for that it is not possible to increase. Absence of consciousness may not be increased just because of absence. The object of the sphere of the neither perceptible nor imperceptible may not be increased because of its intrinsic nature, the rest because of their not being the sign, for in increasing them, after-image itself would be increased. The object of Buddha-recollection and others is not the after-image and therefore should not be increased.

"*By way of object*" is as follows:—Among these forty subjects of meditation these twenty-two, namely, the ten Devices, ten Foul Things, mindfulness as to Respiration, mindfulness as to the Body—have their after-image as their mental object. Not so the rest. And twelve of these, namely, eight out of the ten recollections excepting mindfulness as to respiration and mindfulness as to the body, perception of the abominableness of food, specification of the four elements, the sphere of unlimited consciousness, the sphere of the neither perceptible nor imperceptible, have their intrinsic natures as object. These twenty-two, namely, the ten Devices, ten Foul Things, mindfulness as to respiration, mindfulness as to the body, have the sign as the object. The remaining six have undefined[1] objects. Further, these eight, namely, the festering, the bloody and the worm-foul corpse, mindfulness as to respiration, water-device, heat-device, air-device, and in the light-devices, whatever circle of light comes from the sun and so on (through apertures, windows etc.) have unsteady objects, and they vibrate previous to the after-

[1] *Navattabbārammaṇāni*, objects not defined as either the sign or intrinsic nature.

image, which however remains steady. The rest have steady objects.

"*By way of plane*" is as follows:—here these twelve, namely, the ten Foul Things, mindfulness as to the body, perception of the abominableness of food, do not arise among devas. These thirteen, namely, the twelve just mentioned and mindfulness as to respiration, do not arise in the Brahma-world. And in the formless existence none arises other than the four formless states. All may arise among men.

[114] "*As to grasp*" is as follows:—definition here is to be understood as grasping by sight, touch, hearing. Here, excepting the air-device, these nineteen, namely, the remaining nine devices, the ten Foul Things—are to be grasped by sight. The meaning is that having previously (to the sign to be grasped) looked often with the eye, their sign can be grasped. As regards mindfulness as to the body the fivefold group of the skin is to be grasped by sight, the rest by hearing. Thus the object of body-mindfulness is to be grasped by sight and hearing. Mindfulness as to respiration is to be grasped by touch, the air-device by sight and touch, the remaining eighteen by hearing. And here, the divine state of equanimity and the four formless states are not to be grasped by a beginner; he may grasp the remaining thirty-five.

"*By way of cause*" is as follows:—among these forty subjects, excepting the space-device, the remaining nine devices are the cause of the formless subjects, the ten devices are the cause of the super-knowledges, the three divine states are the cause of the fourth divine state, the lower formless is the cause of the higher one, the sphere of the neither perceptible nor imperceptible is the cause of the attainment of cessation, and all of them are the cause of a happy life (under present conditions), insight and attainment of a happy birth.

"*By way of suitable conduct*" is as follows:—decision here as to suitability to the modes of conduct should be understood in this wise: these eleven subjects, namely, ten Foul Things, mindfulness as to the body, are suitable for one who walks in lust; eight subjects, namely, the four divine states,

four colour-devices are suitable for him who walks in hate; one subject of meditation, to wit, mindfulness as to respiration, is suitable for him who walks in delusion, and him who walks observant; the first six recollections for him who walks in faith; the four, namely, mindfulness of death, mindfulness of calm, specifying the four elements, perception of the abominableness of food, for him of intelligent conduct. The remaining devices and the four formless states are suitable for all modes of conduct. And among the devices, that which is limited[1] is suitable for one who walks observant, that which is infinite for him who walks in delusion.

And all this has been said by way of their direct opposites and their extreme suitableness. There is no culture of merit which does not discard lust and so forth, and which is not of service to faith and so on. This has been said in Meghiyasutta: "*Four states should be cultivated further. The Foul Things should be cultivated for the putting away of lust, amity for the putting away of ill-will, mindfulness as to respiration for the cutting off of thoughts* [115], *perception of impermanence for the uprooting of the pride that says 'I am.'*"[2] In the Rāhula sutta also for a single person seven subjects of meditation are stated: "*Rahūla, let the culture of amity be developed.*"[3] Therefore without laying too much stress on mere words one should search everywhere for the meaning.

This is the decision of the discourse on the subject of meditation in "accepted that subject."

This is the setting forth of the meaning of the word "*accepted.*" In accordance with what has been said as "approached the good friend who gives him subjects of meditation" the student having approached the good friend who has been described already, entrusted himself to the Buddha, the Blessed One, or to a teacher, and with his wishes fulfilled and full of high resolve should beg for a subject. Herein he should entrust himself to the Buddha, the Blessed One, thus: "Myself, O Blessed One, to you I offer." For he who without entrusting himself thus, lives in the wild, being unable to stand firm when a fearful

[1] I.e. of the size of a pot-lid.

[2] *Udāna* iv, 1.

[3] *Majjhima* i, 424.

object presents itself, might go to a village-monastery and by intercourse with the householders would arrive at what he sought not and might come to dire distress. But to him who has entrusted himself, there arises no fear, even when a fearsome object presents itself. Gladness arises in him when he reflects, "Hast thou not, O wise man, first entrusted thyself to the Buddhas?"[1] For as a man who possessed an excellent piece of cloth of Benares, should it be eaten by rats or insects, would be grieved, if he were to give it to a monk who had no robe, even if he were afterwards to see that monk tearing it to pieces, only gladness would arise in him. So is the application of this simile to be understood. Again, in entrusting himself to a teacher, he should say "Myself I offer to you." For he who has not so entrusted himself is unruly, stubborn, takes advice from no one, or goes about at his own will, without asking leave of the teacher. And the teacher favours him not with things of the flesh or of the Doctrine, neither does he teach him any secret booklore. Not getting this double favour [116] he gets no foothold in the religion and before long reaches a wicked or worldly state. He who, on the other hand, has entrusted himself is not unruly, does not go about at his own will, is tractable and lives in dependence on his teacher. Getting the double favour from his teacher he attains to growth, development, increase in the religion like the pupils of the Elder Cūlapiṇḍapātika Tissa. They say that three Brethren came to that Elder's presence. And one of them said "Sir, if it be said that it is of benefit to you, I dare to jump from a cliff as high as a hundred men." The second said "Sir, if it be desired of me for your benefit, I dare to spend all this body of mine grinding it from the heels upwards on a slab of stone." The third said, "Sir, if it be desired of me for your benefit, I dare to suppress my breath and die." The Elder, thinking "These Brethren are possible fellows," preached a subject of meditation to them. Standing in his instruction the three of them attained saintship. This is the advantage of entrusting oneself. Hence it is said "Entrusted himself to the Buddha, the Blessed One, or to a teacher."

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[1] Read *paṇḍita purimam*.

In "*with his wishes fulfilled and full of high resolve*" the student should have his wishes fulfilled in six ways by virtue of disinterestedness and so on. For he who has fulfilled his wishes has attained to one or other of the three kinds of enlightenment. As has been said: "*Six wishes lead to the ripening of the enlightenment of the Future Buddhas. And Future Buddhas with a wish for no greed see faults in greed. With a wish for no hate they see faults in hate. With a wish for no delusion they see faults in delusion. With a wish for emancipation they see faults in the house life. With a wish for solitude they see faults in society. With a wish for escape they see faults in all rebirths and destinies.*"[1] For whatever stream-winners, once-returners, never-returners, saints who have destroyed the cankers, silent Buddhas, supreme Buddhas have been, are and will be in the past, present, or the future, all of them have attained in these six ways to any special thing to which each has had to attain. Therefore one should have his wishes fulfilled in these six ways.

One should be "*full of high resolve*" by resolving on That. The meaning is that one should resolve to be concentrated, bend towards concentration, lean towards concentration [117], resolve to win Nibbāna, bend towards Nibbāna, lean towards Nibbāna. The teacher who has attained knowledge of thought-reading should examine the mental behaviour of him who has thus fulfilled wish and resolve and has asked for a subject of meditation, and find out his conduct. Another teacher should find it out after putting such questions as these: "Of what conduct art thou? Which are the states to which thou art prone? Attending to what makes thee comfortable? On what subject of meditation is thy mind bent?" After finding this out he should teach the subject of meditation suitable for his conduct. And in teaching it he should teach in three ways. To one who has originally acquired the subject he should, in giving it, make him recite it at one or two sittings. To one who dwells in his presence he should teach it every time he comes to him. To one who wishes to acquire it and go elsewhere he should teach it

[1] Not traced.

neither too concisely nor too much at length. In teaching the earth-device first among the subjects he should teach these nine divisions: the four faults of the device, the work of the device, the mode of culture of one who has performed it, the twofold sign, twofold concentration, sevenfold suitability and unsuitability, tenfold proficiency in ecstasy, equality of energy (with concentration), arrangement of ecstasy. In the remaining subjects also what is suitable for this and that person should be taught. All that will be evident in the analysis of culture.

While the subject is being taught the student should grasp the sign and listen. "Grasp the sign" means noting well this and that mode thus:—this is a lower word, this a higher word, this is its sense, this the intention, this is a simile. For he who grasps the sign and listens respectfully makes a good grasp of the subject. Then depending on that subject he attains distinction, not so any other man. This is the exposition of the meaning of the word "Accepted."

Thus far is the full treatment of the words "Approached the good friend . . . ., accepted, among the forty subjects of meditation, that subject befitting his own conduct."

Thus is ended the third Chapter called the Exposition of the acceptance of the subjects of meditation in the section of concentration-culture in the Path of Purity, composed for the purpose of gladdening good folk.

[118]

CHAPTER IV

EXPOSITION OF THE EARTH DEVICE

Now in what has been said in the words "forsaken that monastery which is unsuitable to his concentration-culture, and living in a suitable monastery" (p. 105):—whoever finds it comfortable living with his teacher in a monastery should live there, and clear up the subject of meditation. If it be not comfortable there, he should live in whatever other monastery is suitable, whether at a distance of a *gāvuta*, a half-*yojana* or even a *yojana*. For while he lives thus, should there arise doubt or confusion in any detail of the subject, he should in time do his duties in the monastery, go seeking alms on the way and, after his meal, go to the dwelling-place of the teacher, and on that very day and in his presence clear up the matter. The next day he should salute the teacher and take his departure, and seeking alms on the way would be able to return to his own abode without fatigue.[1] But whoso gets no comfort even in a monastery a *yojana* distant should solve all knotty points in the subject and, having made it perfectly clear and fastened it to his apprehension, go a great distance and live in a suitable monastery, forsaking the one that is unsuitable for his concentration-culture.

Herein a monastery possessing one or other of eighteen faults is unsuitable. And the eighteen faults are these:—largeness, newness, dilapidation, dependence on a road, having a pool, proximity to a plantation of herbs or of flowers or of fruits, desirableness, dependence on a town or on a wood or on fields, presence of persons of dissimilar views, dependence on a port, or on a border-town or on the boundaries of a kingdom, unsuitableness, want of access to good friends. [119] Possessed of one or other of these eighteen faults a monastery is unsuitable; where he should not live. And why?

[1] Fatigue would be harmful to his meditation.

1. In a large monastery many people of varying tastes meet. Through mutual opposition they do not do their duty. The wisdom-tree yard and other places are not swept.[1] Water to drink and for use is not provided. On going out thence with bowl and robe for alms in the village one frequents, if one sees the routine work neglected or the water-pot empty, then one should do the work and provide the water. A monk who omits to do his duties commits the *dukkaṭa* offence because of the omission. Time flies while a monk is doing his routine work. Too late in the day he enters the village, where he gets nothing as the alms-giving is finished. Even when he goes into seclusion he is disturbed by the loud voices of the novices and young brethren and the functioning of the Order. But where all the duties have been performed and the other noises do not strike the ear, in such a monastery, though it be large, he may live.

2. In a new monastery there is much new work. They blame him who does not do it. But where the monks say thus: "May the Venerable One do his recluse-duties at his pleasure. We will perform the new work," in such a place one may live.

3. In a dilapidated monastery there is much to repair. They even go to the extent of blaming him who does not arrange his own bed. The subject of meditation of him who does the repairs suffers.

4. In a highway monastery dependent on (i.e. hard by) the road guests assemble day and night. To those that arrive at late hours he has to give (up) his own bed and dwell at the foot of a tree or on a rock-mat. The same holds good for the next day also. Thus there is no opportunity for the subject of meditation. But where there is no such obligation to guests, there one may live.

5. Having a pool means that there is a rock-lake. Crowds resort there to drink. Pupils of Elders who reside in the town and who are supported by the king come to do the work of dyeing (the robes). When they ask for vessels and wooden troughs and so on, they have to be shown saying "There they

[1] Read *asammaṭṭhān' eva*.

are in such and such a place." [120] Thus there is a constant bother at all times.

6. As he sits down for the (noon)day rest after receiving the subject of meditation in a monastery where there are herbs of various kinds, women-gatherers of potherbs, singing and plucking the herbs in his presence, do harm to the subject of meditation through the disaccord[1] of their voices.

7. A similar danger attends that monastery where flowering shrubs of various sorts are in full blossom.

8. To a monastery where there are fruits of various kinds such as the mango, rose-apple and jack-fruit, people come asking for fruit and get angry on being refused, or they take it by force. Walking to and fro at eventide in the middle of the monastery the monk sees them and asks "Lay-brethren, why do you do this?" At this they abuse him to their hearts' content, and even strive for his ejection (from the monastery).

9. He who lives in a monastery which is considered by the world[2] as a desirable place, like the Dakkhiṇagiri Monastery, the Hatthikucchi Monastery, the Cetiyagiri Monastery, or the Cittalapabbata Monastery, gets famous as a saint and men gather from all quarters wishing to greet him, thus making it uncomfortable for him. He should go by day to a monastery which he finds suitable and spend the night there.

10. In a monastery dependent on a town inappropriate objects make their appearance. And servant-girls carrying water go bumping with their jars and make no room to pass. Government officials also sit down, putting up a tent in the middle of the monastery.

11. In a woodland monastery are fire-wood and trees fit for building materials. Wood-gatherers make the place uncomfortable like the flower and fruit gatherers mentioned above. Men come and fell the trees saying "There are trees in the monastery. We will fell them and make houses." If at eventide coming out from the house of exertion[3] and walking to and fro in the middle of the monastery, he sees them and

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[1] Lit. "dissimilarity."

[2] Read the v.l. *lokasammate*.

[3] I.e. where he has been practising meditation.

asks "Lay-brethren, why do you do this?" they abuse him to their hearts' content and strive for his ejection (from the place).

12. At a field monastery which is surrounded on all sides by fields, men make a threshing-floor in the middle of the monastery and thresh the corn and lie down[1] in front of the monastery. And much other discomfort they cause. And in a monastery which has much landed property belonging to the Order, the monastery-lads keep out (from the fields) the cattle of the families of their supporters[2] and shut off the floodgate.[3] The [121] men take the ears of corn and show them to the Order saying "Look at the work of the monastery-lads."[4] For this or that reason he may be summoned to the door of the king's house or the house of the king's ministers. And this landed property is comprised in the field-monastery.

13. In a monastery where there are persons of dissimilar views reside monks mutually opposed and inimical, engaging in brawls. On being restrained with the remark "Sirs, do not behave so," they exclaim "Since the coming of this refuse-rag-man we are undone!"

14. Where a monastery is dependent (or hard by) an emporium of sea-trade or land-trade men arrive by boat or caravan, and make the place unpleasant with their jostlings and shoutings "Make room! give water! give salt!"

15. In a monastery dependent on a border-town men have no faith in the Buddha etc.

16. In a monastery dependent on the boundaries of a kingdom there is fear of the king. One king rules out the site saying "It is not within my jurisdiction." Another king does likewise saying "It is not within my jurisdiction." There the monk roams about sometimes in the country of this king, sometimes in that of the other king. Then they suspect him to be a spy and bring him to dire distress.

17. Unsuitableness of a monastery is due to the coming together of inappropriate objects and so on, or to the haunt-

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[1] Read *Sayanti*.
[2] Read *ārāmikā kulānaṃ*.
[3] So that the fields get no water.
[4] Read *ārāmikānam*, as in the footnote.

ings of beings not human. Here is a story in this connection:—They tell that an Elder lived in the forest. Then an ogress stood at the door of his leaf-hut and sang. He came out and stood at the door. She went and sang at the head of the terrace-walk. The Elder went to the head of the terrace-walk. She stood on a cliff of the height of a hundred men and sang. The Elder drew back. Then suddenly she seized him and said "Sir, I have eaten men like you, more than one, more than two."

18. Want of access to good friends—that is, a monastery where it is not possible to get a good friend, either a teacher or an equal of a teacher, a preceptor or an equal of a preceptor. In a monastery this is counted a great drawback.

Thus it should be known that a monastery possessing one or other of the eighteen faults is unsuitable. This also is said in the Commentaries:—

Big dwelling, new abode and old abode,
A highway house, rock-pond, abode with fruits,
And vegetables, flowers, and coveted,
[122] *Town, wood, field, home of different sects, a port,*
A frontier, borderland, unsuitable
Abode, where friends cannot be got—eighteen
These places are, unfit. Art wise herein,
Shun them afar as path with perils fraught.

. . . "and living in a suitable monastery" . . . (p. 105).

And that (monastery) which is endowed with five qualities, to wit, as being neither too far nor too near the village of resort and so on, is suitable. For this has been said by the Blessed One: "*And how, monks, is a dwelling endowed with the five qualities? Here, monks, a dwelling is neither too far nor too near,*[1] *is easy of access,*[2] *not crowded by day, with little sound or noise at night, scarcely exposed to gnats, mosquitoes, wind, heat and crawling creatures. Living in that dwelling a monk gets without difficulty the necessities of life, namely clothing, food, shelter and medicine. And in that dwelling*

[1] Punctuate the text accordingly.
[2] Lit. "full of paths of going and coming."

are senior monks of wide knowledge, scholars of the Texts, memorizers of the Dhamma, of the Vinaya, of the Mātikās. From time to time he approaches them and puts questions and queries 'How is this, sirs? What is the meaning of this?' And the venerable ones explain what was not explained, make clear what was not clear, and remove doubt from the various doubtful points. Thus, monks, is a dwelling endowed with the five qualities.'[1] This is the detailed exposition of "Having forsaken that monastery which is unsuitable to his concentration-culture, and living in a suitable monastery."

. . . "Should sever the minor impediments" . . . means while living in such a fitting monastery he should sever even his minor impediments. He should, that is to say, cut his long hair (of the head), nails, hairs (of the body); do repairs or tailor-work to his old robes; dye those that are stained. If there be a flaw in the bowl, he should bake it. He should clean his bedstead, stool and other things. This is a detailed account of "should sever the minor impediments."

Now, as regards the clause "by not slackening the arrangement of the entire process of culture he should develop," the following is the detailed discourse by way of all the subjects of meditation, beginning with the earth-device.

[123] A monk, who has severed the minor impediments and on return from the alms-gathering, after his meal, has dispelled the drowsiness that comes of eating and has seated himself comfortably in a secluded place, should grasp the sign in the ground whether prepared or unprepared. For this has been said:[2] "*He, taking up the earth-device, grasps the sign in the earth, prepared or unprepared, finite not infinite, limited not unlimited, with paths and not without paths, bounded not unbounded, of the size of a tray or of a pot-lid. He makes a good grasp of the sign, notes it well, determines it well. Having made a good grasp of the sign, noted it well, determined it well, he sees advantages in it and regards it as a jewel, adopts a reverential attitude of mind and in a loving mood binds his heart to that object. 'By means of this practice I shall surely be freed from old age and death.' Thus aloof from*

[1] *Aṅguttara* v, 15.

[2] In the old commentary.

sensual desires, etc. . . . he abides in the attainment of the first Jhāna."

Herein whosoever in a former existence has become monk in the Religion or a hermit monk, and has already induced the fourth and fifth Jhānas in the earth-device—to such a meritorious one, endowed with the sufficing conditions, the sign appears as it did to the Elder Mallaka, on earth not (previously) set apart in a ploughed field, or on a threshing-floor. It is said that to the venerable one who was looking at a ploughed field a sign arose of the size of the field. He enlarged it, induced the five Jhānas, established insight which has Jhāna as proximate cause, and attained saintship.

But he who has had no previous experience should, without spoiling the arrangement of the subject received from his teacher, make the device avoiding its four faults. For there are four faults of the earth-device due to the mixing[1] of blue, yellow, red, white. Therefore not taking clay of any of those colours, he should make the device with clay of the colour of dawn like the clay in Ganges stream. [124] He should not make it in the middle of the monastery where novices and others walk about. He should make it, movable or stationary, at the confines of the monastery, in a covered place, cavern, or leaf-hut. The movable device should be made by tying on four sticks a cloth, leather or a mat of pine stalks, and smearing on it a circle of the size given above, with well-ground earth from which grass and roots, gravel and pot-sherds[2] have been sifted. At the time of the preliminary exercise he should spread it on the ground and gaze at it. The stationary device should be made by driving into the ground stakes in the form of the pericarp of the lotus and encircling them with creepers. If there be not enough clay (of the dawn-colour) he should put in some other kind of clay beneath, and on the upper surface make with the dawn-coloured clay a circle, one span four fingers in diameter. With reference to the size it has been said "Of the size of a tray or of a pot-lid."

"Finite not infinite" and so forth are said for the purpose of defining the device. Therefore making the aforesaid size

[1] One with another or all together. [2] Read °*sakkharakathalikāya*.

the limit[1] he should rub it with a stone slab—a wooden slab would set off the dissimilar dawn-colour and so should be avoided—and make it smooth like the surface of a drum, sweep the place, bathe himself, come back and sit on a couch which is set within two and a half cubits from the device circle, and is well spread-out with legs one span four fingers high. For the device is not visible if he sits farther than that. If he sits too close, the faults of the device become plain. Sitting higher he must look bending down his neck; lower, his knees ache. Therefore sitting in the prescribed manner he should consider the evils of sense-desires in such wise as "*Insatiate are sense-desires*,"[2] and produce joy and gladness through desire for emancipation which is the escape from sense-desires and is the means of transcending all pain, and through recalling to mind the virtues of the Buddha, the Law and the Order. Out of the respect he has for the progressive practice, to wit—"Now this practice of emancipation has been practised by all Buddhas, silent Buddhas and their noble disciples," he should put forth effort saying "By means of this practice I shall certainly partake of the taste of the bliss of solitude." And opening his eyes with an even gaze[3] [125] he should grasp the sign and develop it. By opening too wide, the eye gets tired and the circle becomes too clear, on which account the sign does not manifest itself to him. When the eye opens too narrowly, the circle does not become clear, and the mind slackens; thus again the sign is not manifested. Therefore like a man who sees the reflection of his face on the surface of a mirror, he should open the eyes with an even gaze and grasp the sign and develop it. The colour (of the device) should not be considered, nor the characteristic (of the earth) attended to. Without in fact letting go the colour he should let the device and the physical basis (the earth) assume one and the same colour, and should give attention placing his mind on the earth as a concept because of its abundance. Out of the names for the earth such as *pathavī*, *mahī*, *medinī*,

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[1] Read *vuttappamāṇaṃ paricchedaṃ*.

[2] *Majjhima* i, 96, 130 f.; *Further Dialogues* i, 91.

[3] I.e. neither too wide nor too narrow.

bhūmi, *vasudhā*, *vasundharā*, he should utter that which he fancies, whichever is fit for him to note. As a matter of fact only the name *pathavī* (earth) becomes evident. Hence on that account he should develop it as "earth ! earth !" Sometimes opening the eyes, sometimes closing them he should reflect (on the image). As long as the sign to be grasped does not arise, so long, a hundred times, a thousand times, even more often should he develop in this way. When to him thus developing, it comes into the path of sight, as well when he shuts the eyes as when he opens them, then the sign to be grasped has come into existence.

Once it has been produced he should not sit there. Entering his own abode, there he should sit and develop. To remove delay in washing his feet he should require single-soled slippers and a walking stick.[1] Then if the tender concentration perishes for any reason of inappropriatenesss, he should put on the slippers, take the walking stick, go to the place,[2] take the sign, come back and, sitting down in comfort, develop it; he should repeatedly lay it to heart, consider it with applied and sustained thinking.

As he acts thus, in due course the hindrances are discarded, the depravities subside, the mind is fixed by access-concentration, the after-image arises. This then is the distinction between the previous sign that has been grasped and the after-image: in the former a fault[3] of the device appears; the latter is like the disc of a mirror taken out of a bag [126], a well-burnished conch-vessel, the round moon issuing from the clouds, white cranes against a rain-cloud,[4] and makes its appearance as though bursting the grasped sign, than which it is a hundred times, a thousand times more purified. But it possesses neither colour nor form. For otherwise it would be cognizable by the eye, gross, a fit object for contemplation, and marked with the three characteristics. But it is not so. To the winner of concentration, it is just a mode of appearance, and is born of perception. And from the time of its

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[1] To ward off danger.

[2] Where the device is.

[3] E.g. a finger-print etc.

[4] Read *bakā*. Cf. the picture in *Psalms of the Brethren*, verses 307, 308.

arising, the hindrances are discarded,[1] the depravities subside, the mind is fixed by access-concentration.

Concentration is of two kinds, namely: access-concentration and ecstasy-concentration. In two ways the mind is concentrated: at the stage of access or the stage of attainment. Of these, at the access stage, through the putting away of the hindrances the mind is concentrated, at the attainment stage it is concentrated through the manifestation of the factors. And this is the difference between the two kinds of concentration. At access the factors owing to their weakness, are not strong. As a baby-child on being lifted to its feet, falls down repeatedly to the ground, even so when the access arises the mind at times makes the sign the object, at times lapses into subconsciousness. At ecstasy the factors from their very strength are strong. As a strong man rising from his seat might stand even the whole day, so when ecstatic concentration arises consciousness, once it has cut off the occasion of subconsciousness, lasts the whole night, even the whole day, and proceeds by way of moral apperceptional succession.

Of these, very different is the production of that after-image which arises together with the access-concentration. Therefore if, in the cross-legged position, a man is able to develop it and attain ecstasy, well and good. If not, then he should guard it with zeal as though it were the embryo of a universal monarch. Hence:—

> To him who guards the sign there is no loss
> Of what has been obtained. Whoso neglects
> To guard it,[2] loses all that he obtained.

[127] This herein is the order in which it is guarded:—

> Abode, resort, talk, person, season, food
> And posture—shun these seven unsuitable.
> But serve the seven if suitable. For who
> So serves the seven ere long gets ecstasy.

Of these, that *abode* where to the dweller the sign which has not arisen does not arise, or that which has arisen perishes

[1] Read *vikkhambhitān' eva.* [2] Read *Arakkhamhi asantamhi.*

and mindfulness which has not been established is not established and the unconcentrated mind is not concentrated—this is not suitable. Where the sign arises and remains firm, and mindfulness is established and the mind concentrated as in the case of the Elder Padhāniya Tissa while residing at Nāgapabbata, the abode is suitable. Therefore in whatever monastery are many abodes, there having stayed at each abode for three days, one should abide at length in that abode where the mind is collected. For it was because of the suitableness of the abode that five hundred brethren living in Cūlanāga cave in the island of Tambapaṇṇi (Ceylon) and there receiving a subject of meditation, attained saintship. And the number may not be counted of the stream-winners and others who, after reaching elsewhere the stage of the elect attained saintship, there in that cave. And so also in other monasteries such as the Cittalapabbata Monastery.

That *village-resort* where alms are sought is suitable which not too far, being within the distance of a *kosa* and a half either to the north or to the south,[1] and which is full of food easy to get. The contrary is not suitable.

And that *talk* which is classed among the thirty-two kinds of worldly talk[2] is unsuitable, as leading to the disappearance of the sign. That talk which is dependent on the ten themes of talk[3] is suitable. Even this should be indulged in in moderation.

That *person* who does not indulge in worldly talk, who has moral habits and other virtues, in whose company the unconcentrated mind is concentrated, or the concentrated mind becomes more steadfast, is suitable. But he who is devoted to the nourishment of his body,[4] and indulges in worldly talk is unsuitable; for he corrupts others, as muddy water pollutes clean water. And on account of such a man (the student) is as a boy living (alone) on a mountain top, and loses what he has attained, let alone finding the sign!

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[1] So that one may not face the sun in going to the village.

[2] Literally, beast-talk. See *Dīgha* i, 7. *Dialogues* iii, p. 33, *n.* 2. *Milinda* 344.

[4] Read as in the footnote 3 in text.

[128] As regards *food*,—for some, sweet food, for others sour food is suitable.[1]

As for the *seasons*—for some the cold season, for others the hot season is suitable. Therefore whatever food or season is felt as pleasant, where the unconcentrated mind is concentrated or the concentrated mind becomes firmer, that food and that season is suitable; unsuitable are the other kinds.

And among the *postures*, for some, walking to and fro is suitable, for others, either lying down, or standing, or sitting. Therefore as in the case of the abode, after a test of three days, one should know that posture to be suitable where the unconcentrated mind becomes concentrated, or the concentrated mind becomes firmer, and the others to be unsuitable. Thus avoiding the seven things unsuitable, one should follow the seven suitable things. For ecstasy arises in a short time in him who so practises, and who is devoted to the sign.[2] But if it does not arise, in spite of his practising, then he should bring to pass the tenfold skill in ecstasy. This is the method:—

In ten ways skill in ecstasy should be desired:—(1) by cleansing the physical basis, (2) by regulating the controlling faculties, (3) by being skilful in the sign, (4) he upholds the mind at the time when it should be upheld, (5) he checks the mind at the time when it should be checked, (6) he gladdens the mind at the time when it should be gladdened, (7) he views the mind with equanimity at the time when it should be so viewed, (8) by avoiding persons of no concentration, (9) through companionship with persons of concentration, (10) by being intent on That.

Of these, (1) "the cleansing of the physical basis" means the making the internal and external physical bases clean. For when the hair of the head, nails, hairs of the body are long, or his body is foul with sweat, then the internal physical basis is not clean, not pure. And when his robe is old, dirty, foul-smelling, or his dwelling full of rubbish, then the external

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[1] According to the *Ṭīkā* all food is either sweet or sour, all other tastes being mere constituents of these two.

[2] Read *nimittāsevanabahulassa*.

physical basis is not clean, [129] not pure. And the insight in mind and mental properties that has arisen in an unclean physical basis, internal and external, is impure, like the light of an oil flame produced from a dirty lamp, wick and oil. The complexes[1] do not manifest themselves in him when he considers them with unpurified sight. And the subject of meditation, for all his application, does not attain to growth, increase or development. On the other hand, insight in mind and mental properties that have arisen in a clean physical basis, internal and external, is pure, purified, like the light of an oil flame produced from a clean lamp, wick and oil. The complexes manifest themselves in him when he considers them with purified insight. And the subject of meditation, as a result of his application, grows, increases, develops.

(2) "Regulation of the controlling faculties" means the work of equalizing faith and the other faculties. For if his faith-faculty be strong and the others weak, then it is not possible for the energy-faculty to do the function of upholding, the mindfulness-faculty the function of establishing, the concentration faculty that of not scattering, the understanding faculty that of seeing. Therefore that (overstrong faculty) should be decreased by reflecting on the intrinsic nature of states, or by not giving it the attention which would make it strong. And here the story of Vakkali the Elder is an illustration.[2]

But if the energy-faculty be strong, then the faith-faculty will not be able to do the function of believing resolutely, nor will the other faculties fulfil their respective functions. Therefore energy should be decreased by developing tranquillity and the rest.[3] Here also the story of Soṇa the Elder[4] should serve as an illustration.

Thus it should be known that in the remaining faculties also when one faculty becomes strong, the others are unable to perform their functions. Here they especially praise the equality of faith with understanding, and that of concentration

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[1] *Saṅkhārā.*

[2] Cf. *Psalms of the Brethren*, p. 197 f.; *Commentary on Dhammapada* 381 (vol. iv, 118 f.).

[3] I.e. concentration, equanimity.

[4] Cf. *Psalms of the Brethren*, p. 276.

with energy. For he who is strong in faith, weak in understanding, will (generally) place his faith in good-for-nothing people and believe in the wrong object. He who is strong in understanding, weak in faith, leans towards dishonesty, and is difficult to cure like a disease caused by medicine. One in whom both are equal believes in the right object. He who is strong in concentration, weak in energy, is overcome by idleness, since concentration partakes of the nature of idleness [130]. He who is strong in energy, weak in concentration, is overcome by distraction, since energy partakes of the nature of distraction. But concentration when yoked to energy cannot fall into idleness, nor can energy when yoked to concentration fall into distraction. Therefore they should be made equal to each other, for from equality in both comes ecstasy. In fact a worker in concentration should properly be strong in faith. So believing, trusting he will attain ecstasy. And as to concentration and understanding, a worker in concentration should properly be strong in collectedness, for so he attains ecstasy. A worker in insight should properly be strong in understanding, for so he gets penetration into the characteristics. And from equality in both comes ecstasy. And mindfulness (*sati*) should be strong everywhere. For mindfulness keeps the mind away from distraction, into which it might fall since faith, energy, and understanding partake of the nature of distraction; and away from idleness into which it might fall since concentration partakes of the nature of idleness. Therefore mindfulness is everywhere desirable, like salt-spicing in all curries, like the prime minister in all state functions. Hence it is said (in the commentary):—
"*The Blessed One has declared mindfulness to be useful everywhere. And what is the reason? The mind indeed takes refuge in mindfulness, which has protecting as its manifestation. Without mindfulness the mind may not be upheld or checked.*"

(3) "By skill in sign" is here meant skilfulness in the work of the sign, as the cause of collectedness of mind,[1] which has not yet been performed by the earth or other device, skilfulness in developing that sign which has already been performed

[1] Read *cittekaggatānimittassa*.

and skilfulness in guarding that sign which has been obtained through development.

(4) And how "does he uphold the mind at the time when it should be upheld ?" When the mind slackens through over-slackness of energy and so forth,[1] then instead of developing the three factors of wisdom beginning with tranquillity he develops the three beginning with investigation into the doctrine. For this has been said by the Blessed One[2]: "*It is as though, monks, a man would wish to cause a small fire to blaze up ; and he were to throw into it wet grass, were to throw into it wet cow-dung, were to throw into it wet fire-wood, were to give it wind charged with water, were to sprinkle it with dust. Would it be possible, monks, for that man to cause the small fire* [131] *to blaze up? Indeed not, Sir. Even so, monks, when the mind slackens, it is not the time then to develop the wisdom factor of tranquillity ; not the time for the wisdom factor of concentration ; not the time to develop the wisdom factor of equanimity. What is the reason? It is difficult, monks, to uplift the slack mind with these states. When, monks, the mind slackens, it is then time to develop the wisdom factor of investigation into the doctrine ; the time to develop the wisdom factor of energy ; the time to develop the wisdom factor of rapture. What is the reason? It is easy, monks, to uplift the slack mind with these states. It is, monks, as though a man should wish to cause a small light to blaze up, and were to throw into it dry grass, were to throw into it dry cow-dung, were to throw into it dry fire-wood, were to give it dry wind, and were not to sprinkle it with dust. Would it be possible, monks, for that man to cause the small fire to blaze up? It would, Sir.*"

And here should be understood the developing of the wisdom factors such as investigation into the doctrine by virtue of their respective causes.[3] For this has been said[4]: "*There are moral and immoral states, monks, faulty and faultless states, low and exalted states, black, white and mixed states. In them there is much exercising of wise attention, which is the*

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[1] Such as joyousness, emotion and changeableness.

[2] *Saṃyutta* v, 112 f.

[3] *Yathāsakaṃ=yaṃ yaṃ sakaṃ, attano attano ti attho.—Ṭīkā.*

[4] *Saṃyutta* v, 104.

cause of the arising of the wisdom factor of investigation into the doctrine, not yet arisen, and which leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of investigation into the doctrine which has already arisen. Likewise, monks, there are the element of initiative, the element of starting out, the element of progress. In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of energy not yet arisen, and which leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of energy, which has already arisen. Again, monks, there are states that are occasions of the wisdom factor of rapture. In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of rapture not yet arisen, and which leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of rapture already arisen."

[132] In this text attention which proceeds by way of penetrating into intrinsic and general characteristics[1] is known as "wise attention" in the moral and so on. Attention which proceeds by way of producing the elements of initiative and so forth is known as "wise attention" in those elements. Of these the first stage of energy is called "initiative." "The element of starting out" as escaping from idleness is stronger than that. The "element of progress" as advancing onwards is stronger than the last. "States that are occasions of the wisdom factor of rapture" are a name for rapture itself. Attention which gives rise to that is also known as "wise attention."

Further, seven states lead to the arising of the wisdom factor of investigation into the doctrine: (i) frequent questionings, (ii) the cleansing of the physical basis, (iii) the regulation of the controlling faculties, (iv) the avoiding of persons of weak understanding, (v) the companionship of persons of understanding, (vi) the reflection on the spheres of the profoundly wise ones, (vii) intentness on That (wisdom).

Eleven states lead to the arising of energy, the wisdom factor: (i) reflection on the terrors of the states of woe and so on, (ii) the seeing of advantage in the attainment of

[1] E.g. touch is intrinsic and impermanence is general characteristic.

distinction in worldly and transcendental states concerning energy, (iii) reflection on the way one should go: I should go the way of Buddhas, silent Buddhas, great disciples, the way that is impossible for the idle, (iv) food-offering[1] as bringing much benefit to the donors, (v) reflection on the greatness of the Teacher thus: my teacher speaks in praise of the strenuously energetic, he has a religion not to be transgressed, and he does much good to us, is honoured when he is honoured for conduct, not otherwise, (vi) reflection on the greatness of the heritage thus: I ought to get the great heritage called the Good Law, which no idler can get, (vii) the dispelling of sloth and torpor by attention to the perception of light, by changing the postures, by resorting to open space and so on, (viii) the avoiding of idle persons, (ix) the companionship of strenuously energetic persons, (x) reflection on right exertion, (xi) intentness on That (energy).

Eleven states lead to the arising of rapture, the wisdom factor: (i) recollection of the Buddha, (ii) of the Law, (iii) of the Order, (iv) of morality, (v) of liberality, (vi) of the spirits, (vii) of peace, (viii) the avoiding of coarse persons, [133], (ix) the companionship of gentle persons, (x) reflection on the Pasādanīya Suttanta,[2] (xi) intentness on That (rapture).

Thus he who produces these states in these ways is said to develop the factors of wisdom such as investigation of the doctrine. In this way "he upholds the mind at the time when it should be upheld."

(5) How "does he check the mind at the time when it should be checked?" When the mind is distracted by excess of strenuous energy and so forth, then instead of developing the three factors of wisdom beginning with investigation into the doctrine, he develops the three beginning with tranquillity. For this has been said by the Blessed One[3]: "*It is as though, monks, a man would wish to put out a big mass of fire, and were to throw into it dry grass . . . not sprinkle it with dust. Would it be possible, monks, for that man to put out that big mass of fire? Indeed not, Sir! Even so, monks, when the mind is*

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[1] Read *piṇḍāpacāyanatā*.

[2] *Dīgha* iii, 99 f.

[3] *Saṃyutta* v, 114.

distracted, it is not the time then to develop the factor of wisdom of investigation into the doctrine: not the time to develop energy . . . rapture, the wisdom factor. What is the reason? Monks, it is difficult to calm the distracted mind with these states. When, brethren, the mind is distracted, it is time then to develop tranquillity, the wisdom factor, the time to develop concentration, the wisdom factor, the time to develop equanimity, the wisdom factor. What is the reason? Monks, it is easy to calm the distracted mind with these states.

"*It is as though, monks, a man would wish to put out a big mass of fire and were to throw into it wet grass . . . sprinkle it with dust. Would it be possible, monks, for that man to put out that big mass of fire? So it would, Sir.*"

Here also should be understood the developing of the wisdom factors such as tranquillity by virtue of their respective causes. For this has been said by the Blessed One[1]:—"*Monks, there is bodily tranquillity, mental tranquillity.* [134] *In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of tranquillity not yet arisen, and leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of tranquillity already arisen. Likewise, monks, there is the sign of calm, the sign of non-confusion. In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of concentration not yet arisen and leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of concentration already arisen. Again, monks, there are states which are the occasions of the wisdom factor of equanimity. In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of equanimity not yet arisen and leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of equanimity already arisen.*"

In this text attention which, having noted well the manner in which tranquillity and so on have already arisen, proceeds by way of their arising is known as "wise attention" in the three sentences above.

The sign of calm is a name for calm itself. And in the sense

[1] *Saṃyutta* v, 104 f.

of non-distraction, the sign of non-confusion is a name for non-confusion.[1]

Further, seven states lead to the arising of the wisdom factor of tranquillity:—(i) the partaking of excellent food, (ii) the resorting to fine weather, (iii) the adopting of easy ways of deportment, (iv) the application of equanimity, (v) the avoiding of persons of violent temper, (vi) the companionship of persons of cool temper, (vii) intentness on That (tranquillity).

Eleven states lead to the arising of the wisdom factor of concentration:—(i) the cleansing of the physical basis, (ii) skill in the sign, (iii) the regulating of the controlling faculties, (iv) the occasional checking of the mind, (v) the occasional upholding of the mind, (vi) the gladdening of the dissatisfied mind by means of faith and emotion, (vii) the equanimity of the well-conducted mind, (viii) the avoiding of persons of no concentration, (ix) the companionship of persons of concentration, (x) reflection on Jhāna emancipation, (xi) intentness of That (concentration).

Five states lead to the arising of the wisdom factor of equanimity:—(i) evenmindedness concerning beings, (ii) evenmindedness concerning the complexes, (iii) the avoiding of persons who are fond of beings and complexes, (iv) the companionship of persons evenminded towards beings and complexes, (v) intentness on That (equanimity).

Thus he who produces these states in these ways is said to [135] develop the wisdom factors such as tranquillity. Thus "he checks the mind at the time when it should be checked."

(6) How "does he gladden the mind at the time when it should be gladdened?" When his mind is dissatisfied through weakness of the motives of understanding or through not getting the bliss of calm, then he agitates it reflecting on the eight objects of emotion. The eight objects of emotion are: birth, old age, sickness, death the fourth, misery of the states of woe the fifth, misery which has its roots in the round of births in the past, misery which has its roots in the round of births in the future, misery which has its roots in the search for food in the present. He produces satisfaction by recalling the virtues

[1] I.e. concentration.

of the Buddha, Law and the Order. Thus "he gladdens the mind at the time when it should be gladdened."

(7) How "does he view the mind with equanimity at the time when it should be so viewed?" When the mind of him who practises thus does not slack, is not excited, not dissatisfied, conducts itself well towards the object, has proceeded along the path of calm, then he has no concern about the upholding, checking and gladdening, as a charioteer has none about an even yoke of horse. Thus he views the mind with equanimity at the time when it should be so viewed.

(8) The "avoiding of persons of no concentration" means the shunning from afar of persons who have never stepped on the path of emancipation, who are engaged in many affairs, and have frivolous hearts.

(9) The "companionship of persons of concentration" means the going from time to time to persons who have traversed the path of emancipation and who have attained concentration.

(10) "Intentness on That" is intentness on concentration. The meaning is, reverence towards concentration, inclination towards concentration, the leaning towards concentration, the sloping towards concentration. Thus this tenfold skill in ecstasy should be fulfilled.

In him who thus fulfils ecstatic skill,
In sign obtained the ecstasy proceeds.
If it should not arise for all he has
In practice done, yet he the wise should not
[136] Forsake the yoke but strive; for so a lad
Cannot in any wise distinction gain
Even in a little thing, if ever he
Has ceased to put forth energy aright.
Therefore the wise man[1] noting well the mode
In which the mind proceeds should oft try hard
Equality of energy to get.
One should uphold the mind that slacks
Ever so little, check the mind
Too strenuous, make it smooth in course.

[1] *Buddho.*

Like bees and other things on pollen,[1] lotus-leaf,
In thread, and boat, and flask commended is the way.
From cleaving and inflation wholly setting free
The mind let him impel it towards the Jhāna-sign.

Here is the setting forth of the meaning: As the stupid[2] bee knowing that flowers are blossoming in a certain tree and setting out with a terrific speed passes it, and in turning back reaches it when the juice is finished; another stupid bee setting out with a low speed reaches it when the juice is finished; a clever bee, on the other hand, setting out with even speed easily reaches the bunch of trees, takes the juice to its heart's content, and turning it into honey enjoys its taste: likewise as among the students of surgery who are practising surgical work on a lotus-leaf placed in a vessel of water, one stupid student letting fall the knife with speed either cuts the lotus-leaf in two or sinks it in the water; another stupid one out of fear of the cutting and the sinking dare not touch it with the knife; the clever one, on the other hand, makes the stroke with the knife with even force,[3] finishes his course, and earns money by doing similar work as occasion arises. Likewise as on an announcement of the king "he who brings cobweb four fathoms long gets four thousand coins," a stupid man draws the cobweb in haste and cuts it here and there; another stupid man through fear of cutting it dare not even touch it with his fingers; the clever man, on the other hand, rolls it from one end on a stick with even force and brings it and gets the reward. Likewise as a stupid [137] sailor who goes full sail when the wind is strong causes the boat to rush off her course; another stupid man who lowers the sails when the wind is low makes the boat remain in the same place; the clever one, on the other hand, goes full sail when the wind is low, half sail when the wind is strong, and reaches his destination in safety. Likewise as when the teacher announces to his pupils, "Who fills the tube without spilling the oil gets reward," a stupid student, greedy of gain,

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[1] Read *reṇumhi*.
[2] Read *acheko* for *aticheko*.
[3] Or "shows the mark of the knife-blade," following the footnote.

filling with haste spills the oil; another stupid one through fear of spilling the oil dare not even pour it out; a clever one, on the other hand, fills the tube with even force and gets the reward. Even so when the sign appears a monk makes strong effort saying, "I will quickly attain ecstasy"; but his mind through excessive strenuousness becomes distracted, and he is not able to attain ecstasy. Another person seeing fault in excessive strenuousness gives up the effort, saying, "What is the use of ecstasy to me now?" His mind through over-slackness of energy becomes idle, and he also is not able to attain ecstasy. But he who releases with even force the mind that is slack ever so little from slackness and the distracted mind from distraction drives it towards the sign, and attains esctasy. One should become like such an one.

With reference to this matter it is said:—

> Like bees and other things on pollen, lotus-leaf,
> In thread, and boat, and flask commended is the way.
> From cleaving and inflation wholly setting free
> The mind let him impel it towards the Jhāna-sign.

As he thus drives the mind towards the sign, there arises mind-door-adverting having for its object that very earth device which has appeared by cutting off subconsciousness at the very time when one should think "Now ecstasy will be realized!" and by concentrating on "Earth! earth!" Then come into play four or five flashes of apperception in that object; the last one of them is of the realm of form; the rest are of the realms of sense, with stronger applied and sustained thinking, rapture, bliss, and collectedness of mind than the original classes of consciousness, and are called "preambles"[1] because of their making arrangements for ecstasy. And—just as a place near villages and the like is called a village-neighbourhood, [138] town-neighbourhood—they are called "accesses" (neighbourhoods) from their nearness to or frequenting the neighbourhood of ecstasy. And they are called also "adaptations" as being adapted to preambles of former processes of thought and to higher ecstasy. And the last one

[1] *Parikammānī ti pi.*

of all[1] here is called "adoption"[2] as concerning the lineage of the limited (of sense) and developing the lineage of the sublime. And, to mention what has been omitted, preamble is the first, access is the second, adaptation is the third, adoption is the fourth. Or, access is the first, adaptation is the second, adoption is the third, ecstatic consciousness is the fourth or fifth. For only the fourth or fifth ecstasizes; and that by means of quick insight and sluggish insight. After that apperception lapses. It is the turn for subconsciousness.[3]

But Ābhidhammikagotta the Elder, quoting the sutta[4]: "*The previous moral states are a cause by way of repetition of the later moral states,*" says that a later state is strong by virtue of the causal relation of repetition; hence there is ecstasy also at the sixth, seventh apperception. That is rejected in the commentaries with the remark that it is merely the Elder's personal view.

But it has been said that there is ecstasy only at the fourth and fifth, after which apperception lapses on account of the nearness of subconsciousness. This statement being made after due deliberation may not be set aside. For as a man running to the edge of a steep cliff, though he wish to stop, cannot stop by putting his foot on the edge but falls down the cliff, so through nearness of subconsciousness it is not possible to ecstasize at the sixth or seventh. Hence there is ecstasy only at the fourth or fifth. Thus it should be understood.

And that ecstasy lasts one conscious moment. For there is no time limit in seven places, namely the first ecstasy, the different kinds of worldly higher knowledge, the four Paths, Fruition immediately after the Path, the subconscious Jhāna in the worlds of form and the formless, the sphere of the neither perceptible nor imperceptible which is in causal relation to trance, the attainment of fruition by one who emerges from trance. Of these, fruition immediately after the Path does not last beyond three moments [139]. The sphere of the neither perceptible nor imperceptible which is in causal relation to trance does not last beyond two moments. There is no

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[1] Read *sabbantimaṃ*.
[2] *Gotra-bhū*: "clan-becomer."
[3] *Bhavaṅga*.
[4] *Tikapaṭṭhāna*.

measure of subconsciousness in the worlds of form and the formless. In the rest is only one (moment of) consciousness. Thus there is only one consciousness moment in ecstasy, after which is the lapse into subconsciousness. Then, cutting off subconsciousness, arises adverting for the purpose of reflection on the Jhāna, and then comes the Jhāna reflection itself.

To this extent "*Aloof indeed from sensuous desires, aloof from immoral states, he abides in the attainment of the First Jhāna, wherein is thinking applied and sustained, which is born of solitude, and full of rapture and bliss.*"[1] And so he attains the First Jhāna, which has put away five factors, is endowed with five factors, is of threefold goodness, is possessed of ten characteristics, and has the earth device.

Therein, the phrase "aloof indeed from sensuous desires" means being separated from, being without, having parted from, the desires of sense. And the word "indeed" here is to be understood as having the meaning of assurance. Because it has this meaning it shows the opposition of the First Jhāna to desires of sense, even though they may not exist during the time when one lives in its attainment, and that it is attained only by the rejecting of them.

How? When thus, by being aloof from sensuous desires, assurance is given, this meaning is made clear:—as where darkness exists, there is no lamplight, so this Jhāna does not arise in the presence of sensuous desires, which indeed, are opposed to it. As by abandoning the hither bank, the thither bank is reached, so by abandoning sensuous desires this (Jhāna) is attained. Therefore he made this a matter of assurance.

Here one might object: "But why is this 'indeed' spoken with the preceding term (i.e. sensuous desires) and not with the following term (i.e. immoral states)? Can one abide in the attainment of the Jhāna without being aloof from immoral states?" Not thus should the matter be understood. "Indeed" verily is spoken with the preceding term, because Jhāna is an escape from sensuous desires; and Jhāna is so

[1] Formula of First Jhāna, *Dīgha* i, 73 etc.

because it has passed beyond all sensuous conditions, and is opposed to the lust of sense-desires. Accordingly he said, "*From sensuous desires this is the escape, this is the egress.*"[1] [140] The word "indeed" may also be used with the following term, as it is in "*In my dispensation indeed, monks . . . the first (class of) recluse is to be found, the second (class of) recluse is to be found.*"[2] It is not possible to live in the attainment of this Jhāna without being aloof from those other immoral states, known as hindrances, which are so different from it. Thus assurance should be understood in both the terms. And although, in both the terms, by the common word "aloof" all kinds of aloofness are included, such as that of the corresponding part and so on, yet here only the three, viz. aloofness of body, aloofness of mind and aloofness by way of discarding (the hindrances) are to be understood.

By the term "sense-desires" the desires based on objects of sense are referred to, as in the Niddesa[3]: "*What are the desires based on objects, delightful and lovely?*" And in that text and in the Vibhaṅga[4] these are said to be sense-desires of our lower nature,[5] e.g. "*The desire that is purpose, lust, lust of the senses, intention, lust, lustful intentions . . . these are called sense-desires.*" All these also should be understood as included. This being so, the meaning of "aloof indeed from sense-desires" ought also to be "aloof indeed from sense-desires based on objects," by which bodily aloofness is meant. "Aloof from immoral states"—the proper meaning of this is "separated from the sense-desires based on the vices or all the immoral states," by which mental aloofness is expressed. By the former phrase (i.e. "aloof indeed from sense-desires"), because it has been said to be aloof from the sense-desires based on objects, therefore it is clear that the pleasure of enjoying such sense-desires has been given up. By the second phrase (i.e. "aloof from immoral states"), because it has been said to be aloof from the sense-desires based on the vices, it is clear that the bliss of renunciation has been comprehended. Thus from their being said to be aloof from sense-desires based

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[1] *Dīgha* iii, 275.
[2] *Majjhima* i, 63; *Aṅguttara* ii, 238.
[3] *Nid.* i, 1.
[4] Page 256; *Nid.* 2.
[5] *Kilesā.*

on objects and on the vices, by the first of the two phrases is clearly shown the relinquishment of the basis of the vices, by the second that of the vices; by the first is shown the giving up of the condition of frivolity, by the second that of foolishness; by the first is shown the purity of motive, by the second the fostering of the wish.[1]

Thus far, in the phrase "from sense-desires" we have the method for the portion including sense-desires based on objects. In the portion including sense-desires of the vices, "sense-desires," variously considered as desire, lust and so on are the purpose of those desires. [141] This, though it is included among immoral states, is taken separately, as being opposed to Jhāna in the same way as it is said in the Vibhaṅga[2]: "*Herein what is the sensuous desire which is the purpose thereof?*" Or it is taken in the first phrase as being sensuous desires of the vices, and in the second phrase as being included in things immoral. And the plural "from sense-desires," not the singular, is used to show its manifold nature. And although other states are immoral, only the "hindrances" are spoken of as showing the opposition to, hostility of the higher Jhāna-factors in the same way as is said in the Vibhaṅga[2]: "*Herein which are the immoral states? Sensuous desire*," and so on. For it is said that the hindrances are opposed to the Jhāna-factors, which are hostile to them and dispel[3] and destroy them. Likewise it is said in the Peṭakopadesa,[4] that concentration is opposed to sensuous desires, rapture to ill-will, applied thinking to sloth and torpor, bliss to flurry and worry, sustained thinking to perplexity. Thus the former phrase "aloof indeed from sensuous desires" expresses separation from, by way of discarding of, sensuous desire; the latter—"aloof from immoral states"—expresses separation from the five hindrances. And if we include what has not been (explicitly) included, separation by discarding is stated, in the first and second phrases, respectively of sensuous desire and of the remaining hindrances; of greed which is one of the three

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[1] See *Expositor* 220, *n.* 3.

[2] Page 256.

[3] Read *viddhaṃsakāni*.

[4] A first edition of this work is being prepared for the Pali Text Society by Mr. Helmer Smith.

immoral roots with the pleasures of the five senses for object, and of hate and delusion (the other immoral roots) with the bases of vexation etc. for object; of sensuality as "flood," "bond," "bane," "clinging," "the physical knot" of covetousness, the lust of desire as a "fetter" among the "floods" etc., and of the remaining floods, bonds, banes, clingings, knots, and fetters; of craving and states associated with it, and of ignorance and states associated with it; and also of the eight states of consciousness associated with greed, and of the remaining four immoral states of consciousness.[1] So much then for the setting forth of the meaning of "aloof indeed from sensuous desires and aloof from immoral states."

Now having so far shown the factor eliminated in the First Jhāna, the clause "wherein is thinking applied and sustained" is now stated to show the factors associated with it.

[142] Therein "applied thought" is "thinking about."[2] It is said to be the prescinding (of the mind). Its characteristic is the lifting of consciousness on to the object.[3] It has the function of impingeing, of circumimpingeing. And so by applied thinking the student is said to strike mentally, at and around the object. Its manifestation is bringing the mind near to its object.

"Sustained thinking" is (lit.) "going about," said to be the driving on of the object. It has threshing out (or contemplation) of object as characteristic, the linking of co-existent states to the object as function, and continuous binding as its manifestation. Although there is in some (consciousness) the non-separation of applied and sustained thinking, the former is the first incidence of the mind on to the object, as it were the striking of a bell, because it is more gross than and runs before (the latter). The latter is the subsequent binding of consciousness on to the object, as it were the reverberation of the bell, because it is more subtle and of the nature of repeated threshing of the object. Of the two, applied thinking possesses vibration.[4] When it first arises,

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[1] *Dhammasaṅgaṇī*, §§ 365 ff.
[2] Vitakkanaṃ. See parallel discussion in *Expositor* 151 f.
[3] *Dhammasaṅgaṇī*, § 7.
[4] *Vipphāravā.*

it is as a state of mental thrill, like the flapping of the wings of a bird about to fly up in the air, and like the alighting in front of the lotus of a bee with mind intent on the perfume. Sustained thinking is of a calm tenor, without much mental thrill, like the planing movement of the wings of a bird in the sky, and the gyrating of the bee about the lotus on which it has alighted. But in the Commentary on the Dukanipāta[1] applied thinking, as a lifting of the mind on to the object, is likened to the movement of a big bird in the sky, taking the wind with both wings and keeping them steadily in a line (for it advances bent on a single object). Sustained thinking, on the other hand, should be understood as like the movement of the flying bird flapping its wings to take the wind; for it has been said to be of the nature of threshing or contemplating of the object. It is a very fitting term to use for a continuous process. The difference between the two is plain in the first and second Jhānas. Further as when a man holds firmly by one hand a dirty copper bowl, and with the other scrubs it with a brush soaked in soap-powder and oil, applied thinking is like the firmly holding hand, and sustained thinking the scrubbing hand. So too, as the potter twirls the wheel by the stroke of the handle and makes the pot [143], applied thinking is like the hand pressing the clay down, sustained thinking the hand turning it to and fro.[2] Again, the lifting of applied thought is like fixing the thorn (or peg), in making a circle, in the middle and the contemplating sustained thought the circumambulating thorn outside. It has been said that, as a tree is found with its flowers and fruits, so this Jhāna occurs with applied and sustained thinking. And in the Vibhaṅga the teaching, as determined in a personal way is given thus:—"*One is endowed with, possessed of, this applied thinking, this sustained thinking*" etc.[3] But the meaning there is to be understood as in this passage.

In the term "born of solitude," the meaning is separation, solitude, freedom from the hindrances. Or it means "solitary," "separated." The group of states associated with Jhāna and

[1] Manorathapūraṇī on *Aṅguttara* i, 53, § 3.

[2] The *Ṭīkā* reads *saṃsaraṇahattho*.

[3] Page 257.

separated from the hindrances is the meaning. And "born of solitude" is born from that solitude or in that solitude.

In "rapture and bliss" rapture is that which expands (fattens). It has expanding as characteristic, the thrilling of body and mind or suffusion as function, and elation as manifestation. Rapture is of five kinds: the lesser thrill, momentary rapture, flooding rapture, transporting rapture, all-pervading rapture. Of these the lesser thrill is only able to raise the hairs of the body. The momentary rapture is like the production of lightning moment by moment. Like waves breaking on the seashore, the flooding rapture descends repeatedly on the body and breaks. Transporting rapture is strong, and lifts the body up to the extent of launching it into the air. Thus the Elder Mahātissa[1] residing at Puṇṇavallika went on the full moon day at eventide into the courtyard of the shrine, saw the moonlight, and turning to the Great Shrine, called up transporting rapture, with the Buddha as object of thought, and by virtue of having habitually dwelt upon the vision, at the thought "In such an hour, lo, the four assemblies salute the Great Shrine"—on the cemented floor rose into the sky like a spinning painted top and stood even in the courtyard of the Shrine. Likewise a certain daughter of noble family in Vattakālaka village, the support of Girikaṇḍaka Monastery, soared into the sky also by strong transporting rapture when thinking of the Buddha. It is said that the parents going in the evening to the monastery to hear the Doctrine [144] said "Dear, thou art heavily burdened; it is not the time for thee to be walking; thou art not able; we shall hear the Doctrine and make merit for thee," and went. Though she wanted to go, she could not disregard their words, and remained behind in the house. She stood on the floor of the house and, looking by moonlight at the courtyard of the Shrine against the sky at Girikaṇḍaka, saw the offering of lamps to the Shrine and the four assemblies doing honour to the Shrine by garlands and scented perfumes etc. and walking round and round, and she heard the sound

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[1] *Expositor*, p. 153. Cf. Mrs. Rhys Davids, *Buddh. Psychology* (1914, 1924), p. 189.

of the mass-chanting of the Brotherhood. Then to her occurred the thought: "Blessed indeed must be those who can get to the monastery and walk in such a courtyard, and hear such sweet religious discourse!" and to her, looking at the Shrine rising like a mass of pearls, arose transporting rapture. She soared into the air, and descending therefrom to the courtyard earlier than her parents, saluted the Shrine, and stood listening to the Doctrine. Then her parents coming asked her: "Dear, by which way didst thou come?" "Dear parents, by the sky I came and not by the road." "Dear, by the sky only saints, purged of the cankers, go. How couldst thou have come?" Thus questioned, she said, "As I stood looking at the Shrine in the moonlight, there arose in me a strong rapture while I was thinking on the Buddha. Then I knew not whether I stood or sat, but I laid hold of a sign, and sprang into the sky, and stood in the courtyard of the Shrine." So far can transporting rapture work.

When all-pervading rapture arises, the whole body is completely surcharged, blown like a full bladder, or like a mountain cavern pouring forth a mighty flood of water. This fivefold rapture, becoming pregnant and maturing, consummates the twofold serenity of mental factors and of consciousness; serenity, becoming pregnant and maturing, consummates the twofold bliss, bodily and mentally; bliss, becoming pregnant and maturing, consummates the threefold concentration:—momentary concentration, access-concentration and ecstatic concentration. Of the fivefold rapture this is the all-pervading rapture, which, being the root of ecstatic concentration, goes on growing and reaches association with concentration. This is the rapture meant here.

[145] Now the other term "bliss" (or ease) is being blissful.[1] Or, bliss is that which thoroughly eats up or uproots the ills of body and mind. It has the characteristic of being pleasant, the development of associated states as its function, and showing favour to the same as its manifestation. Although in some kinds (of consciousness) rapture and bliss are not dissociated, rapture is delight in the attaining of the desired

[1] *Sukhanam.*

object, bliss is the enjoyment of the taste of what is attained. Where rapture is, there is bliss: but where bliss is, there is not of necessity rapture. Rapture is classed under the aggregate of mental coefficients, bliss under the aggregate of feeling. Rapture is like a weary traveller who hears or sees water or a shady wood. Bliss is as the enjoying the water or entering the forest shade. In fact the description (of the two terms) on this or that occasion is well illustrated. And this rapture and this bliss belong to or exist in this Jhāna; hence it is said to be "full of the bliss of rapture." Or, *pītisukhaṃ* means rapture *and* bliss, like "Dhamma-Vinaya" etc. There is the rapture and bliss born of solitude of, or in, this Jhāna; hence "born of solitude, full of rapture-bliss." For verily as the Jhāna is born of solitude, so in it the rapture and bliss are also born of solitude and are obtainable in it. Therefore it is proper to say "Born of solitude and full of rapture-bliss" as one term. But in the Vibhaṅga[1] it has been said in this way: "*This bliss is accompanied by this rapture*" etc. The meaning, however, is to be understood as in this passage.

"First Jhāna." This term will become plain later on (p. 173).

"In the attainment" is said to mean "having approached," "having reached," or "having fulfilled," "having accomplished." In the Vibhaṅga,[1] "having attained" is said to mean the getting, gaining, obtaining, reaching, touching, realizing, attaining of the First Jhāna. There also the meaning is to be understood in the same way.

"He abides" means that he is endowed with the Jhāna, the various kinds of which have been already distinguished by the mode of behaviour corresponding to that Jhāna, and that he has accomplished the function, progress, preservation, regulation, maintenance, moving, abiding of a personality. For this has been said in the Vibhaṅga[2] that "he abides" means, he functions, [146] progresses, preserves, regulates, maintains, moves, abides. Hence "he abides."

And in the statement "has put away five factors, is endowed with five factors" the removal of the five factors is to be understood by way of eliminating the five hindrances: sense-

[1] Page 258. [2] Page 252.

desire, ill-will, sloth-torpor, flurry-worry, perplexity. For when these are not removed, the Jhāna does not arise; hence they are called its eliminated factors. There are indeed other immoral states that are eliminated at the Jhāna-moment, but these especially are harmful to the Jhāna. For the mind that lusts after many things through sense-desire is not concentrated on one object; or, being overcome by sense-desire, it does not enter upon the progress (of Jhāna) in order to put away the sensuous element. And the mind that is harassed by ill-will concerning an object does not proceed at once. The mind that is overcome by sloth and torpor is unwieldy. Obsessed by worry and flurry it does not repose, but flits about. Struck by perplexity it does not go on the path that leads to the attainment of Jhāna. Thus as especially dangerous to the Jhāna are they spoken of as the eliminated factors.

And because applied thinking applies the mind to the object and sustained thinking keeps it continually engaged, rapture brings about the expanding and bliss the developing of the mind whose motives for non-distraction have been accomplished by those two kinds of thinking. The bringing to pass of this is due to that very success in motive. And afterwards collectedness, favoured by the applying, continual binding, expanding and developing of these four states,[1] places evenly and well, on a single object, the mind with the remaining associated states.[2] Therefore endowment with the five factors is to be understood by way of the arising of these five: applied and sustained thinking, rapture, bliss, collectedness of mind. For when they arise, Jhāna arises; hence they are called its five endowing factors. Therefore it should not be held that there is any other Jhāna which is endowed with these. As by virtue of just the factors an army is called fourfold, and music fivefold, and the Path eightfold—so this Jhāna is said to be [147] of five factors, or endowed with five factors, just by virtue of its factors. And though these five factors exist at the access-moment, yet they are stronger then than the original consciousness. But here they are stronger than the access, having acquired the characteristics of the realm of form. For here applied thinking arises

[1] I.e. applied and sustained thinking, rapture, bliss. [2] E.g. contact.

lifting the mind on to the object in a decidedly clear manner; sustained thinking arises threshing the object very much; rapture-bliss arises suffusing all parts of the body. Hence it was said "*There is no part of the body that is not diffused with rapture-bliss born of solitude.*"[1] Collectedness of mind also arises touching the object well,[2] as the lid above touches the surface of the box below. This is the difference of these from the others.

Among the factors, although collectedness of mind is not shown in this reading, as "wherein is thinking applied and sustained," yet it is a factor, as is stated in the Vibhaṅga[3]: "*Jhāna is applied thinking, sustained thinking, rapture, bliss, collectedness of mind.*" Whatever may have been the intention of the Blessed One in making the outline, it is revealed in the Vibhaṅga.

In "Of the threefold goodness, possessed of ten characteristics," the threefold goodness is by way of the beginning, middle and the end. And the possession of the ten characteristics is to be understood by way of the characteristics of the beginning, middle and end.

Here this is the text: "The purity of progress of the First Jhāna is the beginning; the developing of equanimity is in the middle; the thrill (over the result) is the end."

"The purity of progress of the First Jhāna is the beginning" —how many characteristics are there of the beginning? There are three characteristics of the beginning. There is that hindrance to the Jhāna from which the mind is purified. Owing to its purified state the mind practises the middle sign of calm; owing to such practice the mind rushes on to the sign.[4] Whatever the purifying of the mind from the hindrance, whatever the practising by the mind, through its purified state, of the middle sign of calm, and whatever the rushing thereon of the mind through such practices—the purity of progress of the First Jhāna is the beginning, of which these are the three characteristics. Hence it is said that the First Jhāna is good in the beginning and possesses three characteristics.

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[1] *Dīgha* i, 73.
[2] Read *ārammaṇe suphusitā.*
[3] Page 257.
[4] Or the ecstasy.

[148] "The developing of equanimity of the First Jhāna is in the middle,"—how many characteristics are there of the middle? There are three characteristics of the middle. One regards with equanimity the purified mind; the mind that is practised in calm; the mind that is established on a single object. Whatever the equanimity with which one regards the purified mind, regards the mind practised in calm, regards the mind established on a single object,—the developing of equanimity of the First Jhāna is in the middle. These are the three characteristics of the middle; hence is it said that the First Jhāna is good in the middle and possesses three characteristics.

"The thrill of the First Jhāna is the end." How many characteristics are there of the end? There are four characteristics of the end. There is thrill in the sense of the states which have arisen in the Jhāna not exceeding one another; the thrill in the sense of the controlling faculties having one and the same function; the thrill in the sense of possessing energy favourable to those two senses; the thrill in the sense of resorting (to the aforesaid states); the thrill of the First Jhāna is the end, of which these are the four characteristics. Hence it is said that the First Jhāna is good in the end and possesses four characteristics.

Some[1] explain that there (in the text) purity of progress means access with its constituents, developing of equanimity means ecstasy, and thrill means reflection. But because it is said in the text that collectedness of mind enters into purity of progress, is developed by equanimity, and is thrilled by insight, therefore purity of progress is to be understood by way of coming within ecstasy, developing of equanimity by way of the function of evenmindedness, thrill by way of the accomplishing of the function of knowledge which is cleansed when the states are seen not to exceed one another and so forth. How? For the mind is purified of whatever group of vices called "the hindrances" obstruct the Jhāna on the occasion when ecstasy arises. Owing to such purification, it is freed from obstruction and enters upon the middle sign

[1] E.g. the Abhayagiri scholars, *Expositor* 3, *n.* 2.

of calm. And ecstatic concentration which proceeds evenly[1] is the middle sign of calm.

Then the previous (adoptive) consciousness, rendering immediate service to ecstasy, and [149] approaching truth in the manner of bending towards a single continuity, enters upon (practises) the middle sign of calm. Owing to such practice and approach towards truth, it rushes on to the sign. Thus purity of progress is to be understood as accomplishing the real attributes[2] in the previous consciousness, and by way of the arrival at the moment of genesis of the First Jhāna. And since there is no purifying again of the mind that has been purified, one does not worry about purification, and regards the purified mind with equanimity. Not worrying about the readjusting of the mind which, by reaching calmness, is progressing in calm, one regards such a mind with equanimity. Not worrying about establishing on a single object the mind that owing to its progress in calm has put away the society of the vices, one regards such mind with equanimity. Thus the developing of equanimity is to be understood by way of the functioning of evenminded indifference.

And those pairs of states called concentration and understanding which are produced there, in the developing of equanimity, and which proceed without exceeding one another, and those faculties such as faith which, being freed from the various vices, have one and the same function in emancipation, and that energy which one puts forth, fitting and suitable, to the end that the states may not exceed one another, and may have one and the same function, and that recourse which is had at the moment of the genesis of the Jhāna-consciousness —because all these conditions are accomplished by being thrilled, purified, cleansed, according as one sees by knowledge the various evils and advantages in the vices and in their purification, therefore has it been said that "thrill" is to be understood by way of the accomplishing of the functions of knowledge (insight) which is cleansed when the states are seen not to exceed one another, and so forth.

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[1] I.e. free from sluggishness and excitement (*līna*, *uddhacca*).

[2] E.g. thorough purification, attainment of the middle sign of calm, rushing forth.

There, in that consciousness, because knowledge becomes manifest by virtue of equanimity,—as has been said: "So by virtue of equanimity he regards satisfactorily with equanimity the mind that is upheld; by virtue of understanding the faculty of understanding is abundant; by virtue of equanimity the mind is freed from the various vices; by virtue of emancipation and understanding the faculty of understanding is abundant; from being emancipated the states have one and the same function; in the sense of having one and the same function is culture,"—therefore the thrill, as having become the function of knowledge, is stated to be the end (of Jhāna).

Now in "he attains the First Jhāna . . . which is the earth-device," "First" is the numerical order. "First" also [150] is the first to have arisen. "Jhāna" is so called from its examining the object and extinguishing the opposing (hindrances).[1] The circular portion of earth is called "earth-device" as representing the entire earth. The after-image obtained in dependence upon that disc of earth is also called the earth-device; so also is the Jhāna obtained in that image. Of these three meanings Jhāna is to be understood as having the earth-device according to this last meaning. With reference to this it is said that "he attains the First Jhāna . . . which has the earth-device."

When this is thus attained, the student should note the conditions like a hair-piercing archer, or a cook. For just as a very skilful archer, in shooting at the hair, is aware of the way in which he takes his steps, holds the bow, the bow-string and the arrow at the time when he pierces the hair, thus, "Standing in this position, holding thus the bow, thus the bow-string, and thus the arrow, I pierce the hair," and ever afterwards would not fail to fulfil those conditions that he might pierce the hair,—even so should the student note the conditions such as suitable food, thus, "Eating this kind of food, following such a person, in such a dwelling, in this mode, at this time, I attained to this Jhāna." And so, even though he may lose the concentration by fulfilling those conditions, he will be able to induce it again, and dwelling on that concen-

[1] For a fuller discussion see *Expositor* 222 f.

tration which he has not yet felt, enter into ecstasy again and again.

And as a clever cook, in serving his master, notes the kind of food that he relishes, and henceforward serves it and gets gain, so this one too notes the conditions, such as nourishment, at the moment of attaining the Jhāna, and in fulfilling them gets ecstasy again and again. Therefore like the hair-piercing archer and the cook, he should note the conditions. And this has been said by the Blessed One: "*It is as though, monks, a cook, wise, experienced, clever, should serve the king or the king's minister with curries of various sorts, distinctly sour,* [151] *distinctly bitter, distinctly pungent, distinctly sweet, astringent, not astringent, salty, saltless. And, monks, that*[1] *cook who is wise, experienced, clever, takes the hint of his master, 'To-day this food pleases my master, he stretches out his hand for this, he takes much of this, he speaks in praise of this. To-day this distinctly sour curry pleases my master, he stretches out his hand for the sour curry, he takes much of the sour curry, he speaks in praise of the sour curry . . . he speaks in praise of the saltless curry.' And, monks, that friend, the wise, experienced and clever cook, gets clothing, gets wages, gets presents. And why? Because, monks, that wise, experienced, clever cook takes hint by his master. Even so, monks, here a wise, experienced, clever monk who, zealous, thoughtful, mindful, has overcome covetousness and grief in the world, lives seeing the body in the body . . . feelings in feelings . . . mind in mind . . . seeing ideas in ideas. As he lives seeing ideas in ideas, his mind becomes concentrated, the vices are put away, the which*[2] *he lays to heart. And, monks, that wise, experienced, clever monk gets comfort in this very life, gets mindfulness and comprehension. And why? Because, monks, the wise, experienced, clever monk attends to the signs of his own mind.*"[3] But by attending to the sign and again fulfilling the conditions, the student just attains ecstasy, but not for long. Persistence is brought about by the thorough purification of states which obstruct concentration.

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[1] Or that friend, reading *sakho*.

[2] Read *so taṃ*.

[3] *Saṃyutta* v, 151 f.

For that monk who enters into Jhāna without quite discarding sense-desire, by reflection and so forth on the evils of sensuality, without quite tranquillizing physical troubles by physical repose, without quite dispelling sloth and torpor by attending and so forth to the element of exertion, without quite uprooting [152] flurry and worry by attending and so forth to the sign of calm, without quite purifying the other obstructions to concentration, quickly comes out of it, like a bee that has entered its uncleaned abode, and like a king who has entered an untidy garden. But whoso enters into Jhāna, after thoroughly purifying the states obstructive of concentration, abides in his attainment the whole day like a bee that has entered its well-cleaned abode, or like a king who has entered a well-tidied garden. Hence said the Ancients:—

One should dispel desire for sense, ill-will,
And worry, torpor, doubt as fifth, with mind
Delighting in seclusion, as a king
Delights on entering a clean retreat.

Therefore he who desires persistence should enter into Jhāna having purified the obstructing states.

For abundant growth of mind-culture he should increase the after-image as it is acquired. There are two stages of increasing it: access or ecstasy. For he should increase it after attaining access, and also after attaining ecstasy. He should increase it without fail on one or the other occasion. Hence it is said that he should increase the after-image as it is acquired.

This is the way in which it should be increased: The yogi should not increase the sign as he would increase a bowl, a piece of cake, food, a creeper, or cloth. But as a cultivator marks off with the plough the portion to be ploughed, and ploughs within the limits, or as monks marking the boundaries first note the limits and then mark the boundaries, so he should mark off mentally as much as one finger, and in due order two fingers, three fingers, four fingers, of the sign as it is acquired, and increase it according to the limit. He should not

increase it without making the limits. Then he should increase it to the limits of a span, a cubit, a monastery-front, a cell, a monastery, and to the limits of a village, a market-town, a province, a kingdom, the ocean [153], a world-system, or even more than that. For as young swans, once their wings have grown, exercise themselves by flying up little by little into the sky, and after due course go near the sun and moon, even so the brother, increasing the limits of the sign in the way described, increases it even beyond the limits of a world-system. The sign, in places where it is increased, is like ox-hide beaten with a hundred sticks on high ground, low ground, river-bed, difficult path, mountainous and uneven places. A beginner who has attained the First Jhāna should enter repeatedly into the after-image, but should not reflect on it much. For to him who reflects on it much, the Jhāna-factors appear coarse and weak. And, so arising, they do not become the cause of effort for higher Jhāna. And he, not being familiar with the Jhāna, falls from the First Jhāna in spite of his efforts; and he is not able to attain the Second Jhāna. Hence said the Blessed One: "*Suppose, monks, a cow of the mountains were foolish, inexperienced, not knowing her pasture-field, stupid in roaming the uneven mountain-places. It might occur to her thus, 'How if I were to go to a place I have never been to, eat grass I have never yet eaten, drink water I have never yet drunk?' And she were to lift the hind leg without planting her fore leg firmly. She would not get to the place she had never been to, would not eat the grass she had never yet eaten, would not drink the water she had never yet drunk. And she would not easily get back to the place where the thought had occurred to her, 'How if I were to go . . . drink water I have never yet drunk?' Why should it be so? Because, monks, the mountain cow is foolish, inexperienced, does not know her pasture-field, is stupid in roaming the uneven mountain-places. Even so, monks, here a monk, foolish, inexperienced, not knowing the right pasture, not skilled in the idea, 'aloof indeed from sensuous desires . . . in the attainment of the First Jhāna' does not follow the sign, does not develop, increase, or place it on a firm foundation. He thinks thus, 'How if from the suppression*

of applied and sustained thought . . . I were to live in the attainment of the Second Jhāna?' [154] *He is not able from the suppression of applied and sustained thought . . . to live in the attainment of the Second Jhāna. He thinks thus, 'How if, aloof indeed from sensuous desires, . . . I were to live in the attainment of the First Jhāna?' He is not able, aloof indeed from sensuous desires . . . to live in the attainment of the First Jhāna. Monks, he is called a monk fallen on both sides, lost on both sides. He is like, monks, that cow of the mountains, foolish, inexperienced, not knowing her pasture-field, stupid in roaming the uneven mountain-places."*[1]

Therefore he should first of all habitually practise the First Jhāna in five ways. These are the five habits: adverting, entering, establishing, rising, reflecting. He adverts to the first Jhāna wherever he pleases, whenever he pleases, so long as he pleases; there is no sluggishness in the adverting. This is the adverting-habit. He enters into the First Jhãna wherever he pleases . . .; there is no sluggishness in the entering. This is the entering-habit. So should the rest also be treated in detail.

And this is the setting forth of the meaning here: In him who, rising from the First Jhãna, adverts first to applied thought, and has cut off the subconsciousness, four or five (moments of) apperception come into play with applied thought as object immediately after the uprisen adverting. Then arise two (moments of) subconsciousness[es], then again adverting with sustained thought as object, and then the apperceptions as just described. Thus when he is able to send out the mind immediately among the five Jhãna-factors, then his adverting habit is accomplished.

And this accomplished habit was obtained in the Blessed One's Twin Miracle. By others it is obtained at such time (as it is produced). There is no adverting-habit quicker than this. Entering-habit is ability to enter quickly as in the taming of Nandopananda the Nāga king by the Venerable Mahāmoggallāna.[2] Ability to put forth Jhāna in one snap-

[1] *Aṅguttara* iv, 418 f.

[2] Cf. *Jāt.* v, 126; *Divy.* 395; *J.P.T.S.* 1891, p. 67; *J.R.A.S.* 1912, 288.

ping of the fingers, or in a time equal to ten snappings of the fingers, is the establishing-habit. Likewise ability to rise lightly is the rising-habit. To show both of these, the story of Buddharakkhita the Elder should be told.

[155] For this Elder, eight years after his ordination, was once seated in the midst of thirty thousand monks who were possessed of psychic powers, and had come to minister to the sick Elder Mahārohanagutta at Therambatthala.[1] He saw the king of the Supaṇṇa birds dashing across the sky with intent to seize the king of the Nāgas who was offering rice-gruel to the Elder, and immediately[2] created a mountain into which, catching him by the arm, he made the Elder enter. The king of the Supaṇṇas struck the mountain and flew away. The Elder said, "Friends, if Rakkhita had not been here, all of us would have deserved blame."

The reflecting-habit has been spoken of in the adverting-habit. For the apperceptions that arise immediately after adverting are the apperceptions of reflection.

He who is well practised in these five habits, rising from the familiarized First Jhāna, sees fault therein:—"This attainment has the hindrances for near enemy; its factors are weak owing to the grossness of applied and sustained thought." He should attend to the Second Jhāna because of its calmness, and strive to attain it, giving up hankering after the First. When applied and sustained thought appears gross, and rapture-bliss and collectedness appear calm to him as, mindful and comprehending after rising from the First Jhāna, he reflects on the Jhāna-factors, then, as he attends repeatedly to the after-image, thinking, "earth! earth!" in order to put away the gross factors and attain the calm factors, mind-door-adverting arises, cutting off subconsciousness, announcing "Now the Second Jhāna will arise," and having that very earth-device for object. Then in that object four or five (moments of) apperception operate, the last of which is of the realm of form, belonging to the Second Jhāna. The rest are of the realm of sense such as have already been described.

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[1] Burmese texts read Therappattaleṇe, "the cave where the Elder Mahinda first stopped." [2] Read *tāvad eva*.

To this extent "*he abides in the attainment of the Second Jhāna which, from the suppression of applied and sustained thought, is subjective, tranquillizing, develops the supreme exaltation of mind, is without applied thought and without sustained thought, born of concentration, full of rapture-bliss.*"[1] And so he attains the Second Jhāna, which has put away two factors, is endowed with three factors, of the threefold goodness, possessed of ten characteristics, and having the earth-device.[2] [156] Therein "from the suppression of applied and sustained thought" means "owing to the suppression, the transcending of these two: applied and sustained thought, they not being manifested from the moment when the Second Jhāna begins." Not only are all the mental factors of the First Jhāna not present in the Second Jhāna, but even those that are present—contact and so on—are different. It is through the transcending of the gross element, that there is the attainment of the other Jhānas, the Second and so on beyond the First. And it should be understood that it was to show this meaning that the words "from the suppression of applied and sustained thought" were said.

"Subjective" (*ajjhatta*) here means "personal." But in the Vibhaṅga just this is said: "*subjective means self-referring.*"[3] And because "personal" is intended, therefore that which is one's own, produced in one's continuity,[4] is to be here understood.

Next, "tranquillizing":—faith is said to be tranquillizing. Through connection with it, the Jhāna also is said to be tranquillizing, as a cloth steeped in indigo is called indigo. Or, because this Jhāna tranquillizes the mind, owing to its union with faith and the suppression of the disturbing applied and sustained thought, therefore is it called "tranquillizing." In this second sense the construction is to be understood as "the tranquillizing of mind." In the former sense, "of mind" is to be construed as "with supreme exaltation," this being the connected meaning:—"alone"[5] it rises above (*udeti*)—

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[1] Formula of Second Jhāna.

[2] Or "the Second Jhāna which has the earth-device for object."

[3] Page 258. "Self-referring" is *Paccattam*; "personal" is *niyakaṃ*.

[4] *Santāne.*

[5] Lit. "one," *eko.*

this is *ekodi* (exalted). "No longer overgrown by applied and sustained thought, it rises up at the top as the best" is the meaning; for in the world what is best is also called one (unique, *eko*). Or, it may also be said that, as deprived of applied and sustained thought, it rises up (*udeti*) single, or companionless. Or again, it raises (*udi, udāyati*) associated states, that is to say, causes them to rise. "One" in the sense of "best," and "exalted" in the sense of "raising" give us *ekodi*:—"supremely exalted," which is a synonym for concentration. But this Second Jhāna develops, increases the exaltation, therefore is it called *ekodibhāva*, "supreme exaltation." And as it is of mind and not of an entity, or a living principle, it has been said to be "unique exaltation of mind."

[It may be objected:—] Is not this faith and this concentration, called "uniquely exalting," present in the First Jhāna also? Why *this* tranquillizing only, and unique exaltation of mind? The answer is:—That First Jhāna, [157] being disturbed by applied and sustained thought, is not quite clear, but is like water full of big and little waves; therefore it is not said to be tranquillizing, though there be faith in it. And because it is not quite clear, concentration in it is not well manifested,[1] therefore unique exaltation is not ascribed to it. But in the Second Jhāna, owing to the absence of the impediments of applied and sustained thought, faith having got its opportunity is strong, and concentration, by attaining intimate alliance with strong faith, is manifested. Therefore in this way should the formula be understood. But in the Vibhaṅga[2] only this much is said, that tranquillity is faith, believing, confiding, assuring; and that unique exaltation of mind is [defined as right concentration:—] "*that mental persistence . . . right concentration.*" The explanation given above, however, should be understood as not going against, but indeed coinciding, concurring with the meaning given in the Vibhaṅga.

"Without applied and without sustained thought":—from being removed by culture, there is no applied thought in this Jhāna; hence "without applied thought." Similarly, it is

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[1] "Like fish in muddy water," says the *Ṭīkā*.

[2] Page 258.

" without sustained thought." And in the Vibhaṅga[1] it is said: —" *this applied thought and this sustained thought are calmed, quieted, suppressed, terminated, exterminated, destroyed, completely destroyed, dried up, quite dried up, finished; hence 'without applied and without sustained thought.'* "

Here it may be said:— Is not this meaning determined by the phrase " from the suppression of applied and sustained thought "? Then why is it repeated as " without applied and without sustained thought "? True, the latter meaning has already been determined. Yet the repetition does not show merely the meaning of the former phrase. Have we not said that, from the transcending of the gross factor, there is an attainment of the other Jhānas, the second and so on beyond the First ?[2] To show this, it is said that the Second Jhāna tranquillizes the mind because of the suppression of applied and sustained thought, and not because of the murk of our lower nature (as at the moment of access). Because of the suppression of applied and sustained thought it develops unique exaltation, and not, like the access in Jhāna, because of the removal of the hindrances, and also not, like the First Jhāna, because of the manifestation of the factors. Thus this phrase shows the condition of tranquillity and unique exaltation. Moreover, this Second Jhāna is without applied and without sustained thought, because they are suppressed. Herein it is unlike the Third and Fourth Jhānas, and unlike visual cognition, which are without applied and without sustained thought, these being absent. Thus it also shows the condition[3] of being without applied and without sustained thought, and not merely the fact of their absence. [158] But the phrase " without applied and without sustained thought " merely shows absence of these, therefore, having said the former phrase, we may also say the latter phrase.

" Born of concentration " means born of the concentration of the First Jhāna, or of the associated concentration. Of the two, although the First Jhāna is also born of the associated concentration, nevertheless only the Second Jhāna is worthy

[1] Page 258. [2] See above, p. 179.

[3] In the identical passage *Expositor* 228, l. 1, " Effect " should read " condition " as here.

of being called concentration, because of its freedom from the disturbing applied and sustained thought, because it is quite unshakable, and because it is well clarified. Therefore, to speak its praises, it is said to be born of concentration.

"Full of rapture-bliss"—this is as said above.

"Second" is by numerical sequence. It is the second to have arisen; and also it is the second to be entered into. In what is said as "has put away two factors, is endowed with three factors," the first phrase is to be understood as the removal of applied and sustained thought. They are not removed at access in this Jhāna, as the hindrances are removed at the access-moment of the First Jhāna. Only at the moment of ecstasy does this Second Jhāna arise without them. Therefore are they called its eliminated factors.

The endowment with three factors is to be understood by way of the arising of these three: rapture, bliss, collectedness of mind. Therefore what is said in the Vibhaṅga,[1] viz. "*Jhāna is tranquillity, rapture-bliss, collectedness of mind,*" has been said by metaphor to show the Jhāna together with its constituents. But directly speaking, apart from the tranquillizing faith, the Jhāna has three factors by way of the factors which have acquired the characteristic of scrutinizing. As has been said, "*What at that time is the threefold Jhāna? Rapture, bliss, collectedness of mind.*"[2] The rest is as has been said in the First Jhāna.

And when thus the Second Jhāna is attained, the student ought to be well practised in the five habits as said above and, rising from the familiarised Second Jhāna, he should see faults therein:—"This attainment has the near enemy in applied and sustained thought. Its factors are weak owing to the grossness of rapture, which is described as 'that rapture which therein is frivolity of mind and owing to which the Jhāna is declared to be gross.'" He should attend to the Third Jhāna because of its calmness, and strive to attain it, giving up hankering after the Second. And when rapture appears as gross, and bliss and collectedness appear as calm to him, as, [159] mindful and aware after rising from the

[1] Page 258. [2] Cf. *Vibhaṅga*, page 264

Second Jhāna, he reflects on the Jhāna-factors; then, as he attends repeatedly to the after-image as "earth! earth!" in order to put away the gross factors and attain the calm factors, mind-door-adverting arises, cutting off subconsciousness and, announcing "Now the Third Jhāna will arise," having that very earth-device as object. Then in that object, four or five (moments of) apperception operate, the last of which is of the realm of form, the Third Jhāna. The rest are of the realm of sense such as have already been described.

To this extent, "*Through distaste for rapture he abides indifferent; and mindful and aware he experiences in his sense-consciousness that ease of which the Noble Ones declare: 'He that is indifferent and mindful dwells at ease,'*[1] so he abides in the attainment of the Third Jhāna."[2] Thus he attains the Third Jhāna which has put away one factor, which is endowed with two factors, is of the threefold goodness, is possessed of ten factors, and is with the earth-device.

In "Through distaste for rapture" distaste is the revulsion from, or transcending of, the kind of rapture mentioned. The word "and" between the two words "rapture" and "distaste" has simply a conjunctive meaning. It combines the suppression of rapture with that of applied and sustained thought. When the work of suppression only is added, then the construction should be understood as "through distaste for rapture, nay more, through its suppression." And in this construction, distaste has the meaning of "revulsion from." Therefore the meaning should be taken as "through revulsion from, and suppression of, rapture." But when the suppression of applied and sustained thought is added, then the construction should be understood as "through distaste for rapture, nay more, through the suppression of applied and sustained thought." And in this construction, distaste has the meaning of transcending. Therefore the meaning should be taken as "through the transcending of rapture and the suppression of applied and sustained thought."

Although the applied and sustained thought has been suppressed, even in the Second Jhāna, the suppression of both

[1] Formula of Third Jhāna.

[2] *Vibhaṅga*, page 245.

has been said to show the way to, and to extol the praises of, the Third Jhāna. For when "through the suppression of applied and sustained thought" is said, is not the meaning plain, that the suppression is the way to the Jhāna? And although they are not removed in the Third Noble Path, yet the five lower fetters, beginning with the theory of individuality, are said to be removed by way of extolling the Path, [160] so that those striving for its attainment may put forth effort. Even although they have not been suppressed, their removal has been mentioned for purposes of commendation. Hence the meaning has been said to be "through the transcending of rapture and the suppression of applied and sustained thought."

In "he abides indifferent," "indifferent" means he looks on disinterestedly. The meaning is: he looks evenly, not taking any side.[1] One who is possessed of the Third Jhāna is called indifferent from being endowed with that indifference, pure, abundant and strong. Indifference is of two kinds:—the sixfold indifference, that of the Divine States, that of the factors of wisdom, of energy, of complexes, of activity, of feeling, of insight, of equanimity, of Jhāna, and of purity.

Of these "*The monk who in this life is purged of the cankers sees with the eye a visible object, and is neither joyful nor sad, but lives indifferent, mindful and aware*"[2]:—thus the indifference which comes to such a saint in such a way that he does not abandon the pure original state, when the six kinds of objects, desirable or undesirable, are presented at the six doors, is known as the sixfold indifference.

The indifference which takes up the neutral position regarding beings[3] thus: "*He continues to diffuse one quarter* [*of any region*] *with a mind accompanied by equanimity*"[4] is known as that of the Divine States.

The indifference arising with the mode of neutrality among co-existent states thus: "*He develops indifference as a factor of wisdom and dependent on detachment*"[5] is known as that of the Factor of Wisdom.

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[1] I.e. from any feeling of pleasure or pain.
[2] *Aṅguttara* iii, 279.
[3] Viz. that they are "owned by their kamma."
[4] *Dīgha* i, 251, etc.
[5] *Saṃyutta* iv, 367.

The indifference which arises thus in the text: "*The indifference which from time to time attends to the* [*so-called*] *mark of indifference*"[1] and is neither too intense nor too slack, is known as that of energy.

The indifference which is a state of equanimity derived from the estimate that the hindrances etc. [are to be put away] in such texts as "*How many kinds of equanimity arise by means of concentration, how many by means of insight? Eight arise by means of concentration; ten by means of insight,*"[2] [161] is known as that of the complexes.

The indifference which is neither painful nor pleasurable, as in "*When sensuous moral consciousness arises accompanied by indifference,*"[3] is known as that of feeling.

The indifference which arises as equanimity in respect of [intellectual] investigation thus, "He puts aside the 'is,' the 'has come to be,' and acquires indifference,"[4] is known as that of insight.

The indifference which balances co-existent states equally, and which comes among the "Or-whatever-states"[5] beginning with will, is known as that of equanimity.

The indifference which comes as "*He abides indifferent,*"[6] and which does not beget partisanship with the bliss, excellent though it may be, of the Third Jhāna, is known as that of Jhāna.

The indifference which comes as "*The Fourth Jhāna which is purity of mindfulness born of indifference,*"[7] and which is purified of all opposing states, and has no business in their suppression, is known as that of purity.

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[1] *Aṅguttara* i, 257. Neutral energy, being free from contraction and expansion, is called indifference.

[2] *Paṭisambhidā* 64, i.e. by means of the eight worldly attainments (*samāpatti*), and by means of the ten composed of the Four Paths, Four Fruitions, the Void and the Signless.—*Ṭīkā.*

[3] *Dhammasaṅgaṇī*, §§ 150, 156.

[4] As to the five aggregates. He becomes indifferent on contemplating the three characteristics of the five aggregates, just as a man is no longer curious when he is satisfied that a snake is poisonous by seeing the three rings on the neck.—*Ṭīkā.* See next page.

[5] Viz. will, resolve, attention, equanimity, pity, sympathy, abstinence from misconduct of body and of speech, and from wrong livelihood. —*Expositor* 174.

[6] *Dhammasaṅgaṇī*, § 163.

[7] Formula of Fourth Jhāna. See below, page 190.

Of these, the sixfold indifference and that of the Divine States, of the factors of wisdom, of equanimity, of Jhāna, and of purity, are one in sense, as being equanimity. But they are distinguished under six heads owing to different states or conditions corresponding to the classification, though there is only one kind of being, just as in boys, lads, elders, generals, kings, and so on. Therefore among them, when there is the sixfold indifference, there is nothing of the factor of wisdom and so on. But where there is the indifference which is a factor of wisdom, there is no sixfold indifference and so on. As these six are one in sense, so is the indifference of the mental complexes and of insight one in sense—namely, understanding, which is twofold in function. As a man, holding a stick cleft like a goat's hoof, searches for a snake which has entered the house late in the day, and seeing it lying on the heap of husks, looks down, thinking, "Is it a snake or not?" [162] but on seeing the three rings on the neck is no more in doubt, but becomes indifferent as to search, so the student who has worked at insight, on seeing the three characteristic signs by means of insight, becomes indifferent as to search for the impermanence of the complexes. This is the indifference of insight. As when the man firmly catches hold of the snake by his goat's-hoof-cleft stick and, seeking to release it, thinking "How shall I free it so that I may not hurt it and I myself be not bitten?" becomes indifferent as to catching it, so from the looking upon the three worlds-of-rebirth as though on fire, as a result of his seeing the three characteristic signs, a man becomes indifferent as to seizing the complexes. This is the indifference of the complexes. Thus when the indifference of insight is accomplished, that of the complexes is also accomplished. In this way the twofold function of neutrality consists in searching and seizing. But the indifference of energy and that of feeling are different from each other and from the others. Thus, of the ten kinds it is the indifference of Jhāna that is here intended. It has the characteristic of middleness, the function of not enjoying (even the excellent bliss of the Third Jhāna), the manifestation of absence of activity, the proximate cause of distaste

for rapture. Here one might object: "Is not this Jhāna-indifference the same in sense as that equanimity-indifference which is obtainable in the First and the Second Jhānas? If so, then, in those two Jhānas also it should be said that 'he abides indifferent.' Why has not this been said?" Because there is no distinct function. Indeed, the function of equanimity is not distinct in the First and Second Jhānas because it is overwhelmed by applied thought, and so on. But in the Third Jhāna, because it is not overwhelmed by applied and sustained thought and rapture, it has lifted up its head, so to speak, and has a positive distinct function.

Here ends the full explanation of the sentence "He abides indifferent."

Now as to "mindful and aware," "mindful" is here he remembers, and "aware" is here he is aware. Thus it is with the person that mindfulness and awareness are stated. Of these, mindfulness has the characteristic of remembering, the function of opposition to forgetfulness, the manifestation of watchfulness. Awareness has the characteristic of opposition to bewilderment, the function of enquiry, and the manifestation of examination. Although this phrase is obtainable in the preceding Jhānas—indeed, to one of forgetful memory and without awareness, there does not arise even the access stage of Jhāna, much less ecstasy—yet from their grossness the process of consciousness is easy, like the movement of a man on the earth, and in them the function of being mindful and aware is not revealed. [163] But from the putting away of the gross factor and the fineness of this Third Jhāna, it is desirable that the process of consciousness be maintained by the function of being mindful and aware, like the movement of a man on the edge of a razor. Hence it has been mentioned here only.

Is there anything more to say? As the suckling calf, being removed from the cow and left unguarded, again approaches the cow, so the blissful ease of the Third Jhāna, being removed from rapture, if unguarded by mindfulness and awareness, would again approach rapture and be associated with it. For beings long for happiness; and the blissful ease of the Third Jhāna is

exceedingly sweet, than which there is no greater bliss. But owing to the power of mindfulness and awareness, there is no longing present for this bliss, nor is there change. It is to show this distinctive meaning that the phrase has here been said.

Now in the clause, "he experiences in his sense-consciousness that ease":—although to one endowed with the Third Jhāna there is no thought of such experience, yet he may experience that ease which is associated with his mental factors, or, though he has emerged from Jhāna, he may still experience that bodily ease, because his material body has been suffused by the exceedingly refined mind-born matter produced by that associated ease. Hence the phrase has been said to show this meaning.

Now in the clause "of which the Noble Ones declare: 'He that is indifferent and mindful dwells at ease.'" the meaning is that by reason of, on account of, the Third Jhāna, the Noble Ones, i.e. the Buddhas and so on, declare, point out, designate, establish, reveal, disclose, explain, set forth, praise a person who is endowed with that Jhāna. And how? [By saying:] "he that is indifferent and mindful dwells at ease," and "he abides in the attainment of the Third Jhāna." Thus should the sequence in the meaning be understood.

But why do they praise him so? Because he is worthy of praise. To expand: Because he is indifferent, even in the Third Jhāna which has reached the perfection of blissful ease, of exceeding sweetness, because he is not dragged along by the contagion of the ease of it, and is mindful with an established mindfulness, so that rapture may not arise, and because he experiences by his mental factors that blissful ease which is not vicious and which gives delight to, and is followed by, the Noble Ones, therefore is he worthy of praise. Him, praise-worthy, the Noble Ones [164] praise, setting forth his merits as the condition of their praise: "*He that is indifferent and mindful dwells at ease.*"

"Third" is by numerical sequence. This is the Third Jhāna he enters into. And in the statement "has put away one factor, is endowed with two factors," the removal of one factor is to be understood by way of removing rapture. And this

rapture, like applied and sustained thought of the Second Jhāna, is eliminated at the moment of ecstasy, hence it is called the eliminated factor.

The endowment with two factors is to be understood by virtue of the uprising of these two: ease and collectedness of mind. Therefore what is said in the Vibhaṅga[1] as "*Jhāna is indifference, mindfulness, awareness, ease, collectedness of mind*" has been said by metaphor to show the Jhāna together with its constituents. But directly speaking, apart from the indifference, mindfulness and awareness, the Jhāna has two factors which have acquired the characteristic of scrutinizing. As has been said, "*What at that time is the twofold Jhāna? Blissful ease, collectedness of mind.*"[2] The rest is as has been said in the First Jhāna.

And when thus the Third Jhāna is attained, the student ought to be well-practised in the five habits named above and, rising from the familiarized Third Jhāna, he should see faults therein: "This attainment has the near enemy in rapture. Its factors are weak owing to the grossness of ease, which is described as 'That ease therein to which the mind bends itself, and owing to which the Jhāna is declared to be gross.'" He should attend to the Fourth Jhāna because of its calmness, and strive to attain it, giving up hankering after the Third. And when ease which is termed mental gladness appears gross, and indifferent feeling and collectedness of mind appear calm to him, as, mindful and aware, after rising from the Third Jhāna, he reflects on the Jhāna-factors, then, as he is attending repeatedly to the after-image as "earth! earth!" in order to put away the gross factors and attain the calm factors, mind-door-adverting arises, cutting off subconsciousness, announcing "Now the Fourth Jhāna will arise," having that very earth-device for object. Then in that object, four or five moments of apperception arise, [165] the last of which is of the realm of form, the Fourth Jhāna. The rest are of the realm of sense, such as have already been described.

But this is distinctive:—because blissful feeling does not stand in the causal relation of repetition to neutral feeling,

[1] Page 260.

[2] Cf. *Vibhaṅga* 264.

which ought to arise in the Fourth Jhāna, therefore those apperceptions are associated with indifferent feeling. And on account of such association, rapture in them declines.

And to this extent—*from the putting away of pleasure and from the putting away of pain and previously from the passing away of joy and grief, he abides in the attainment of the Fourth Jhāna which is neither painful nor pleasurable, which is purity of mindfulness born of indifference.*[1] Thus he attains the Fourth Jhāna which has put away one factor, is endowed with two factors, of the threefold goodness, possessed of ten characteristics, and having the earth-device.

Therein the phrase "from the putting away of pleasure and from the putting away of pain" means the putting away of bodily pleasure and bodily pain. "Previously" means that the putting away of pleasure and pain took place before, and not at the moment of the Fourth Jhāna. The phrase "from the passing away of joy and grief," namely, of mental pleasure and mental pain, has been said because of the previous passing away, the putting away of these two.

When, then, are they put away? At the access-moments of the Four Jhānas. For joy is put away at the access-moment of the Fourth Jhāna; pain, grief and bliss are put away [respectively] at the access-moments of the First, Second, and Third Jhānas. Thus, although they have not been stated according to the sequence of their removal, yet their removal should be understood even by the sequence of the summary of controlling faculties both in the Indriya-Vibhaṅga[2] and here.

But if they are put away at the access-moments preceding this or that Jhāna, then why is it said that their cessation is *in* the Jhānas themselves thus: "*Where does the uprisen controlling faculty of pain cease completely? Monks, in this case the monk, aloof indeed from sense-desires . . . abides in the attainment of the First Jhāna. Here the controlling faculty of pain which has arisen ceases completely. . . . Where do the controlling faculties of grief . . . of pleasure . . . and of joy which have arisen cease completely? Monks, in this case the*

[1] Formula of Fourth Jhāna.

[2] Page 122.

monk, from the putting away of pleasure . . . abides in the attainment of the Fourth Jhāna. Here the controlling faculty of joy which has arisen [166] *ceases completely.*"[1] This is said because of their complete cessation. For in the Jhānas their cessation is completed, not merely begun; at the access-moments their cessation is not completed. For though there is cessation in the access to the First Jhāna, with a different adverting of the mind, yet there the controlling faculty of pain may be produced through contact with gadflies, mosquitoes and so on, or by falling on to an uneven seat; but there is no such production within the ecstasy. Or this controlling faculty of pain which ceases at the access does not thoroughly cease, because it is not killed by its opposite (faculty). But within the ecstasy, owing to the diffusion of rapture, the whole body is surcharged with pleasure. And the controlling faculty of pain of the pleasure-suffused body has thoroughly ceased, being killed by its opposite. Moreover, although it has been put away, the controlling faculty of grief may arise at the access to the Second Jhāna with a different adverting of the mind. Why does this arise when there is bodily suffering and mental distress, with applied, sustained thought as its cause, and does not arise in the absence of applied and sustained thought? Where it arises, it does so when there is applied and sustained thought; and at the access to the Second Jhāna, applied and sustained thought has not been put away; hence the possibility of its arising.[2] But there is no such possibility owing to the removal of the cause in the Second Jhāna. Similarly, though it has been put away, the controlling faculty of pleasure may arise at the access to the Third Jhāna in one whose body has been suffused by refined matter produced by rapture; but it may not arise in the Third Jhāna itself, because rapture, the cause of pleasure, has completely ceased therein. Similarly, although it has been put away, the controlling faculty of joy may arise at the access to the Fourth Jhāna, because it is near and has not been well transcended, owing to the absence of indifference which has attained to ecstasy; but it may not arise in the Fourth Jhāna itself. Hence in

[1] *Saṃyutta* v, 213. [2] Repunctuate the text here accordingly.

the various places the word "complete" has been taken as "Here the uprisen controlling faculty of pain ceases *completely*."

Why [it may be objected] are these feelings, which thus have been put away at the access to the various Jhānas, gathered together in the Fourth Jhāna? For the purpose of apprehending them easily. In other words:—in "neither painful nor pleasurable" this mental feeling is [revealed as] subtle and hard to understand. It is not possible to apprehend it easily. Therefore, as, in order to catch a vicious bull that may not be caught by approaching it anyhow, the cowherd brings together all the cows in a pen, [167] lets them out one by one, and, when the bull comes out in its turn, orders its capture saying, "Catch it!" so the Blessed One, to make easy the comprehending of the neutral feeling, has brought forth all the feelings. By showing all the feelings it is possible to comprehend neutral feeling as that which is neither pleasure nor pain, neither joy nor grief.

Further, these feelings should be understood to have been stated to show the cause of that mental emancipation in the Fourth Jhāna which is neutral feeling. The preceding Jhānas which have put away pleasure and pain are indeed the causes of this mental emancipation. As has been said: "*Four, sir, are the causes of the attainment of mental emancipation which is neutral feeling. In this case, sir, a monk from the putting away of pleasure . . . abides in the attainment of the Fourth Jhāna. These, sir, are the four causes of the attainment of mental emancipation, which is neutral feeling.*"[1]

As, although they are put away elsewhere, the theory of individuality and so on are said[2] to be put away in the Third Path with a view to sounding its praises, so in order to praise the Fourth Jhāna, these feelings should be understood to be mentioned in connection with it. Or they should be understood as mentioned to show the great remoteness of lust and hate here, owing to the destruction of their causes. For as to these, bliss is the cause of joy, joy of lust, pain of grief, grief of hate. And by the destruction of bliss and so on,

[1] *Majjhima* 1, 296.

[2] Read *vuttā*.

lust and hate are destroyed along with their causes. Thus do they become very remote.[1] The phrase "neither painful nor pleasurable" means not painful by the absence of pain; not pleasurable by the absence of pleasure. By this one shows the third [kind of] feeling as opposed to pain and pleasure, and not merely the absence of pain and pleasure. The third feeling is neither pain nor pleasure, and is also called hedonic indifference. It has the characteristic of enjoying an object midway between the desirable and the undesirable, the function of middleness, the manifestation of not being apparent, the proximate cause of the cessation of pleasure.

Then the phrase: "purity of mindfulness, born of indifference" means the purity of mindfulness which has been produced by indifference. For in this Jhāna mindfulness is pure, and such purity of mindfulness as there is, is produced by indifference, not by any other; hence the Jhāna is called purity of mindfulness, born of indifference. In the Vibhaṅga[2] it has been said "*this mindfulness is cleansed, purified and burnished by this indifference; hence purity of mindfulness born of indifference.*" [168] That indifference by which there is here purity of mindfulness should be understood to mean equanimity. And not merely mindfulness has been purified by it, but also all the associated states have been purified. The teaching, however, has put mindfulness at the head.

Although the difference exists also in the first three Jhānas, yet as the crescent moon, being overpowered by the sun by day, and not getting the favourable night which makes it cool and renders service to it, is not clear, not radiant, though it exists by day, so the crescent moon of equanimity, being overpowered by the might of opposing states, such as applied thought, and not getting the favourable night of indifferent feeling, is not clear in the first three Jhānas, even though in them it is present. And when indifference is not clear, the co-existent states such as mindfulness, like the light of the indistinct crescent moon by day, are not clear. Therefore in the first three Jhānas none is said to be "purity of mindfulness born of indifference." But in the Fourth Jhāna the

[1] From the Fourth Jhāna.—*Ṭīkā.*

[2] Page 261.

crescent moon of equanimity, not being overpowered by the might of opposing states, such as applied thought, and getting the favourable night of indifferent feeling, is exceedingly clear. Owing to its clearness the co-existent states, such as mindfulness, like the light of the clear crescent moon, becomes clear, radiant. Hence the Fourth Jhāna is said to be "purity of mindfulness born of indifference."

"Fourth" is by numerical sequence; he enters into the Jhāna as fourth. And in the statement "has put away one factor, is endowed with two factors" the removal of one factor is to be understood by way of removing joy. And this joy is eliminated in a single process even in the preceding apperceptions; hence it is called the eliminated factor. The endowment with two factors is to be understood by virtue of the uprising of these two: indifferent feeling and collectedness of mind. The rest is as has been said already in the First Jhāna. So far is the system in the Fourth Jhāna.

When inducing a Fivefold Jhāna, one should rise from the familiarized First Jhāna and, seeing faults therein[1]: "This attainment has the near enemy in the hindrances, and its factors are weak owing to the grossness of applied thought," [169] and attending to the Second Jhāna because of its calmness, one should strive to attain it, giving up hankering after the First. And when just the applied thought appears gross, and sustained thought and so on appear calm to him as, mindful and aware, after rising from the First Jhāna, he reflects on the Jhāna-factors,—then as he attends repeatedly to the after-image as "earth! earth!" in order to put away the gross factors and attain the calm factors, the Second Jhāna arises in the manner described. Just the applied thinking is its eliminated factor; the four beginning with sustained thinking are its endowed factors. The rest is as has been described.

And when thus the Second Jhāna is attained, the student ought to be well-practised in the habits in the five ways already mentioned and, arising from the familiarized Second Jhāna, he should see faults therein: "This attainment has the near enemy in applied thought, and its factors are weak owing to the

[1] Read *ca tattha* for *catuttha*.

grossness of sustained thinking," and attending to the Third Jhāna because of its calmness, he should strive to attain it, giving up hankering after the Second. And when just the sustained thinking appears gross, and rapture and so on appear calm to him as, mindful and aware, after rising from the Second Jhāna, he reflects on the Jhāna-factors, then as he attends repeatedly to the after-image as "earth! earth!" in order to put away the gross factors and attain the calm factors, the Third Jhāna arises in the manner described. Just the sustained thinking is its eliminated factor: the three beginning with rapture, as in the Second Jhāna of the fourfold system, are present factors. The rest is as has been described.

Thus by dividing the Second in the Fourfold System into two, we get the Second and Third of the Fivefold System. And the Third and Fourth of the former are the Fourth and Fifth of the latter, the first remaining the same.

Thus is ended the Fourth Chapter called the Exposition of the Earth-device in the section of concentration-culture in the Path of Purity composed for the purpose of gladdening good folk.

[170] CHAPTER V

EXPOSITION OF THE REMAINING DEVICES

The Water-Device.

Now is the detailed discourse on the Water-device, which comes immediately after the Earth-device. For he who wishes to develop the Water-device as one develops the Earth-device should, being seated in comfort, grasp the sign in water. "Prepared or unprepared"—thus everything should be treated in detail,[1] as well in the other devices as here; for henceforth, without mentioning even so much as this, we shall speak only of what is distinctive. Here also, to one who formerly has made resolve and is possessed of virtue, the sign appears in natural water, a pond, lake, salt-pool, or the ocean, as in the case of Cūḷa-Sīva the Elder.

It is said that as the Elder was going to Jambudīpa, embarking on a boat at Mahātittha and saying, "I will dwell in seclusion, renouncing gain and honour," there arose to him, as on his way he looked at the great ocean, the sign of the device corresponding to the spot at which he looked.

He also who has not made resolve should avoid the four device-faults, as well as water of any of the colours blue, yellow, red and white, and fill a bowl or kettle brimful with rain-water from the sky, collected before it reaches the ground in a piece of clean cloth, or with other such water as is clear and transparent, place it in a covered place already described at the end of the monastery and, having seated himself in comfort, should, without[2] reflecting on the colour, or attending to the characteristic of the water, let the device and the physical basis assume one and the same colour, and placing his thoughts on the water as a conceptual term, because of its abundance, he should develop it as "āpo! āpo!" the name

[1] Page 143.

[2] *Na* is omitted after *vaṇṇo* in the text.

which has suggested itself from among the other names for water such as *ambu*, *udakaṃ*, *vārī*, *salilaṃ*. As he develops it thus, the twofold sign appears in due course as has been said above.[1]

But here the sign to be grasped appears as shaky.[2] [171] If the water be mixed with foam and bubble, it appears as such, and the device-fault manifests itself. The after-image, however, is steady like a jewelled fan or mirror-disc placed in the sky. With the appearance of that, he attains, as said above, the Fourth and the Fifth Jhānas.

The Heat-Device.

He who wishes to develop the heat-device should also grasp the sign in fire. To him who has made resolve therefor, and is possessed of virtue and grasps the sign in natural fire, the sign appears as he gazes at the flare of a fire anywhere, either in the flame of a lamp or cooking-place or bowl-baking-place or jungle fire, in the same way as it did to Cittagutta the Elder.

As the Elder entered the chapel on the day of hearing the Law, and looked at the flame of a lamp, the sign appeared to him.

Another man (who has not made resolve) should make the device, wherein this is the mode of procedure: cutting moist and pithy faggots, and having dried and made them into bundles, he should go to the foot of a suitable tree, or a pavilion. and making a heap of them in the manner of cooking with a bowl, he should set fire to it. He should make a hole, a span four fingers wide, in a rush-mat, or a piece of leather, or of cloth, and placing this in front of him and sitting down in the manner already described, and without minding the grass or faggots below, or the crest of smoke above, he should grasp the sign in the dense flame in between. He should not consider the colour as blue or yellow, and so on, nor mind the characteristic by way of heat. Letting the device and the physical basis assume one and the same colour, and placing his thoughts on the fire as a concept, because of its abundance, he should develop it as "teja! teja!" the name which has

[1] Page 146. [2] Or vibrating (*calanaṃ*).

suggested itself from among the names of fire such as *pāvaka, kaṇhavattani, jātaveda, hutāsana.* As he develops it thus, the twofold sign appears in due course as has been said above. Of the two the sign to be grasped, i.e. the fire, appears as splitting repeatedly and falling down.

[172] To him who grasps the sign in natural fire the device-fault manifests itself in the form of volumes of fire, a mass of embers, ash or smoke. The after-image appears steady like a piece of red blanket, gold fan or gold pillar placed in the sky. With its appearance he attains the access Jhāna and, as said above, even the Fourth and Fifth Jhānas.

The Air-Device.

He who wishes to develop the air-device should also grasp the sign in air, and that is by way of sight or touch. For this has been said in the Commentaries: "*He who acquires the air-device grasps the sign in air, notes the tops of sugar-cane shaking and swaying, notes the shaking and swaying bamboo-tops, tree-tops, or hair-tufts, or notes the air touching his body.*" Therefore, seeing a sugar-cane with dense foliage standing level with a man's head or bamboo or tree, or a man's head with dense hairs four fingers long being struck by the wind, he establishes mindfulness thus: "The wind is striking at this place"; or else the wind enters through window-space or a hole in the wall and strikes any part of his body. Establishing mindfulness on the wind, he should develop it as "vāya! vāya!" the name which has suggested itself from among the names for wind, such as *vāta, māluta, anila.* Here the sign to be grasped appears wavering like a ring of steam from rice-gruel just taken out of the oven. The after-image is settled and steady. The rest is to be understood as said above.

The Blue (-Green) Device.

After this:—because of the statement that "he who grasps the blue device grasps the sign in a blue flower or cloth or colour-element,"[1] the sign arises to one who has made resolve and is possessed of virtues, when he sees such a flower-bush,[2] or

[1] As in stone.

[2] Read as in footnote.

flower-bed in places of worship, or a blue [173] cloth or gem. Another man should gather such flowers as the blue lotus or the clitoria and spread them out, filling to the brim the basket or basket-cover with the leaves so that the pollen or the stalk may not be seen. Or he should tie them with cloth of blue colour.[1] Or he should arrange them on the surface of the basket or basket-cover, so that it may look like the surface of a drum. With the element of one or other among a blue metal, a blue leaf, or blue collyrium, he should make, as described in the Earth-device, a movable device, or a fixed device-circle on the wall, the border being marked out with a dissimilar colour. Then, as described in the Earth-device, he should set to work attending to it as "blue! blue!" Here also the device-fault in the sign to be grasped appears in the form of interstices in the pollen, stalk, leaf, and so on. The after-image, freeing itself from the device-circle, appears like a jewel-fan in the sky. The rest is to be understood as above.

The Yellow Device.

It is the same with the yellow device also. For this has been said: "*He who grasps the yellow device grasps the sign in a yellow flower or cloth or colour-element.*" Therefore here also to one who has made resolve and is possessed of virtues, when he sees such a flower-bush, flower-bed or either a yellow cloth or substance, the sign arises as it did to Cittagutta the Elder.

It is said that as the Venerable One looked at an offering of a seat presented with *paṭṭaṅga* flowers on Mount Cittala, there arose in what he saw the sign of the size of the seat.

Another man should make, as said in the blue device, a device with bauhinia flowers, and so on, or a yellow cloth or substance, and set to work attending to it as "yellow! yellow!" The rest is as above.

The Red Device.

It is the same with the Red Device also. For this has been said: "*He who grasps the red device grasps the sign in a red*

[1] . . . and arrange them on the basket or basket-cover so that it may assume the form of a round blue object.—*Ṭīkā.*

flower [174] *or cloth or coloured substance.*" Therefore here also to one who has made resolve and is possessed of virtues, when he sees such a flower-bush or flower-bed as the *bandhujīvaka* and so on, or either a red cloth, gem, or substance, the sign arises. Another man should make, as said in the Blue Device, a device with shoe flowers,[1] the *bandhujīvaka*, nettle, red cloth or substance, and set to work attending to it as "red ! red !" The rest is as above.

The White Device.

In the White Device also, from the statement[2] that "he who grasps the White Device grasps the sign in a white flower or colour substance," the sign arises to him who has made resolve and is possessed of virtues, when he sees such a flower-bush or flower-bed as the *vassikā*, jasmine, and so on, a bunch of the white lotus, or either a white cloth or substance. It also arises in discs of lead ore, silver ore, or the moon. Another man should make, as said in the Blue Device, a device with white flowers of the kind described, white cloth or substance, and set to work attending to it as "white ! white !" The rest is as above.

The Light-Device.

But in the Light-device, from the statement that "he who grasps the Light-device grasps the sign in light entering through a wall-crevice, key-hole, or window-space," the sign arises to him who has made resolve and is possessed of virtues, when he sees a circle of light made on the wall or the ground by sunlight or moonlight entering through either a wall-crevice or other holes, or a circle of light made on the ground by light issuing from the branches of a tree of dense foliage, or a pavilion of dense branches. Another man also should develop such a circle of light as has been described as "obhāsa ! obhāsa !"[3] or "āloka ! āloka !"[4] He who is unable to do this, should light a lamp in a jar and, covering the mouth of the jar, make a hole in the jar and place it facing the wall. The lamp-light issuing from the hole makes a circle on the wall. [175] He

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[1] Lit. "victory-joy flowers."
[2] Read *ti vacanato*.
[3] I.e. aura, glow.
[4] I.e. light.

should develop that as "āloka! āloka!" It lasts longer than the others.

Here the sign to be grasped is like the circle made on the wall or the ground. The after-image is like a mass of light consistently clear. The rest is as above.

The Separated Space-Device.

In the Separated Space Device also, from the statement that "he who grasps the Separated Space Device grasps the sign either in a wall-crevice or key-hole or window-space," the sign arises to him who has made resolve and is possessed of virtues, when he sees either the wall-crevice or the others. Another man should make a hole one span four fingers wide in either a well-covered pavilion or leathern mat, and so on, and develop that hole made in the wall-crevice, and so on, as "space! space!" Here the sign to be grasped, together with the wall limits, and so on, is like the hole, and does not lend itself to development. The after-image appears as a circle of space[1] and lends itself to development. The rest is to be understood as said in the Earth-device.

Thus,

> The Seer of all things, with the tenfold powers endowed,
> Hath said, the Ten Devices causes are
> Of Jhānas in a four- and fivefold way,
> Wherein the mind is active-as in worlds of Form,
> Thus them together with their mode of culture knowing well,
> A man may know the better this Particular Discourse.

For among these by virtue of the Earth-device one can perform such feats as being one yet many,[2] walking on earth created in space or on water, making (in space or on water) a place for standing or sitting, and so on, acquiring the Positions of Mastery[3] in the way of the limited and the immeasurable. By virtue of the Water-device one can perform such feats as diving in and out of earth; the producing of water, of rain;

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[1] The edges of the wall not appearing.

[2] Cf. *Dialogues* i, 88.

[3] See *Expositor* 252.

the creating of rivers, of oceans, and so on; the shaking of earth, mountains, towers, and so on.

By virtue of the Heat-device one can perform such feats as the producing of smoke, of rays, of showers of embers; [176] the ability to burn whatever one wishes, the destruction of another man's power by one's own power, the making of light by the deva-sight to reveal objects, the cremating of one's own body by the heat-element at the time of death.

By virtue of the Air-device one can perform such feats as going about with the speed of the air, causing wind and rain.

By virtue of the Blue-green Device one can perform such feats as creating blue forms, producing darkness, acquiring the Positions of Mastery by way of clean and unclean appearance, attaining æsthetic emancipation.[1]

By virtue of the Yellow Device one can perform such feats as creating yellow forms, resolving that something shall be turned into gold, getting the Position of Mastery by the above method, attaining æsthetic emancipation.

By virtue of the Red Device one can perform such feats as creating red forms, getting the Position of Mastery by the said method, attaining æsthetic emancipation.

By virtue of the White Device one can perform such feats as creating white forms, putting sloth and torpor at a distance, dispelling darkness, producing light by the deva-eye to reveal forms.

By virtue of the Light-device one can perform such feats as creating illuminated forms, putting sloth and torpor at a distance, dispelling darkness, producing light by the deva-eye to reveal forms.

By virtue of the Space-device one can perform such feats as uncovering covered objects, posing oneself in space created in the interior of the earth, mountains, and so on, passing without resistance through walls, and so on.

All of them are classified as above, below, across, non-dual,[2] immeasurable. For this has been said: "*One notes the Earth-device as above, below, across, non-dual, immeasurable.*"[3] Of

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[1] See *Expositor* 256.

[2] Read *advayaṃ*.

[3] *Aṅguttara* v, 60.

these, "above" means facing the firmament above. "Below" means facing the earth-surface underneath. "Across" means limited on all sides, like a field-plot. For one man develops the Device upwards, another man downwards, another man on all sides. Thus a man spreads out the device for various reasons, as one desirous of seeing forms by deva-sight spreads forth the light. [177] Hence it is said: above, below, across. "Non-dual" is said to show that one device does not attain the state of another. For as one who has entered the water feels the water on all sides, not any other element, so the Earth-device is just earth-device; there is no mixing it with another. And the same everywhere. "Immeasurable" is said by way of there being no measure in the diffusing of the device. For he who diffuses it with the mind, diffuses it through the whole place and knows no measure such as "this is the beginning, this the middle."

And those beings who are endowed with obstructive karma, with obstructive vices, or with obstructive results, and who, being unfaithful, without good wishes and dull, are incapable of entering into assurance, the culmination in things that are good,[1]—not one of such persons succeeds in developing a single Device.

Herein "endowed with obstructive karma" means endowed with karma of immediate effect. "Endowed with obstructive vices" are those of fixed wrong views, hermaphrodites and eunuchs.[2] "Endowed with obstructive results" are those whose birth is controlled by no moral cause,[3] (or) by two moral causes. "Unfaithful" means void of faith in the Buddha, the Law and the Order. "Without good wishes" means having no wish for the practice which is not opposed. "Dull" means without right views, worldly or transcendental. "Incapable of entering into assurance, the culmination in things that are good" means it is impossible for them to enter the Noble Path, known as assurance, the culmination in things

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[1] See *Points of Controversy* 185.

[2] These latter two kinds of persons should properly come under the next category, being of unconditioned birth (*ahetukapaṭisandhika*), but are put here because of their sharp sensuality.—*Ṭīkā*.

[3] These are *lobha*, *dosa*, *moha* and opposites.

that are good. It is not only in the Device, it is also in other subjects of meditation that none of such persons succeeds in culture. Therefore though free from obstructive results a clansman should shun from afar obstructive karma and obstructive vices, and increasing his faith, wish and understanding by such means as hearing the Good Law, associating himself with good people, apply himself with energy to the subject of meditation.

Thus is ended the Fifth Chapter called the Exposition of the remaining Devices in the section of concentration-culture in the Path of Purity composed for the purpose of gladdening good folk.

[178] CHAPTER VI

EXPOSITION OF THE SUBJECT OF MEDITATION ON THE FOUL

Of the ten inanimate Foul Things stated, after the Devices, as a swollen thing, discoloured thing, festering thing, fissured thing, mangled thing, dismembered thing, cut and dismembered thing, bloody thing, worm-foul, skeleton,—"swollen" is said of a corpse bloated by degrees from the time of the loss of life onwards like an inflated leather bag. Or, "swollen thing" refers to its loathsomeness from its abominable state, and is a synonym for such a corpse.

"Discoloured thing" is a corpse of a predominating blue-green colour[1]; or just a corpse discoloured and loathsome from its abominable state. It is an equivalent term for a corpse of a red colour in the fleshy parts, white where matter gathers, and generally of a blue-green colour in blue-green parts, as though covered with a blue-green sheet.

"Festering thing" is a corpse with matter flowing in lacerated places; or it is a corpse loathsome from its abominable state and festering. It is an equivalent term for such a corpse.

"Fissured thing" is a corpse split in two, or a corpse fissured and loathsome from its abominable state. It is an equivalent term for a corpse cut in the middle.

[179] "Mangled thing" is a corpse torn here and there in various ways by dogs and jackals, and so on; or it is a corpse mangled and loathsome from its abominable state. It is an equivalent term for such a corpse.

"Dismembered thing" is a corpse of which the parts have been scattered, or it is just a corpse dismembered and loathsome from its abominable state. It is an equivalent term

[1] "Mixed with white and red."—*Ṭīkā*.

for a corpse dismembered here and there, in one place a hand, in another a leg, in a third place the head.

"Cut and dismembered thing" is a corpse cut in pieces and dismembered in the way just described, a name for a corpse cut with a knife in the limbs, large and small, after the pattern of a crow's foot, and dismembered in the above sense.

"Bloody thing" is that which scatters, pours out blood, causing it to trickle here and there,—an equivalent term for a corpse besmeared with dripping blood.

"Worm-foul" is worm-infested. It pours forth worms; hence a name for a corpse full of worms.

"Skeleton" means bones, and refers to its being loathsome from its abominable state. It is an equivalent term both for a group of bones linked like a chain, and for a single bone.

And these foul things are the names both of the signs[1] arisen in dependence on them, and also of the Jhānas obtained with reference to the signs. Herein, he who wishes to develop Jhāna called the swollen thing, by producing the sign of the swollen thing in the swollen corpse, should approach the teacher in the way described in the Earth-device, and acquire the subject of meditation. The teacher, in teaching him the subject, should tell him, that he may the better grasp the sign of the Foul, everything such as the regulations about going, the noting of the sign on all sides, the grasping of the sign in eleven ways, the considering of the path of going and coming, and conclude with the arrangement for ecstasy. And he should accept all this carefully and going to the monastery, such as has been described above, abide seeking the sign of the swollen thing.

While abiding thus, even though he may hear people say that there is a swollen corpse laid down at such and such a village-gate, or forest-entrance, or on the highway, or at the foot of a mountain, or the root of a tree, [180] or in the charnel-field, he should not go at once, like a man jumping into a fordless river. Why? Because a Foul Thing is beset by wild beasts; and also by non-human beings. This being so, there may be mortal danger to him. Or, he may have to get there

[1] Sign to be grasped and the after-image. Cf. *Compendium* 54.

by the village-gate or bathing-place or the ridge of a field, whereby a member of the opposite sex might cross his path. Or, the foul thing may be inappropriate. For, to a man the corpse of a woman is inappropriate, so is the corpse of a man to a woman. And a body quite recently dead has a pleasant appearance, hence there may be danger to his holy practice.

But he who argues to himself thus: "This is no burden to such as I" may go. And when he goes he should inform the Elder of the Order, or any other well-known brother. Why? Because, should his limbs, big and small, tremble through being harassed by undesirable objects, such as the forms and sounds, and so on, of non-human beings, lions, tigers, and so on, at the charnel-field, or should his food be not digested, or any other sickness come upon him, then the Elder or Brother would take care of his bowl and robe in the monastery, or look after him by sending lads or novices to attend to him.

Moreover, thieves who have committed, or are about to commit theft, resort thither thinking: "The charnel-field is a place free from suspicion." Being chased by men they might run away, dropping their stolen bundle near the Brother. People seize him and do hurt to him, saying, "We have found the thief with the bundle." Then his friend of the monastery convinces the men, saying, "Do not hurt him. He told me and went out to do this work of meditation," and procures his liberation. This is the advantage of going after due notice. Therefore after informing such a Brother as is mentioned above, he should go according to the Rule given in the Commentaries, deriving joy and gladness from a desire to see the sign of the Foul, as goes joyfully and with gladness the prince to the coronation place, the sacrificing priest to the sacrificial hall, or the beggar to the treasure-trove. For this has been said: "He who grasps the Foul Sign in a swollen thing goes alone without a companion, established in unforgetful mindfulness, with his faculties drawn in, and his mind not dwelling on outside things, reflecting on the path of going and coming. In whatever place is [181] laid the Foul Sign of the swollen thing, there in that place he makes a rock or ant-hill or tree or bush or creeper one with the sign, one with the object,

and after doing this he considers the Foul Sign of the swollen thing from its intrinsic nature. He considers it from the point of view of colour, sex,[1] shape, region, locality, limitation, joints, apertures, low parts, high parts, all sides. He makes a good grasp of the Sign, notes it well, determines it well. Having grasped the Sign well, noted it well, determined it well, he goes[2] alone without a companion, established in unforgetful mindfulness, with his faculties drawn in and his mind not dwelling on outside things, reflecting on the path of going and coming. To and fro he walks absorbed in the Sign.[3] Sitting down also he is absorbed in the Sign. What is the purpose, what the advantage of considering the Sign [i.e. rocks and so on, which are] on all sides [of the swollen thing]? Considering the Sign on all sides is for the sake of non-confusion, has the advantage of non-confusion. What is the purpose, the advantage of grasping the Sign in these eleven ways? Grasping the Sign in these eleven ways is for the purpose of binding the mind to the object, has the advantage of binding the mind to the object. What is the purpose, the advantage of reflecting on the path of going and coming? Reflecting on the path of going and coming is for the sake of progress, has the advantage of progress in the course. Seeing the advantages, and aware (as) of a jewel he adopts a reverential attitude of mind, and in a loving mood binds his heart to the idea, saying: 'By means of this progress I shall surely be freed from old age and death.' Aloof indeed from sense-desires . . . he abides in the attainment of the First Jhāna. And he attains the First Jhāna of the realm of sense, and the divine life, and the basis of meritorious act which consists in growth."[4]

Therefore let him who goes for a sight of the charnel-field in order to restrain his mind, strike the gong to summon the monks to an assembly, and then go (with company). But he who goes there solely for the sake of a particular subject of

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[1] Or "feature."—*Expositor* 86.

[2] "Home" adds the *Ṭīkā*.

[3] Lit. "Walking to and fro he establishes a walking which partakes of it (the Sign)." And the same with the next sentence. Read *adhiṭṭhāti*.

[4] According to S^{h} this is from the Great Commentary.

meditation[1] should go alone, without company, without letting go, but attending to the original subject,[2] taking a walking stick or staff with which to ward off danger from jackals and so on at the cemetery, [182] his mindfulness deriving strength from its being effectively established, his mind not dwelling on outside things since he has effectively drawn in the faculties, of which mind is the sixth.

Coming out of the monastery also, he should note the door, thus:—"I have come out by such and such a door facing such and such a quarter." Then he should note the way by which he goes:—"This path goes to the East . . . West . . . North . . . South, or the intermediate quarters." Noting the path of going:—"At this point it goes to the left,[3] at this point to the right; at this place is a rock, at this place an ant-hill, at this place a tree, at this place a bush, at this place a creeper," he should go to the place where the Sign is. But he should not go against the wind, for then the smell of the corpse striking his nose may disturb his brain, or cause him to vomit, or make him regret that he has gone to such a place. Therefore taking care not to go against the wind, he should go with the wind. If there be no path along which he may go with the wind—if there intervenes a mountain, or cliff or rock or fence or thorny place or water or swamp—he should go stopping his nose with the hem of his robe. This is the rule of his going.

And so having gone, he should not look at the Foul Sign at once, but should fix the quarters. For the object may not be quite visible if he stands in a certain direction, or the mind may not be wieldy. Therefore to avoid that he should stand in a place whence he can see the object well and find the mind wieldy. He should avoid a place which is against or with the wind. For if he stands against the wind, his mind, oppressed by the smell of the corpse, runs about. If he stands with the wind, the non-human beings who may be present, may be displeased and do him harm. Therefore he should step aside just a little (so as to) stand not too much behind the

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[1] Lit. "by the head of meditation-subject," i.e. making this the chief cause.

[2] Such as he has been practising.

[3] Read *vāmato*.

wind. In standing at such a place, he should stand neither too far nor too near, neither too close to the feet nor too close to the head (of the corpse). For if he stands too far, he will not see anything; if too near he becomes afraid. If he stands too near to the feet or the head, the Foul (object) is not seen in proportion. Therefore he should stand neither too far nor too near at a comfortable distance from the middle part of the body.

[183] Standing thus he should note the surrounding signs, as it is said: "there in that place he makes a rock . . . creeper one with the Sign" (p. 207). And this is the way he should note them. If there be a rock within the range of his vision round[1] the object, he should determine whether the rock is high or low, or small or large, or copper-coloured or black or white, or long or round. Then he should note well:—"In this place this is the rock, this the Foul Sign; this is the Foul Sign, this the rock." If it be an ant-hill, he should determine whether it also is high or low, small or large, or copper-coloured or black or white, or long or round. Then he should note well:—"In this place this is the ant-hill, this is the Foul Sign." If it is a tree, he should determine whether it is the sacred fig, or banyan, or black fig,[2] or wood-apple, high or low, or small or large, or black or white. Then he should note well:—"In this place, this is the tree, this the Foul Sign." If it is a bush he should determine whether it is a marsh date-palm[3] or *karamanda* or *kanavīra* or nettle, high or low, small or large. Then he should note that in this spot this is the bush, this the Foul Sign. If it is a creeper, he should determine whether it is a gourd or pumpkin or gold creeper, or black creeper or *pūtī*. Then he should note that in this spot this is the creeper, this the Foul Sign; this is the Foul Sign, this the creeper. And the expression, "he makes . . . one with the Sign, one with the object," is comprised hereunder. For in determining again and again, he makes the object "one with the Sign."[4] This is the rock, this the Foul Sign; this is the

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[1] *Ṭīkā* says "near." [2] *Ṭīkā* says it is also called *pilakkhu*.

[3] *Sindīti khuddaka khajjūrī.—Ṭīkā.* The last term is not in the P.T.S. Dictionary.

[4] I.e. he regards the surrounding object as one with the Foul Sign.

Foul Sign, this the rock—determining thus by taking the two together, he makes the (neighbouring) object similar to the Foul Sign [" one with the object "].

Having thus finished the making one with the Sign, one with the object, he should lay to heart that it is the nature of a swollen thing to be by itself, having nothing in common with others, in accordance with the statement, " he determines it from its intrinsic nature." The meaning is, he should determine, by way of its intrinsic nature, its essence that it is rising [like a tumour], a swollen thing.

Having made the determination, he should grasp the Sign in six ways: " from the point of colour, sex, shape, [184] region, locality, limitation." How ?

This body is that of a black, or white, or tawny-skinned man,—thus the yogi should determine as to the colour. As to the sex, without determining it as male or female, he should determine whether it is the body of one in the first period of life, middle period, or last period of life. As to the shape, he should determine the shape of the Foul Thing thus:—this is the shape of the head, this is the shape of the neck, this the shape of the hands, this the shape of the belly, this the shape of the navel, this the shape of the hips, this the shape of the breasts, this the shape of the legs, this of the feet. As to the region, he should determine thus:—in this body are two regions: the lower region from the navel downwards, the upper region from the navel upwards; or, I stand in this direction, the Foul thing is in this direction. As to the locality, he should determine:—in this spot are the hands, here are the feet, here the head, here the middle part. Or else he should determine:—here in this spot I stand, in this spot is the Foul thing. As to the limits, he should determine:—this body is limited below by the sole of the foot, above by the head of hair, across by the skin, and within these limits it is burdened with the thirty-two putridities. Or he should determine:—this is the limit of the hands, this the limit of the feet, this the limit of the head, this the limit of the middle part.

Or whatever part of the dead body he grasps [with his mind], that is just " the swollen thing ": thus should it be defined.

But it is not proper that a man should meditate on a female corpse, nor a woman on a male corpse. When the dead body is of the opposite sex, the idea does not appear [foul, but pleasant]; it causes a stirring [of the passions].[1] It is said in the Majjhima Commentary that a woman, though she has been discarded, still captures the mind of a man. Therefore one should grasp the Sign in these six ways in a dead body of the same sex. But to him who has practised the subject of meditation in the presence of the previous Buddhas, observed the ascetic practices, crushed the four great elements,[2] comprehended the conditioned, determined name and form, removed the idea of being, performed his religious duties, [185] is impressed with former impressions, has developed his culture, possesses the seed [of virtue], has higher knowledge, is free from the vices, a son of good family, the after-image appears in every spot he looks at. If to anyone it does not appear in this way, it appears when he grasps the Sign in the six ways. If to anyone it does not appear in these six ways, he should grasp the Sign again in five ways: from the point of view of the joints, apertures, low parts, high parts, all sides.

Of these, as to the joints, there are one hundred and eighty joints. But how shall a man determine the hundred and eighty joints in a swollen thing? Therefore he should determine them by way of the fourteen large joints thus: three joints in the right hand,[3] three joints in the left hand, three joints in the right leg,[4] three in the left leg, one joint at the neck, one joint at the waist.

As to the apertures, there are apertures between the hands, between the legs, the inside of the belly, the ear-holes; thus he should determine. He should determine the closing or opening of the eyes, the closing or opening of the mouth also.

As to the low parts, he should determine whatever place in the body is low, whether it is the eye-cavity, or mouth-cavity, or the gullet. Or he should determine: I stand on low ground, the dead body lies on high ground.

[1] Cf. *Psalms of the Brethren*, cxcviii with ccxiii.
[2] Earth, Water, Fire, Air.
[3] I.e. shoulder, elbow, wrist.
[4] I.e. hip, knee, ankle.

· As to the high parts, he should determine whatever place in the body is high, whether it is the knee or the breasts or the forehead. Or he should determine : I stand on high ground, the dead body lies on low ground.

From all sides,—the whole body should be determined from all sides. Driving his insight on to the whole body, whichever part of it is manifested as the swollen thing, there he should fix his mind as " swollen thing ! swollen thing !" If it persists in not manifesting itself thus, he should fix his mind as " a swollen thing, a swollen thing !" on the upper part ending in the belly which is swollen more than the other parts.

Now in the expression:—" he takes a good grasp of the Sign " and so on, this is the deciding discourse:—The yogi should grasp well the Sign in the body by way of grasping it in the way described, and advert to it, establishing his mindfulness well. Doing so repeatedly, he should consider and determine it well.[1] Standing or seated, not too far nor too near the dead body, opening the eyes and looking at it he should grasp the Sign. [186] " Swollen putridity, swollen putridity !"—thus a hundred times, a thousand times, opening his eyes he should regard it, shutting them advert to it. As he does this, over and over again, the Sign to be grasped is well grasped.

When is it grasped well ? When the object appears the same to him whether he opens his eyes and looks at it, or shuts them and adverts to it, then it is said to be well grasped. Having thus grasped the Sign well, considered it well, determined it well, if he be unable to reach the consummation of development therein, he should return to his own dwelling just in the same way as he came, alone, without a companion, established in unforgetful mindfulness, with his faculties drawn in and his mind not dwelling on outside things, attending to that very subject of meditation.

Coming out from the charnel-field also, he should determine the path of return:—" The path by which I have come out, goes towards the East . . . West . . . North . . . South, or an

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[1] By means, respectively, of understanding preceded by mindfulness, and of mindfulness preceded by understanding.—*Ṭikā*.

intermediate quarter; here it goes to the left,[1] here it goes to the right. In this place is a rock, here is an ant-hill, here a tree, here a bush, here a creeper." After determining the path by which he returns, he should walk to and fro absorbed in the Sign. The meaning is, he should walk to and fro on a piece of ground which is in the direction of the Foul Sign. He should sit down absorbed in the Sign.

But if in that direction there is a pit or cliff or tree or fence or mud, and it is not possible for him to walk to and fro on a piece of ground which is in that direction, nor is it possible for him to prepare a seat for want of room, he should then, without any regard for that direction, walk to and fro in a favourable place and sit there, but his mind should be fixed on that direction.

Coming now to the questions, "What is the purpose of considering the sign on all sides?" and so on, this is the intention of the answer:—"for the sake of avoiding confusion" and so on. To that man who goes at an unseasonable hour to the place of the swollen sign and considers the objects around, and opening the eyes looks at it with intent to grasp the sign, the dead body appears as though standing up, [187] as though towering above, as though chasing him; and he, on seeing that corrupted, awe-inspiring object, becomes as it were distracted in mind, mad; he is terrified, paralyzed, and his hair stands on end. In the Pali, indeed, there is no object among the thirty-eight different objects which is so terrifying as this. For in this subject of meditation there can be such a thing as a man who runs away from the Jhāna. Why? Owing to the exceeding fearfulness of the subject. Therefore the yogi, summoning up his courage and establishing his mindfulness well, should allay these fears thus:—"A dead body is not known to get up and chase anyone. For, were the rock or creeper near it to come towards me, then the dead body might do likewise. But as the rock or creeper does not move, even so the dead body does not move. This illusion of thine is born of the imagination, produced by the imagination. Now to thee is the subject of meditation made manifest. Fear not,

[1] Read *vāmato*.

monk." And causing laughter to arise, he should drive the mind on to the Sign. Thus he attains distinction. With reference to this it is said:—"Considering the Sign on all sides is for the sake of avoiding confusion." And having effected the grasping of the Sign in eleven ways, he binds the subject to the Sign. For, because of his opening the eyes and looking, the sign to be grasped arises. When he drives the mind on to it, the after-image appears. Driving the mind to it, he attains ecstasy. Being established in ecstasy and increasing insight, he realizes saintship. Hence is it said:—"Grasping the Sign in the eleven ways is for the sake of binding the mind to the object."

In the expression, "Reflecting on the path of going and coming is for the sake of progress in the course," the meaning is:—reflecting on the path of going and the path of coming, which has been described, is for the sake of progress in the course. For if people were to meet the monk who is returning after having grasped the subject of meditation and ask him about the day, "What day of the month is to-day, sir?" or some other question, or give greetings, he should not keep silence, thinking "I am engaged in exercises." He should tell them the day it is; he should answer their question. If he has to say "I don't know," seemly greetings should be made. [188] Even if, in doing so, the tender sign that has been grasped is lost, he should, nevertheless, give answer on being asked about the day. If he knows not the answer to the question they ask, he should say so. If he knows it, he should certainly reply. He should also return the greetings. On seeing a guest-monk, he should give him the greetings due to a guest. All the remaining *Khandaka* duties should be performed, such as the duties of the shrine-yard, the yard of the Bo-tree, the sacred-service hall, the dining-hall, the fire-room, the duties towards the teacher, the preceptor, guests. And, although while he attends to these duties the tender Sign perishes, and he desires to go back in order to grasp the Sign again, he cannot do so, because the cemetery is haunted by non-human beings, or infested by wild beasts, or the Sign has disappeared. For a swollen thing

after one or two days becomes discoloured or (otherwise foul). Of all the subjects there is none which is so difficult to acquire as this one. Therefore when the Sign is lost, the monk should sit down by day or by night, and so long as he sits cross-legged, he should reflect on the path of going and coming thus:—"I went from the monastery by this gate, took the road in such a direction, towards the left at such a place, towards the right at such a place; there was a rock at such a place, an ant-hill, tree, bush or creeper at such a place. Going by that path I saw at such a place a Foul thing. Standing there facing such a direction and noting in such a manner the objects around it, I acquired the Foul Sign thus and, coming out of the cemetery by such a direction, I returned by such a path doing this and that, and I am seated here." As he reflects thus the Sign is manifested, appearing as though placed in front of him. The [developing of] the subject of meditation progresses in the aforesaid manner. Hence it is said:—"Reflecting on the path of going and coming is for the sake of progress of the course of meditation."

Now as to the expression, "Seeing the advantages and aware (as) of a jewel, he adopts a reverential attitude of mind, and in a loving mood binds his heart to the idea," driving the mind to[1] the abominable swollen thing and producing Jhāna and increasing insight, which has Jhāna as proximate cause, [189] he should see the advantage thus:—"Surely by this progress I shall be freed from old age and death." As a poor man, on coming by a precious gem of great worth, looks upon it as a jewel, saying, "I have indeed got something very rare," begets respect for it, feels much affection for it, and watches over it, even so, saying:—"I have acquired this subject of meditation which is difficult to acquire," he who meditates on the four elements grasps these in his own self; and as the poor man seizes the gem of great worth, he who in practising the respiration-exercise grasps the breath of his nostril, he who practises with Devices makes the Device and develops it as he pleases. Thus the other subjects of meditation are easy to acquire. But this one lasting only one or two days,

[1] Read *mānasaṃ cāretvā*.

after which it becomes a discoloured thing, etc., there being nothing more difficult to acquire than this, he, regarding it as a jewel, begetting respect for it, and being fond of it, should watch over that sign.

By day and by night he should bind his thought to it as "swollen abomination! swollen abomination!" repeatedly advert to it, think on it, apply his mind to it. As he does this, the after-image arises. And here is the difference between the two signs. The sign to be grasped appears corrupt, horrible, awful. The after-image is like a man stout in limbs, large and small, lying down after a hearty meal. Together with the acquirement of the after-image, sense-desire is put away, being discarded through non-attention to external sensualities. By the putting away of compliance, ill-will is also put away, just as pus is put away together with blood. Likewise sloth-torpor is put away by means of strenuous endeavour, worry and flurry by application to the calm state which knows not regret, doubt in the Teacher who has preached the attainment, in the attainment and in its fruits is put away by realizing the special acquirements: thus are the five hindrances put away. Applied thinking, with the characteristic of lifting the mind on to the sign, sustained thinking which effects the function of thrashing the sign, rapture which is the cause of special attainment, repose which arises to the rapturous, bliss which has repose as its sign,[1] [190] collectedness which has bliss as its sign owing to the production of mental concentration in the blissful one:—these Jhāna-factors manifest themselves. Thus in him is produced at that very moment the access-Jhāna which is the very image in First Jhāna. After that everything should be understood as said in the Earth-device, as far as the ecstasy of the First Jhāna and the acquirement of the habits.

Next, in the Discoloured thing, and so on, whatever characteristic has been mentioned, beginning with the going in such wise as "he who grasps the Foul Sign in a swollen thing goes alone without a companion, established in unforgetful mindfulness," all should be understood, including the final inter-

[1] Read as in the footnote.

pretation, as said above. There should only be just a changing of the words "swollen thing" here and there in this way:—"he who grasps the Foul Sign in a discoloured thing," or "he who grasps the Foul Sign in a festering thing."

There is this difference:—He should start attending to the discoloured thing as "discoloured abomination! discoloured abomination!" Here the sign to be grasped appears striped in colour. And the after-image appears abundantly. He should start attending to the festering thing as "festering abomination! festering abomination!" Here the sign to be grasped appears like a fluid trickling. The after-image appears fixed and steady. The fissured thing is to be met with on the battle-field or in a forest infested by thieves, or in the cemetery where kings execute robbers, or in the woods where men are mangled by lions and tigers. Therefore if, when he goes to such a place, any limbs of the body which are lying in various directions come into the field of vision by one act of adverting, well and good. If not, he should not touch them with his hands. For, touching them, he becomes familiar with them. He should therefore cause the gardener or a novice or someone else to gather them in one place.[1] If he gets no such help, he should make a space of one finger[2] between two limbs with the help of his walking stick or some other stick, and then draw nigh. Having drawn nigh he should start attending to it as "fissured abomination! fissured abomination!" There the sign to be grasped appears as if cut in the middle, but the after-image appears whole. [191] He should start attending to the mangled thing as "mangled abomination! mangled abomination!" Here the sign to be grasped appears like an object mangled here and there, but the after-image appears whole. As regards the Dismembered thing, he should make, or cause to be made, as in the case of the fissured thing, spaces of one finger, and start attending to it as "dismembered abomination! dismembered abomination!" Here the sign to be grasped appears as visible interstices; but the after-image appears whole. The "cut and dismembered thing!"

[1] Cf. *Psalms of the Brethren*, cxxxvi.

[2] So as to present the fissured appearance.

is to be met with in the different places mentioned in the fissured thing. Therefore, going there, and making or causing to be made, spaces of one finger as above, he should start attending to it as "cut and dismembered abomination! cut and dismembered abomination!" Here the sign to be grasped when it appears is like the orifice of a wound; the after-image appears whole. The "Bloody thing" is got in the cutting of the hands and feet and so on, of those wounded on the battle-field and so forth, or when boils and abscesses and so on, burst and matter trickles from the orifices.[1] Hence, on seeing it he should start attending to it as "bloody abomination! bloody abomination!" Here the sign to be grasped appears like the shaking of a red flag in the wind; the after-image appears settled. The "Worm-foul" is met with in a corpse two or three days old, when it pours forth lumps of worms from the nine mouths of its sores. It has the appearance of a heap of rice as large as the body of a dog, jackal, man, ox, buffalo, elephant, horse, python, and so on. He should start attending to it in the body of any one of these as "worm-foul abomination! worm-foul abomination!" To Cūḷapiṇḍa-pātika-Tissa the Elder, the sign arose in an elephant-corpse in the Kāladīghavāpi Lake. The sign to be grasped appears as if vibrating. The after-image appears settled like a heap of rice. The skeleton is spoken of in various ways thus:—"*One may see a body discarded at the cemetery, a chain of bones, with flesh and blood, bound by tendons.*"[2] [192] Therefore, going in the aforesaid manner to where the skeleton is lying, and making the neighbouring rocks and so forth one with the Sign, one with the object, and noting it by way of its intrinsic nature: "This is a skeleton," he should grasp the Sign in the eleven ways from the point of view of colour and so on.

But it does not appear to one who looks at it from the point of colour as white; there is a mixing with the white Device. Hence he should look at it as an abomination. Sex (or feature) here is a name for hands and so on. Therefore he should determine it as to the sex by way of hands, feet, head, belly, arm, hip, breasts, shins. And he should determine it regarding

[1] Or "from the mouths of wounds."—*Ṭikā*. [2] *Dīgha* ii, 296.

the shape as long, short, round, square, small, large. Region and locality in the way described. Having determined it as to the limitations by way of the limits of a bone, he should grasp whichever bone is manifested and attain to ecstasy. By way of the low parts and high parts of that bone, he should determine it from the point of view of low parts and high parts. By way of position also:—I stand low, the bone is above; or, I stand high, the bone is below. He should determine it as to the joints by way of contact between two bones. He should determine it as to apertures by way of space between bones. Driving insight everywhere, he should determine it from all sides thus:—"In this place is the skeleton." When the sign does not appear after this, he should fix his mind on the forehead-bone. And as here, so in the preceding signs of the worm-foul and so on, he should note the grasping of the sign in eleven ways where it is possible to be grasped. And the subject of meditation is fulfilled both in the entire series of bones and in single bones. Therefore grasping the sign in either of them, he should start attending to it as "skeleton abomination! skeleton abomination!" Here the sign to be grasped and the after-image are said to be as though one and the same. This, as regards the single bone, is as it should be. But as regards the series of bones, it is fitting that, in the sign to be grasped, there should be visible apertures; and in the after-image, fulness. [193] And in the single bone the sign should appear terrible on account of its ugliness. The after-image should be productive of rapturous joy because it bestows access. For in the matter of these two signs what is said in the Commentaries has been said in paving the way[1] to their distinction. Thus there [in the Commentaries] there is no after-image in the four Divine States nor in the ten Foul Things. For in the Divine States just the breaking down of the limits[2] is the Sign; and in the ten Foul Things when, after drawing the distinction, just the abominable condition is seen, the Sign is said to manifest itself. In spite of this there is here the twofold sign:

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[1] Lit. "by opening the door."

[2] On the part of the four persons in the Four Divine States.

the sign to be grasped and the after-image. It has been said that the sign to be grasped appears deformed, corrupted, awe-inspiring and so forth. Therefore what we have stated as "driving on to" is fitting here. Further, the appearance and so forth to Mahā-Tissa the Elder[1] of the whole body of the woman as a lump of bones when he had seen only the bones of her teeth, is evidence here.

> And so the Ten-Powered One, of virtues fine,
> And fame spread wide, the thousand-eyed, has named
> As cause for Jhāna this and that foul base.
> Thus them and all the method how to expand
> Them understanding one may also learn
> The better this Particular Discourse:—

He who has attained Jhāna anywhere among the Ten Foul Things is, owing to his passion being well discarded, free from frivolity like the saint devoid of the passions. Though this is so, the different kinds of the Foul which have been described, are to be understood by way of the corpse reaching to its intrinsic nature,[2] and by way of the different kinds of lustful behaviour. For a dead body, in becoming an abomination, may reach to the intrinsic nature of the Foul or that of any of the others. Thus he should grasp the Sign in whichever kind of corpse he can get it as "swollen abomination! discoloured abomination!" And the classification of the Foul is said to be tenfold by way of the corpse reaching its intrinsic nature.

And of them in particular, the swollen corpse, as making clear the decay of the form of the body, is suitable for one lusting after the form of the body. The discoloured corpse, as making clear the decay of the beauty of skin, is suitable for one lusting after the complexion of the body. The festering corpse, as making clear the stench connected with the sores[3] of the body, [194] is suitable for one lusting after the smell of the body produced by means of flowers, perfumes, and so on. The fissured corpse, as making clear the existence of a hollow within, is suitable for one lusting after the solid state [of limbs] in the body. The mangled corpse, as making clear

[1] See p. 24. [2] See *Expositor* 266 *n.* [3] Read *Kāyavaṇa*°.

the decay in the perfection of the fulness of flesh, is suitable for one lusting after the fulness of flesh in such parts of the body as the breasts, and so on. The dismembered corpse, as making clear the scattering of limbs, large and small, is suitable for one lusting after their gracefulness. The cut and dismembered corpse, as making clear the change that has come over the different joints, is suitable for one lusting after the perfection of the joints of the body. The bloody corpse, as making clear the abominable state of being besmeared with blood, is suitable for one lusting after beauty produced by adornment. The worm-foul corpse, as making clear the state of the body in common with various kinds of worms, is suitable for one lusting after the idea of "what is mine." The skeleton, as making clear the abominable state of the bones of the body, is suitable for one lusting after perfection of the teeth. Thus it should be understood that the classification of the Foul has been declared to be tenfold also by way of the different kinds of lustful behaviour.

And because in the tenfold classification of the Foul, just as in a river of swift current with flowing waters a boat is steady by means of the steering-oar, and cannot stop without its help, so from the weakness of the idea[1] the mind is collected by the strength of applied thinking, without which it cannot be steady; therefore here is obtainable the First Jhāna (with applied thinking), and not the Second or other Jhānas. Though there is abomination, yet because he has seen benefit in this foul object thus:—"Surely by such progress I shall be freed from old age and death," and because of the removal of the torments of the hindrances, rapturous joy arises in him. He is like the flower-remover who feels joy over the rubbish heap in seeing benefit and thinks: "Now I shall get much wages," and like the sick man at the alleviation of the misery of sickness through vomiting and purging.

The Foul thing, though tenfold, is one in characteristic, which is the impure, evil-smelling, disgusting and abominable state. Not only in the dead body does it appear with this

[1] The inability of the object to draw the concentration of the mind on itself owing to its abominable state, is its weakness.

characteristic, but, as in the case of the Elder Mahātissa, resident at Mount Cetiya, seeing the teeth of a laughing woman, and as in the case of an attendant novice of the Elder Saṅgharakkhita looking up at the king on an elephant's back, it may also appear in a living body. Indeed, the living body is foul as is the dead body. [195] But in the former, the characteristic of the Foul, being covered by temporary adornments, does not appear.[1] But by nature this body is an accumulation of more than three hundred bones, joined by an hundred and eighty joints, bound by nine hundred tendons, smeared with nine hundred pieces of flesh, knitted with a wet skin, covered by the tegument, having pores large and small, constantly exuding [impurities] above and below like a pot overflowing with fat, a resort of multitudes of worms, abode of disease, basis of painful states,[2] with a constant flow of pus from the nine mouths of sores like an old boil which has burst, where filth of the eye oozes from the two eyes, filth of the ear from the ear-holes, mucus of the nose from the nose-cups, food, bile, phlegm and blood from the mouth, excrement and water from the openings below, impure sweaty fluid from the ninety-nine thousand hairy sockets, a body where blue flies and so forth gather round, which, without the tending by tooth-sticks, face-wash, head-ointment, bath, dress and garments and so forth, would not differentiate a king walking with his hair coarse and dishevelled, in a primitive state, from village to village, from either a flower-rubbish remover, or an outcast and so on, the body being equally abominable in either case. Thus as regards the impure, evil-smelling, loathsome abomination, there is no difference between the body of a king and the body of an outcast.

Yet here, in the living body, by removing the dirt of the teeth and so on with tooth-sticks and washing the face and so on, covering the private parts with cloth of all sorts, smearing the body with sweet-smelling unguent of various colours, adorning it with flowers and ornaments and so on, people make it fit to be grasped[3] as "I," as "mine." Hence men, not

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[1] So far the last two pages occur also in *Expositor* 265-267.

[2] Read *vatthu pari°*.

[3] Read *gahetabbākārappattaṃ*.

knowing the true intrinsic nature of its characteristic "foul," because it is hidden by this temporary adornment, lust after women, and women after men. But in reality there is not the minutest spot that is fit to lust after. For truly people have no desire to touch with the hand the hairs of the head and of the body, nails, teeth, saliva, mucus, excrement, urine, not even an atom of them, once they have dropped from the body; they are repelled by them, ashamed of them, detest them. And though the remaining parts of the body also are abominable, people who are clouded by the darkness of ignorance grasp it as the person, desirable, lovely, permanent, blissful, because they are in love with the lust, the fondness of the person. [196] In grasping it thus they resemble the old jackal who, seeing a *kiṃsuka* tree[1] in the wood, imagines every flower on the tree to be a piece of flesh. Therefore:—

> Just as a fox who sees the *kiṃsuka*
> A-flowering in the forest, runs with speed:
> "I've got a tree of flesh to eat" he thinks.
> With very greed he bites the flowers all
> As from the tree they fall. "But this I find
> Is not the flesh. So that must be the flesh
> Which hangs there on the tree,"—thus he avers,
> E'en so the wise[2] who grasps not, as the Foul,
> Shed particles of body, should esteem
> Both these and all his body-frame as foul.
> For fools who think the body beautiful,
> Being distraught therewith, do evil deeds;
> They are not freed from pain. Therefore the wise[3]
> Should see the nature of this body vile,
> Or dead, or living, as of beauty void.

For this has been said:—

> *The body is a corpse, like cesspool foul,*
> *And evil-smelling, where the fool delights,*
> *But which is censured by the seeing ones.*

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[1] *Boiea frondosa*, which has red blossoms.
[2] *Budho.* [3] *Medhāvī.*

A wet skin covers it, nine doors it has,
A big wound, it exudes impurities.
If of this body inside were outside,
We'd grasp a stick to keep off crows and dogs!

Hence the able monk, grasping the sign wherever the foulness appears, be it in living body or dead, should proceed from the meditation to ecstasy.

Thus is ended the Sixth Chapter called the Exposition of the Subject of Meditation on the Foul, in the Section of Concentration-culture in the Path of Purity, composed for the purpose of gladdening good folk.

CHAPTER VII

EXPOSITION OF THE SIX RECOLLECTIONS

IN the Recollections stated immediately after the Foul, "mindfulness" (*sati*) from arising repeatedly, is Recollection (*anu-ssati*). Or, mindfulness which, from arising in places where it ought to arise, is suitable for a well-born man who has entered the religious life through faith, is recollection.

1. Recollection arisen with reference to the Buddha is Buddha-recollection, a name for mindfulness with the Buddha's virtues as object. 2. Recollection arisen with reference to the Law is Law-recollection, a name for mindfulness having for object qualities of the Law such as being "well-announced" and so on. 3. Recollection arisen with reference to the Order is Order-recollection, a name for mindfulness having for object qualities of the Order such as "well-progressing" and so on. 4. Recollection arisen with reference to morality is Morality-recollection, a name for mindfulness having for object qualities of morality such as "being unbroken" and so on. 5. Recollection arisen with reference to liberality is Liberality-recollection, a name for mindfulness having for object qualities of liberality such as free liberality and so on. 6. Recollection arisen with reference to spirits (*devatā*) is Spirit-recollection, a name for mindfulness having for object virtues such as one's own faith with spirits as witness. 7. Recollection arisen with reference to death is Death-recollection, a name for mindfulness with the breach in the life-controlling faculty as mental object. 8. Concerning the *material* body differentiated as the hair and so on, or just concerning the body, is the meaning of "as to the body." It is regarding both body and mindfulness, hence "mindfulness as to the body." Though the term for this should be "*kāyagatasatī*," the unshortened vowel in "*kāyagatāsatī*"

is used, a name for mindfulness having for mental object the sign of the parts of the body such as hair. 9. Mindfulness arisen with reference to respiration is Respiration-mindfulness, a name for mindfulness with the characteristic of inhaling and exhaling as mental object. 10. Recollection arisen with reference to calm is Calm-recollection, a name for mindfulness with the calming of ill as object.

[198] I.

Thus the student who wishes to develop first the Buddha-recollection from among these ten, and who is endowed with strong faith, in a suitable dwelling, in seclusion, in solitude, should recall the Buddha's virtues thus: "*He it is, the Blessed One, Saint, Perfectly Enlightened, proficient in knowledge and conduct, well-farer, world-knower, peerless, driver of men to be tamed, Teacher of devas and men, Buddha, Blessed One.*"[1] Here is the way in which he should recollect them: "He it is, the Blessed One, also the Saint, also the Perfectly Enlightened One . . . also the Blessed," thus he recollects. The expression is used for this and that reason (as follows).

He recollects that the Blessed One is Saint (*arahaṃ*) for these reasons: because of the distance (*ārakā*, i.e. from the vices), destruction ($\sqrt{han}$) of the foes (*ari*) and the spokes (*ara*[2]), worthiness (*araha-tta*) to receive the necessaries of life and so on, absence of secret (*a-raha*) evil-doing. For he is far from all the vices, stands at a really great distance, because of the destruction of the vices together with their innate tendencies (*vāsanā*) by the Path,—thus is he Saint because of distance.

> He's far from that which he possesses not.
> Possessing not the faults, on that account
> The Leader is considered as the Saint.

And he kills those foes, the vices, by means of the Path. Thus is he Saint, from the killing of the foes also.

> And since the Lord has slain all foes of lust
> With sword of knowledge, he is called the Saint.

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[1] *Dīgha* i, 49. Cf. *Kindred Sayings* ii, 48.

[2] "Foes" are the vices, "spokes" are of the wheel of repeated births.

And there is that wheel of repeated births, whose nave is made of ignorance and craving for existence, whose spokes are the storing up of merit (demerit, imperturbability), whose rim is old age and death, which is pierced by the axle made of the cankers, the cause (of ignorance and so on), and yoked to the chariot of the three existences[1] and which has been rolling from time immemorial. Standing on the legs of energy, on the ground of morality, at the circle of the tree of knowledge, and holding with the hand of faith the axe of knowledge which brings about the loss of Karma, he has destroyed all the spokes of this wheel. From this destroying the spokes also is he "Saint." Or, the wheel of repeated births is called the round of births of unknown beginning. And of this wheel ignorance, being the centre (lit. root), is the nave; old age and death being the end, are the rim; and the remaining ten states are the spokes just because ignorance is the centre and old age and death the end. Herein nescience regarding ill and so on, is ignorance. And in sensuous life, [199] in form-life, in formless life, ignorance is the cause of complexes therein. Complexes, in sensuous life are the cause of birth-consciousness therein. And the same with other forms of life. Birth-consciousness in sensuous life is the cause of mind and matter therein, likewise in form-life. In formless life it is the cause of mind only. Mind-and-matter, in sensuous life, is the cause of the six organs of sense therein. Mind-and-matter, in form-life, is the cause of three organs[2] therein. In formless life mind is the cause of one organ[3] therein. The six organs in sensuous life are the cause of the sixfold contact therein. In form-life three organs[4] are the cause of three contacts[2] therein. In formless life one mind-organ is the cause of one contact (viz. mind) therein. The six contacts in sensuous life are the cause of the six feelings therein. In form-life three contacts are the cause of three feelings[2] therein. In formless life one contact (viz. mind) is the cause of one feeling therein. The six feelings in sensuous life are the cause of six groups of craving therein. In form-life three of

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[1] Read *tibhavarathe*.
[2] Viz. eye, ear and mind.
[3] I.e. itself.
[4] Viz. form, sound, mind.

the former are the cause of three of the latter therein. In formless life[1] one feeling is the cause of one group of craving therein.

In this and that life this and that craving is the cause of this and that attachment, and the attachment and so on is the cause of becoming and so on. How? Here someone, thinking "I will enjoy sense-pleasures," misconducts himself in deed on account of his attachments to sense-desires, and misconducts himself in word and in thought. From the fulness of misconduct he is re-born in a state of woe. The karma which is the condition of his re-birth there is called karma-life. The aggregates born of karma are called re-birth-life. The coming to be of the aggregates is birth. The maturing is old age. The break-up is death. Another man, thinking "I will enjoy celestial bliss," lives a good life, and from the fulness of good conduct, is re-born in heaven. The karma which is the condition of his re-birth there is karma-life and so on. Again, another man, thinking "I will enjoy happiness in the Brahma world," develops from his attachments to sense-desire, love, pity, sympathy, equanimity. From the fulness of practice [200] he is re-born in the Brahma world. The karma which is the condition of his re-birth there is karma-life and so on. Another man, thinking "I will enjoy happiness in formless existence," likewise develops the sphere of the infinity of space, and the other attainments. From the fulness of practice he is re-born here and there. The karma which is the condition of his re-birth there is karma-life. The aggregates born of karma are called re-birth-life. The coming to be of the aggregates is birth. The maturing is old age. The break-up is death. And the same with the interpretations based on the remaining attachments.[2]

Thus this ignorance is the condition; the complexes are the result of the conditions. Understanding which arises in the comprehending of the cause that both these states are results of the conditions is knowledge of the duration of the law of

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[1] *Bhava*, translated "life," is lit. "becoming."

[2] Wrong views, rite and ritual, self-theory.

cause and effect.[1] In both the past and the future, ignorance is the condition, complexes the result of the condition. Understanding which arises in the comprehending of the cause that both these states are results of the conditions is knowledge of the causal genesis. In this way should all the terms be treated in detail. .

Herein ignorance and complexes form one group; consciousness, mind-and-matter, six organs, contact, feeling, another; craving, attachment, becoming, another; birth, old age, death, another. And of these the first group is in past time[2]; the middle two are in the present; birth, old age, death, are in the future. And craving, attachment, becoming, are taken together with ignorance and complexes. Thus these five states form the round of karma in the past.[3] The five beginning with consciousness are the round of result in the present. Ignorance and complexes are taken together with craving, attachment, becoming,—thus these five states are the round of karma in the present. Because consciousness and so on are shown in the exposition of birth, old age, death, they (the former) are the round of result in the future. And the states in detail are twentyfold.

Of these there is one union between complexes and consciousness, another between feeling and craving, another between becoming and birth. Thus the Blessed One knows, sees, comprehends, penetrates in all respects this causal genesis of four groups, three times, twenty items, three unions. That is, knowledge in the sense of knowing; understanding in the sense of understanding. Hence it was said, "Understanding which arises in the comprehending of the cause . . . is knowledge of the duration of the law of cause and effect."[4] By this knowledge the Blessed One, knowing the states as they really are, and being disgusted with, and detached and freed from them, has broken, destroyed, demolished the spokes of

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[1] *Dhammaṭṭhiti*—a "technical term" for causal genesis or *paṭicca-samuppāda*.

[2] "A past condition is its portion"—*atīto hetu bhāgo*—says the *Ṭīkā*.

[3] In reality complexes and becoming are the karma, the rest being its agents, working in its service.

[4] Punctuate as above.

this wheel of repeated birth which has been described. Thus also from the destruction of the spokes is he the Saint:

[201] Since by the sword of knowledge he has cut
The spokes (*arā*) within the wheel of births renewed,
The Lord of Worlds is therefore named the Saint (*arahan*).

From worthiness to receive the best offerings he is worthy to receive the robe and the other requisites and special worship. Therefore when the Tathāgata arose, those of the devas and men who were mighty made worship nowhere else. For so Brahmā Sahampati worshipped the Tathāgata with a garland of precious stones of the height of Sineru. And other devas and men, as well as Bimbisāra, king of Kosala, and others spent according to their means ninety-six crores of wealth for the sake of the Blessed One, although he had then passed away. Asoka the great king put up eighty-four thousand monasteries in the whole of Jambudīpa.[1] What need is there to mention other special acts of worship? Thus from "worthiness" to receive the requisites and so on he is "saint."

And since this Lord of Worlds is worthy of
Distinctive worship with the requisites,
The Conqueror, he deserves this name of saint,
According to its meaning in the world.

And he never behaves like those fools who in the world imagine themselves to be wise and do evil in secret for fear of evil repute—thus from the absence of secret evildoing also is he "saint."

Since he no evil does in secrecy (*raha*),
The Saint—thus is he known on that account.

Thus in every way also:—

From distance, cutting off the foe of vice,
The Sage is called the Saint, destroyer of
The wheel of birth renewed, the Worthy One
For gifts and requisites and other things.
He works no evil things in secrecy.
And therefore is he called the Worthy One.

[1] *Mahāvaṃsa* v. verses 79, 176.

"Perfectly Enlightened"—because he knows rightly and by himself all things. For he has of himself known all things, known knowable things as knowable, comprehensible things as comprehensible, removable things as removable, realizable things as realizable, things that may be developed as such. Hence it is said:—

> "*All that which should be known is known by me.*
> *What may be brought about, that have I wrought,*
> *Whate'er should be removed I have removed,*
> *Hence, brahmin, am I Buddha—one Awake.*"[1]

[202] Further, sight is the Truth about Ill; the preceding craving[2] which sets it up by being its root-cause is the Truth about the Origin; the non-proceeding of both is the Truth about the Cessation; the middle path which knows cessation is the Truth about the Path. Thus by bringing out one word after another, he knows of himself all things rightly. And the same with the ear, nose, tongue, body, mind.

In this way should be construed the six objects of sense beginning with things seen, the six groups of consciousness beginning with eye-consciousness, the six contacts beginning with that of the eye, the six feelings beginning with that which is born of eye-contact, the six perceptions beginning with that of things visible, the six volitions beginning with volition in the seen, the six groups of craving beginning with that of things visible, the six ways of applied thinking beginning with that of things visible, the six ways of sustained thinking beginning with that of things visible, the five aggregates beginning with that of body, the ten devices, ten recollections, ten perceptions by way of perception of the swollen corpse and so on, thirty-two parts beginning with hair, twelve organs, eighteen elements, nine existences beginning with that of sense, four Jhānas beginning with the first, four immeasurables beginning with the developing of love, four formless attainments, and the factors of causal genesis, in reverse order beginning with "old age and death," in direct order beginning with "ignor-

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[1] *Sutta-Nipāta*, verse 558; *Psalms of the Brethren*, verse 828.

[2] Separate the compound in the text.

ance." Here is the summary in single compounds: Old age-death is Ill-truth, birth the Origin-truth, escape from both is the Cessation-truth, the middle path which knows cessation is Path-truth. Thus by bringing out one word after another, he knows, comprehends, penetrates of himself all things rightly. Hence is it said: "Perfectly Enlightened—because he knows rightly and by himself all things."

And from the possession of knowledge and conduct is he "proficient in knowledge and conduct." Of them, knowledge is threefold, also eightfold. The former is understood to be as stated in the Bhayabherava Sutta,[1] the latter as in the Ambaṭṭha Sutta,[2] wherein the eight kinds of knowledge are stated by taking the six higher knowledges together with insight-knowledge and psychic power of mind. These fifteen states are to be understood as "conduct": restraint of morality, guardedness of the door in faculties, moderation in food, application in wakefulness, the seven good states,[3] four Jhānas of the realm of sense. For since by means of these fifteen things the noble disciple conducts himself, betakes himself towards deathlessness, therefore are they said to be "conduct." As has been said, "*Here, Mahānāma, the noble disciple is virtuous*," and all should be understood [203] as said in the Middle Fifty (Suttas) of the Majjhima.[4] Being endowed with such knowledge and conduct, the Blessed One is said to be "proficient in knowledge and conduct."

Here the fulfilment of knowledge serves to fulfil the omniscience of the Blessed One, the fulfilment of conduct his great mercifulness. Knowing through omniscience what is advantageous or not advantageous for all beings, he by means of his great mercifulness wards off the disadvantages and engages the advantages, as did the Buddha in the past who was endowed with knowledge and conduct. Hence his disciples are well-behaved, and not ill-behaved, as were the Attantapa[5] disciples of those devoid of knowledge and conduct.

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[1] *Majjhima* i, 22. [2] *Dīgha* i, 100.

[3] Faith, sense of shame, dread of blame, wide knowledge, energy, mindfulness, understanding.

[4] i, 355. [5] *Majjhima* i, 341, lit. self-tormentors.

From the beauty of going, from having gone to the beautiful place, from having gone rightly and spoken rightly, is he "well-farer" (lit. *well-gone*). For the going is the same as "gone." That of the Blessed One is beautiful, pure, faultless. What is that? The Noble Path. For by it he has gone without faltering to the place of security. Thus from the beauty of his going is he "well-gone." And he has gone to the beautiful place, the deathless Nibbāna. Thus from having gone to the beautiful place also is he "well-gone." And rightly has he gone by this and that path, not allowing the removed vices to return. For this has been said: "*He does not allow to come again, return; come back again those corruptions which have been put away by the Path of Stream-winning: hence 'well-gone' . . . which have been put away by the Path of Saintship: hence 'well-gone.'*"[1]

Or, rightly he goes, working benefit and happiness for the whole world by his right attainments of fulfilling the full thirty perfections, since he was at Dīpaṅkara's feet till he sat in the circle of the Tree of Knowledge without having recourse to the extremes of eternalism, annihilation, devotion to pleasure and self-mortification. Thus from his going rightly is he "well-farer." And rightly he talks, speaks fitting words in fitting places—thus from speaking rightly[2] also is he "well-farer." Of this, here is the testifying Sutta: "*Those words which the Tathāgata knows to be unreal, untrue, not connected with benefit, and which to others are not lovable, delightful,—those words the Tathāgata does not speak. Those words which the Tathāgata knows to be real, true, not connected with benefit, and which to others are not lovable, delightful,—those words also the Tathāgata does not* [204] *speak. And those words which the Tathāgata knows to be real, true, connected with benefit, and which to others are not lovable, not delightful,—for the utterance of such words the Tathāgata bides his time. Those words which the Tathāgata knows to be unreal, untrue, not connected with benefit, and which to others are lovable, delightful,—those words the Tathāgata does not speak. Those words which the Tathāgata*

[1] A. P. Buddhadatta's ed. refers this to the "Great Commentary."
[2] Read *sammāgadattā* for °*padattā*.

knows to be real, true, not connected with benefit, and which to others are lovable, delightful,—these words also the Tathāgata does not speak. And those words which the Tathāgata knows to be real, true, connected with benefit, and which to others are lovable, delightful,—for the uttering of such words the Tathāgata knows the time."[1]

Because he knows the world in all respects, he is "world-knower." For he, the Blessed One, has known, understood, penetrated the world in all respects, i.e., as to its intrinsic nature, origin, cessation, means of cessation. As has been said, "*Where, friend, one does not get born, nor grow old, nor die, nor decease, nor get re-born,—"that" end of the world, I say, I am not able by walking to come to know, nor to see, nor to arrive at. But neither do I say, friend, that by not having got to the end of the world is the end of ill to be accomplished. It is in this fathom-long carcase, friend, with its impressions and its ideas that, I declare, lies the world, and the cause of the world, and the cessation of the world, and the course of action that leads to the cessation of the world.*

> "*Ne'er may world's end be won by walking there,*
> *Nor if ye win not are ye freed from ill.*
> *Therefore in sooth, he that is rich in wisdom,*
> *Who knows the world, he it is goes to world's end,*
> *He who 'bove all liveth the life that's holy;*
> *With heart serene he understands the world's end,*
> *Nor for this world nor for another hopeth.*"[2]

Further, there are the three worlds: the world of complexes, the sentient world, the visible world.[3] Of these, "*the world is one: All creatures subsist on account of a cause*"[4]—in such places [205] the world of complexes is to be understood. "*The*

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[1] *Majjhima* i, 395. Cf. *Dīgha* iii, 134. [2] *Kindred Sayings* i, 86.

[3] *Ṭīkā* says, the group or continuity of aggregates bound by the controlling faculties is the sentient world. The group of material qualities born of the caloric order and not bound by the faculties, is the visible world. The aggregates liable to be grasped at, or clung to, whether bound or not by the faculties, form the world of complexes.

[4] *Khuddakapāṭha* iv.

world is eternal or the world is not eternal,"[1]—in such places the world of living beings is meant.

"*As far as sun and moon go round*
And shed their light on quarters all,
So far the world is thousandfold
Wherein thy sway is exercised."[2]—

in such places the spatial world is meant. That world also the Blessed One has known in all respects. Indeed he knows the world of complexes also in all respects thus: "*The world is one: all creatures subsist on account of a cause. There are two worlds: name and form. There are three worlds: the three feelings. There are four worlds: the four nutriments. There are five worlds: the five clinging aggregates. There are six worlds: the six subjective organs of sense. There are seven worlds: the seven durations of consciousness. There are eight worlds: the eight worldly conditions. There are nine worlds: the nine abodes of beings. There are ten worlds: the ten sense-organs. There are twelve worlds: the twelve sense-organs. There are eighteen worlds: the eighteen elements.*"[3]

And because he knows the wish of all beings, their inclinations, their conduct, their intentions, knows who have little or no dust in their eye,[4] and who have much dust in their eye, who have sharp faculties and who have soft faculties, who are of good behaviour and who are of bad behaviour, who are easy to convince and who are difficult to convince, who are possible persons and who are impossible persons,—therefore does he know the world of living beings in all respects.

And as with the world of living beings, so also with the spatial world. For he knows that a single world-system is twelve hundred thousand, thirty-four hundred and fifty yojanas[5] in length and breadth.

In circumference,

Thirty-six hundred thousand yojanas,
Ten thousand, fifty, and three hundred make

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[1] *Majjhima* i, 427. [2] *Ibid.*, i, 328. [3] *Paṭisambhidā* i, 122; cf. *A.* v, 50 ff.
[4] I.e. dust=passions; eye=understanding. Cf. *D.* ii, 38 f.
[5] Between seven and eight miles is a yojana.

The world's whole round, wherein lies this our earth,
In thickness four and twenty nahutas.[1]
In thickness eight and forty nahutas
The wind-girt water flows, and the wind climbs[2]
[206] For six and ninety myriad yojanas
Unto the lower ether. Even thus
Is told the measure of the universe.
Sineru, highest of the mountain peaks,
Sinks four and eighty thousand yojanas
In the great deep, and to that height ascends.
To half the measure sink and rise the seven
In due succession named:—Yugandhara,
And Isadhara, Karavīka's Range,
Sudassana, and Mount Nemindhara,
Vinataka, and Assakaṇṇa's mass.
These seven celestial ranges,[3] beautified
With many gems, compass Sineru round.
There dwell Great Regents, Yakkhas, deities.
Himavā stands five hundred yojanas
In height (three thousand are its length and breadth),
Crowned with its four and eighty thousand peaks.
This island Jambudīpa has been named
After the Jambu tree, which others name
Naga, whose trunk is fifteen yojanas
In girth. The trunk and the outspreading arms
Are fifty yojanas in length. It shades
A hundred, and a hundred is its height.

And the dimensions of the Jambu are the dimensions of the variegated trumpet-flower of the Asuras, the silk-cotton tree of the Garuḷas, the *Kadamba* tree of Aparagoyāna, the wish-yielding tree of the Uttarakurus, the acacia of Pubbavideha, and the coral tree in Tāvatiṃsa. Hence the ancients said:—

Kadamba, and devas' Pāricchattaka,
Pātali, Kappa, Jambu, Simbali,
Sirīsa seventh.

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[1] *Nahuta*, ten thousand.

[2] For *matthato* and so on, Burmese recensions read *māluto nabham uggato.*

[3] For *setā* read *selā.*

The great world's rocky rim sinks in the deep
Eighty-two thousand yojanas, its height
Identical, encircling the whole world.

[207] Therein, the disc of the moon measures forty-nine yojanas, the disc of the sun fifty yojanas, the Tāvatiṃsa mansion ten thousand yojanas; likewise the Asura mansion, Avīci the great hell and Jambudīpa. Aparagoyāna is seven thousand yojanas, likewise Pubbavideha. Uttarakuru is eight thousand yojanas. Each of these great Islands is surrounded by five hundred smaller islands. All these together form one world-system, one world-element. In the spaces between three of them are the hells within the world-systems. Thus the Blessed One, by his infinite Buddha-knowledge has known, understood, penetrated the infinite world-systems. Thus he has known the spatial world in all respects. Thus also from his knowing the world in all respects is he THE WORLD-KNOWER.

From the absence of anyone more distinguished in merit than himself, there is none better than this one,—hence the name PEERLESS. Indeed he surpasses the whole world in the qualities of virtue, also in the qualities of concentration, understanding, emancipation, insight into knowledge of emancipation. In the qualities of virtue he is without peer, comparable to the incomparable, matchless, without a counterpart, without a second, likewise in qualities . . . of insight and knowledge of emancipation. As has been said in detail, "*I do not see, in the world including that of devas and that of māras, anyone more fully endowed with virtue than myself, of the race of men and of devas.*"[1] Similarly should such Suttas as Aggappasāda, and such verses as "*For me is no teacher*"[2] be expanded.

DRIVER OF MEN TO BE TAMED:—that is, he tames men to be tamed. It is said that he tames, he disciplines. Therein the taming of men refers to those who have not been tamed and are fit to be tamed, namely, males among animals, human beings and non-human beings. Verily the Blessed One has

[1] *Saṃyutta* i, 139. See text, p. 207, n. 2.
[2] *Majjhima* i, 171.

tamed, rendered passionless, and established in the Refuges and Precepts male animals such as Apalāla the Nāga king, Cūḷodara, Mahodara, Aggisikha, Dhūmasikha, Āravāḷa the Nāga king, Dhanapālaka the elephant; men such as Saccaka the Niganṭha, Ambaṭṭha the young brahmin, [208] Pokkharasāti, Soṇadanda, Kūṭadanta; non-human males such as Āḷavaka, Sūciloma, Kharaloma the Yakkha, Sakka the king of the devas.[1] "*Kesi, I tame men gently, I tame them harshly, I tame them gently and harshly,*"—thus should this Sutta[2] be expanded here.

Further, the Blessed One tames the tamed also, announcing the First Jhāna and the others to people of purified virtue and so on, and the higher Path-progress to Stream-winners and so on. Or, the phrase, PEERLESS DRIVER OF MEN TO BE TAMED has this one meaning: that the Blessed One drives men to be tamed in such a way that they, seated cross-legged, run without faltering to the eight directions; hence is he called "peerless driver of men to be tamed." "*Brethren, the elephant being tamed and driven by the elephant-tamer, runs straight in one direction,*"[3]—thus should this Sutta be here expanded.

"TEACHER":—that is, he instructs beings according to their worthiness, regarding ultimate truths of the present and the future. Further, as "Teacher" he is like the man "with the goods"[4]; i.e., the Blessed One is the caravan leader. As the caravan leader takes the goods across the desert, through the dangers of robbers, across places infested by wild beasts, through famine-stricken and waterless regions, takes them over, out of, through such perils, and places them in a safe place, so the Blessed One, the Teacher, the caravan-leader, takes beings[5] across the desert, that is, of birth:—thus by this method of exposition the meaning is here to be understood.

"OF DEVAS AND MEN":—this is said by way of distinguishing between the higher ones and capable persons among devas and men. But the Blessed One, by giving instruction

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[1] For references to the names see text, p. 207-8, footnotes.

[2] *Aṅguttara* ii, 112. [3] *Majjhima* iii, 222.

[4] *Satthā* (*sa-attha*), the same word = "teacher."

[5] Read *satte* as in footnote.

even to animals, is their teacher also. For they also, acquiring the sufficing condition through hearing the Law of the Blessed One, become by means of that sufficing condition, in the second or third lifetime partakers of Paths and Fruitions. Of this Maṇḍūka[1] the deva and others are instances. It is said that, as the Blessed One was showing the Law to the residents of Campānagara on the shore of Lake Gaggara, a frog (maṇḍūka) grasped the Sign in the Blessed One's voice. [209] A cowherd who stood leaning on a stick, drove it into the frog's head. The frog died there and then, and was re-born in a golden mansion twelve yojanas in size in the (next or) Tāvatiṃsa world. There, as if roused from sleep, he saw himself surrounded by a company of nymphs. "Hullo! I also am re-born here! What deed have I done?" Thus reflecting, he saw no other reason than his grasping of the Sign in the Blessed One's voice. He immediately came with his mansion and worshipped at the Blessed One's feet. The Blessed One knew him and said:—

> "Who is it worships at my feet, who shines
> With pomp and power illuminating all
> The quarters with surpassing loveliness?"
> "A frog once was I, eating watery food;
> A cowherd killed me listening to thy Law."

The Blessed One taught him the Law. Eighty-four thousand beings understood the Law. The deva, being also established in the fruition of Stream-winning, smiled and departed.

"Buddha," the Enlightened:—because whatever knowable thing there is, he has understood all by means of a knowledge which is the consummation of emancipation. Or, since he himself has understood the Four Truths, he causes others also to understand them; for these reasons and others is he the Enlightened (Buddha). Also he is Enlightener in the Truths in order to make known the meaning. Enlightened, the Enlightener of all mankind: thus all procedure, whether Niddesa method[2] or Paṭisambhidā method[3] is to be expanded.

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[1] *Vimāna-Vatthu* 49; *Atthakathā* 209.

[2] *Niddesa* 457. [3] *Paṭisambhidā* i, 174.

BLESSED ONE (BHAGAVĀ)[1] is an appellation of respect and reverence for the best of all beings distinguished in virtues. Hence said the Ancients:—

Blessed One is the best of names.
Blessed One is the word supreme,
Fit for respect and reverence,
Hence is he called the Blessed One.

Or again, a name is fourfold:—inherent, descriptive, significant, spontaneous. In worldly usage the "spontaneous" name is said to be due to personal wish. Of others (*e.g.*) [210] "calf," "domestic beast," "bullock,"—such names are "inherent." Having a stick, having an umbrella, crested, having a trunk,[2]—such names are "descriptive." A scholar of the three Vedas, of the sixfold super-knowledge,[3]—such names are "significant." Sirivaḍḍhaka, Dhanavaḍḍhaka and such names as arise without regard[4] to the meaning, are "spontaneous." The name Blessed One is significant, not given by Mahāmāyā, nor by King Suddhodana, nor by the eighty thousand relatives, nor by Sakka, nor by Santusita, nor by the other eminent spirits.[5] Further, this has been said by the Captain of the Law: "*Blessed is not a name given by the mother. . . . It arises at the consummation of emancipation. This appellation of Blessed arises in the Buddhas, the Blessed Ones, with the attaining, the realizing of omniscience at the foot of the Tree of Knowledge.*"[6] They utter this stanza to set forth those qualities of which this is the significant name:—

"Endowed with,"[7] "divider,"[8] "sharer,"[9] "owner,"[10]
Revered is he, for he hath made the "broken,"[11]
His is "the Wealth."

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[1] Or Adorable, or Exalted One.

[2] Read *karī*, viz. the elephant. The other phrases are in Pali the substantival adjectives *daṇḍī*, *chattī*, *sikhī*.

[3] *Tevijjo*, *chal-abhiññho*, lit. three-Vedan, six-knowledger.

[4] Read *apekhitvā*.

[5] Delete l. 8 in the text, p. 210.

[6] *Niddesa* 143, ascribed by late tradition to Sāriputta.

[7] Over-lordship and such qualities.

[8] Of all states.

[9] In path-fruition, divine life, and so on.

[10] Of virtue and the necessaries of life.

[11] Of evil states.

Having the self well-trained by methods manifold,
Gone to Becoming's end: he's called the Blessed One.

And here the meaning of the various terms is to be understood as in Niddesa.[1]

Or there is this way:—

Endowed with blessedness, and fit to be breaker,
And yoked with qualities,[2] the owner,
Resorter,[3] vomiter of life's pursuits,
Because of this "the Blessed One."

Herein, taking the etymological meaning from the vowel-augment, vowel-change and so on, or the grammatical meaning thrown in by the *pisodara*[4] method and so on, because there is in him glory which produces worldly and transcendental bliss, and which has reached the summit of charity, virtue, and so on, therefore is he called *bhagavā* (Blessed One), though the word should be *bhāgyavā*. And because he has destroyed covetousness, hate, delusion, perverse attention, shamelessness, indiscretion, anger, malice, hypocrisy, rivalry, envy, meanness, craftiness, rigidity, hardness, impetuosity, pride, haughtiness, insolence, negligence, craving, ignorance, the threefold immoral root, misconduct, vice, taint, [211] irregularity of perceptions, medley of thoughts, fourfold contrariness, the cankers, bonds, floods, yokes, evil courses, attachments to craving, delight in the fivefold mental barrenness, bondage, the hindrances, the six roots of dissension and groups of craving, the seven tendencies, the eightfold wrongness, the nine roots of craving, the ten causes of immoral

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[1] Page 142.

[2] Read *bhagehi* for *bhavehi*. It is impossible to translate these series of puns by English equivalents. The play is on derivatives of the three Vedic roots "*bhakṣ*" (bhag), to partake of, "*bhaj*," to divide, "*bhañj*," to break.

[3] To divine life and so on.

[4] *Pisodara* = pisa + udara = *pesodara*, instead of which *pisodara* is used. So also, instead of the Sanskrit form bhāgyavā, the Pali form bhagavā is used. Or, *Pisa* + *udara* means a big belly, which takes in whatever is thrown in; so *pisodara* words take in other forms of words. The short form *bhagavā* instead of the full form *bhāgyavā* is thus accounted for.

action, the sixty-two heresies, the hundred and eight kinds of walks in craving, and the hundred thousand vices which bring trouble and fever to all,—in short, the five aggregates of the vices, accumulation (of kamma), celestial joys and death itself,—therefore, as destroying these perils, he is called *Bhagavā*, although the right word should be *bhaggavā* (the breaker). And here it is said:—

> With broken lust, with broken hate,
> With broken-in delusion,
> Th' uncankered one has broken all
> The evil states—the Blessed One.

And the possession of "wealth" shows his physical attainments in that he bears the hundred characteristics of the virtuous. The brokenness of corruption shows his attainments in the body of the Law. And these two conditions show also that the worldling and the intelligent hold him in great respect, that he is approached by householder and monk, that he is a tower of strength in removing the bodily and mental pains[1] of those who come to him, that he is a helper in carnal gifts and in the gift of the Doctrine, that he is able to confer on them worldly and transcendental bliss. And because the word *bhaga* (blessing) is used in connection with the six states: lordship, state, fame, glory, desire, endeavour, e.g. because there is the highest kind of lordship in his own mind, and there is the *lordship* which in the world's opinion is consummated in all sorts of forms,[2] such as power to make one's body minutely small, lightness in travelling through the air, and so on[3]; there is also the transcendental *state*; there is the *fame* exceedingly pure and got by real merit; there is the *glory* of his limbs, big and small, being marked with the characteristic signs and capable of producing clearness of

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[1] Read as in footnote.

[2] Read *sabbākārapāripūram*.

[3] Other forms besides these two: *aṇimā* and *laṅghikā* are:—Power to envelop with one's body the whole world-system is *mahimā*. Power to go wherever one wishes is *Pāpuṇanapatti*. Ability to perform any act is *pākamma*. Ability to make anyone or anything follow one's wishes is *īsitā*. Ability to create at will water, fire, and so on is *vasitā*. Ability to accomplish whatever one has undertaken to accomplish is *yatthakāmavasāyitā*.

vision in men who make an effort to see his physical form; there is the *desire* appearing as accomplishment of desire from his effecting at will whatever is wished for, aspired after, whether it be one's own benefit or another's; and there is the *endeavour* called right effort as the condition of attaining teachership of all the world,—therefore is he called the Blessed (*bhagavā*).

"Blessed," again in the sense that blessings exist in him as he is endowed with them. Because he is spoken of as divider, who has analyzed, explained, shown all states as moral and so on; the states which are moral and so on, [212] as aggregate, organ, element, truth, faculty, causal genesis and so on; the noble truth of Ill in the sense of oppressing, conditioned, burning, mutable; its origin in the sense of accumulating, source, fetter, nuisance; its cessation in the sense of escape, solitude, unconditioned, deathless; the Path in the sense of leading out, cause, vision, dominant influence,—therefore as divider is he called the Blessed One.

And because he has followed, served, increased, the celestial, divine, noble life[1]; the detachment that is physical, mental, spiritual[2]; the emancipation which is of the Void, unhankered after, signless; and other states which transcend human experience,—therefore is he called the Blessed (*bhagavā*), though the right word should be *bhattavā* (resorter).

And because he has vomited the pursuits called the cravings in the three worlds of re-birth,—therefore instead of saying "vomiter of pursuits of the three worlds of re-birth," he is called the Blessed, by taking *bha* from *bhava* (re-birth), *ga* from *gamana* (pursuit), *va* from *vanta* (vomited) and lengthening the last. So we say *mekhalā* (girdle) instead of "the wreath (*mā-lā*) of a hidden (*me-hanassa*) place (*kha-ssa*) in the world."

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[1] The Jhāna of the realm of form, such as those with the devices (*kasiṇa*) for object, is the celestial life. The Jhāna of Love and so on is divine life. Attainment of the Fruition is Noble Life.

[2] Solitary life in a place free from sense-desire is physical detachment. Having the mind freed from the Hindrances by means of the Jhānas is mental detachment. Nibbāna is detachment of the *Upadhis*, or spiritual detachment.

When in that (formula) a man recalls the Buddha's merits:—"For this reason and that is he the Blessed One, the Saint . . . for this reason and that is he the Blessed One,"—his mind at that time is not invaded by lust, not invaded by hate, not invaded by delusion; but is quite upright with the Tathāgata as object. And in him who by absence of the invasion of lust and so on, has discarded the hindrances, and whose mind is upright towards the subjects of meditation, there arises applied and sustained thought bending towards the Buddha's merits. Rapture arises when he applies and sustains the thought of the Buddha's merits. In the rapturous mind, bodily and mental sufferings subside through repose which is the cause of rapture. When his sufferings subside, there arises bliss physical and mental. The mind of the blissful who has the Buddha's merits as object is composed. Thus in due order the factors of Jhāna arise simultaneously. And owing to the depth of the Buddha's virtues, or to intentness in recollecting the virtues of various kinds, the Jhāna attains not to ecstasy but just to the access. Because this Jhāna arises by way of recollecting the Buddha's virtues, it comes to be known as the Buddha-recollection. And the monk who applies himself to this Buddha-recollection has respect and reverence for the Teacher, attains an abundance of faith, of mindfulness, of understanding, of merit, is abundantly rapturous and joyful, overcomes fear and dread, [213] is able to bear pain, obtains a sense of intimacy with the Teacher; and his body, inhabited by recollection of the Buddha's virtues, is worthy of adoration like a temple; his mind bends towards the sphere of the Buddha; in contact with sinful objects he feels a sense of shame and dread of blame as though he stood in the very presence of the Teacher; (though) penetrating no further, yet is he bound for a happy destiny.

Hence always eager one should wisely be
For Buddha-minding's mighty majesty.

This, first of all, is the substance of the detailed discourse on the Buddha-recollection.

II.

He who wishes to develop the Law-recollection also should recall in solitude and seclusion the virtues of the Scriptures, and of the nine divisions of the transcendental law thus: "*(The Law) is well-proclaimed by the Blessed One, thoroughly seen, not subject to time, welcoming all, leading up to, and is to be attained by the wise, each one for himself.*"[1]

Under the expression "well-proclaimed" the Law as Scripture is included. Only the Law as transcendental[2] is comprised in the other expressions. First, the Scripture is well-proclaimed because of its loveliness in the beginning, the middle, and the end, and because of its setting forth according to the meaning and the letter, the fulness and purification of the divine life. For any stanza that the Blessed One preaches has, from the full loveliness of the Law, a lovely beginning in the first line, a lovely centre in the second and third lines, a lovely end in the last line. A discourse with a single application has a lovely beginning in the introduction, a lovely end in the epilogue, a lovely centre in the rest. A discourse with many applications has a lovely beginning in the first application, a lovely end in the last application, a lovely centre in the rest. Further, it is lovely in the beginning because of its introduction and narrative; lovely in the middle from its favourableness to those ready to receive it, the irreversibility of its meaning and its connection with cause and example; lovely in the end by causing the hearers to attain to faith, and by its epilogue. And the whole of the Law of the religion is lovely in the beginning through the morality which is its essence; lovely in the middle through calm, insight, Path and fruition; lovely in the end through Nibbāna. Or, it is lovely in the beginning because of morality and concentration, [214] lovely in the middle because of insight and the Path, lovely in the end because of the Fruition and Nibbāna. Or it is lovely in the beginning because of the Buddha having been well enlightened, lovely in the middle

[1] *Dīgha* ii, 93.

[2] *Lok' uttara:* supramundane, not about the life of this world, spiritual.

because of the Law being good, lovely in the end because of the good conduct of the clergy. Or, it is lovely in the beginning because Perfect Enlightenment is to be attained by one who has practised according as[1] he has listened to the Law, lovely in the middle because of individual enlightenment, lovely in the end because of the enlightenment of the disciples. It is lovely in the beginning as the hindrances are discarded in the hearing of it and because it brings happiness to the hearer, lovely in the middle as it carries the bliss of calm and insight in the practising of it and because it brings happiness to one who practises it, lovely therefore in the end as the result of its practice, since, in so far as it is practised, it carries "suchness"[2] even when the practice ceases to yield fruit. Thus is it "well-proclaimed" because of its loveliness in the beginning, the middle, the end.

And that divine life of the religion, that divine life of the Path which the Blessed One in preaching the Law has set forth, has declared in many ways, is endowed with the meaning and the letter because there is fulfilment according to the meaning and the letter. It has meaning, because it is connected with the expressions of meaning, to wit, the making clear, setting forth, revealing, analyzing, explaining, making known. It has the letter, because it is complete in character, word, phrase, letter, etymology, exposition. From the profundity of sense, from the profundity of penetration,[2] it has meaning; from the profundity of the Law, from the profundity of the teaching,[3] it has the letter. As the object of the analysis of sense and of ready wit, it has meaning; as the object of the analysis of the Law and of etymology, it has the letter. It has meaning, inasmuch as it produces faith in the intelligent that it is knowable by the wise; it has the letter, inasmuch as it produces faith in the worldling

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[1] *Tathattāya paṭipannena.* So *Ṭikā.* Cf. P.T.S. Dict. *s.v.* T. *Tathatta* "suchness" occurs several times in the *Saṃyutta* (see Index vol.) and once in the *Kathāvatthu* xix, 5 as *tathatā.* The Burmese translation of this work renders it by a term which S. Z. Aung Englishes as "immutable reality" (*Points of Controversy* 338, *n.* 1). Its importance in Mahāyānist metaphysic lends it additional interest here.

[2] *Ṭikā* paraphrases by *tādibhāva.* [3] Join *hi* to the preceding word.

that it is worthy of belief. From the profundity of the sense it has meaning; from having plain words it has the letter. From the absence of what is to be inferred it is fully complete with all completeness; from the absence of what is to be rejected it is pure in its faultlessness.[1] Further, from the skill in attaining to the practice, it is endowed with meaning; from the skill in dealing with the accepted tradition, it has the letter. Because it is connected with the five aggregates of the Law, namely morality and so on, it is fully complete; because it is free from the vices, proceeds with intent to escape (from re-birth), looks not at worldly needs of the flesh, it is purified. Thus, because it sets forth according to the meaning and the letter the fulness and purity of divine life, it is "well-proclaimed."

Or, it is "well-proclaimed" through absence of reversibility of meaning. For the meaning of the doctrine of other teachers undergoes reversion. The said doctrines, though called "obstructive,"[2] are not obstructive; [215] though they are declared to lead to [salvation] do not lead to salvation; hence they are ill-proclaimed. Not so does the Law of the Blessed One undergo reversion in meaning. It does not transgress against the truth of the said doctrines, either those that have been declared obstructive, or those leading to salvation. So far is the Law as Scripture *well-proclaimed*.

But the transcendental state is [also] *well-proclaimed*, because it proclaims a course of practice which conforms to Nibbāna, and a Nibbāna which conforms to the practice. As has been said: "*Well-declared by the Blessed One to the disciples is the Way leading to Nibbāna. He unites Nibbāna and the Way. Just as Ganges water unites with, flows with, Yamuna water, so is the Way leading to Nibbāna well-declared by the Blessed One to the disciples. He unites Nibbāna and the Way.*"[3]

Here also the Noble Path is well-proclaimed, from being proclaimed as the middle path which avoids two extremes. The fruits of recluse-ship are *well-proclaimed* from being proclaimed as having tranquillized the vices. Nibbāna with

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[1] Read *niddosa°*. [2] I.e. causing re-birth in a state of woe.
[3] Punctuate the text accordingly. Cf. *M*. i, 492.

its intrinsic nature of eternity, deathlessness, refuge, shelter, and so on, is well-proclaimed from being proclaimed by way of the intrinsic nature of eternity, and so on. Thus the transcendental state also is *well-proclaimed*.

"*Thoroughly seen*"—here the Noble Path is to be seen by the noble person himself who makes an end of lust and so on, in his own life-continuity. As has been said: "*Brahmin, one who is lustful, overcome by lust, whose mind is possessed by lust, meditates harm to himself, meditates harm to others, meditates harm to both. He experiences mental pain and grief. When lust is put away he does not meditate harm to himself, does not meditate harm to others, does not meditate harm to both. He does not experience mental pain and grief. Thus, brahmin, is the Law thoroughly seen.*"[1]

[216] Further, this ninefold transcendental Law, upon being acquired by anyone is not to be taken·up by him for the sake of the faith of another man, but is to be understood by himself through reflective knowledge; hence is it "thoroughly seen."

Or, a praiseworthy view is view well seen (*sandiṭṭhi*). It overcomes through seeing well—*sandiṭṭhika*. For herein the Noble Path overcomes the vices by the associated advantageous view; the Noble Fruition[2] does so by that which is its cause; Nibbāna does so by that which is its object. Hence, as a charioteer conquers by a chariot, so the ninefold transcendental Law conquers by being a well-seen view: hence the term "*thoroughly seen*."

Or, again, seeing is called a view; the view is the seen thing, well seeing is the meaning. Worthy is the well seen;—hence the term "thoroughly seen." For the transcendental Law, on being seen by way of the comprehension of culture and of realization, turns back the dread of the round of re-births. Hence, as one who is well-dressed is fit to be clothed, so "*thoroughly seen*" means fit to be seen.

"*Not subject to time*," i.e., in no time as regards yielding fruit. *Akāla* (without time) is the same as *akālika* (not

[1] Or "seen here-and-now." *Aṅguttara* i, 156.

[2] Read *ariyaphalaṃ kāraṇa*°.

belonging to time). It does not yield fruit after using up time such as five days, seven days. It gives fruit immediately after its own arising.

Or, "belonging to time" means it takes a long time in giving its own fruit. What does? The worldly moral state. But this Law is not belonging to time, as it fructifies immediately. Hence, "*not subject to time.*" This is said with reference to the Path.[1]

It is worthy to make arrangements for welcome such as "*come see* this Law"—thus, "welcoming all." Why is it entitled to make such arrangements? From its reality and purity. Though one may say there is silver or gold in an empty hand, one cannot say "come and look at them." Why? Because they are not there. Nor can one say "come and see" with the intention of gladdening the mind by setting forth the pleasingness of dung or urine, albeit they really exist. In fact, they ought to be covered with grass or leaves. Why? Because they are vile. This ninefold transcendental Law, on the other hand, existing in its intrinsic nature, is pure like the full-moon-disc in a sky free from clouds, or like a real gem set in an orange-coloured stone. [217] Hence from its reality and purity it is entitled to make such welcome as "*come and see,*"—thus "welcoming all."

That which is fit to be brought (to a conclusion) is "*leading up to.*" This herein is the decision: the bringing to a conclusion is the leading up to it. Or, that which is fit to be brought to a conclusion in one's mind by means of culture, being indifferent in doing so, even though one's headdress or the head itself be burning. This refers to the conditioned transcendental Law. The Unconditioned is fit to be brought to a conclusion by one's own consciousness: hence, "leading up to." The meaning is, it is worthy of being cloven to by realization.

Or, it leads to Nibbāna. That which should lead is the

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[1] The rendering of *akāliko* by "not passing away" in the corresponding passage of the *Dialogues of the Buddha* ii, 99 is not borne out by the definitions here. *Kindred Sayings* ii, 49 has "not a matter of time."

Noble Path. The Fruition and the Nibbāna are fit to lead as they are to lead to a fit state for realization. That which is fit to lead is "*leading up to.*"

"*To be attained to by the wise, each one for himself,*" means, to be understood by the wise such as those of quick understanding, each for himself thus:—"The Path has been developed by me, the fruit is attained, cessation realized." For the pupil's vices are not put away by the Path developed by his preceptor; nor does he live in comfort by the latter's[1] attainment of the Fruition; neither does he realize the Nibbāna which the latter has realized. Therefore this is not merely to be looked at as one looks at an ornament on another's head. It should be seen, enjoyed[2] by the wise in their own mind, it is said. It is not a thing for fools.

Further, *this Law is well-proclaimed.* Why? Because it is thoroughly seen. It is *thoroughly seen* because it is *not subject to time.* It is not subject to time because *it welcomes all.* And that which welcomes all *leads up to.* Thus when he recalls the qualities of the Law that it is well-proclaimed and so forth, his mind then is not invaded by lust, nor by hate, nor by delusion, but is upright with reference to the Law. Thus when he has by this first method discarded the hindrances, the Jhāna-factors arise in one and the same moment. But from the profundity of the qualities of the Law, or the intentness with which he recalls them, various as they are, the Jhāna, not attaining to ecstasy, attains only to access. This Jhāna goes under the name of recollection of the Law because it arises by way of recalling the qualities of the Law.

[218] And the monk who applies himself to the recollection of the Law comes to have, through seeing its qualities, respect and reverence for the Teacher:—"Such a preacher of the Law which leads up to, such a teacher endowed with this merit I saw not in the past, nor do I see in the present, other than the Blessed One." Honouring the Law, he attains an abundance of faith and so on, is abundantly rapturous and joyful, overcomes fear and dread, is able to bear pain, gets

[1] Read *so tassa* for *sotassa.* [2] Punctuate the text accordingly.

an idea of life in the Law; and his body, informed by recollection of the qualities of the Law, is worthy of adoration like a temple; his mind bends towards the attainment of the incomparable Law; in contact with sinful objects he feels a sense of shame and dread as he recalls the goodness of the Law; he is bound for a happy destiny though he penetrate no further.

> Hence always eager one should wisely be,
> Recalling Doctrine's might and majesty.

This is the substance of the detailed discourse on Law-recollection.

III.

He who wishes to develop the Order-recollection also should in seclusion and solitude recall the qualities of the Noble Order thus: "*The Order of the disciples of the Blessed One is well-practised, the Order of the disciples of the Blessed One is upright, the Order of the disciples of the Blessed One is righteous, the Order of the disciples of the Blessed One is law-abiding. The Order of the disciples of the Blessed One, that is, the four pairs of men, the eight personages, is worthy of offerings, of oblations, of gifts, and of reverential salutation, the world's peerless field for merit.*"[1]

Herein "well-practised" means "of right behaviour." And the behaviour is spoken of as right behaviour, irrevocable[2] behaviour, direct behaviour, unopposed behaviour, behaviour in conformity with the Law. "Disciples" are those who listen respectfully to the admonition and instruction of the Blessed One.

The Order of the disciples is the "Disciple-Order," meaning thereby the group of disciples who have reached community through equality in virtue and beliefs. Because [219] that behaviour, as being upright, not crooked, not curved, not bent, but noble, is spoken of as righteousness,[3]

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[1] *Aṅguttara* i, 208.

[2] Not allowing the opposing evil states to return. Lit. non-turning from (*a-ni-vatti*).

[3] *Ñāyo.*

and from its conformability goes under the name also of law-abidingness (or circumspection), therefore the Noble Order being practised therein is also spoken of as *upright, righteous, law-abiding.* And here those who are established in the Path are "well-practised" as endowed with right behaviour. Those who are established in the fruition should be known as "well-practised" with reference to their past behaviour, because it is through right behaviour that they have attained to what ought to have been attained. Further, one is "well-practised" as behaving according to the instruction of the well-proclaimed Law and Discipline, also because one behaves faultlessly. And one is upright in behaviour because one behaves according to the Middle Course which avoids the two extremes,[1] and because of a behaviour which puts away crookedness, curve, bend, fault in deed, word and thought. Righteousness is said to mean Nibbāna. Because one behaves in order to attain that, one is righteous. Because they who behave so are worthy of law-abiding behaviour, therefore this term is because of behaviour.

"*That is*" means namely these.

"*The four pairs of men*":—one established in the First Path, and one established in the Fruition make one pair. There are thus four pairs of men for the four Paths.

"*The eight personages*":—by way of the individual, one is established in the First Path, one in the Fruition; in this way there are eight personages. Here the words "men," "personages" have the same meaning, that is, they who can learn.

"*The Order of the disciples of the Blessed One*":—four pairs of men by way of the pair, eight men by way of the individual, constitute the Order of disciples of the Blessed One.

In "*worthy of offerings and so on*," offering (*āhunaṃ*) is something that ought to be brought and offered. The meaning is, it should be brought even from far, and offered to the virtuous. It is a name for the four necessaries of life. This offering one is fit to receive, thereby producing much fruit for him:—hence "*worthy of offerings.*"

[1] Referring to the opening words of the First Sermon.

Or it may mean, coming even from far, all kinds of provision should be offered here, hence "*worthy of offerings*" (*āhavanīya*). Or, one is worthy of offerings even from Sakka and so on. It is the view of those who hold that what is to be offered to Brahmā devas is fire, and that anything sacrificed in that fire yields much fruit. [220] If the sacrificial fire is worthy of offerings because it yields much fruit, then surely the Order is worthy of offerings. Verily what is offered to the Order is of much fruit. As has been said:—

> "*A man may tend the altar's fire*
> *A hundred years of forest life.*
> *A moment's honouring cultured soul*
> *Is better than that sacrifice.*"[1]

This expression *āhavanīya* in other bodies of doctrine[2] is the same in sense as the term "worthy of offerings" (*āhuneyya*) here. There is only a slight difference in form. So much for "*worthy of offerings.*"

In "*worthy of oblations*" (*pāhuneyyo*), offerings for guests respectfully made for the benefit of dear, beloved relations and friends who have arrived from all quarters, are called oblations. Such worthy guests may be passed over and the offerings given to the Order. And it is fitting that the Order should receive them. For there is no guest like the Order, which appears in the interval between two Buddhas, and is of the open air.[3] It is proper that oblations be made to its members, as they are endowed with qualities making for lovableness, and they are worthy of them; hence "*worthy of oblations.*" There are those[4] who read the text as *pāvahanīya*. Since the Order in their view is worthy of the first offerings (*pa+āvahanīya*), these should be brought first of all, and offered to the Order; hence *pāvahanīya*, which also means, worthy of offerings in all respects. *Pāhuneyyo* (worthy of oblations) here has the same sense.

A gift is said to be given out of faith in the next world. A member is worthy of such a gift, or gets good by it, because

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[1] *Dhammapada* 107.
[2] E.g. the *sabbatthikavāda*.
[3] Homeless.
[4] *Sabbatthikavādī*.

he purifies it by making it greatly fruitful; hence (the term) "*worthy of gifts.*"

He is worthy of every one in the world placing both hands on the forehead in reverential salute, to wit, "*worthy of reverential salutation.*"

"*The world's peerless field for merit*":—i.e., a place matchless for the growth of merit for the whole world. Just as the place where the paddy or barley of the king or his minister grows, is called the king's paddy-field or barley-field, so is the Order a place for the growth of merit for the whole world. For works of merit conducive to every kind of benefit and happiness for the world, grow on account of the Order; hence the Order is "*the world's peerless field for merit.*"

When he thus recalls the virtues of the Order, that it is "well-practised" and so forth, [221] his mind is then not invaded by lust, nor by hate, nor by delusion; but it is upright with reference to the Order. When he has thus, by this first method, discarded the hindrances, the Jhāna-factors arise in one and the same moment. But from the profundity of the virtues of the Order, or from the intentness with which he recalls them, various as they are, the Jhāna, not attaining to ecstasy, attains only to access. This Jhāna goes under the name of recollection of the Order, because it arises by way of recalling the virtues of the Order.

And the monk who applies himself to the recollection of the Order, comes to have respect and reverence for the Order, attains to an abundance of faith, and so on, is abundantly rapturous and joyful, overcomes fear and dread, is able to bear pain, gets an idea of life with the Order; and his body, informed by recollection of the Order's virtues, is worthy of adoration like a temple of the assembled Order; his mind bends towards the attainment of the virtues of the Order; in contact with sinful objects he feels a sense of shame and dread of blame, as though he stood in the very presence of the Order; he is bound for a happy destiny (even) though he penetrate no farther.

> Hence always eager one should wisely be,
> Recalling Order's might and majesty.

This is the substance of the detailed discourse on the Recollection of the Order.

IV.

He who wishes to develop the morality-recollection should, in seclusion and solitude, recall his own morals in so far as they are "unbroken" and so forth thus:—"*Verily my virtues are unbroken, intact, unspotted, unblemished, enfranchizing, praised by the intelligent, uninfected, conducive to concentration.*"[1] The morals of a householder should be recalled by a householder, those of a recluse by a recluse. Be they for householders, or for recluses, if not a single one is broken, either at the beginning or the end, as it were a garment frayed at the edges, they are said to be "*unbroken.*" [222] If not a single one is broken in the middle, as it were a garment with holes in the middle, they are said to be "*intact.*" If two or three of them in a series are not broken, as it were a cow whose body is either black, red, and so on, with a patch of a different colour long or round, and so forth, in shape, on the back or under the belly, they are said to be "*unspotted.*" If they are not broken at different stages, as it were a cow variegated with dissimilar spots, they are said to be "*unblemished.*"

Or, speaking generally, all of them being unbroken on account of the sevenfold association with sexual feelings, or evil states such as anger, enmity, they are said to be *unbroken, intact, unspotted, unblemished.*

They are "*enfranchizing*" by reason of their releasing, setting one free from the slavery of craving. Because they are praised by the intelligent such as the Buddha, they are called "*praised by the intelligent.*" As they are not infected by craving or wrong views, and so on, and cannot be infected by anyone saying "This is a fault in your morals," they are "*uninfected.*" They lead to access-concentration, or again to Path-concentration and Fruition-concentration,—hence are called "*conducive to concentration.*"

When he thus recalls his own morals, that they are unbroken and so forth, his mind is then not invaded by lust, nor by hate, nor by delusion, but is upright with reference to morals.[2]

[1] *Saṃyutta* ii, 70.

[2] Punctuate the text accordingly.

When he has thus by this first method discarded the hindrances, the Jhāna-factors arise in one and the same moment. But from the profundity of the virtues of moral habits, or the intentness with which he recalls them, various as they are, the Jhāna, not attaining to ecstasy, only attains to access. This Jhāna goes under the name of recollection of the morals, since it arises by way of recalling the virtues of morality.

And the monk, who applies himself to the recollection of morals, comes to have respect for the training, leads a common life [with the virtuous], is not remiss in courtesy, is removed from such fears as self-blame,[1] sees danger in the minutest fault, attains an abundance of faith and so on, is abundantly rapturous and joyful, and is bound for a happy destiny, even though he penetrate no farther.

Hence always eager one should wisely be,
Recalling Virtue's might and majesty.

This is the substance of the detailed discourse on the Recollection of Morals.

[223] V.

Whoso wishes to develop the liberality-recollection should make a constant gift to another, or share with another what is reserved for himself, with an habitual intentness. Or again, in striving for culture he should make resolve thus:—from now onwards, so long as there is anyone to receive it, I will not eat without making a gift, even though it may be just a ladleful of food. Should there be on that day anyone of distinguished merit to receive his gifts, he should, according to his power and ability, give and share with such. And grasping the sign therein, he should in seclusion and solitude recall his own liberality by way of the virtues of freedom from the taint of stinginess and so on, thus:—"*It is indeed a gain to me, verily a great gain to me, that I, among a race oppressed by the taint of stinginess, live with mind where is no taint of stinginess, generous, clean of hands, delighting in giving away, accessible to begging, delighting in giving and sharing.*"[2]

[1] Blame of others, punishment, evil destiny and so on.

[2] *Aṅguttara* iii, 313.

Herein, "It is indeed a gain to me" means, to me indeed are gains such as have been praised as gains to the giver by the Blessed One on this wise:—By giving life one partakes of life divine or human; The giver is dear; many resort to him; and One who gives is dear; he follows the custom of the good. The meaning is, They are my portions undoubtedly. Verily a great gain to me—this religion or manhood that I have attained . . . that is verily a great gain to me. Why? In that I, among a race oppressed by the taint of stinginess, live . . . delighting in giving and sharing. Herein:—

"Oppressed by the taint of stinginess" means overpowered by the taint of stinginess.

"Among a race"—that is, beings are so called by virtue of begetting. Therefore the meaning here is, among beings overpowered by the taint of stinginess which is one of the dark states, destroying the radiance of the mind by its characteristic of not being able to share in common with others what one has acquired.

"Freed from the taint of stinginess" means freed from other taints also, such as lust and hate, as well as from the taint of stinginess.

"I live with mind":—the meaning is, I abide with a mind of the kind described. [224] But in the Suttas[1] it is said, "*I live in a house,*" since it has been pointed out as a dependable state to Mahānāma Sakka, when being a Stream-winner, he was enquiring after a dependable state. Here the meaning is, I live as having overcome.

"Free in liberality" means of unrestrained liberality.

"Clean of hands" means of purified hands. It is said, he washes his hands always to give gifts respectfully with his own hands.

"Delighting in giving away":—the handing over, giving away; full liberality is the meaning. Delight by way of a constant effort in that giving away is "delighting in giving away."

"Accessible to begging":—because he gives whatever

[1] *Aṅguttara Nikāya* iii, 284.

others ask, he is accessible to requests, is the meaning. The reading also is *yājayogo*, meaning that he is devoted to offerings called the giving of alms.

"Delighting in giving and sharing":—I delight in giving and sharing. For I give alms and make a share of what is for my own personal enjoyment. I delight in both. That he thus recalls is here the meaning.

Thus when he recalls his own liberality that it has such qualities as being freed from the taint of stinginess, his mind then is not invaded by lust, nor by hate, nor by delusion, but is upright with reference to his liberality. When he has by this first method discarded the hindrances, the Jhāna-factors arise in one and the same moment. But from the depth of the qualities of his liberality, or from the intentness with which he recalls them, various as they are, the Jhāna, without attaining to ecstasy, attains only to access. This Jhāna goes under the name of recollection of liberality, since it arises by way of recalling the qualities of liberality.

And the monk who applies himself to the recollection of liberality is all the more intent on liberality, has desires free from covetousness, behaves in conformity with love, has confidence, is abundantly rapturous and joyful, and is bound, even if he penetrate no farther, for a happy journey.

Lo! let the wise hence ponder earnestly
The mighty thought of generosity.

This is the substance of the detailed discourse on the Liberality-recollection.

VI.

[225] Whoso wishes to develop the deva-recollection should be endowed with such qualities as faith brought on by the Noble Path, and then in seclusion and solitude recall his qualities of faith and others, placing the devas as witness: "*There are devas, the Four Regents. There are devas of the Tāvatiṃsa, Yāma, Tusita, Nimmānarati, Paranimmitavasavatti realms. There are the Brahma-group devas, there are devas higher than those. These devas, endowed with such a faith, on passing away hence, were re-born there. In me also is such*

a faith. These devas endowed with such virtues . . . such learning . . . such liberality . . . such understanding, on passing away hence, were re-born there. In me also are such virtues. . . ."[1]

But in the Sutta it is said, "*Mahānāma, when the noble disciple recalls his own and those spirits' faith and virtues and learning and liberality and understanding, then his mind is not invaded by lust.*" Though it has been stated thus, it should be placed in the position of a testimony.[2] The statement should be understood as said in order to show the equality between himself and the devas as regards the qualities of faith and so forth. For in the Commentary it is explicitly stated that he recalls his own qualities, placing the devas as witness. Therefore, when he recalls first the qualities of the devas, and afterwards those that exist in himself, faith and so on, his mind is then not invaded by lust, nor by hate, nor by delusion, but is upright with reference to the devas. Then when he has by this first method discarded the hindrances, the Jhāna-factors arise at one and the same moment. But from the depth of the qualities of faith and so on, or from the intentness with which he recalls them, various as they are, the Jhāna, without attaining to ecstasy, attains only to access. This Jhāna goes under the name of recollection of the devas, since it arises by way of recalling his own faith and other qualities which are like those of the devas.

[226] And the monk who applies himself to deva-recollection is dear to the devas, beloved of them, and all the more attains abundance of faith and so on, and abides abundantly rapturous and joyful; he is bound for a happy destiny even though he penetrate no farther.

> Lo ! let the wise hence ever ponder earnestly
> The might there lies in thought of them of other worlds.

This is the substance of the detailed discourse on Deva-recollection.

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[1] *Anguttara* i, 210; iii, 287; v, 329.

[2] The meaning is, he should call his own faith, and so on, to mind and adduce those of the spirits as testimony. *Deva* = *devatā*. "Spirit" may serve if it be recollected that all these are embodied spirits.

In the detailed discourse of these (six recollections) after saying "his mind is upright with reference to the Tathāgata" and so on, it is said, "Mahānāma, with his mind upright, gets knowledge of the meaning, gets knowledge of the Law, gets joy derived from the Law; rapture is born in the joyous."

Therein, "he gets knowledge of the meaning"[1] is said concerning the delight produced on account of the meaning of "He it is, the Blessed One" and so on. "He gets knowledge of the Law"[2] is said concerning the delight produced on account of the text. "He gets joy derived from the Law"[3] should be understood as said by way of both. And that which in the deva-recollection is stated as "with reference to the devas" has been stated primarily by way of consciousness proceeding with reference to the devas, or by way of consciousness proceeding with reference to qualities which are like those of the devas, or which bring about the state of devas.

And these six recollections work effectively for the noble disciples. For to them the qualities of the Buddha, Law, and Order, are apparent. And they are endowed with the virtues possessing such qualities as being unbroken and so on, with liberality freed from the taint of stinginess, with the qualities of faith and so on, which are like those of devas of might and majesty.

In the Mahānāma Sutta[4] the six recollections have been related in detail, in order to show a dependable state to a stream-winner, by the Blessed One who is questioned as to such.

Again, in the Gedha Sutta[5] [227] they are related for the further attainment of absolute purity after purifying the noble disciple's mind by means of recollection, thus, "*Here, monks, the noble disciple recalls the Tathāgata: He it is, the*

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[1] *Ṭīkā* adds that "knowledge of the meaning" is delight produced on account of condition (*hetu*).

[2] *Ṭīkā* adds that "knowledge of the Law" is delight produced on account of result (*phala*).

[3] *Ṭīkā* adds that this joy is derived from qualities said to be the condition and result.

[4] Cf. *Aṅguttara* iii, 284.

[5] *Ibid.* iii, 312.

Blessed One . . . his mind then is upright, coming out freed and rising from the slime. Slime, monks, is a name here for the five pleasures of sense. Monks, some beings here are purified by making it the object of thought."

In the Sambādhokāsa Sutta[1] preached by the Venerable Mahā Kaccāna, they are related by way of the attainment of opportunity, through the noble disciple's worthiness in absolute purity: "*Wonderful it is, friend, marvellous it is, friend, inasmuch as this attainment of opportunity in the crowded life of laymen has been understood by the Blessed One, the knowing one, the seeing one, the Saint, the Perfect Buddha, for the purification of beings . . . for the realization of Nibbāna, to wit, the six recollections. Which are the six? Here, friend, the noble disciple recalls the Tathāgata . . . by making it the object of thought.*"

In the Uposatha Sutta[2] again, they are related to show the great fruits of the Sabbath as a station for meditation on the purification of the mind of the noble disciple who is keeping the Sabbath: "*And how, Visākhā, about the noble Sabbath? Visākhā, it is the cleansing of the vicious mind by effort. And how, Visākhā, is the cleansing of the vicious mind by effort? Here, Visākhā, the noble disciple recalls the Tathāgata. . . .*"

In the Ekādasanipāta[3] again, they are related to show the (manner of) life of the noble disciple who asks "*Lord, while we live all manner of lives, what life ought we (properly) to live?*" the answer being "*Mahānāma, faith is energetic, not the absence of faith. One who is strenuously energetic, of established mindfulness, of concentration, of understanding, is energetic, Mahānāma, not one who is without understanding. To be established in these five states, Mahānāma, thou shouldest further develop the six. Here, Mahānāma, thou shouldest recall the Tathāgata: He it is, the Blessed One . . . Buddha, the Blessed One.*"

Nevertheless it is also the average man who is endowed with purified morality and other qualities who should attend to them. For by virtue of the Recollections [228] his mind

[1] *Anguttara* iii, 314. [2] *Ibid.* i, 206 f. [3] *Ibid.* v, 329, 333.

becomes clear as he recalls the qualities of the Buddha and so on. And through the power of his mind the hindrances are discarded so that he in great joy strives for insight and the realization of saintship like Phussadeva the Elder, resident at Kaṭakandhakūra. It is said that the venerable one, seeing the form of the Buddha assumed by Māra, derived joy from the contemplation of the Buddha, saying "This one who is full of lust, hate, delusion, shines so. How will not the Blessed One shine, he who is entirely free from lust, hate, delusion?" And increasing his insight he attained Saintship.

Thus is ended the Seventh Chapter called the Exposition of the Six Recollections in the section of Concentration-culture in the Path of Purity composed for the purpose of gladdening good folk.

[229] CHAPTER VIII

EXPOSITION OF THE SUBJECTS FOR RECOLLECTION

VII.—*Mindfulness as to Death.*

Now immediately after this we come to the exposition on the developing of mindfulness as to death.

Herein death is the cutting-off of life-faculty limited by one existence. But the cutting-off of death of the saints called the cutting-off of the misery of the round of births, is not intended here; nor is the momentary dying called the momentary breaking-up of the bodily compounds; nor is death commonly so called, as in the case of a dead tree, dead copper, and so on. But that which is implied is twofold: timely death and untimely death.

Of these, timely death is through loss of merit or loss of life or both. Untimely death is through karma[1] which cuts off the result-giving karma of these. That death which is due just to the ripening of the result of birth-producing karma in spite of the existence of causes that generate the continuity of life, is death through loss of merit. That death which, as in the case of present-day men whose term of life is merely a hundred years owing to the absence of attainments in destiny,[2] time,[3] food,[4] and so on, is death through the loss of that term of life. That death, like that of Dūsimāra,[5] King Kalābu[6] and so on, of lives[7] cut off by karma where there is ability to move one from any place instantly, or that death of lives[7] which are being cut off by exertions in the bearing of weapons[8] in consequence of former karma, [230] is

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[1] Lit. action, deeds.

[2] E.g. the devas.

[3] E.g. the first inhabitants of the world.

[4] E.g. the North Islanders.

[5] *Majjhima* i, 333.

[6] *Jātaka* iii, 39.

[7] "Lives," lit. "continuities" (*santānā*).

[8] Read *satthā°*, which may also mean "exertions of life-taking swords, and so on."

untimely death. All this comes under the cutting-off of life-controlling faculty in the way described.

Thus death-mindfulness is the remembering of death, called the cutting-off of the life-faculty. Whoso wishes to develop it should in seclusion and solitude set up attention wisely thus:—"Death will take place. The life-faculty will be cut off." Or simply "death, death." For him, on the other hand, who proceeds unwisely, sorrow arises in recalling the death of beloved ones, as it arises to the mother in recalling the death of the beloved son she bore; joy arises in recalling the death of undesirable persons, as it arises in those at enmity who recall the death of their enemies; agitation does not arise in recalling the death of indifferent people, no more than it arises in a burner of dead bodies on seeing the corpses; fear arises in recalling one's own death as it arises in a timid man on seeing a murderer with uplifted sword. All this happens to one devoid of mindfulness, anxiety, understanding. Therefore, looking at beings killed or dead in various places, and reflecting on the death of those who had seen glory, and applying mindfulness, anxiety, understanding, he should proceed with attention, "Death will take place, and so on." For, proceeding thus, he acts wisely. He proceeds in the right way, is the meaning. When anyone proceeds thus, the hindrances are discarded, mindfulness is set up with death as object, and the subject of meditation attains access.

If this does not suffice, he should recall death in these eight ways: (1) by being face to face with the death-dealer; (2) by the loss of prosperity; (3) by inference; (4) by the body being common to the many; (5) by the weakness of life; (6) by the absence of the sign; (7) by being limited by time; (8) by the shortness of the moment.

Of these (1) by being face to face with the death-dealer means, being in the presence of death as though in that of a murderer. For, as a murderer with sword in hand comes up to one, and brandishes it round the neck, saying, "I will cut this man's head off," so death comes up against one:—thus it should be recalled. Why? Because death comes together with birth, and takes away life. For as a mushroom

bud grows up carrying the soil on its head, so beings are born carrying old age and death.[1] For surely their rebirth-consciousness attains old age immediately after their genesis and, like a stone thrown from a mountain top, [231] breaks, together with the associated aggregates. Thus momentary dying comes with birth. And as it is certain that a person who has been born must die, so the dying that is here intended comes together with birth. Therefore this creature from the time of his birth goes in the direction of death, turning not back in the slightest degree, just as the risen sun goes towards its own setting and turns not back in the slightest degree from the places it traverses, or as a river flows with a swift current from the mountains, carrying everything that falls into it, and goes on and turns not back in the slightest degree. Hence is it said:—

Man, once conceived within the womb, no sooner has begun,
Than on he goes continually ; he, going, turns not back.[2]

So like the drying up of small streams[3] overcome by the summer heat, the falling from the trees of fruits whose stalks are rotted by the taste of the morning vapours, the breaking of earthen pots struck by a hammer, the dispersing of dew-drops touched by the sun's rays, a man goes along and approaches death. Hence was it said:—

The days, the nights pass on until they cease ;
So doth our life break up and come to naught.
Withers our mortal term of years and dries,
As water of the rains in little rills.[4]

As sure as for the ripened fruit there comes the fear of fall,
So surely comes the fear of death to mortals one and all.[5]
Like as the earthen pot the potter makes,
Little and great, or cooked or raw—they all
In breakage end, so does a mortal's life.[6]

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[1] *Ṭīkā* adds that the mushroom may sometimes be without the soil, but beings are never without death.

[2] *Jātaka* iv, 306: translation.

[3] Read *kunnadīnaṃ*.

[4] *Kindred Sayings* i, 136.

[5] *Jātaka* iv, p. 81 of translation.

[6] Cf. *Dhammapada*, verse 40.

Like as the dew upon the grass,[1] *when the sun rises hot,*
So is the life of mortal man: O mother, stay me not![2]

Thus like a murderer with uplifted sword is this death which comes together with birth. Like the murderer brandishing the sword around one's neck [232] it takes life; it does not turn back without[3] taking life. Therefore from coming together with, and taking, life, death appears opposite us like a murderer with uplifted sword. Thus he should recollect death by being face to face with the death-dealer.

(2) By the loss of prosperity:—here, in this world, prosperity shines so long as it is not overpowered by adversity. And there is no such thing as prosperity which goes beyond adversity. Therefore,

The conqueror of the world entire,
The giver of a hundred crores,
The happy (king) had in the end
A half myrobalan as his realm.
Bound by the body, he, the sorrowless king,
Sank into sorrow facing death, whenas
The sum of his good works came to an end.

Further, all health ends in sickness, all youthfulness in old age, all life in death; even all the world of beings is followed by birth, approached by old age, oppressed by sickness, struck by death. Hence was it said:—

As when huge mountain crags, piercing the sky,
Advance in avalanches on all sides,
Crushing the plains east, west, and north, and south;
So age and death come rolling over all,
Noble and brahmin, commoner and serf;
None can evade, or play the truant here.
Th' impending doom o'erwhelmeth one and all.
Here is no place for strife with elephants,
Or chariots of war, or infantry,
Nay, nor for war of woven spell or curse,
Nor may finance avail to win the day.[4]

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[1] Read *tiṇaggamhi*.
[2] *Jātaka* iv, p. 77 of translation.
[3] Read *aharitvā*.
[4] *Kindred Sayings* i, 127.

Thus determining that life's attainments end in loss, in death, one should recall death because success becomes failure.

(3) By inference:—by inferring one's own death from that of others. Here death should be recalled by inference in seven ways: from the greatness of pomp, greatness of merit, greatness of might, greatness of power, greatness of understanding, from the Silent Buddhas, from the Supreme Buddhas. How ? This death assuredly came upon [233] Mahāsammata, Mandhātu, Mahāsudassana, Daḷhanemi, Nimippabhuti, who possessed great pomp, great retinue, much wealth and many forces. Is there any reason why it will not come upon me also ?

> Mahāsammata and the other kings
> Noble and of high fame succumbed to death.
> What need is there (to speak) of men like us ?

So far should death be recalled because of the greatness of pomp. And how because of the greatness of merit ?

> Jotika, Jaṭila and Meṇḍaka,
> And Ugga, Puṇṇaka and others famed
> For worth exceeding in the world, all died.
> What need is there (to speak) of men like us ?

Thus should it be recalled because of the greatness of merit. And how because of the greatness of might ?

> Yudhiṭṭhila and Vāsudeva,
> And Baladeva, Bhūmasena,
> The mighty wrestler Cānuroya[1]
> Came under power of death. Though world-renowned
> For might and strength, they all succumbed to death.
> What need is there (to speak) of men like us ?

Thus should it be recalled because of the greatness of might. And how because of the greatness of power ?

> He who, his foot uplifting, with his toe
> Caused Vejayanta's[2] terraced fane to shake,

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[1] *Jātaka* iv, 81.

[2] Read *Vejayantaṃ*. Cf. *Psalms of the Brethren*, verse 1194.

Was best of those possessed of magic power,
The second chief disciple. He despite
His magic powers entered the dreadful mouth
Of death, as doth the deer the lion's mouth.
What need is there (to speak) of men like us?

Thus it should be recalled because of the greatness of (psychic) power. And how because of the greatness of understanding?

[234] Except the leader of the world there's not
Another being worth the sixteenth part
Of Sāriputta's understanding. He,
The great in understanding, first and chief
Disciple, came under the power of death.
What need is there (to speak) of men like us?

Thus should it be recalled because of the greatness of understanding.

How because of the Silent Buddhas? Those who by the strength of their knowledge and energy have trodden down all their foes, the vices, reached silent Buddhahood, and are self-existing like the horn of a rhinoceros, even they are not free from death. How shall I be free?

The sages great in searching for the sign,
Now this, now that are self-developing
By virtue of their insight's ardent glow.
They've reached the end of bane, and like the horn
Of a rhinoceros they lead a life
Of solitude, yet have no power o'er death.
What need is there (to speak) of men like us?

Thus should it be recalled because of the Silent Buddhas.

How because of the Supreme Buddhas? He it is, the Blessed One, who has his body adorned with the eighty minor signs, and variegated with the thirty-two major signs of a great man, who has the body of the Law fulfilled with the jewels of the virtues, such as the groups of precepts pure in all respects, who has reached the highest place among the great in fame, great in merit, great in might, great in power,

great in understanding, who is unequalled, peerless, matchless, saint, supreme Buddha,—even he was extinguished in one moment by the rainfall of death, like a mass of fire by a downpour of water.

Not out of fear, not out of shame doth death
Obey the will of him, this mighty sage,
For all his mighty powers. Devoid of shame,
Void of timidity it crushes all.
A man like me, how will it not o'ercome ?

Thus should it be recalled because of the Supreme Buddhas.

Thus as he recalls death by the inference that the great in fame and so on, have it in common with himself, that he himself must die like those great ones, the subject of meditation attains to access. Thus should death be recalled by inference.

[235] (4) By the body being common to the many:—this body is common to many, common to the eighty families of worms. Of the latter, those worms which depend on the integument eat the integument, those which depend on the hide eat the hide, those which depend on the flesh eat the flesh, those which depend on the sinews eat the sinews, those which depend on the bones[1] eat the bones, those which depend on the marrow eat the marrow. There in the body are they born, become old, die, obey the law of nature. The body is their maternity hospital, their nursing home, their cemetery, their lavatory, their urine-trough; it perishes through the disturbance of these families of worms. And so it is common to the eighty families of worms; so is the body common to the causes of death such as the many hundreds of internal diseases, as well as to snakes, scorpions and other external agencies. For, as on a target placed at a cross-road, arrows, lances, forks, stones, and so on, thrown from all directions, fall, so on the body all dangers fall. And by the fall of these dangers it perishes. Hence the Blessed One said: "*Here, monks, a monk, when the day is gone and the night comes round, reflects thus : many for me are the causes of death : a snake may*

[1] Read *aṭṭhi*°.

bite me, a scorpion may bite me, a centipede may bite me, and in consequence I may die, or meet with danger. Or I may trip and fall. The food I have taken may be corrupted, or the bile may give me trouble, or the phlegm may give me trouble, or the winds that cut like knives may give me trouble,[1] *and in consequence I may die or meet with danger.*"[2] Thus death should be recalled by way of the body being common to the many.

(5) By way of the weakness of life.—This life is weak, has no strength. For the life of beings is bound up with inhalation and exhalation, with the postures, with heat and cold, with the four great primaries, and with food. It goes on only when it gets a regular functioning of the breath inhaled and the breath exhaled. When the breath going out from the nose does not re-enter within, or when, having entered it does not go forth again, one dies. Again, life proceeds when it gets a regular functioning of the four postures, [236] but through the excess of any one of these the vital principle is cut off. It proceeds also when it gets an equal measure of heat and cold. It is ruined when one is oppressed by excessive cold or excessive heat. Again, it proceeds when it gets an equal measure of the great primaries, but through the disturbance of the earthy element or the watery element or any other element, even a person endowed with strength may have a stiff body, or a feeble, stinking body on account of the bloody flux, and so on, or may be overcome by high temperature, or have his joints broken and so lose his life. Again, life proceeds when material food is got at the proper time; not getting food, life is lost. Thus death should be recalled by way of the weakness of life.

(6) By the absence of the sign:—from not determining (by way of time, and so on), from the absence of the limit, is here the meaning. For to beings

> Life, sickness, time and body-laying-down,
> And destiny:—these five may ne'er be known,
> Since they are signless in the world of life.

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[1] Read *kuppeyyuṃ*.

[2] *Aṅguttara* iii, 306.

Here life is signless because it cannot be determined as "One should live to such an extent, no further." Beings die during the first embryonic stage, the second, third, fourth embryonic stage, the first month, second month, third month, fourth month, fifth month, tenth month, at the time of birth, and thence within and beyond a hundred years.

Sickness also is signless since it cannot be determined as: "Of this sickness beings die, not of another." For beings die of eye-disease, ear-disease or of any other disease.

Time also is signless since it cannot be determined as: "One should die at this time, not at any other." For beings die in the morning, at midday, and so on.

The laying down of the body also is signless since it cannot be determined as: "Here should the body of the dying be laid, not elsewhere." For the body of one born within the village is laid outside the village; the body of one born outside the village is laid within the village. Likewise those born on land lay down the body on water; those born on water may lay down the body on land:—thus should it be expanded in various ways.

[237] Destiny also is signless, since it cannot be determined as: "One who passes away hence should be born in this place." For, passing away from the deva-world, beings are born among men; passing away from the world of men also, they are born in the deva or other worlds, and so on, it may be here, it may be there: thus like an ox yoked to the mill, the world[1] goes round on the fivefold course. Thus should death be recalled by way of the signless.

(7) By being limited in time:—the life of men is now of short duration.[2] He lives long who lives a hundred years or a little more. Hence said the Blessed One: "*Brief, monks, is the life of men, a matter of flitting hence, having its sequel elsewhere. To be wrought is the good; to be lived is the holy life. To him that is born there is no not-dying. He, monks, lives long who lives a hundred years, or but little longer:—*

Brief time have sons of men on earth to live.
Let the good man herein much trouble take,

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[1] Read *loko*.

[2] Follow the footnote.

Acting as were his turban all ablaze.
There is no man to whom death cometh not."[1]

Further, he said: "*Formerly, monks, there was a teacher called Araka,*"[2] thus the whole Sutta adorned with the seven illustrations is to be expanded. Further, he said: "*Monks, the monk who develops mindfulness as to death thus: 'Surely were I to live for a day and night, were I to attend to the Blessed One's religion, much surely were done by me.' Monks, the monk who develops mindfulness as to death thus: 'Surely were I to live for a day, were I to attend to the Blessed One's religion, much surely were done by me.' The monk who develops mindfulness as to death thus: 'Surely were I to live long enough for me to eat one alms-meal, were I to attend to the Blessed One's religion, much surely were done by me.' The monk who develops mindfulness as to death thus: 'Surely were I to live long enough for me to eat and swallow four or five mouthfuls, were I to attend to the Blessed One's religion, much surely were done by me': —these monks are said to lead a life of negligence, develop mindfulness as to death sluggishly, to the end that they may attain loss of the cankers.* [238] *On the other hand, the monk who develops mindfulness as to death thus: 'Surely were I to live long enough for me to eat and swallow one mouthful, were I to attend to the Blessed One's religion, much surely were done by me'; the monk who develops mindfulness as to death thus: 'Surely were I to live just long enough for me to breathe in after breathing out, or to breathe out after breathing in, were I to attend to the Blessed One's religion, much surely were done by me': —these monks are said to lead a life free from negligence, develop mindfulness as to death quickly, to the end that they may attain loss of the cankers.*"[3]

(8) By way of the shortness of the moment:—in the ultimate sense exceedingly short indeed is the life-moment of beings, lasting just for one conscious process. Just as a chariot-wheel in rolling and standing, rolls and stands within the circumference of one rim, even so is the life of beings of the measure of one conscious moment. As soon as that

[1] *Kindred Sayings* i, 135. [2] *Aṅguttara* iv, 136. [3] *Ibid.* iv, 318 f.

consciousness ceases, the being is said to cease. As it has been said: "*In the past conscious moment one lived, one is not living, nor will one live. In the future conscious moment one did not live, does not live, one will live. In the present conscious moment one did not live, one is living, one will not live.*"[1]

Life, personality and happiness
And pain: these all are with one (point of) thought
Together yoked; the moment lightly goes.
The aggregates of one who is to be,
Or one who hence doth pass away are all
Alike when once they're ceased; they're gone and will
No more be reunited (in rebirth).
Without coming-to-be there is no birth;
And by the present (consciousness) one lives.
When consciousness breaks up, the world is dead.
The concept by the ultimate (is bound).

Thus by way of the shortness of the moment death should be recalled.

When one thus recalls death in one or other of these eight ways, the mind owing to repeated attention gets the habit, mindfulness is established with death as object, the hindrances are discarded, the Jhāna-factors are manifested. But because of the intrinsic nature of the object and the anxiety it produces, the Jhāna attains only to the access, not to the ecstasy. The transcendental Jhāna [239] and the second and fourth Jhānas of the Formless attain to ecstasy through a marked development in our intrinsic nature. For because of the progress in the development of purity, the transcendental attains to ecstasy, while the Formless does so by virtue of development in transcending the object. For there is a transcending of object by just the Jhāna which has attained to ecstasy. But here (in mindfulness as to death) both of these causes are absent. Therefore the Jhāna attains just to access. This Jhāna gets the name of death-mindfulness, since it arises by the strength of death-mindfulness.

The monk who is devoted to death-mindfulness is always

[1] Probably not in the Canon.

zealous; he forms an idea of the absence of delight in all existences; he gives up hankering after life; he censures evil-doing; he is not addicted to hoarding treasure; he is free from the taint of stinginess as regards the requisites of life, and his perception of impermanence becomes collected. In consequence of these things, the perceptions of ill and of soullessness manifest themselves.

Beings who have not developed mindfulness as to death suffer from fear, fright and bewilderment upon the approach of death, as if they were suddenly overtaken by wild beasts, Yakkhas, snakes, thieves, murderers. Not so he who dies without fear and without bewilderment. If in this present life he fails to attain deathlessness, upon the dissolution of the body he is bound for a happy destiny.

Hence let the wise aye practise earnestly
The mighty thought that death must come to me.

VIII.—*Mindfulness as to the Body.*

Now this exercise of mindfulness as to the body which was never before practised except when the Buddha appeared, and which does not come within the scope of any of the founders of sects, has been praised by the Blessed One in various ways in various Suttantas thus: "*There is one state, monks, which, being developed, repeated, conduces greatly to anxiety, conduces greatly to benefit, conduces greatly to peace from bondage, conduces greatly to mindfulness and comprehension, conduces to the attainment of knowledge and discernment, conduces to comfort in the present life, conduces to the realization of wisdom, emancipation and fruition. Which is that one state? Mindfulness as to the body . . . Those who enjoy mindfulness as to the body enjoy deathlessness. Those who do not enjoy mindfulness as to the body do not enjoy deathlessness.* [240] *Those who have made endeavour in mindfulness as to the body have enjoyed deathlessness, have not lost, not missed it. Those who have made no endeavour in mindfulness as to the body have not enjoyed deathlessness, but have lost, missed it.*"[1]

[1] *Anguttara* i, 43, 45.

And it has been set forth under the fourteen divisions of respiration, the Postures, the fourfold comprehension, attention to loathsomeness, attention to the elements, nine kinds of cemetery, in this way: "*How, monks, is mindfulness as to the body developed? How, being repeated, is it highly fruitful, highly beneficial? Here a monk who has gone to the forest . . .*"[1]

We now come to the exposition of its development.

Of these fourteen the three divisions of the postures, of the fourfold comprehension, of attention to the elements, have been stated by way of insight; the nine divisions of the cemetery by way, in insight and knowledge, of the discernment of disaster. And here that development of concentration in the swollen corpse, and so on, which one should effect, has already been explained in the exposition of the Foul. The two divisions of respiration and of attention to loathsomeness have been stated by way of concentration. Of them the division of respiration is a separate subject of meditation by way of mindfulness as to respiration. But that meditation on the thirty-two parts of the body described by way of attention to loathsomeness by grouping the brain with the marrow thus: "*Furthermore, monks, the monk considers this body limited by the skin from the sole of the foot upwards, from the crown of the head downwards, as full of impurities of various kinds: there are in this body hairs of the head, hairs of the body, and so on . . .*"[2] is the mindfulness as to the body that is intended here.

This exposition of the developing is preceded by the following elucidation of the Pali: "This body" means the putrid body of the four great primaries. "From the sole of the foot upwards" means above the sole of the foot. "From the crown of the head downwards" means beneath the tips of hairs. "Limited by the skin" means limited across by the skin. "Considers as full of impurities of various kinds" [241] means, he sees that the body is a burden of impurities such as hairs of various kinds, and so on. How? "There are in this body hairs . . . urine,"—here "are" means exist.

[1] *Majjhima* iii, 89.

[2] *Dīgha* ii, 293.

"In this"—this, from the sole of the foot upwards, from the crown of the head downwards, and limited by the skin, is declared to be full of impurities of all kinds; in that "body," i.e. human structure, for this is declared to be the body as being a collection of impurities and a source of abominations such as hairs, and so on, and a hundred diseases such as eye-disease. "Hairs of the head, hairs of the body" are the thirty-two parts of the body beginning with hairs.

There the construction should be understood as "in this body are hairs of the head, in this body are hairs of the body." For no one, making a thorough search of this fathom-long corpse, from the sole of the foot upwards, from the crown of the head downwards, bounded on all sides by the skin, sees the slightest quantity of anything pure, whether pearl or ruby, lapis-lazuli or aloe wood, saffron or camphor or fragrant vapours, powders, and so on. Truly he sees impurities of the different kinds of hairs, and so on, in various forms, unsightly, highly malodorous and abominable. Hence it is said. "There are in the body hairs of the head, hairs of the body, and so on. . . ." Such is the elucidation as regards the Pali.

The beginner who is of respectable family, wishing to develop the subject of meditation, should approach the good friend who has already been described, and receive it. And the teacher should announce to him the sevenfold skill in receiving, and the tenfold skill in attention.

Of these,—by word of mouth, by thought, by colour, by form, by region, by range. by limits,—thus should the sevenfold skill in receiving be announced. For in this subject of attention to loathsomeness, even he who is a three-Piṭaka-man should first, at the time of attending, make a verbal rehearsal. It may be, to one so doing the subject of meditation will manifest itself, as it did to the two Elders who received the subject of meditation from Mahā Deva the Elder residing at Malaya. It is said that the Elder on being asked by them for a subject gave them the Pali of the thirty-two parts, saying, "Recite this for four months." [242] Though they were versed in two, or in three Nikāyas, they became Stream-winners only after reciting for four months the thirty-

two parts which they had received with due reverence. Therefore the teacher in teaching the subject should say to the pupil: "First recite it aloud." In doing so one should make divisions of five ending in the skin, and so on, and recite them in direct, and in reverse, order. After saying, "hairs of the head, hairs of the body, nails, teeth, skin," one should again say in reverse order, "skin, teeth, nails, hairs of the body, hairs of the head." Then, after saying the five ending in the kidneys, "flesh, sinews, bones, marrow, kidneys," one should again say in reverse order, "kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hairs of the body, hairs of the head." Then should be recited the five ending in the lungs in direct order, "heart, liver, pleura, spleen, lungs," and in reverse order, "lungs, spleen, pleura, liver, heart, kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hairs of the body, hairs of the head." Then should be recited the five ending in the brain in direct order, "intestines, intestinal tract, stomach, excrement, brain," and in reverse order, "brain, excrement, stomach, intestinal tract, intestines, lungs, spleen, pleura, liver, heart, kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hairs of body, hairs of head." Then should be recited the six ending in fat in direct order, "bile, phlegm, pus, blood, sweat, fat," and in reverse order, "fat, sweat, blood, pus, phlegm, bile, brain, excrement, stomach, intestinal tract, intestines, lungs, spleen, pleura, liver, heart, kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hairs of body, hairs of head." Then should be recited the six ending in urine in direct order, "tears, grease, saliva, snot, fluid of the joints, urine," and in reverse order, "urine, fluid of the joints, snot, saliva, grease, tears, fat, sweat, blood, pus, phlegm, bile, brain, excrement, stomach, intestinal tract, intestines, lungs, spleen, pleura, liver, heart, kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hair of body, hair of head."

[243] Thus a hundred times, a thousand times, even a hundred thousand times, should a man make a verbal recitation. For by so doing he becomes familiar with the subject. And the mind does not run here and there. The parts of the body

become manifest and appear like the series of the fingers, or a row of the palings of a fence.

And he should recite mentally as he has recited verbally. The verbal recitation is the cause of the mental recitation, which is the cause of penetration into characteristics.

By "colour"—that is, the colour of hairs and so on, should be determined. By "form"—that is, their form should be determined. By "region"—that is, in this body from the navel upwards, is the upper region, downwards is the lower region; therefore this part is in this region,—thus should the region be determined. By "range"—that is, this part is valid in this range,—thus is the range of each to be determined. By "limits"—there are two kinds of limits: limitation by parts which are alike one to the other in nature, and limitation by dissimilarity among the parts. Here this part is limited below and above and across by that part:—thus is to be understood delimitation by other like parts. Hairs of the head are not hairs of the body, nor are hairs of the body hairs of the head:—thus by the absence of mixing should be understood delimitation by dissimilar parts.

And thus in announcing the sevenfold aptitude in learning, the teacher should do so, knowing that this subject of medita tion has been preached in such and such a Sutta as abomination, and in such and such a Sutta as element. Thus it has been preached as abomination in the Mahāsatipaṭṭhāna,[1] as element in the Mahāhatthipadopama,[2] Mahā Rāhulovāda,[3] Dhātuvibhaṅga Suttas.[4] But in the Kāyagatāsati Sutta[5] the four Jhānas have been analyzed with reference to him to whom (each of the thirty-two parts) appears by way of colour. What is here described as element is a meditation for insight; what is taught as abomination is a meditation for calm. The meditation here is that for calm. Having thus announced the sevenfold aptitude in learning, he should announce the tenfold aptitude in attending, taking it in serial order, not too swift, not too slow, inhibiting distraction, transcending

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[1] *Dīgha* ii, 290.
[2] *Ibid.* i, 414.
[3] *Ibid.* iii, 88.
[4] *Majjhima* i, 184.
[5] *Ibid.* iii, 237.

the idea, releasing serially, by way of the ecstasy, and the three Suttantas.

Of these, "in serial order" means, that from the time of recitation the parts [244] should be attended to, one after another, not sporadically.[1] For as an inept man, ascending a staircase of thirty-two steps by now this step, now that,[1] gets tired in body and falls backward and fails to accomplish the ascent, so he (who attends to the thirty-two parts leaving out every alternate part)[2] does not attain to the enjoyment which ought to have been attained through fulfilment of the practice, but gets tired in mind and collapses and fails in his practice.

And in attending serially he should not attend "too swiftly." As a man who undertakes a journey of three yojanas, without noting the path to take and the path to avoid, goes back and forth a hundred times and, though he comes to the end of the journey, it is only after frequent questionings. So, he who attends too swiftly may accomplish the meditation, but it is not clear and consequently carries no excellence.[3] Therefore he should not attend too swiftly.

And as with swiftness, so with "slowness." As a man who, wishing to perform a three yojana journey in a single day, tarrying on the way at trees, mountains, lakes, and so on, takes two or three days before he accomplishes the journey, so when one is too slow, the meditation is not concluded, there arises no cause for the attainment of excellence.

By "inhibiting distraction,"—i.e. mental distraction, which forsakes the subject of meditation and which goes after an outside subject of many interests, should be inhibited. As a man going along a precipitous path just wide enough to accommodate one foot, who does not watch his steps, but, looking this way and that, falters in his steps and so may fall down a precipice of the height of a hundred men, so when one is distracted by outside things the subject of meditation dwindles and is lost. Therefore one should attend by inhibiting distraction.

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[1] *Ekantarikāya*; lit. by an interval for each.

[2] Not in P.T.S. text.

[3] I.e. he cannot attain Jhāna.

By "transcending the idea":—transcending the idea of each part one should be steadfast in the thought that they are abominations. For, just as men, seeing a well in the forest in time of drought, fix there some sort of sign such as a palm-leaf, and by that sign come back and bathe themselves and drink water, [245] and when a path is made by their frequent comings, there is then no use for the sign, but whenever they want they go thither, bathe themselves and drink water, so when one attends first by way of the idea of the "hairs of the head," "hairs of the body," the abominable state is manifested. Passing beyond that idea of the hairs, one should establish the thought that they are an abomination.

By "releasing serially":—in releasing (dismissing) any part which does not manifest itself, it should be attentively released in the order of the series. For the attention of a beginner who attends to "the hairs"[1] goes on and stops only at the last part, the urine. And the attention of him who attends to urine goes on (in reverse order) and stops only at the initial part, the hairs. Then as he attends repeatedly,[2] some parts are manifested, others are not. One should do work, first, in those that are manifested until, where two are manifested, one is manifested more distinctly than the other. So, attending repeatedly to that which is thus manifested, one should arrive at ecstasy.

Here is a simile: Suppose a hunter[3] wishing to catch a monkey living in a forest of thirty-two palm-trees were to pierce with an arrow the leaf of a palm-tree standing first in a row and raise a cry. The monkey would then jump from palm to palm in regular order and go on to the last one. The hunter going there also and acting as before, the monkey would behave as before and return to the first palm. Being thus chased repeatedly from palm to palm, it would ultimately rise only from the tree whence the cry was made and in due course alight on a tree in the midst of whose (branches) it would hold firmly to a budding sprout of palm, and not rise

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[1] But gives no heed to the characteristic signs.
[2] Having regard to the characteristic signs.
[3] Read *luddo*.

even when it was pierced. Thus should the completed simile be regarded.

This is the application: As are the thirty-two trees in the palm-forest, so are the thirty-two parts of the body. The monkey is as the mind, the hunter is as the student. As the monkey lives in the forest of the thirty-two palms, so the student's mind traverses the body in its thirty-two parts as object. As the monkey jumps from palm to palm, and goes to the last palm when the hunter pierces with the arrow the first palm and raises a cry, so the student's mind, when attention is directed to the hairs, progresses serially and appears at the last part.

[246] And the same with the return to the first position. As the monkey being chased repeatedly from tree to tree rises from where the cry is raised, so does the student persistently attend to those hairs which—after the letting go of those that are not manifested—have been manifested to him who gives repeated attention. As the monkey alights in due course on a tree in the midst of whose (branches) it takes a firm hold of the budding sprout of palm and does not rise up when it is pierced, so ultimately of the two manifested parts the student attends repeatedly to that which is more clearly manifested, and induces ecstasy.

A further simile: As a monk who lives in dependence on a village of thirty-two families, upon getting, upon his alms-round, from the first house a double portion of alms, would omit to beg from the next house. Getting upon the following day a treble portion of alms, he would omit to beg from the next two houses. And on the third day, getting a bowlful from the first house, he would go to the dining-hall and eat it. The simile should be carried out thus: The village of thirty-two families is as the thirty-two parts of the body. The alms-man is as the student. The living in dependence on the village is the preliminary work of the student in the thirty-two parts. The getting of the double portion of alms from the first house, and the omitting to beg from the next one, and on the second day, the getting of the three portions of alms, and the omitting to beg from the next two houses, is as the preliminary work

confined to two of the parts among those that are manifested, after letting go the unmanifested parts as one gives repeated attention. As the getting a bowlful from the first house on the third day, the sitting in the dining-hall and eating it, so is the repeatedly attending to that part which, of the two, is the more clearly manifested and induces ecstasy.

"By way of ecstasy" means from the part which is the source of ecstasy. Ecstasy arises with reference to each of the parts, such as hairs and so on:—thus it should be understood, for such here is the intention.

"And the three Suttantas"—these three Suttantas, Adhicitta, Sītibhāva, Bojjhaṅgakosalla should be regarded as purporting to yoke energy with concentration. Such is here the intention.

Of them, "*Monks, the monk who is intent upon higher thought should attend from time to time to the three signs, should attend from time to time to the sign of concentration, should attend from time to time to the sign of upholding, should attend from time to time to the sign of indifference.* [247] *Verily, monks, if the monk intent upon higher thought were to attend only to the sign of concentration, his mind might possibly tend towards idleness. Verily, monks, if the monk intent upon higher thought were to attend only to the sign of upholding, his mind might possibly tend towards flurry. Verily, monks, if the monk intent upon higher thought were to attend only to the sign of indifference, his mind might possibly not be well concentrated to the end that the cankers may be destroyed. Since, monks, the monk attends from time to time to the sign of concentration, to the sign of upholding, to the sign of indifference, that mind of his becomes soft, wieldy, bright, not brittle, but is well concentrated to the end that the cankers may be destroyed.*

"*Just as a goldsmith, monks, or his pupil, fixes a forge, and after fixing the forge lights the opening of the forge, and after lighting the opening of the forge, seizes the gold with a pair of tongs, places it in the opening and from time to time blows on it, from time to time sprinkles water over it, from time to time remains indifferent. If, monks, the goldsmith or his pupil were to keep on blowing, the gold might possibly be burnt. If,*

monks, the goldsmith or his pupil were to keep on sprinkling water, the gold might possibly get cold. If, monks, the goldsmith or his pupil were to keep on being indifferent, the gold might possibly not reach the right result. But since, monks, the goldsmith from time to time blows on the gold, from time to time sprinkles water over it, from time to time remains indifferent, it becomes soft, malleable, bright, not brittle, and is quite fit to be worked, and it fulfils such purpose[1] *as he desires in the way of adornment, whether it be in the form of a forehead ornament, earring, necklace, or wreath of gold.*

"*Even so, monks, the monk who is intent upon higher thought . . . is well concentrated to the end that the cankers may be destroyed. He bends the mind towards the realization through higher knowledge of whatever state is to be so realized,* [248] *wherein he attains proficiency as a witness whatever be the circumstances.*"[2] This Sutta is to be understood as *adhicitta* (higher thought).

"*Monks, a monk endowed with six states is fit to realize the peerless coolness. Which are the six? Here, monks, a monk checks his mind when it ought to be checked, upholds his mind when it ought to be upheld, gladdens his mind when it ought to be gladdened, treats his mind with indifference when it ought to be so treated. He is bent on noble things and delights in Nibbāna. A monk endowed with these six states is fit to realize the peerless coolness.*"[3] This Sutta is to be understood as *sītibhāva* (coolness).

The Bojjhaṅgakosalla has been set forth in the discourse on ecstasy-skill as "*So, monks, when the mind is slack, it is not the time then to develop the wisdom-factor of calm.*"[4]

Thus having well acquired this sevenfold skill in receiving, and having well determined this tenfold skill in attending, the student should receive well the exercise for meditation by way of both kinds of skill.

But if he lives in comfort in the same monastery as his teacher, he should determine to exercise well, not resorting to such details. When, applying himself to the subject he

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[1] Or "he enjoys such benefit as he desires, and so on."

[2] *Aṅguttara* i, 256, *sati sati āyatane = tasmiṃ tasmiṃ pubbahetu-ādike kāraṇe sati.—Tīkā.* [3] *Aṅguttara* iii, 435. [4] *Saṃyutta* v, 112.

gains distinction, he should be taught higher and higher subjects. He who wishes to live elsewhere should be taught the arrangements in detail as set out above, and turning them over and over in his mind, should solve all the knotty points and, avoiding an unsuitable monastery, as described in the exposition on the Earth-device,[1] live in a suitable monastery. There, cutting off the minor impediments, he should do the preliminary work of attending to abominableness.

In doing so he should first grasp the sign in the hairs. How ? Plucking out one or two hairs and placing them on the palm of his hand, [249] he should determine their colour. He may also look at[2] hairs off shaven heads, in a bowl of water or a bowl of rice-gruel. Seeing them when they are black, he should attend to them as black; when they are white, as white; when they are mixed in colour, he should attend to them by way of the predominating colour. And as with hairs, so with the entire set of five ending in the skin he should do likewise, and grasp the sign.

Having thus grasped the sign and determined all the parts[3] by way of colour, shape, region, range, limits, he should determine the fivefold abominableness by way of colour, shape, smell, origin, range. Herein this is the serial discourse on all the parts:—First of all, hairs, as to natural colour, are black, of the colour of shining soap-stone. As to shape, they are long and round, of the shape of the beam of a balance. As to region, they grow in the body's upper region. As to range, they are bounded on both sides by the roots of the ears, in front by the extremity of the forehead, behind by the nape of the neck. The wet skin enveloping the skull is their range. As to limit, they are bounded below by the surface of their own roots which have entered to the extent of the tip of a paddy blade[4] into the head-enveloping skin, above by space, across by each other. No two hairs are as one: this is limitation by like parts. Hairs of the head are not hairs of the body, hairs of the body are not hairs of the head. Thus hairs are unmixed with the remaining thirty-one

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[1] See Ch. IV.
[2] Read *oloketuṃ* for *olokentuṃ*.
[3] Follow the footnote.
[4] Read *vīh°* for *vih°*.

parts. Hairs form a separate part: this is limitation by dissimilar things. This is the determining of hairs by way of colour and so forth.

And this is the determining of them as to the fivefold abominableness: in colour these hairs are an abomination. They are also an abomination in shape, in smell, in origin, in range. For, seeing anything of the colour of hairs in a pleasant bowl of rice-gruel[1] or a bowl of food, people get disgusted therewith saying, "This (gruel or food) is mixed with hairs. Take it away!" Thus hairs are an abomination in colour. People eating at night and feeling with their hands a fibre of the swallow-wort or the rush of the shape of hairs, likewise become disgusted. Thus is abomination in shape. The smell of the hairs devoid of preparations such as oil-pomade, essence of flowers, and so on, is very disgusting. More so than that is the smell of those hairs when thrown into the fire. [250] Hairs indeed may not be an abomination in colour or in shape, but are certainly an abomination in smell. Just as a baby's excrement is of the colour of turmeric, is like a heap of turmeric in shape, and the swollen corpse of a black dog thrown away at a rubbish heap is of the colour of a ripe palmyra fruit, is like a perfectly rounded drum in form, his teeth being like jasmine buds:—both of these objects may not be an abomination in colour and in form, but are certainly an abomination in smell, so also hairs may not be abominable in colour and shape, but are certainly so in smell. And as curry-leaves growing in an unclean spot by a village[2] are repulsive, not eaten by townsfolk, so also hairs growing on account of pus, blood, urine, excrement, bile, phlegm, and so on, are repulsive. Such is their abominableness as regards origin. And these hairs grow in the group of the thirty-one parts like a mushroom growing on a dung-heap. Like a vegetable plant growing in the cemetery, a rubbish heap and such places, like a flower such as the red and the white lilies growing in moats and so on, they are highly repulsive because they grow in unclean places. This is their abominableness as regards range.

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[1] Read *yāgu°*.

[2] Read *°nissandena*.

And the fivefold abominableness of all the parts should be determined as in the case of hairs, by way of colour, shape, smell, origin, range. And all of them should severally be determined by way of colour, shape, region, range, limit.

First, hairs of the body are in natural colour not absolutely black like hairs of the head, but brownish black. As to shape, they are bent at the tips like palmyra roots. As to region, they grow in both regions (upper and lower). As to range, excepting the site of the hairs of the head and the surface of the hands and feet, they grow generally on the skin which covers the rest of the body. As to limit, they are bounded below by the surface of the roots which have entered just a *likkhā* into the body-covering skin; above by space; across by each other. No two hairs are as one: this is limitation by like parts. Limitation by dissimilar things is as in hairs of the head.

Nails:—this is the name for the twenty nail-cups. All of them are white in colour. As to shape they resemble scales. As to region, they grow in two regions, foot-nails in the lower region, finger-nails in the upper. [251] As to range, they are placed at the upper surface of the tips of fingers and toes. As to limit, they are bounded in the two regions by the flesh at the tips of the fingers and toes, inside by the surface-flesh of the fingers and toes, outside and at the tips by space, across by one another. No two nails are as one: this is limitation by like parts. Limitation by dissimilar things is as in hairs of the head.

Teeth:—these are the thirty-two dental bones of one who has a full set of teeth. They also are white in colour. As to shape, they are of various shapes:—four teeth in the middle of the lower set are in shape like gourd-seeds placed in a row in a clod of clay. The tooth on either side of these has one root, one point, and is in shape like a jasmine bud. The tooth next to either of these has two roots, two points, and in shape is like a waggon-prop. The two teeth next to either of these have three roots, three points. The two further teeth on either side have four roots, four points. And the same with the upper set. As to region, they grow in the upper region. As to range, they are placed in the two jaw-bones. As to

limit, they are bounded below by the surface of their own roots placed in the jaw-bone, above by space, across by each other. No two of the teeth are as one: this is limitation by like parts. Limitation by dissimilar things is as in the hairs of the head.

Skin:—this is the thick hide which covers the whole body. Above it is the tegument (thin skin), black, white, yellow, and so on, in colour, which, on being folded up from the whole body, is of the size of the kernel of the jujube. The thick skin is white in colour, which becomes evident when the tegument is damaged by the impact of flames and blows. Its shape is that of the body. This is a brief account. In detail, the skin of the toes is like the cocoon of a silk-worm, that of the upper part of the foot[1] is like a shoe that covers the upper part of the foot, that of the shins is like a palm-leaf wrapper for rice-food, that of the thigh is like a long bag full of rice, that of the buttock is like a water-straining cloth full of water, that of the back is like leather stretched across a plank, that of the belly is like vellum across the hollow of a lute, that of the chest is generally square in shape, that of the two arms is like leather stretched inside a quiver,[2] that of the back of the hand is like a razor-sheath, or a comb-bag, that of the finger is like a case for a key, that of the neck is like a covering for the throat, [252] that of the mouth being full of holes[3] is like a nest of insects,[4] that of the head is like a bag for a bowl.

The student (mentally) grasping the skin should direct his cognition[5] upward from the upper lip, and first determine the hide enveloping the face, then the forehead-line, then—just as one might insert the hand between a bowl in a bag and the bag—he should direct cognition between the bone of the head and the hide of the head and disjoining the union between bone and hide determine the hide of the head, then the

[1] *Piṭṭhipāda*, wrongly translated "the heel" in the P.T.S. Dictionary *s.v.*

[2] Another reading is *tulāro*°, "leather tube into which the beam of a balance is inserted."

[3] Read *chiddavāchiddo kīṭa*°.

[4] Or "a caterpillar" (?).

[5] *Ñāṇa.*

shoulder-hide, then in direct and reverse order[1] the hide of the right hand, likewise of the left hand, then the hide of the back, then in direct and reverse order the hide of the right leg, likewise of the left leg, then he should determine in due course the hides of the bladder, belly, chest,[2] neck. Then, after determining the hide of the lower jaw immediately after that of the neck, he should conclude with the end of the lower lip. As he thus grasps the grosser (hide), the subtler (skin) also becomes manifest. As to region, (the skin) grows in both the regions. As to range, it envelops the whole body. As to limit, it is bounded below by the surface on which it rests, above by space. This is limitation by like parts. Limitation by dissimilar things is as in hairs of the head.

Flesh:—that is, the nine hundred portions of flesh. All flesh is of a red colour like the *kiṃsuka* flower. The fulness of the flesh of the shin is of the shape of rice-food wrapped in palm-leaves, the flesh of the thigh is in form like a small grindstone,[3] the flesh of the buttock is like the edge of an oven, that of the back is like a thin plate of dried palm-juice, that of the two sets of ribs is like a thin layer of clay on the hollow of a granary, that of the breast is like a rounded lump of clay turned face downwards, that of the two arms is like a pair of big, skinless rats. As one grasps thus the grosser flesh, the subtler flesh also becomes manifest. As to region, it grows in both regions. As to range, it clings to more than three hundred bones. [253] As to limit, it is bounded below by the surface of the skeleton of bones on which it rests, above by the skin, across by the portions themselves. This is its limitation by like parts. Limitation by dissimilar things is as in hairs of the head.

Sinews:—that is, the nine hundred sinews, all of which are white in colour, various in shape. Of these, starting from the upper portion of the neck, five great sinews, intertwining

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[1] From the shoulder-bone down to the wrist along the outer side, is the direct order. From the wrist up to the shoulder along the inner side, is the reverse order.

[2] *Hadaya* here must mean "chest" rather than "heart."

[3] *Nisadapoto ti silāputtako.—Ṭikā.*

the body, descend in front, five descend behind, five by the right-hand side, five by the left-hand side. And five intertwining on the right hand descend by the front side of the hand, five by the back. Likewise those that intertwine the left hand. The five which intertwine on the right leg descend by the front side of the foot, five by the back. Likewise those that intertwine on the left leg. Thus descend the sixty great sinews, "the body-sustainers," intertwining over the body. All of them, also known as tendons, are like the knob of the land-lily in shape. Others spread over various places. Those which are finer than these are like a string of threads in appearance. Those which are still finer are like the "stinking creeper." Still finer ones than these are like the strings of a big lute. The others are like coarse threads. The sinews of the upper part of the foot and the back of the hand are like bird's feet. The sinews of the head are like a net-cap for the head. The sinews of the back are like a wetted fish-net spread in the sun. The remaining sinews which run through the various parts of the body resemble a net-like jacket worn on the body. As to region, they are in both regions. As to range, they fasten on to the bones in the whole body. As to limit, they are bounded below by the surfaces which are above the three hundred bones, above by the places which are in touch with the flesh and hide, across by each other. This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Bones:—excepting the thirty-two teeth, the remaining bones are three hundred, to wit: sixty-four bones of the hand, sixty-four bones of the feet, sixty-four soft bones depending on the flesh, two heel-bones, and two double ankle-bones, two shin-bones, one knee-bone, one thigh-bone in each leg, two hip-bones, eighteen back-bones, [254] twenty-four rib-bones, fourteen chest-bones, one heart-bone, two collar-bones, two shoulder-blade-bones,[1] two arm-bones, two double fore-arm-bones, seven neck-bones, two jaw-bones, one nose-bone,

[1] *Koṭṭaṭṭhīni*. There is no need to read *koṭṭha*° as the P.T.S. Dictionary (*s.v.*) suggests.

two eye-bones, two ear-bones, one forehead-bone, one head-bone, nine skull-bones. All of them are white in colour, various in shape. And among them the bones of the front toe-joints resemble the *nux vomica*[1] seed, the next bones of the middle joints resemble the seed of the jack-fruit, the bones of the root-joints resemble a small cymbal, those of the upper part of the foot resemble a heap of crushed tendons of the land-lily, the heel-bone resembles a seed of the palm-fruit with a single stone, the ankle-bones resemble two playing-balls tied together with a string, where the shins rest on the ankles resembles the peeled sprout of the marsh-date palm,[2] the minor shin-bone resembles the shank of a small bow, the major shin-bone resembles the withered back of a snake, the knee-bone resembles a partially broken foam, where the shin-bone rests in the knee-bone resembles the blunt tip of an ox-horn, the thigh-bone resembles the badly hewn handle of an axe, where the thigh-bone rests in the hip-bone resembles a ball to play with, where the thigh-bone and the hip-bone rest resembles a big truncated *punnāga* fruit, the two hip-bones resemble a pair of potter's ovens placed together, each by itself resembles the straps of a blacksmith's hammer, the bone of the buttock placed on end resembles a snake's hood held face downwards, and has holes in seven or eight places, the back-bones seen from within resemble a roll of lead plates placed one inside the other,[3] seen from without they resemble a string of rings. In between them, from place to place, there are two or three thorny bones like the teeth of a saw. Of the twenty-four rib-bones, those which are undeveloped resemble unfinished swords, those which are developed [255] are like finished swords, all of them resembling the outstretched wings of a white cock. The fourteen chest-bones resemble a decayed chariot-frame, the heart-bone resembles the hood of a wooden spoon,[4] the collar-bones resemble the shaft of

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[1] *Kataka*, not entered with this meaning in the P.T.S. Dictionary.

[2] Read °*kaḷira*°.

[3] Or "lead plates strung in a series with a string," reading °*vedhaka*° in the sense of "piercing."

[4] "Hood," i.e. where the wood flattens out into a spoon, in Burmese appropriately termed "the leaf."

a small iron axe, the shoulder-blade-bones resemble a Ceylonese spade partially used up, the arm-bones resemble the handle of a mirror, the fore-arm-bones resemble a pair of palm bulbs, the wrist-bones resemble a roll of lead plates stuck together, the bones of the back of the hand resemble a heap of crushed tendons of the land-lily. Among the finger-bones the bones of the root-joints resemble a small cymbal, those of the middle joints resemble the undeveloped seed of the jack-fruit, those of the front joints resemble the *nux vomica* seed, the seven neck-bones resemble discs of the bamboo sprout held together in a row by a stick passing through them, the bone of the lower jaw resembles the straps of a blacksmith's iron hammer, the upper one resembles a scraping knife,[1] the bones of the eye-socket and nose-cavity resemble tender palm-seeds from which the kernel has been extracted, the forehead-bone resembles the broken bit of a conch-cup lying face downwards, the bones of the ear-roots resemble the sheath of the barber's razor, the bone at the place where the turban is tied above the forehead and ear-roots resembles a shrunken film of butter hanging down from a pot overflowing with butter, the bone of the cranium resembles the curve of a cocoanut the face of which has been cut off, the bones of the head resemble a decayed gourd-pot sewn together. As to region, the bones grow in both regions (upper and lower). As to range, they are placed without exception over the whole body. In particular, the bones of the head are placed in those of the neck, the bones of the neck in the back-bones, the back-bones in the hip-bones, the hip-bones in the thigh-bones, the thigh-bones in the knee-bones, the knee-bones in the shin-bones, the shin-bones in the ankle-bones, the ankle-bones in the bones of the upper part of the foot. As to limit, they are limited within by the marrow, without by the flesh, at the tip and at the root by each other. This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

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[1] To peel off the skin of sugar-cane, *ucchutacāvalekhanasatthakam*. —*Ṭīkā*. P.T.S. Dictionary gives *avalekhanasattha* as "a chisel for engraving letters."

Marrow:—this is the pith inside the various bones. It is white[1] in colour. As to shape [256] the marrow inside the various big bones is like big cane-tops steamed in bamboo-tubes, that inside the various small bones is like tender cane-tops steamed in bamboo-knots. As to region, it is in both regions. As to range, it is placed inside the bones. As to limit, it is bounded by the inner surfaces of the bones. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The kidneys are two pieces of flesh bound by a single tie. In colour they are like the reddish seeds of the sea-coral, in shape like a pair of balls for boys to play with, or like a pair of mangoes clinging to a common stalk. As to region they are in the upper region. As to range, they are bound by a thick sinew which, issuing from the throat, goes a little way with a single root and then branches off into two, and they are placed round the heart-flesh. As to limit, the kidneys are bounded by their own limit.[2] This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The heart:—this is the heart-flesh. In colour it is red like the back of a lotus-leaf. In shape it is like a lotus-bud turned face downwards after the extraneous leaves have been removed. It is smooth outside, the inside is like the inside of a bitter gourd. The heart of the wise blossoms[3] a little, that of the weak in understanding is a mere bud. And inside it there is a small pit just big enough to admit a *puṇṇāga* seed. There in the pit rests half a handful of blood, depending on which the element of presentation and the element of representative intellection come into play. And this blood is red in one who walks in lust, black in one who walks in hate, like water in which meat has been washed in one who walks in delusion, of the colour of vetch soup in one who is concerned with many things, of the colour of the bauhinia flower in one who lives by faith, and in one who walks in wisdom it appears

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[1] Read *setaṃ* for *tesaṃ*.

[2] *Vakkabhāgena paricchinnan ti rakkapariyantena bhāgena paricchinnaṃ.*—*Ṭīkā.* Likewise in similar passages below. [3] *Vikasitaṃ.*

radiant like a burnished, high-class gem, clear, pure, unstained, cleansed, purified. As to region, it is in the upper region. As to range, it is placed between the two breasts inside the body. As to limit, it is bounded by its own limit. This is its [257] limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The liver:—this is a pair of fleshy membranes. It is of a pale red colour, not deep red, but the colour of the back of a white lotus-leaf. In shape it is like the sea-coral leaf, single at the root, double at the tip. The liver of those of sluggish intellect is single and large. Those who are possessed of wisdom have two or three small livers. As to region, the liver grows in the upper region. As to range, it is placed between the two breasts, and leaning towards the right-hand side. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The pleura:—these are the enveloping flesh, which may be concealed or unconcealed.[1] Both are white in colour, like that of a piece of fine white cloth, and take the shape of the place they occupy. As to region, the concealed pleura is in the upper region, the other in both regions. As to range, the concealed pleura covers the heart and the kidneys, the unconcealed pleura lies enveloping the flesh underneath the hide in the whole body. As to limit, the pleura is bounded below by the flesh, above by the hide, across by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The spleen:—this is the flesh of the tongue of the stomach. It is of a dark-blue colour like that of the *niggaṇḍi* flower. In shape it is seven fingers long, like the loose tongue of a black ox. As to region, it is in the upper region. As to range, it is towards the head of the membrane of the stomach to the left of the heart. Beings lose their lives when it is displaced by blows. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

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[1] Read *paṭicchannāpaṭi°*.

The lungs:—these are the flesh of the lungs which are composed of thirty-two different pieces of flesh. They are of a red colour like that of a fig not too ripe. In shape it is like unevenly cut pieces of thick cake. They are tasteless, lustreless,[1] like a mass of chewed straw owing to the oppression by the rising heat due to karma, in the absence of things to eat and drink within the body. As to region, they grow in the upper region. As to range, they lap and hang over the heart and the liver between the two breasts in the body. [258] As to limit, they are bounded by their own limit. This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The intestines:—these are the bowels, thirty-two cubits long in a man and twenty-eight cubits long in a woman, and folded up in twenty-one places. They are of a white colour like that of the gravel-coating of a cement floor.[2] In shape they resemble a beheaded snake folded up in a trough of blood. As to region, they grow in both regions. As to range, they lie within the body from the bottom of the gullet to the anus, being bound above by the bottom of the gullet, below by the anus. As to limit, they are bounded by their own limit.[3] This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The mesentery (intestinal tract):—this is the binding together of the intestines in the places where they are coiled up. It is of a white colour like that of roots of plants in stagnant water. Its shape is even as theirs. As to region, it is in both regions. As to range, it lies within the twenty-one intestinal coils bound together as tightly as are the intestinal coils of those who work with the spade, axe, and so on, that is to say, like the ropes of a machine which bind the boards together when it is pulled, like the cords which are sewn together within the circumference of a mat for wiping the feet on. As to limit, it is bounded by its own limit. This

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[1] *Niroja*, or "without nutritive essence."

[2] *Sakkharasudhā*. The P.T.S. Dictionary under *sudhā* quotes this passage in the sense of "ambrosia."

[3] Read *antabhāgena*.

is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The stomach:—this in the belly is the stuff eaten, drunk, chewed, masticated. It is of the colour of the food that is swallowed. In shape it is like paddy loosely bound in a water-straining cloth. As to region, it is in the upper region. As to range it lies in the belly. What is called the belly is the intestinal membrane like the swelling produced in the middle of an (inflated) wet cloth squeezed at both ends. Outside it is smooth. Inside it is like (a bed of) decayed mango leaves with which rotten meat and shell-fish[1] have been wrapped. It is also proper to say that it is like the inside of the skin of a rotten jack-fruit. There in the belly, worms belonging to the thirty-two different kinds of families such as the *takkoṭaka*, *gaṇḍuppādaka*, *tālahīraka*, *sūcimukhaka*, *paṭatantasuttaka* dwell, swarming in confused numbers. And [259] when food and drink run short, they jump up and crying make assault on the heart-flesh. And when the time comes for drinking and swallowing food, and so on, they with upturned mouths hastily snatch two or three bits for a first gulp. To those worms the belly is their maternity hospital, lavatory, nursing home and cemetery. Just as in summer time when big drops of rain fall, various kinds of putridity, such as urine, dung, hide, bones, strips of sinews, saliva, snot, blood, being borne along by the water, fall into a pool by the gate of a village of outcasts, and get whirled about in the muddy water, and the families of worms which are begotten, after the lapse of two or three days are boiled by the fervour of the sun's heat and glow, sending forth foam and bubble to the surface, and become very dark-blue in colour and are absolutely offensive in smell and loathsome, having reached a state which it is impossible to approach or to look at, much less to smell or taste—so there in the belly the various kinds of things to drink and to eat, being pounded by the pestle of the teeth, rolled by the hand of the tongue, obstructed by the fluid of the saliva, instantly become devoid of colour, smell, taste and so on, like a weaver's paste, a

[1] *Kasambu.*

dog's vomit, and, encircled by the bile, the phlegm, wind, are boiled by the fervour of the glow of the digestive fire,[1] get mixed with the families of worms and, sending up foam and bubble, reach an absolutely rotten, evil-smelling, loathsome state, the mere mention of which leaves an unpleasantness in the things to drink and to eat, let alone scrutiny by the eye of understanding. The drink and food, and so on, which go to the belly fall into five portions, one portion is consumed by the worms, one is cooked by the fire of digestion, one becomes urine, one becomes excrement, one becoming essence[2] develops the blood, flesh, and so on. As to limit, the stomach is bounded by the membrane of the belly and by its own limit. This is the limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Excrement:—this is fæces. It generally takes the colour of the food eaten, and the shape of the place it occupies. As to region, it is in the lower region. As to range, it lies in the colon.[3] What is called the colon is like [260] a bamboo tube, eight fingers deep, among the roots of the back-bones under the navel and at the extremity of the intestines. Just as rain-water falling on high ground slips down to low ground, so whatever things to drink and to eat, and so on, fall into the stomach[4] are cooked by the digestive fire till foam is thrown up and become soft as though ground on a grindstone and, slipping down by the intestinal passage, are crushed and gathered together like yellow loam inserted into a bamboo knot. As to limit, it is bounded by the membrane of the colon and by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The brain :—this is the mass of pith inside the skull. It is white in colour like a mass of mushrooms. It may also be described as of the colour of sour milk prior to curdling. It takes the shape of the place occupied. As to region, it grows in the upper region. As to range, it lies depending

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[1] Lit. "fire of the belly."
[2] Lit. taste (*rasabhāvam*).
[3] *Pakkāsaya*, lit. "receptacle for digested food."
[4] *Āmāsaya*, lit. "receptacle for undigested food."

on the four sutures within the skull and so on, collected like four lumps of flour placed together. As to limit, it is bounded by the inner surfaces of the skull and by its own limit. This is the limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Bile:—there are two kinds, bile as organ, bile as fluid.[1] Of these the former is of the colour of thick oil of the *bassia latifolia*, the latter the colour of a faded *ākuli* flower. Both take the shape of their range. As to region, the former is in the upper region, the latter in both regions. As to range, like a drop of oil in water, the latter pervades the whole body excepting the hard, dry hide and those places of the hairs of the head, hairs of body, teeth and nails which stand clear of the flesh. When the bile is disturbed, the eyes become yellow and roll, the limbs shake and itch. The former kind of bile lies in the gall-bladder which, like the skin of a big, bitter gourd, is placed beside the flesh of the liver between the heart and the lungs. When it is disturbed, beings turn mad; with corrupt thought they abandon their sense of shame and dread of blame, do what ought not to be done, speak what ought not to be spoken, think what ought not to be thought. As to limit, the bile is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

[261] Phlegm:—this is within the body and is of the measure of a *pattha*. It is of a white colour like the juice of a leaf of the urena hemp. It takes the shape of the range occupied. As to region, it is in the upper region. As to range, it lies in the membrane of the belly. Just as moss and weeds in the water are divided into two parts when a piece of wood or potsherd falls on them, and then again form one surface, so, at the time of eating food and so on, it is cut into two pieces by the food and drink falling in, and again spreads out as one piece. When it is weak, the stomach is highly offensive and gives out foul smells, like a ripe boil, a rotten hen's egg. And as it comes up, the eructated wind and the mouth become highly offensive and give out foul smells.

[1] Lit. "bound and unbound."

And the man is in such a state that one might say to him, "Go away! You breathe forth evil smells." And this evil smell, as it grows in strength, is confined within the membrane of the belly like the covering plank in the lavatory. As to limit, phlegm is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Pus:—this is the matter produced by bad blood. In colour, it has the colour of a sere leaf, but in a dead body, the colour of thick, putrid scum. As to shape, it takes the shape of the range occupied. As to region, it is in both regions. As to range, there is no constant range in pus; where it gathers, there it is. It is to be found wherever blood stands still and coagulates in a part of the body which is injured by stumps, thorns, blows, flame of fire, and so on, or which gives rise to boils, abscesses, and so on. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Blood:—this is of two kinds: accumulated blood and circulating blood. Of these the former is of the colour of the thick juice of cooked lac, the latter the colour of the clear juice of lac. As to shape, both take the shape of the range occupied. As to region, the former is in the upper region, the latter is in both regions. As to range, blood in circulation diffuses through the entire material[1] body along the network of veins, excepting the hard, dry hide and those places of the hairs of the head, hairs of the body, teeth and nails which stand clear of the flesh. Accumulated blood fills the lower part of the place occupied by the liver, [262] and being of the measure of a *pattha*, trickles little by little down upon the heart, kidneys, lungs, and keeps the kidneys, heart, liver,[2] lungs, wet. For when it does not wet the kidneys, heart, and the other things, beings become thirsty. As to limit, it is bounded by its own limit. This is its limitation by

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[1] *Upādiṇṇa*, lit. "the issue of grasping." For definition see *Bud. Psych. Ethics*, §§ 653, 1213 f.

[2] It keeps the liver wet because it fills the lower part of its place.—*Tikā*.

like parts. Limitation by unlike parts is as in hairs of the head.

Sweat:—this is the watery element exuding from the hairy pores of the skin. In colour it is like clear sesame oil. In shape it takes the shape of the range occupied. As to region, it is in both regions. As to range, there is no constant range, wherein sweat may persist, as blood does. But when through the heat of fire, the heat of the sun, change of climate and so on, the body is heated, then like a bunch of fibres, roots and stalks of the lotus taken anyhow from the water, sweat trickles from all the hairy pores and openings. Therefore its shape also is to be understood by way of the hairy pores and openings. And in mentally grasping the sweat, the student should attend to it as it fills the hairy pores and openings. As to limit, it is bounded by its own limit. This is the limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Fat:—this is congealed viscous fluid. In colour it is the colour of split turmeric. As to shape, it is like pieces of fine cloth of the colour of turmeric placed between the skin and flesh of a stout man. In the case of a thin man, it is like such pieces placed in two or three folds by the flesh of the shins, of the thighs, of the back-bones, of the belly-sack. As to region, it is in both regions. As to range, it diffuses through the whole body of a stout man; in the case of a thin man, it lies by his calves, and so on. Though it goes under the name of viscous liquid, it is not used as oil for the head, or as oil and so on, for the nose. As to limit, it is bounded below by the flesh, above by the skin, across by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Tears:—this is the watery element exuding from the eyes. In colour it is like clear sesame oil. In shape it takes the shape of the range occupied. [263] As to region, it is in the upper region. As to range, it lies in the sockets of the eyes. It is not permanently collected in the eye-sockets, as is bile in the gall-bladder. But when beings, growing joyous, laugh much, growing sad, cry and lament, or take food of extreme

tastes,[1] and when their eyes are hurt by smoke, dust, dirt, and so on, then tears set up[2] by the joy, sadness, extreme food, climate, fill the eye-sockets, or trickle down. And in mentally grasping tears, the student should grasp them as they fill the eye-sockets. As to limit, they are bounded by their own limit. This is the limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Grease:—this is molten viscous liquid. In colour it is like cocoanut oil. It may also be described as oil poured on scum. As to shape it is like a drop of oil spread over, and rolling on, clear water when one is having a bath. As to region, it grows in both regions. As to range, it lies generally in the palm of the hand, the back of the hand, the sole of the foot, the upper part of the foot, the nostrils, the ends of the shoulders. But it does not always remain molten in these places. But when through the heat of fire, the heat of the sun, disagreeable weather, disagreeable conditions, these places become heated, then it moves about in them like a drop of oil spread over clear water at bath-time. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Saliva[3]:—this is the watery element mixed with foam inside the mouth. In colour it is white like that of foam. In shape it takes the shape of the range occupied. It may also be described as having the shape of foam. As to region, it is in the upper region. As to range, it comes down by both the cheek-walls and lies on the tongue. Not always is it collected there. But when beings see or think of food (such as is hot, bitter, and so on) or when they place in the mouth anything hot, bitter, astringent, salty, sour in taste, or again when their heart is wearied or anything despicable arises, then saliva, arising and descending by both the cheek-walls, stops on the tongue. It is thin at the tip of the tongue, thick at the root. And as the water in a well dug on the sandy bank of a river never fails, so it never fails to moisten flat

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[1] E.g. too hot, too bitter, too sour and so on.

[2] Read *samuṭṭhahitvā*.

[3] Read *kheḷo*.

corn or grain or any eatable thing that is put in the mouth. [264] As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Snot:—this is impurity exuding from the brain. In colour it is like the kernel of the seed of a tender palm. In shape it takes the shape of the range occupied. As to region, it is produced in the upper region. As to range, it fills the nostrils. Not always is it collected there, but just as when a man wraps milk curds in a lotus-leaf and pierces the leaf from below with a thorn,[1] the juice of the curds[2] flows by that hole and falls outside, so when beings cry or a derangement of conditions takes place owing to disagreeable food or the climate, then, the brain becoming putrid, phlegm flows from inside the head and, descending through the aperture of the head above the palate,[3] fills the nostrils and either stops there or trickles down. In mentally grasping the snot, the student should grasp it as it fills the nostrils. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The synovium:—this is the slippery putridity inside the joints of the body. In colour it is like bauhinia resin. In shape it takes the shape of the range occupied. As to region, it is in both regions. As to range, it lies inside the hundred and eighty joints, fulfilling the work of lubricating them. The bones of a man who has a small supply of this fluid, creak as he rises, sits down, steps forward, steps back, bends his limbs, stretches out his limbs; he moves about making a sound like the snapping of the fingers; and when he has gone just a *yojana* or two, his wind is upset, his limbs ache. But the bones of a man who has a plentiful supply of the fluid do not creak as he rises, sits down, and so on; even when he has gone a long distance, his wind is not upset, his limbs do not ache. As to limit, it is bounded by its own limit.

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[1] So as to prevent the leaf from opening out.

[2] Read *dadhimuttaṃ*, explained by the *Ṭīkā* as *dadhino vissandana accharavasā*, "clear liquid flowing from the curds."

[3] *Tālumatthakavivarena = matthakavivarato āgantvā tālumatthakena otaritvā.—Ṭīkā.*

This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Urine:—this is in colour like an alkaline solution of bean-water.[1] In shape it is like water inside a water-jar placed face downwards. As to region, it is in the lower region. As to range, it lies inside the bladder, namely what is called the bladder-cup. Just as into a mouthless pitcher thrown into a pool [265] the essence of the pool enters, and yet the way by which it has entered is not apparent, so into the bladder urine from the body enters. The path by which it enters is not apparent. The path by which it goes out, however, is plain. And when the bladder is burdened with urine, beings set about relieving themselves. The limit of urine is bounded by the inside of the bladder, and by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Thus as he, having determined the parts beginning with hairs of the head by way of colour, shape, region, range, limitation, attends to them as "abomination! abomination!" by way of colour, shape, smell, origin, range, according to the method of the serial order, of not being too swift, and so on, and as he, at the conclusion of his work to transcend the concept, surveys the body saying, "There are in the body, hairs . . .," all those states appear to him simultaneously, just as to a man with eyes, who looks at a garland of flowers of thirty-two colours, strung by a single thread, all the flowers appear as though simultaneously. Hence it was said in the discourse on skill in attending: "For the attention of a beginner who attends to the hairs, goes on, and stops, only at the last part, the urine."[2] And when he applies his attention to external objects (i.e., the bodies of other people), so that in them also all the parts appear to him (as abomination), then men, animals and other moving creatures abandon the attributes of beings and appear as so many heaps of the parts. And what is drunken and eaten by them seems as if it was thrown into the heap of the parts.

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[1] Water obtained by straining the ashes of roasted bean.—*Ṭīkā*.

[2] Page 281.

Then, as he attends repeatedly, thinking, "Abomination! abomination!" by serially letting go[1] (some of the parts) and so on, ecstasy arises in due course. There, among the parts, the manifestation of the hairs and so on, by way of colour, shape, region, range, limit, is the sign to be grasped. The manifestation by way of abomination in all its aspects is the after-image. As one practises, develops this after-image, ecstasy arises by way of the First Jhāna, as was said above in the Foul subjects of meditation. That ecstasy arises single in him to whom only a single part is manifested, or who, attaining to ecstasy in a single part, makes no further effort as to another part. But, as in the case of Mallaka the Elder, First Jhānas to the number of the parts are produced in him to whom the various parts are manifested, or who, attaining to Jhāna in one part, makes further effort as to another part.

[266] It is said that this venerable one, grasping the Elder Abhaya, reciter of the Dīgha, by the hand and saying, "Friend Abhaya, first take up this question," spoke thus (of himself):—"Mallaka the Elder is one who has attained to the First Jhāna thirty-two times over the thirty-two parts. If he enters into it, once each night, once each day, he finishes the round in just over half a month. If, however, he takes one a day, he does the round in just over a month." And whereas this subject of meditation is effected by means of the First Jhāna, because it is by the strength of mindfulness as to colour, shape, and so on, that the effecting is done, it is called "Mindfulness as to the body."

And whereas the monk who is devoted to this mindfulness as to the body, subdues discontent and a life of pleasure, discontent does not subdue him; he lives, putting down discontent as it comes up. He subdues fear and dread, fear and dread do not subdue him; he lives, putting down fear and dread as they come up. "*He endures cold and heat . . . he becomes one who suffers takers of life.*"[2] Depending on the different kinds of colour of the hairs and so on, he attains to the Four Jhānas, penetrates the six kinds of Higher Knowledge.

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[1] Read *anupubbamuñcanādivasena.*

[2] *Majjhima* i, 10.

Therefore the wise man should devote himself
With zeal to body-mindfulness, which brings
With it such manifold advantages.

This is the substance of the detailed discourse on mindfulness as to the body.

IX.—*Respiration-mindfulness.*

That mindfulness as to respiration as a subject of meditation which has been extolled thus by the Blessed One:—"*Monks, this concentration on mindfulness as to respiration being developed, repeated, peaceful and sublime, unadulterated and of happy life, at once does away with, suppresses every evil, immoral state as it arises,*"[1] has been set forth as having sixteen bases thus: "*And how, monks, is concentration of mindfulness as to respiration developed? How, being repeated, peaceful and sublime, unadulterated and of happy life, does it at once do away with, suppress every evil, immoral state as it arises?*[2] *Here, monks, a monk, having gone to the forest, or to the foot of a tree or to an empty house, sits down bending the legs cross-wise, setting the body upright, and establishing his mindfulness in front.* [267] *And consciously he breathes out, consciously he breathes in.* (i) *In breathing out a long breath he knows, 'I breathe out a long breath.' In breathing in a long breath . . .* (ii) *In breathing out a short breath . . . In breathing in a short breath he knows, 'I breathe in a short breath.'* (iii) *'Experiencing the whole body I shall breathe out,' thus he trains himself. 'Experiencing the whole body I shall breathe in,' thus he trains himself.* (iv) *'Calming the body-complex I shall breathe out,' thus he trains himself. 'Calming the body-complex I shall breathe in,' thus he trains himself.* (v) *Experiencing rapture . . .* (vi) *Experiencing happiness . . .* (vii) *Experiencing the mind-complex . . .* (viii) *Calming the mind-complex . . .* (ix) *Experiencing the mind . . .* (x) *Gladdening the mind . . .* (xi) *Concentrating the mind . . .* (xii) *Releasing the mind . . .*

[1] *Majjhima* iii, 82 f.; *Saṃyutta* v, 321.
[2] *Ibid.* 322. For the following see *Ibid.*, p. 311.

(xiii) *Discerning the impermanent . . .* (xiv) *Discerning dispassion . . .* (xv) *Discerning cessation . . .* (xvi) *'Discerning renunciation I shall breathe out,' thus he trains himself. 'Discerning renunciation I shall breathe in,' thus he trains himself.*"

We now come to the method of its development. And because that method, when it is stated to follow the elucidation of the text, is fulfilled in all its parts,[1] therefore we give the Exposition preceded by the elucidation of the text.

First, in "*And how, monks, is concentration on mindfulness as to respiration developed?*" "*how*" is a question asked with a desire to explain in detail the respiration, mindfulness, concentration, development, in all their aspects. The sentence, "*And developed, monks, is concentration on mindfulness as to respiration,*" is an indication of the subject in question. And the same in "*How, being repeated . . . immoral state as it arises?*"

And there "*developed*" means caused to arise, increase.

"*Concentration on mindfulness as to respiration*" is concentration associated with mindfulness which is occupied with respiration. Or, concentration on mindfulness as to respiration is respiration-mindfulness-concentration.

"*Repeated*" means worked over and over again.

"*Peaceful and sublime*" means both peaceful and sublime. The word "both" (*eva*) is to be understood as determining both the terms. What has (here) been said?

This (concentration) namely—unlike the "Foul" subject of meditation which is peaceful and sublime solely as penetration,[2] but is neither peaceful nor sublime as regards the object which is gross and abominable—is not unpeaceful nor not sublime under any aspect. It certainly is peaceful, quieted, calmed owing to the calmness of the object, and also to the calmness of the factor, termed penetration; sublime and never to be contented with, owing to the sublime state of the object [268] and of the factor.

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[1] Such as the meaning of terms, condensed meaning, example, objection and so on.—*Ṭīkā.*

[2] I.e. apart from the object.

"*Unadulterated and of happy life*,"—here in this concentration there is no sprinkling (i.e., adulteration) of any kind, hence unadulterated. Because there is no adulteration[1] it is unmixed, separate, special. Here in this concentration there is neither preliminary work,[2] nor is there peace through access. Since first it was entered into, it has been peaceful and sublime by its own intrinsic nature:—such is the meaning. But others say that "unadulterated" means unstuffed, possessed of essential property, sweet in intrinsic nature. And so this unadulterated[3] concentration is to be understood as a happy life because it conduces to the attainment of bodily and mental happiness every time it is induced.

"*Every (state) as it arises*" means every one that is not discarded.

"*Evil*" means sinful.

"*Immoral state*" means state that is immoral.

"*At once does away with*" means causes to disappear, discards in a moment.

"*Suppresses*," allays well. Or it is said that, because it partakes of the nature of penetration, it, he having reached growth in the Noble Path, extirpates, sets at rest.

And this is the meaning in brief: Monks, in what manner, in what way, by what arrangement is the concentration on mindfulness as to respiration developed? In what manner, being repeated, is it peaceful . . . and suppresses every evil, immoral state as it arises? Now in treating the meaning of this in detail (the Blessed One) said: "*Here, monks*," and so forth.

Wherein "*Here, monks, a monk*," means a monk in this religion. For this word "*here*" shows the religion which is the vantage-point of a person who produces the concentration on mindfulness as to respiration in all its aspects, and repudiates such a state in another religion. For this has been said: "*Monks, only here is a monk in the first stage to be found . . . devoid of such monks are the teachings of other sectarians.*"[4] Hence it was said, "*a monk in this religion.*"

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[1] Read *anāsittakattā*. [2] Read, after the Ṭīkā, *parikammaṃ vā*

[3] Read *asecanako*.

[4] *Majjhima* i, 63; *Aṅguttara* ii, 238. Read *suññā para°*.

"*Having gone to the forest . . . or to an empty house,*"—this shows the inclusion of a dwelling favourable to the developing of his concentration on mindfulness as to respiration. For the mind of a monk, which keeps running after the various objects of sense for a long time, has no wish to mount an object in concentration on mindfulness as to respiration, but runs off the track, like a chariot yoked to vicious oxen.[1] Therefore, as a cowherd, [269] wishing to tame a vicious calf that has been fed on the milk of a vicious cow, might take it away from the cow and tie it apart by a rope to a strong post driven in the ground; and that calf of his, trembling all over, unable to run away, would crouch down, or would lie down by that post, even so the monk, wishing to tame his malignant mind which has been fed for a long time on the essence arising out of the various objects of sense, should take it away from those objects and, introducing it to the forest . . . the empty house, tie it there by the rope of mindfulness to the post of breathing in and out. And so that mind of his, though it may hover about, will no more get the object on which it dwelt formerly, and being unable to cut the rope of mindfulness and run away, sits down, lies down, by the object of concentration by virtue of access and ecstasy.[2] Hence said the Ancients:—

As here in this religion the man
Who tames a calf secures it to the post,
So firmly to the object should a man
Secure his mind by means of mindfulness.

Such is a dwelling favourable to his developing. Hence it was said, "this shows the inclusion of a dwelling favourable to the developing of his concentration on mindfulness as to respiration."

Or, because this respiration-mindfulness as a subject of meditation is the chief[3] among the different kinds of subjects,

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[1] Read *kūṭagoṇa°*. The P.T.S. Dictionary gives the meaning of *kūṭa* as "without horns, i.e. harmless," in preference to "rascal." But in the following simile where the taming of the malignant mind (*duṭṭhacitta*) is illustrated by the taming of a *kūṭa*-calf, the meaning of "vicious" suits the context much better than "harmless."

[2] Read °*appanā*° for °*appaṇā*°. [3] *Muddhabhūtaṃ* as in the footnote.

is, to all Buddhas, (some[1] of the) Silent Buddhas, (some[1] of the) disciples of the Buddhas, the proximate cause for the attainment of happiness in life under present conditions, and is not easy to develop without abandoning a monastery near a village which is disturbed by sounds of women, of men, of elephants, of horses, and so forth, sound being a thorn to the Jhāna,[2]—whereas it is easy for the student,[3] in the forest away from the village, to take up this subject, produce the fourfold Jhāna with respiration as object, and making that the basis, contemplate the complexes, and attain to the sublime Fruition, to Sanctity,—therefore in showing a dwelling favourable to him, the Blessed One said, "*having gone to the forest*" and so forth.

For the Blessed One is like a master of the science of building sites.[4] As the master of the science of building sites [270] looks at the site for a town, examines it well and gives directions:—"Here build the town!" and, when the town is safely finished, receives great honour from the royal family, so he examines a dwelling if it be suitable for the student and directs, "Here you should devote yourself to the subject of meditation!" and later on gets great honour when the student, who has devoted himself to the subject, attains to saintship in course of time and says, "The Blessed One is indeed the Perfectly Enlightened Buddha!"

And this (student) monk is said to be like a panther. For, as the king of the panthers in the forest conceals himself in a grass-thicket, or a wood-thicket, or a mountain-thicket, and catches wild beasts—the wild buffalo, wild ox,[5] pig and so on,—so the monk, devoting himself to the subject of his meditation in the forest and other places,[6] lays hold in due course on the paths of a stream-winner, of a once-returner, of a non-returner, of a saint and the noble fruition of saintship. Thus is it to be understood. Hence said the Ancients:—

Just as the crouching panther gets the deer,
E'en so this Buddha's son, to effort yoked,

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1 "Some," after the *Ṭīkā*.
2 Cf. *Points of Controversy*, p. 331.
3 Read *yogāvacarena*.
4 Cf. *Dialogues of the Buddha* i, 18.
5 *Gokaṇṇa*, the Bos Sondaicus.
6 Read *araññādisu*.

With insight goes into the forest wild,
And there obtains fruition uttermost.[1]

Therefore in pointing out to him the forest-dwelling as a fit place for effort and quick endeavour, the Blessed One said, "*having gone to the forest*" and so on. Wherein "*gone to the forest*" means, gone to any forest, happy in solitude, anyone from among the forests whose characteristics have been stated thus: "The forest,—that is, it is forest when one goes out by the gate-pillars."[2] "A forest-dwelling is at least five hundred bow-lengths distant."[2]

"*Gone to the foot of a tree*" means, gone near a tree.

"*Gone to an empty house*" means, gone to what is empty, a secluded space.

And here it is fit to say that he has gone to an empty house, if he goes to the seven kinds[3] of dwellings, from which the forest and the foot of a tree are excluded.

[271] Having thus pointed out a dwelling favourable to the three seasons, favourable to conditions and conduct, and favourable to the developing of mindfulness as to respiration, (the Blessed One), in setting forth a way of deportment which is calm and does not partake of slackness or of distraction,[4] said "*he sits down.*"

And then to show that he has sat down in a firm position, that he is feeling the bliss derived from the breathing in and out, and that there is a way to seize the object, the Blessed One said "*bending the legs cross-wise,*" and so forth, wherein "*cross-wise*" means, to sit bending in the thighs all round.

"*Bending*" means fixing.

"*Setting the body upright*" means placing the upper part of the body upright, one end of the eighteen back-bones touching the other end. For, the skin, flesh,[5] and the sinews

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[1] See text, p. 270, *n.* 2.

[2] See above, p. 82 of Part I.

[3] The seven are at a mountain, grotto, mountain-cleft, cemetery, forest jungle, open sky, straw-heap (*pabbata, kandara, giriguhā, susāna, vanapattha, abbhokāsa, palālapuñja*).

[4] To lie down partakes of idleness, to stand up or walk to and fro partakes of distraction. To sit indicates calmness.

[5] Read *camma-maṃsa-*.

of a man who sits thus, are not bent. And he does not feel those sensations which arise every moment from their being bent. Those sensations not arising,[1] the mind becomes collected,[2] the subject of meditation does not fall through, but attains to growth and increase.

"*Establishing his mindfulness in front*" means, setting his mindfulness in the direction of the subject of meditation. Or, *pari* (in *parimukhaṃ* "in front") has the meaning of "grasping all round"; *mukhaṃ* of "going out from"; *sati* (mindfulness) of "being present," and it is therefore said to be *parimukhaṃ sati*. The meaning is to be taken here according to the version of the Paṭisambhidā,[3] of which the following is an abstract: setting up mindfulness concerning a going forth which is thoroughly grasped.

"*Consciously he breathes out, consciously he breathes in*,"—the monk having sat down thus, and set up his mindfulness thus, does not let it go, but consciously breathes out, consciously breathes in. He does his work consciously, so it is said.

Now to show the different ways in which he does his work consciously, the Blessed One said, (i.) "*In breathing out a long breath*," and so on. For it has been said in the Paṭisambhidā,[3] in the analysis of some one[4] that "*consciously he breathes out, consciously he breathes in*," that "*In thirty-two ways*[5] *is he a conscious worker: Established is the mindfulness of him who knows the collectedness and non-wavering of mind by virtue of breathing out a long breath. By that mindfulness, by that knowledge is he a conscious worker. . . . Established is the mindfulness of him who, while discerning renunciation, knows the collectedness and non-wavering of mind by virtue of breathing in. By that mindfulness, by that knowledge is he a conscious worker.*"

In that text, "*in breathing out a long breath*" means, producing a long breathing-out. [272] "*Breathing out*" is the

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[1] Read *anuppajjamānāsu*.
[2] Or "has a single object."
[3] i, 176.
[4] Read *ekass'eva* for *etass'eva*.
[5] The sixteen ways mentioned on p. 305 as inhalation and exhalation make thirty-two.

outgoing breath. "*Breathing in*" is the incoming breath,—thus is it said in the Commentary on the Vinaya. But in the Commentaries on the Suttantas it comes out of order.[1]

Of the two kinds of breathing, at the time when all babes lying in the mother's womb[2] come out therefrom, first the breath from within goes out; later the breath from without, gathering fine dust and entering within, strikes the palate and goes out.[3] Thus are breathings in and out to be understood. And their length and shortness are to be understood by way of time. For as water and sand, spread on the space of earth,[4] is spoken of as a long (stretch of) water, long (stretch of) sand, a short (stretch of) water, short (stretch of) sand, so the breathings in and out, though taken in minute quantities, in the body of an elephant and in the body of a snake, slowly fill the long space called their physical structures, and slowly go out, therefore they are spoken of as long.[4] They quickly fill the short space called the body of a dog, of a hare and such creatures, and go out quickly; therefore they are spoken of as short. And among mankind some, like elephants, snakes and so on, breathe in and breathe out long breaths, long in time; others like dogs, hares and so on, breathe short breaths. Therefore the breath of these creatures which takes a long time in going out and entering in, is long, the breath which takes a short time in going out and entering in, is short:—Thus it should be understood.

The monk, breathing in and breathing out long breaths in nine ways, knows that he is doing so. And to him who has this knowledge there is fulfilled in one aspect[5] the development of the setting up of mindfulness which discerns the body:—Thus it is to be understood.

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[1] The P.T.S. Dictionary *s.v.* here renders *uppaṭipāṭiyā* as "with reference to the preceding," and on p. 96 of text as "impossible."

[2] This rendering for *gabbhaseyyaka* is not quite the same as "one who enters another womb," the rendering given in the P.T.S. Dictionary *s.v.*

[3] Here *nibbāyati*, below *nikkhamati*.

[4] Note that in this and the following examples the twofold meanings of *addhā* as space and time are interdependent.

[5] I.e. in regard to a long breath. Or in one of the nine ways mentioned in the following text quoted.

As it has been said in the Paṭisambhidā[1]: "*How in breathing out a long breath does he know, 'I am breathing out a long breath'; in breathing in a long breath does he know, 'I am breathing in a long breath'? He breathes out a long breath which takes a long time;*[2] *he breathes in a long breath which takes a long time; he breathes in and breathes out long breaths each of which takes a long time. As he breathes in and breathes out long breaths each of which takes a long time, desire arises.*[3] *By means of desire he breathes out a long breath more subtle than the last, and which takes a long time. By means of desire he breathes in a long breath . . . he breathes in and breathes out long breaths . . . As by means of desire he breathes in and breathes out long breaths more subtle than the last and each of which takes a long time, he becomes joyful.* [273] *By means of joy he breathes out a long breath more subtle than the last, and which takes a long time. By means of joy he breathes in a long breath . . . he breathes in and breathes out long breaths . . . As by means of joy he breathes in and breathes out long breaths more subtle than the last, each of which takes a long time, the mind is diverted from the long breathings in and out, even-mindedness is set up.*[4] *The long breathings in and out which arise in these nine ways are termed the body, mindfulness is appearance, discernment is knowledge. The body is appearance but not mindfulness. Mindfulness is both appearance and mindfulness. By means of that mindfulness, that knowledge, he discerns that body. Hence it is said as regards the body: 'The development of the setting up of mindfulness which discerns the body.'*"

(ii) And the same with the short breath, with this difference: As the expression was used above, "*a long breath which takes a long time*," so we now have here the expression, "*a short breath which takes a short time.*" Therefore the construction

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[1] i, 177.

[2] *Addhānasaṅkhāte ti addhānakoṭṭhāse, na desabhāge ti attho.—Ṭīkā.*

[3] *Chando uppajjati.* We should probably say "will." But *chanda* is not exactly "will."

[4] Now that the breathings have become very subtle, the mind attends to their after-image, and therefore is diverted from the original breathings.

with the word "*short*" is to be made as far as the sentence, "*Hence it is said as regards the body: 'The development of the setting up of mindfulness which discerns the body.'*" Thus (the student,) knowing the breathings short and long in time in these ways, knows in breathing out a long breath, "I am breathing out a long breath" . . . in breathing in a short breath, "I am breathing in a short breath."

> The breathings in and out, and short and long—
> These four degrees take place at monk's nose-tip,

i.e., of him who has such knowledge.

(iii) "'*Experiencing the whole body I shall breathe out . . . shall breathe in,' thus he trains himself*," means, "making clear, making plain, the beginning, middle and end of the entire exhaling body, I shall breathe out," thus he trains himself. "Making clear, making plain, the beginning, middle and end of the entire inhaling body, I shall breathe in," thus he trains himself. Thus making them clear and plain, he breathes out and breathes in with a consciousness associated with knowledge, hence the expression, "'*I shall breathe out, I shall breathe in,*' thus he trains himself." For to one monk the beginning of the exhaling and inhaling body which is diffused in minute particles is clear, not the middle nor the end. He is able to apprehend only the beginning, and is distressed by the middle and the end. To another the middle is clear, not the beginning nor the end. To a third the end is clear, not the beginning nor the middle. He is able to apprehend only the end, [274] and is distressed by the beginning and the middle. To a fourth all the stages are clear; he is able to apprehend all, and is nowhere in distress. One should be like this last. In pointing out this meaning (the Blessed One) said: "'*Experiencing the whole body I shall breathe out . . . shall breathe in,' thus he trains himself.*"

Where "*trains himself*" means, he struggles, makes effort. The restraint of such an one as described above is here the higher training in virtue. The concentration of such an one is the higher training in mind. The understanding of such an one is the higher training in understanding.

These are the three courses of training. He trains, practises, develops, repeats in regard to that object, by means of that mindfulness, by means of that attention:—Thus the meaning should be known.

And because he in the first (of the sixteen ways[1]) should only breathe out and only breathe in, not doing anything else, and henceforward strive for the arising of understanding, therefore, the present tense having been used in the text, "*He knows, 'I am breathing out,' he knows, 'I am breathing in,'*" the future tense is used in the text beginning with, "*Experiencing the whole body I shall breathe out,*" in order to show the way in which understanding may henceforward arise. Thus it is to be understood.

(iv) "'*Calming the body-complex I shall breathe out . . . shall breathe in,' thus he trains himself,*" means calming, tranquillizing, allaying, setting at rest, the gross body-complex,[2] I shall breathe out, breathe in, thus he trains himself.

And here the grossness and subtlety and calmness are to be understood thus: For, previous to the time of making effort,[3] the body and the mind of the monk are distressed, gross. And when the grossness of body and mind does not subside, the breathings too are gross, becoming very thick, so that the nostrils cannot hold them, and he has to breathe through the mouth also. But when his body and mind are taken in hand, then they are calm and quiet. When they are calm, his breathings become fine, insomuch that he might ask, "Do they exist or do they not?"

Just as the breathings of a man running down from a mountain and putting down a heavy load from his head, are gross, and the nostrils cannot contain them, and he has to breathe also through the mouth; but when, getting rid of his fatigue, and taking a bath and a drink of water [275] and putting a piece of wet cloth on his heart, he lies down in a cool shade, then his breathings become fine, so that he might

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[1] See p. 305.

[2] Though the breathing is set up by mind (*cittasamuṭṭhāna*), it is known as body-complex because it is bound by the sentient body (*karaja-kāya*).—*Ṭīkā*.

[3] I.e. for the apprehending of body and mind.

ask, "Do they exist or do they not?" even so, previous to the time of making effort . . . he might ask, "Do they exist or do they not?" Why should it be so? Because previous to the time of making effort he did not think nor lay it to heart, attend nor reflect, "I will calm the grosser body-complex," which however he did when he put forth effort. Therefore his body-complex is finer when he puts forth effort than when he does not. Hence said the Ancients:—

When mind and body are distressed,
(The complex) verily is gross.
But when the body's not distressed,
Finely and smooth it keeps its course.

In the apprehension (of the subject of meditation) too (the complex) is gross. It is subtle[1] in the access to the First Jhāna, subtle in the First Jhāna, gross in the First Jhāna and in the access to the Second Jhāna, subtle in the Second Jhāna, gross in the Second Jhāna and in the access to the Third Jhāna, subtle in the Third Jhāna, gross in the Third Jhāna and in the access to the Fourth Jhāna. In the Fourth Jhāna it is exceedingly subtle and attains to extinction. Such is the opinion held by the Reciters of the Dīgha and the Saṃyutta. But the Majjhima Reciters desire that it should be more subtle at the access than at the Jhāna which is immediately below, that is, it is gross at the First Jhāna, subtle at the access to the Second Jhāna, and so on. In the opinion of all (schools), however, the process of the body-complex before the time of apprehension subsides at the time of apprehension. The body-complex that arose at the time of apprehension subsides at the access to the First Jhāna. . . . The body-complex that arose at the access to the Fourth Jhāna subsides at the Fourth Jhāna.

This is the method in cultivating calm. According to the method of insight the body-complex that arises before apprehension is gross, it is gross as well as subtle in the apprehension

[1] In this paragraph it is as though Buddhaghosa needed, but had not, a word meaning *relatively*.

of the Great Essentials, it is gross as well as subtle in the apprehension of the derived and the immaterial, it is gross as well as subtle in the apprehension of all matter, it is gross as well as subtle in the apprehension of the immaterial, it is gross as well as subtle in the apprehension of matter and non-matter, it is gross as well as subtle in the apprehension of causes, it is gross as well as subtle in the discernment of mind and matter with their causes, it is subtle in the insight into characteristics as object, gross in feeble insight, subtle in keen insight.

Here, as said above, we are to understand the subsidence of the preceding by means of the subsequent (complex). Thus should grossness, subtlety and calmness here be understood.

[276] But in the Paṭisambhidā,[1] the meaning with objections and solutions has been stated thus: "*How, calming the body-complex, does he train himself: 'I shall breathe out . . . I shall breathe in'? Which are the body-complexes? Long breathings in and out,*[2] *which are of the body, bound up with the body,—these states are the body-complexes. Calming, tranquillizing, setting at rest, allaying those body-complexes, he trains himself. Calming the body-complexes, I shall breathe out, calming the body-complexes I shall breathe in, thus he trains himself,—such complexes as cause the bending forward, bending sideways, bending all over, bending backward, the moving forward, moving sideways, moving all over, moving backward of the body. Calming the tranquil, subtle body-complexes, I shall breathe out, shall breathe in, thus he trains himself,—such complex as produces no bending forward, bending sideways, bending all over, bending backward, nor moving forward, moving sideways, moving all over, moving backward. Thus, they say (by way of objection), calming the body-complex he trains himself: I shall breathe out, calming the body-complex, he trains himself: I shall breathe in; if this be the case, then there arises no consciousness of the proximity of the breath, the breathings in and out do not take place, there is set up no mindfulness as to respiration, nor concentration on mindfulness as to*

[1] i, 184-6.

[2] Read *assāsapassāsā kāyikā.*

respiration, and consequently the wise do not enter into nor rise from such an attainment. But, they say (by way of solution), calming the body-complex he trains himself saying, I shall breathe out, I shall breathe in; this being so there arises consciousness of the proximity of the breath, breathings in and out take place, there are set up mindfulness as to respiration and concentration on mindfulness as to respiration, and consequently the wise enter into, and rise from, such an attainment.

"In what way? Just as when a metal gong is struck, first of all coarse sounds arise. And afterwards, because their general characteristics are well grasped, well attended to, well noted, even when they have ceased, faint reverberations[1] arise; and afterwards even when these have ceased, because their general characteristics are well grasped, well attended to, well noted, [277] *consciousness proceeds out of the same general characteristics as object,—even so at first the breathings are coarse; and afterwards because their general characteristics are well grasped, well attended to, well noted, even when they have ceased, very fine breathings arise; and afterwards even when these have ceased, because their general characteristics are well grasped, well attended to, well noted, consciousness having the same general characteristics as object, does not waver. This being so, there arises consciousness of the proximity of the breath, the breathings in and out take place, there are set up mindfulness as to respiration and concentration thereon, and consequently the wise enter into, and rise from, such an attainment. In the calming of the body-complex, the breathings are the body, mindfulness is appearance, discernment is knowledge. The body is appearance but not mindfulness; mindfulness is both appearance and mindfulness. By means of that mindfulness, that knowledge, he discerns that body. Hence it is said as regards the body, 'the development of the setting up of mindfulness which discerns the body.'"*

Thus far is the explanation in the order of words of the first tetrad stated by way of discernment of the body.

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[1] *Sukhumakāsaddā ti anurave āha, ye appakā appattho hi ayaṃ kasaddo.—Ṭīkā.*

But because here this tetrad is stated as a subject for meditation for a beginner, and the other three tetrads by way of discernment of feeling, consciousness, and things[1] on the part of him who has attained to Jhāna in the first tetrad, therefore the beginner, a man of good birth, who, developing this subject, wishes to win saintship together with the Analyses through that insight which has the Fourth Jhāna of respiration for its proximate cause, should, after performing all the duties, such as the cleansing of his virtues already mentioned,[2] take up the fivefold series in meditation from the kind of teacher who has been described above.[3] And here are the five parts:—learning, asking, presence, application, characteristic. Of these, learning is the learning of the (text of the) subject of meditation. Asking is asking questions on the subject. Presence is the presence of the subject. Application is [278] the focussing of the subject. Characteristic is the characterizing of the subject; it is stated thus:—"This subject has such a characteristic."

He who thus takes up this fivefold series does not tire himself, nor does he worry the teacher. Therefore he should be taught a little at a time, and take long over reciting it. And thus, accepting the fivefold series in meditation, and living either with the teacher or elsewhere, in a dwelling of the sort described above,[3] and having cut off the minor impediments, and done all his duties, he should dispel drowsiness due to over-eating and, being seated at ease, gladden the heart with recollection of the qualities of the Three Gems, and, not bewildered by any passage of the teacher's lesson, give attention to this subject of mindfulness as to respiration.

And herein is the procedure of his attention: counting, connection, touching, fixing, noting, turning away, purification, and the viewing of them. Of these, counting is just counting (the breathings); connection is sequence (of mindfulness after breathings); touching is touching the places of contact (i.e., nostrils); fixing is applying (mind to Jhāna); noting is dis-

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[1] *Dhammā.*

[2] See above, Ch. III.

[3] See p. 19 of Part I.

cerning; turning away is the Path; purification is the fruition; and the viewing of them is reflection.

Now the beginner who is of good birth should attend to the subject first by means of counting. In counting, he should not stop short of five, nor go beyond ten, neither should he make any break in the series.[1] For, when he stops short of five, the state of consciousness that has arisen in a confined space is restless, like a herd of cattle shut in a cow-pen. When he goes beyond ten, the state of consciousness is dependent on the number.[2] When the series is broken, his mind trembles, wondering if the subject will reach completion or not. Therefore he should do the counting avoiding these faults. He should first count slowly after the manner of a grain-measurer. For he who measures out grain fills the basket and empties it, saying, "one." And in refilling it he says, "one, one," even though he is removing any rubbish he may have found in the basket. And the same with "two, two" and so on. So, seizing the breath that reveals itself from the breathings in and out, he should begin counting "one, one" [279] till he has counted "ten, ten," noting it as it arises each time.[3] As he counts thus, the outgoing breath and the incoming breath are manifested. Then, putting aside the slow process of counting like a grain-measurer, he should count quickly like a cowherd. For a capable cowherd, whip in hand, takes gravel and other stones in his pouch, goes early to the cow-pen, and striking the cows on the back while sitting on top of the cross-bar, he counts the cows as they reach the door, dropping a stone on each, saying, "One, two." And the herd of cows, which have been experiencing the misery of confined space during the three watches of the night, rush out rubbing up against one another and quickly forming groups. And he quickly counts three, four, five . . .

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[1] He should not count "one, three, five" or "two, four, six" and so on. Or else, he should not stop counting and then resume it after some time.

[2] Instead of the subject.

[3] The expression "he should not stop short of five" implies that after counting five or a higher number up to ten, he may return to "one" and repeat the counting.

ten. The breathings which became evident by the preceding (slow) way of counting, now move about quickly and repeatedly. Therefore knowing that they move about, he should not seize them either inside or outside the body, but seize them as they reach the nostril,[1] and count quickly, one, two, three, four, five; one, two, three, four, five, six; one, two, three, four, five, six, seven . . . eight . . . nine . . . ten. For in a subject connected with numbers, it is only through them that the mind becomes collected. As a boat in a swift current is steadied by means of the steering-oar, so to one who counts quickly, the subject appears like a continuous series, and then it proceeds without a break. With this knowledge he, without apprehending the breath that is within or without, should count with speed in the way described. For when he brings his mind in together with the incoming breath, it there becomes as if struck by the wind or filled with fat. When he takes his mind out together with the outgoing breath it becomes distracted by many objects outside. Only by developing with his mindfulness fixed on each point of contact, does he attain to success. Hence it was said "without apprehending the breath that is within or without, he should count with speed in the way described."

But how long is he to go on counting? Until, [280] without the help of counting, his mindfulness is established on the breathings as object. For counting serves the purpose of cutting off thoughts which run after external things, and establishing mindfulness on the breathings as object.

Having thus directed his attention by means of counting, he should direct it by means of connection. Connection is the ceaseless pursuit of the breathings by mindfulness after counting has been given up. It does not depend on pursuing after the beginning, middle or the end. Of the outgoing breath the navel is the beginning, the heart is the middle, the nose-tip[2] is the end. Of the incoming breath the nose-tip[2] is the beginning, the heart the middle, and the navel the end.

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[1] Lit. 'door.'

[2] Read *nāsikā*. So also in footnote 1, where *nābhikā* is clearly a mistake for *nāsikā*. In Burmese script *s* is easily mistaken for *bh*.

And the mind of one who pursues the breathings (through the three stages) being distracted, is apt to be disturbed and waver. As it has been said,[1] "*The mind of him who pursues with mindfulness the beginning, middle and end of exhaled breath being distracted in his own person, both body and mind become disturbed, waver, tremble. The mind of him who pursues with mindfulness the beginning, middle and end of inhaled breath, being distracted outside of his own person, both body and mind become disturbed, waver, tremble.*" Therefore, in directing his attention by means of connection he should not direct it through the three stages of beginning, middle and end.

Further, he should direct his attention by touching and fixing. Indeed there is no special attention because of touching and fixing as there is because of counting and connection. In counting the breathings at the point of contact[2] he attends by means of counting and touching. And in connecting them by mindfulness, after giving up counting them at the points of contact, and in fixing the mind by means of ecstasy, he is said to attend by means of connection, touching and fixing. And the meaning (of these statements) is to be understood after the similes of the lame man and the door-keeper as given in the Commentaries, and after the simile of the saw as given in the Paṭisambhidā.

Of these, this is the simile of the lame man. Just as a lame man, in rocking a cradle for the amusement of his family, sits at the foot of the cradle-post [281] and watches the two ends[3] and the middle part of the cradle-plank as it approaches and recedes in turn, in which undertaking he is not worried, so the monk stands at the foot of the post and pillar,[4] and rocking the cradle of the breathings, and sitting there at the sign (of the breath) in mindfulness looks on pursuing with mindfulness the breathings in the beginning, middle and end at the points of contact as they come and go in turn, and

[1] *Paṭisambhidā* i, 165.

[2] Thus noting the unbroken series of the breathings.

[3] I.e. the front end of the approaching, and the back end of the receding, cradle.

[4] I.e. the nose-tips and the upper lip.—*Ṭīkā*.

fixing his mind thereat (points of contact), in which undertaking he is not worried. This is the simile of the lame man.

And this is the simile of the door-keeper: Just as a door-keeper does not go about examining people within and without the town asking, "Who art thou? Whence comest thou? Whither goest thou? What hast thou in thy hand?"—Such questions do not concern him.—But he examines every man that comes to the door. So the monk is not concerned with the incoming breath nor with the outgoing breath, but only with the breath that reaches the door (i.e., nostril). This is the simile of the door-keeper.

And the simile of the saw is to be understood from the beginning thus: For it has been said:—

> *"The outward sign, the breathings in and out,*
> *Are not the object of one consciousness.*
> *Development is not attained by those*
> *Who know not these three states.*
> *The outward sign, the breathings in and out,*
> *Are not the object of one consciousness.*
> *Development is attained by those*
> *Who know these three states.*

"How is it that these three states are not the object of one consciousness, and they are not unknown, and the mind does not waver, and effort is possible, and he accomplishes the undertaking and attains distinction? As, when a timber is placed on level ground, and a man were to cut it with a saw, the man's mindfulness is set up because of those teeth of the saw which come into contact with the timber; he does not direct his attention to those teeth which approach or recede from him as he saws the timber, nor is he unaware of those approaching or receding teeth. He puts forth effort, accomplishes what he has to undertake and attains distinct results, so the outward sign (nostril and lip) which binds (the mind to the object) is like the timber which is placed on level ground; the breathings in and out are like the teeth of the saw. And as the man's mindfulness is set up because of those teeth of the saw which come into contact with the timber, and he does not direct attention to those teeth which approach

or recede from him, yet is not unaware of those approaching or receding teeth, and he puts forth effort, accomplishes what he has to undertake and attains distinct results, [282] *so the monk sits down with his mindfulness established on the nose-tip, or the upper part of the mouth as the outward sign, and does not direct his attention to the breathings which come and go, but is not unaware of them and puts forth effort, accomplishes what he has to undertake and attains distinction.*

"What sort of effort is it? The body and the mind of one who is strenuously energetic are wieldy; they are the effort. And which is the undertaking? The vices of the strenuously energetic one are put away, his (wrong) thoughts are quieted; this is the undertaking. And which is the distinction? The fetters of the strenuously energetic one are put away, his latent tendencies are wholly abolished; this is the distinction. Thus these three states are not the object of one consciousness, they are not outside it, the mind does not waver, he puts forth effort, accomplishes what he has to undertake and attains distinction.

> *"Whoso develops well, e'er practises,*
> *Fulfils the respiration-mindfulness,*
> *In order due as by the Buddha taught,*
> *Lights up the world as does the cloudless moon."*[1]

This is the Simile of the Saw.

Here just the non-attention at every time the breathing comes is to be understood as the purpose. To anyone who attends to this subject of meditation, before long the after-image appears, and the focussing called the ecstasy, adorned with the remaining Jhāna-factors, is attained. And when anyone's physical distress is quieted, owing to the cessation in due course of gross breathings which come and go since the time he has directed his attention by way of counting, both his body and mind become light as though the body would jump up into the sky. As when a body in distress sits down on a cot or bench, the cot or bench bends down and squeaks, the cover becomes folded, but when a body not in distress sits down, the cot or bench neither bends nor

[1] *Paṭisambhidā* i, 170. On this simile, cf. *Dhammapada* 173.

squeaks, nor does the cover become folded, but the cot or bench is as though filled with cotton-wool.

Why? Because a body not in distress is light. Even so, when physical distress is quieted, owing to the cessation in due course of gross breathings which come and go since the time of directing one's attention by way of counting, [283] both body and mind become light as though the body would jump up into the sky. Upon the cessation of the gross breathings which come and go, consciousness arises with the subtle sign of the breathings as object. And when this has ceased, the sign as object becomes gradually more and more subtle. How? As if a man were to strike a metal gong with a big iron rod and a loud sound were to be produced at the first stroke, and his consciousness were to have the gross sound for object, and when afterwards the gross sound has ceased, the object of thought is the subtle sign of sounds, and when this has ceased, the sign as object becomes gradually more and more subtle. Thus it is to be understood.

And such is the detailed account of what has been stated as "Just as when a metal gong is struck."[1] And this subject of meditation does not become clearer at every higher stage as other subjects do, but it becomes more subtle at every higher stage as it is developed, it does not become manifested. But when it is not manifested the monk should rise from his seat and go away shaking the dust off the piece of hide (on which he has been sitting). What is he to do? He should not rise with the idea, "Shall I ask the teacher?" or "Is the subject of meditation lost for me?" For when he goes away with a perturbed demeanour, the subject becomes new again. Therefore, as when he was seated, he should induce it from where he was.

This is the way in which he induces it. The monk, knowing that the subject has not manifested itself, should reflect thus: "Where are these breathings? Where are they not? Who has them? Who has them not?" Then as he reflects thus he knows that they are not in one within the mother's womb, nor in those who are drowned in water, nor similarly

[1] See p. 318.

in unconscious beings, in the dead, in those who have entered into the Fourth Jhāna, in those who are capable of existing with or without form, nor in those who have entered into trance; and he should talk to himself[1] thus: "O wise one! Art thou not one who is neither within the mother's womb, nor drowned in water, nor an unconscious being, nor dead, nor has entered into the Fourth Jhāna, nor belongs to the existence of the formed or of the formless, nor is in trance? Those breathings are indeed in thee! Thou art not capable of apprehending them through weakness in understanding." Then fixing his mind by means of the original point of contact he should set up attention. And inasmuch as the breathings of a long-nosed man [284] proceed, striking the tip of the nose, while those of a short-nosed man strike the upper lip, he should fix the sign, saying, "Here they go striking this place." Because of this condition[2] the Blessed One has said, "*Monks, I do not declare the development of the respiration-mindfulness for one who is forgetful and unknowing.*"[3] For although any subject of meditation is attained by one who is thoughtful and knowing, to one who is attentive some other subject than this is manifested. This subject of respiration-mindfulness is heavy, hard to develop, a fit subject of attention for the Buddhas, Silent Buddhas, sons of the Buddhas. It is not a small thing, nor to be practised by inferior persons. According as it is attended to, it becomes calm and subtle; therefore in it strong mindfulness and understanding are to be desired. For as in doing needle-work on a fine piece of cloth it is desirable that the needle also should be fine, and the instrument for boring the eye of the needle should be still finer, so at the time of developing this subject which is like the fine cloth, it is desirable that both mindfulness which is like the needle, and understanding which is associated with it and is like the needle-eye-boring instrument should be strong. And the monk who is endowed with the[4] mindfulness and understanding should not look for

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[1] Read *attanā va attā*.
[2] The *Ṭīkā* explains *atthavasaṃ* by *hetu*.
[3] *Saṃyutta* v, 337.
[4] Read *Tāhi*.

the breathings anywhere else than in the original points of contact.

As a farmer, having ploughed the field, unyoked the oxen and let them go in the direction of the grazing ground, might sit in the shade to rest himself, and those oxen of his were to hasten to enter the forest, the capable farmer, wishing to catch them and yoke them, did not roam the forest, following their tracks, but taking rope and goad went straight to their meeting-place at the ford, and might either sit or lie down. Then when the oxen, having roamed the whole day, had come down to the meeting-place at the ford, and having bathed themselves and drunk water, had come out of the water, and he would bind them with the rope, and urging them with the goad, bring them along and yoke them and resume his work, even so the monk should not look for the breathings anywhere else than at the original points of contact, and seizing the rope of mindfulness and the goad of understanding, he should place the mind on the original points of contact and set up attention. [285] And as he attends thus they manifest themselves before long like the oxen at the meeting-place at the ford. And then binding them with the rope of mindfulness and yoking them there (with attention) and urging them on with the goad of understanding he should repeatedly apply himself to the subject of meditation. As he thus applies himself the image appears before long. But this is not the same for all. It appears to some producing a soft touch like cotton-wool, silk-cotton or a breeze. So some say. This, however, is the decision of the Commentaries. Indeed the image appears to some like a star, a ball of ruby or a ball of pearl; to some it has a harsh touch like a cotton seed, or a pin made of the essence of wood; to some it is like a long string, or a wreath of flowers or a crest of smoke; to others it is like a spread-out cobweb, a film of cloud, the lotus flower, a chariot-wheel, the disc of the moon or the disc of the sun. When a number of monks are seated together reciting a Suttanta text, one of them asks, "Like what does the Suttanta appear to you?" and one answers, "To me it appears like a great mountain torrent,"

and another, "To me it is like a row of forest trees," and still another, "To me it is like a fruit-bearing tree, complete with foliage, giving cool shade." So, as one Sutta appears differently to them, owing to the difference in perception, this one subject of meditation appears differently owing to the difference in perception, for it is born of perception, originated by perception, sprung from perception. Therefore it appears differently owing to the difference in perception. Thus it is to be understood.

And here consciousness with the exhalation as object is one; consciousness with the inhalation as object is another; consciousness with the image as object is still another. For whoso possesses not these three states, his subject of meditation attains neither to ecstasy nor to access. Whoso possesses these three states, his subject of meditation attains both to access and to ecstasy. For it has been said:—

The outward sign, the breathings in and out
Are not the object of one consciousness.
Development is not attained by those
Who know not these three states.
The outward sign, the breathings in and out,
Are not the object of one consciousness.
Development is attained by those
Who know these three states.[1]

[286] And when the after-image has made its appearance, the monk should approach the teacher and inform him thus: "To me, sir, such and such an image has appeared." The teacher should not say, "It is the image," or "It is not the image," but he should say, "Friend, it is so. Give repeated attention to it." Should he say, "It is the image," the monk might become slack. Should he say, "It is not the image," the monk might become discouraged and dejected. Therefore without saying either, he should exhort him to give attention. So say the Dīgha Reciters. But the Majjhima Reciters hold that the teacher should say, "Friend, it is the image. Attend to the subject repeatedly, good man." After

[1] See p. 323.

this the monk should fix the mind on the image. Such is the development by way of fixing the mind since the appearance of the image. For this has been said by the Ancients:—

The clever man, knowing the different ways
And on the after-sign establishing
His mind, to respiration binds it down.

Thus, since the appearance of the after-image, the hindrances come to be discarded, the vices are got under, mindfulness is set up, and the mind is well fixed with access and concentration.

After this he should not attend to the image for its colour, nor reflect upon it for its characteristic. But as the king's chief queen guards the embryo of a world-monarch, and the cultivator guards the ripening corn and barley, so should he guard well the image, avoiding the abode, and so on, which are the seven unsuitable things, and serving those which are suitable. Then, after thus guarding it well and causing it to attain to growth and increase by repeated attention, he should fulfil the tenfold skill in ecstasy and strive for equality of energy. As he strives thus, the Fourth and the Fifth Jhānas are produced in the image, according to what has been said in the Earth-device.[1] And here the monk who has produced the Fourth and Fifth Jhānas, and who wishes to increase the subject of meditation by means of noting and turning away and attain to purification,[2] should practise that Jhāna in five ways,[3] until he has mastered it and, determining mind and matter, set up insight. How? Rising from his attainment he [287] discerns both the sentient body which is the source of the breathings, and the mind. For, as when the blacksmith's bellows are blown, the wind is set in motion on account of the bellows and the corresponding effort of the man, so on account of the body[4] and mind the breath is set in motion. After this he determines the breathings and the

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[1] See p. 147 f. [2] See p. 319.

[3] By means of adverting, entering upon, making up the mind, emerging, reflection.

[4] Read *kāyañca*.

body as matter, and the mind and states associated with it as non-matter.

This is an abstract. The determination of mind and matter in full will be set forth later on. Having determined mind and matter thus, he searches for their cause, and not finding it, he gets over any doubt concerning the procedure of mind and matter in the three divisions of time. Free from doubt he puts forward the three characteristics by contemplating the aggregates in groups, puts away the ten defilements of insight such as illumination,[1] which arise previous to the discernment of the rise and fall of states, determines the Progress-knowledge which is without the defilements to be the Path, arrives at the discernment of the break-up of states after forsaking the idea of their origination, and being disgusted with, detached from, released from all conditioned things which appear to be perishable through his discernment of their ceaseless break-up, reaches the Four Noble Paths in due course, and being established in the fruition of Saintship, he reaches the end of reflective knowledge of the nineteen various kinds, and becomes a fit person to receive the highest gifts from the world of men and of the spirits.

Thus far is ended the development of concentration in respiration-mindfulness, beginning with counting and ending in viewing. This is the elucidation of the first tetrad in all respects.

Now since there is no separate system of developing the subject of meditation in the other three tetrads,[2] this meaning is to be understood through word-by-word explanation. (v) "*Experiencing rapture*" means, making an experience of rapture, making it plain (to the mind) he trains himself, "I shall breathe out, I shall breathe in."

Therein, rapture is experienced in two ways, through the object and through non-confusion. How is rapture experienced through the object? He enters into the two Jhānas

[1] The ten are: *obhāsa, ñāṇaṃ, pīti, passaddhi, sukhaṃ, adhimokkha, paggaha, upekkhā, upaṭṭhānaṃ, nikanti*—illumination, knowledge, rapture, tranquillity, bliss, resolve, grasp, indifference, appearance, desire.

[2] See p. 305.

in which rapture is present. Owing to his attainment of Jhāna, the moment he has entered into it, he experiences rapture when he experiences the object. How is it experienced through non-confusion? He enters into those two Jhānas in which rapture is present, and emerging therefrom [288] contemplates the rapture associated with the Jhāna as destructible and perishable. By his penetration into its characteristics at the moment of insight, he experiences rapture through non-confusion. For this has been said in the Paṭisambhidā[1]: "*By breathing out a long breath, mindfulness is set up in one who knows the unwavering collectedness of mind; by that mindfulness, by that knowledge is rapture experienced. By breathing in a long breath . . . By breathing out a short breath . . . By breathing in a short breath . . . By breathing in and out while experiencing the whole body . . . By breathing in while calming the body-complex, mindfulness is set up in one who knows the unwavering collectedness of mind; by that mindfulness, by that knowledge is rapture experienced. Rapture is experienced by one who adverts, who knows, who sees, who considers, who makes up his mind, who is possessed by faith, who puts forth effort, who sets up mindfulness, who concentrates his mind, who knows through understanding, who has a higher knowledge of what is to be known through higher knowledge, who comprehends what is to be comprehended, who puts away what is to be put away, who develops what is to be developed, who realizes what is to be realized. Thus is rapture experienced.*"[2]

The remaining terms[3] are to be understood as to their meaning in the same way. But this is distinctive here: (vi) "*Experiencing happiness*" is to be understood by means of the Three Jhānas, (vii) "*experiencing the mind-complex*" by means of the Four Jhānas. "Mind-complex" refers to the two aggregates: feeling and (understanding). In order to

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[1] i, 187.

[2] This quotation as far as the words "who makes up his mind" shows that rapture is experienced through the object. The last five clauses show that it is experienced through non-confusion. The five clauses beginning with "who is possessed by faith" show that it is experienced through both the object and non-confusion.

[3] Nos. (vi), (vii), (viii) of p. 305.

show the object[1] of insight by the expression "experiencing happiness," it is said in the Paṭisambhidā: "*Happiness is of two kinds: bodily and mental happiness.*"[2] (viii) "*Calming the mind-complex*" means calming the gross mind-complex, causing it to cease; and is to be understood in detail as in the body-complex. And in the term rapture here feeling is stated under the head of rapture; under the term happiness it is stated in its visible form; in the two phrases where "mind-complex" occurs, feeling is stated as being associated with perception from the expression, "Perception and feeling are mental coefficients. These states are bound up with mind, complexes of mind." [289] Thus by way of the discernment of feeling is this tetrad spoken. So it is to be understood. In the third tetrad also[3] (ix) "*experiencing the mind*" is to be understood by means of the Four Jhānas. (x) "*Gladdening the mind*" means, heartening, rejoicing, pleasing, delighting the mind. He trains himself, "I shall breathe out, I shall breathe in." Herein one is gladdened in two ways: through concentration and through insight. How is one gladdened through concentration? He enters into the two Jhānas which are possessed of rapture. The moment he has attained to it, he pleases, rejoices, the mind with the associated rapture. How is one gladdened through insight? He enters into the two Jhānas which are possessed of rapture, and emerging therefrom contemplates the rapture associated with the Jhāna as destructible and perishable. Thus at the moment of insight he makes rapture associated with the Jhāna the object of thought and pleases, rejoices the mind. So practising he is spoken of thus: "Gladdening the mind he trains himself: I shall breathe out, I shall breathe in."

(xi) "*Concentrating the mind*" means putting down the mind well, placing it well on the object by means of the First Jhāna, and so on. Or, as he, entering into those Jhānas and rising therefrom, sees the mind associated with the Jhāna as destructible and perishable, there is a momentary collectedness of mind at the time of insight due to penetration of charac-

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[1] *Bhūmi*, lit. "plane."

[2] i, 188.

[3] Nos. (ix)-(xii) of p. 305.

teristics. Putting down the mind well, placing it well in the object by means of momentary collectedness of mind which has arisen thus, he is spoken of thus: "Composing the mind he trains himself: I shall breathe out, I shall breathe in."

(xii) "*Releasing the mind*" means setting free the mind, releasing it from the hindrances by means of the First Jhāna, from applied and sustained thinking by means of the Second Jhāna, from rapture by means of the Third, from happiness and pain by means of the Fourth. Or entering into those Jhānas and rising therefrom he contemplates the mind associated with the Jhāna as destructible and perishable. He breathes out and breathes in, setting the mind free, releasing it at the moment of insight from the perception of permanence by means of the discernment of impermanence, from the perception of happiness by means of the discernment of pain, from the perception of self by means of the discernment of selflessness, from delight by means of the discernment of disgust, from passion by means of the discernment of dispassion, from origination by means of the discernment of cessation, from clinging by means of the discernment of renunciation; hence he is spoken of thus: "Releasing [290] the mind he trains himself: I shall breathe out, I shall breathe in." Thus this tetrad is stated by means of discernment of the mind. So it is to be understood.

And in the fourth tetrad,[1] in the phrase (xiii) "*discerning the impermanent*," first the impermanent should be understood, impermanence should be understood, the discernment of the impermanent should be understood, the discerner of the impermanent should be understood. Here, "impermanent" are the Five Aggregates. Wherefore? Because of their rising, falling and changing.[2] "Impermanence" is just their rise, fall and change. Or it is the coming-to-be, and the being no more. The meaning is that things that are in process of becoming do not retain that quality but break up in momentary dissolution.[3] "Discernment of the impermanent" is dis-

[1] Nos. (xiii)-(xvi) of p. 306.
[2] Read °*aññathattabhāvā*.
[3] The punctuation of the text is faulty.

cerning that material forms, and so on, are impermanent owing to that impermanence. "Discerner of the impermanent" is one endowed with that discernment. Therefore such an one in breathing out and breathing in, is to be understood here thus: "Discerning the impermanent he trains himself: I shall breathe in, I shall breathe out."

(xiv) "*Discerning dispassion*"—here there are two kinds of dispassion: dispassion as destruction, and dispassion as the absolute. Of these, dispassion as destruction is the momentary[1] break-up of the complexes. Absolute dispassion is Nibbāna. The discernment of dispassion is the insight and the Path which proceed by way of seeing both. Being endowed with that twofold discernment, in breathing out and breathing in, he is to be understood thus: "Discerning dispassion he trains himself: I shall breathe out, I shall breathe in."

And the same with the expression (xv) "*discerning cessation.*"

In the expression, (xvi) "*discerning renunciation,*" renunciation is of two kinds: renunciation as giving up, and renunciation as leaping forth. Renunciation itself is the discernment: discernment of renunciation, a name for the insight-paths. For insight by means of partial discarding[2] gives up the vices together with the accumulating forces of the aggregates. By seeing the faults of conditioned things it is inclined towards, and leaps into, the opposite, Nibbāna. Thus it is called renunciation, both as giving up and as leaping forth. The path by means of extirpation gives up the vices together with the accumulating forces of the aggregates, and by reason of being the object, leaps into Nibbāna. Thus it is called renunciation both as giving up and as leaping forth. And both of them are called discernment from reviewing the previous knowledges. [291] Being endowed with that twofold discernment of renunciation, in breathing out and breathing in, he is to be understood thus: "Discerning renunciation he trains himself: I shall breathe out, I shall breathe in."

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[1] Read *khaṇabhaṅgo.*

[2] I.e. a part at a time, the idea of permanence being discarded by discernment of impermanence, and so on.

This fourth tetrad is stated by way of the bare insight; the three preceding ones by way of calm and insight. Thus by way of the four tetrads is the development of respiration-mindfulness with its sixteen bases to be understood.[1]

And this respiration-mindfulness with its sixteen bases is of much fruit, and greatly beneficial. From the statement, "*Monks, this concentration on respiration-mindfulness being developed and repeated, is tranquil and exalted*,"[2] that it is greatly beneficial is to be understood by way of its tranquillity and so on, and also of its ability to cut off evil thoughts. For, owing to its tranquillity, exaltedness, unadulteratedness, happiness of life, this concentration destroys the wanderings here and there of the mind, due to harmful, evil thoughts, and brings it towards respiration as the object. Hence is it said: "*Respiration-mindfulness is to be developed to the end that it may cut off evil thoughts.*"[3]

By being the root in the fulfilment of knowledge and emancipation[4] also, it is to be understood that it is greatly beneficial. For this has been said by the Blessed One: "*Respiration-mindfulness, monks, being developed and repeated, fulfils the Four Bases of Mindfulness. The Four Bases of Mindfulness being developed and repeated, fulfil the Seven Factors of Wisdom. The Seven Factors of Wisdom being developed and repeated, fulfil Knowledge and Emancipation.*"[5]

That it is greatly beneficial is also to be understood from its making known the final breathings. For this has been said by the Blessed One: "*Rāhula, when the respiration-mindfulness is thus developed, thus repeated, those breathings which are final are known when they cease, they do not cease unknown.*"[6] Therein, three are the last to cease: last in existence, last in Jhāna, last in passing away. For, among existences the breathings occur in the existence of sense, not

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[1] In the text, footnotes 4 of p. 287, 4 and 5 of p. 288, 1 and 3 of p. 289, 1, 3 and 4 of p. 290, 1 of p. 291, should refer to the extract on pp. 266-267 (translation p. 305), as the terms commented on are taken out of the extract and not out of the *Paṭisambhidā*, although they occur in it.

[2] *Saṃyutta* v, 321.

[3] *Aṅguttara* iv, 353. M.i. 426.

[4] I.e. the Path and the fruition.

[5] *Majjhima* iii, 82.

[6] *Ibid.*, i, 425.

in the existences of form and the formless, therefore are they last in existence. Among the Jhānas they occur in the first three Jhānas, not in the Fourth, therefore they are last in Jhāna. Those that arise [292] with the sixteenth consciousness preceding decease-consciousness, cease together with the decease-consciousness, and are called the last in passing away. These last are intended here. They are evident to the monk who is devoted to this subject of meditation[1] because he has well apprehended respiration as the object. Their appearance also is evident to him who adverts to it at the moment of the appearance of the sixteenth consciousness preceding decease-consciousness. Their duration also is evident to him who adverts to it. And their break-up is evident to him who adverts to it.

A monk who has attained to saintship after developing any other subject of meditation than this, may be able or not to limit his life-term. But the monk who has attained to saintship after developing respiration-mindfulness with its sixteen bases, is able to limit his life-term. He knows: "For so long and no further, will my life-term now go on," performs in his own way all functions such as looking after the body, wearing the inner garment and the outer dress, and closes his eyes like Tissa the Elder of Koṭapabbata Monastery, Mahātissa the Elder of Makākarañjiya Monastery, Piṇḍapātika-tissa the Elder in the kingdom of Devaputta, and the two brothers who were Elders of Cittalapabbata Monastery.

Here is the setting forth of one story. They say that one of the two brothers, the Elders having expounded the Pātimokkha on the full-moon holy day, went with a gathering of monks to his own dwelling-place and stood on the terrace-walk. Looking at the moonlight he considered the term of his life and said to the assembly of monks: "In what position have you seen monks entering Parinibbāna?" Some of them said: "We have seen them entering Parinibbāna seated in their seats." Others said: "We have seen them seated

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[1] *Ṭīkā* and *Sāratthadīpanī* read: *Ime kira imaṃ kammaṭṭhānaṃ anuyuttassa bhikkhuno pākaṭā.*

cross-legged in the sky." The Elder replied: "I will show you an entering Parinibbāna while walking to and fro on the terrace now." He then drew a line across on the terrace-walk and said: "From this end of the terrace to the other end will I go, and on turning back I will enter Parinibbāna as soon as I reach the line," came down the terrace, went to the other side and on turning back he died the moment he stepped on the line with one foot.

[293] Therefore the wise one always should apply
With zeal to respiration-mindfulness,
Which brings such manifold advantages.

This is the substance of the detailed discourse on respiration-mindfulness.

X.—*Peace-recollection.*

He who wishes to develop peace-recollection shown immediately after respiration-mindfulness, in seclusion and solitude should call to mind the attributes of Nibbāna termed the calming of all ills thus: "*Monks, in so far as there are states conditioned or unconditioned, dispassion among them is held to be the best, namely: that which crushes out pride, quenches thirst, roots up attachment, cuts off the round of births, which is the extinction of, fading of, cessation of, craving,—Nibbāna.*"[1]

In that text "in so far" means, to such an extent. "States" are nature's own.[2] "Conditioned or unconditioned" means, brought about by accumulating, collective causes. "Dispassion among them is held to be the best" means, among those conditioned and unconditioned states dispassion is held to be the best; highest, excellent is the meaning.

And here "dispassion" is not the mere absence of lust, but is to be taken to be that unconditioned state which gets the epithets "crushing out pride, and so on," in the statement, "namely, that which crushes out pride . . . Nibbāna." Because all pride such as self-conceit, pride of manhood on

[1] *Aṅguttara* ii, 34. [2] *Sabhāvā* (*svabhāvā*).

arriving at this state, becomes free from pride, void of pride, and perishes, therefore is it said to crush out pride. And because all sensual thirst on arriving at this state disappears, vanishes, therefore is it said to quench thirst. And because attachment to the five sensual pleasures, on arriving at this state, is uprooted, therefore is it said to root up attachment. And because, on arriving at this state, the round of the three planes of existence is cut off, therefore is it said to cut off the round of births. And because on arriving at this state, craving goes to extinction,[1] fades out, ceases, therefore is it spoken of as the extinction of, fading out, cessation of, craving. And because it has gone out from, escaped from, is dissociated from, craving which goes under the name of *vāna* owing to its tying, binding, stitching up in a series of existences the four sources of life, the five destinies, the seven conscious durations and the nine sentient abodes, therefore is it called Nibbāna. [294] Thus is peace which is termed Nibbāna to be called to mind by virtue of its attributes such as the crushing out of pride. It is also to be called to mind by virtue of whatever other attributes of peace have been declared by the Blessed One in such Suttas as: "*Monks, I will teach you the unconditioned . . . and the Truth, and the other shore, and what is very difficult to see, and the ageless, and the permanent, and that which is without hindrance, and the deathless, and the auspicious, and the secure, and what has not been before, and what is without calamity, and what is without suffering, and the pure, and the Island, and the shelter, and the refuge will I teach you, monks.*"[2]

As he thus calls to mind peace by virtue of the attributes of crushing out pride and so on, and as the hindrances are discarded in the manner mentioned in the Buddha-recollection, and so on, "*At that time his mind is not assailed by lust . . . nor by hate . . . nor by delusion. His mind at that time is upright with reference to peace,*"[3] the factors of Jhāna arise in one moment. But owing to the profundity of the attributes of peace, and the intentness with which he recalls the attri-

[1] Read *taṇhā khayam.*
[2] *Saṃyutta* iv, 362, 369.
[3] *Aṅguttara* v, 329.

butes of the various sorts, the Jhāna without reaching ecstasy attains to access. By virtue of the recalling the attributes of peace, the Jhāna goes under the name of Peace-recollection.

Like the six recollections it is fulfilled by the noble disciple. It should be attended to, however, by the average man who inclines towards peace. For through information the mind is well-disposed towards peace. And the monk who is devoted to this peace-recollection, sleeps happily, wakes up happy, is calm in faculties, calm in mind, endowed with a sense of shame and a dread of blame, is faithful, noble in intention, and is revered and respected by his brother-monks. Though he may penetrate no farther, he is bound for a happy course.

Therefore indeed the wise man should with zeal
Develop mindfulness on peace sublime,
Which brings such manifold advantages.

Thus is ended the eighth chapter called the Exposition of the Recollections as subjects of meditation in the section of the development of concentration in the Path of Purity, composed for the purpose of gladdening good folk.

[295]

CHAPTER IX

EXPOSITION OF THE DIVINE STATES

THE student who wishes to begin with the development of the Four Divine States: love, pity, sympathy, even-mindedness, which are set forth immediately after the subjects of meditation on the recollections, should first, having cut off the impediments, taken up the subject of meditation, finished his meal and driven away drowsiness due to eating, sit comfortably on a seat well arranged in a secluded spot and think on the evils of hate and the advantages of forbearance. Why? Verily by means of this practice hate is to be put away, forbearance is to be acquired. But he is not able to put away any unseen evil or to acquire any unknown advantage; therefore the evils of hate should be considered through such Suttas as: "*Friend, a man who is overcome by hate and whose mind is assailed by hate kills beings.*" The advantages of forbearance are to be considered through such expressions as:—

"*The Buddhas declare forbearance is the highest, patience to be the highest Nibbāna*"[1];

"*Him I call a brahmin who is strong in forbearance, who makes an army of it*"[2];

"*Nothing forbearance doth excel.*"[3]

The development of love should then begin, so that the mind may be separated from hate, the evils of which have been seen, and be joined to forbearance, the advantages of which are known. And from the outset the beginner should know the different kinds of beings thus: "Love for *these* beings should not first be developed; [296] love for *those* beings should not be developed at all."[4] Verily this (sort of) love should not be

[1] *Dhammapada*, verse 184.
[2] *Ibid.* 399.
[3] *Kindred Sayings* i, 290.
[4] Follow the footnote.

developed at first towards these four:—beings one does not hold dear, very dear friends, neutral beings, enemies. It should not be developed specifically towards those of the opposite sex, and not at all towards the dead. Why should it not be developed first towards beings one does not hold dear, and so on? By holding an unloved person dear one gets tired; by being indifferent towards a very dear friend, one gets tired, for should the dear friend experience the slightest pain, one feels disposed to weep. By showing respect and love towards a neutral person, one gets tired. Anger arises in him who thinks of his enemy. Therefore love should not be developed first towards the unloved ones, and so on. Lust arises in him who develops it specifically towards a person of the opposite sex. Once a certain minister's son asked the Elder Kulūpaka, "Sir, towards whom is love to be developed?" The Elder said: "Towards a person one holds dear." The minister's son had a dear wife. And he, developing love towards her, kept banging the wall the whole night. Therefore love should not be developed specifically towards the opposite sex. Developing love towards the dead, one reaches neither ecstasy nor access. Once a young monk began to stir up love towards his teacher. Love would not come. So he went to the Elder and said, "Sir, I have been practising the Jhāna-attainment of love but I cannot enter into it. What may be the reason?" The Elder said, "Look, friend, for the outward sign."[1] And the monk, looking for it, knew that the teacher was dead, and directing his love towards another Elder, entered upon the attainment. Therefore love should not be developed for the dead.

Love should first of all be developed for oneself time and again thus: "May I be well, free from misery," or "May I keep myself without enmity, without ill-will, untroubled, well!" This being so, does it not contradict what is said in the Vibhaṅga[2]: "*And how, monks, does a monk live suffusing one quarter of the globe with a heart full of love? Just as on seeing a dear charming person one would fall in love, so he suffuses all beings with love*"; what is said in the Paṭisambhidā[3]: "*In*

[1] I.e. "See if he is alive." [2] Page 272. [3] ii, 130.

which five ways is the emancipated heart of love a suffusing unspecifically? May all beings be without enmity, without ill-will, untroubled; may they keep the self well. May all living things, all [297] *creatures, all persons, all those who are included in a personality, be without enmity, without ill-will, untroubled; may they keep the self well!*" and so on; and what is said in the Mettā Sutta[1]:—

> "*May all beings be well and safe,*
> *May they be well in heart!*"

and so on, seeing that in these passages love is not developed towards oneself?

There is no contradiction. How is that? Because those passages are spoken by way of ecstasy; the statement here is made by way of making oneself the witness. For even though one develop love for oneself for a hundred years, a thousand years, in this way: "May I be well!" and so on, he will not attain to ecstasy. When he who cultivates the wish, "May I be well!" appeals to himself as testimony that "as I wish to be happy, have a distaste for misery, wish to live, do not wish to die, so other beings also wish for the same," then a wish arises in him that they also may enjoy blessings and happiness. The way also has been shown by the Blessed One in the words:—

> "*The whole wide world we traverse with our thought,*
> *And nothing find to man more dear than soul.*
> *Since aye so dear the soul to others is,*
> *Let the soul-lover harm no other man.*"[2]

Therefore he should diffuse first himself with love, and immediately afterwards, to the end that it may arise easily, call to mind affectionate expressions and other causes of love and tender feeling, used by one who is dear, affectionate, and respected by him, and the virtue, learning and other causes of reverence possessed by such an one, be he his teacher or one like his teacher, his preceptor or one like his preceptor, and develop love in this way: "May this good man be well,

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[1] *Khuddakapāṭha* ix. [2] *Kindred Sayings* i, 102; and Note 2, p. 101.

free from misery !" Verily in the case of such a person ecstasy is fulfilled.

The monk, however, who, not contented with such fulfilment, and not deriving joy therefrom, wishes to abolish the dividing line,[1] should immediately develop love for a very dear person, after him for an indifferent person, after him for an enemy. And in doing so, in each compartment he should make the heart tender and wieldy, and immediately afterwards induce Jhāna.[2] He who has no enemy, or who, out of his gentlemanly nature does not even entertain inimical thoughts of another who may have done him harm, should not have this evil intention: "On this neutral person my heart of love has grown tender. Now I will regard him as an enemy."[3] [298] But whoso has enemies, it is concerning him that it was said that love should be developed towards an enemy immediately after a neutral person. If, while he is directing his mind towards his enemy, he recalls the offences that have been committed against himself and hatred arises in him, he should dispel it by repeatedly dwelling with love on that one, among the previous persons, in regard to whom he has over and over again entered into, and emerged from, love. If in spite of his efforts it does not vanish, then he should strive repeatedly to put it away by recalling the admonitions of the parable of the Saw, and others, reproving himself on this wise: "Ho! thou man of anger, has not the Blessed One uttered these sayings: '*Monks, were spies and thieves with a double-handled saw to cut the various limbs of a man, and he were to be angry in mind thereat, he on that account would not be a follower of my religion*'[4];

"'*Worse of the two is he who, when reviled,*
Reviles again. Who doth not, when reviled,

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[1] That marks off the four compartments: himself, a dear love, an indifferent person, an enemy.

[2] *Upasaṃharitabbaṁ*, explained by the *Ṭikā* as *jhānacittaṃ upanetabbaṃ*.

[3] That is: he must not turn a neutral person on whom he has been exercising love into an enemy because of the statement that he should develop love towards an enemy immediately after a neutral person.

[4] *Majjhima* i, 129.

Revile again, a twofold victory wins.
Both of the other and himself he seeks
The good ; for he the other's angry mood
Doth understand and groweth calm and still.'[1]

"Monks, these seven states, pleasing to the enemy, caused by the enemy, come to the angry man or woman. Which are the seven?

"Monks, here an enemy wishes this of an enemy: 'Would that he were ugly!' What is the reason? An enemy, monks, takes no delight in the physical beauty of an enemy. Though a man who is angry, overcome by anger, a slave to anger, may have washed himself well, anointed himself well, dressed his hair and beard, put on white garments, yet he is ugly, being overcome by anger. This is the first state pleasing to the enemy, caused by the enemy, which comes to the angry man or woman.

"And again, monks, an enemy wishes this of an enemy: 'Would that he were suffering pain! . . . that he had not abundant wealth . . . that he were not wealthy . . . that he were not famous . . . that he had no friends . . . [299] *that on the dissolution of the body after death he might not reach the happy bourne, the bright world!' What is the reason? An enemy, monks, takes no delight in the happy faring of an enemy. This man who is angry, overcome by anger, a slave to anger, misconducts himself in deed, misconducts himself in word, in thought. Having misconducted himself in deed, word, and thought, he, being overcome by anger, on the dissolution of the body after death comes to a state of woe, an evil destiny, a place of suffering, hell.*[2] *'Just as a cremation-firebrand, monks, lit at both ends and smeared with dung in the middle does not serve the purpose of fire-wood either in the village or in the forest . . . so in the same way I declare this person to be.'"*[3] Thou, now, in thus getting angry wilt not be following the Blessed One's religion. In requiting anger thou art worse than the angry man and wilt not win the battle hard to win. Thou wilt only bring upon thyself those hostile states. And thou wilt be like the cremation-firebrand." If, as he strives and makes effort thus, the hatred subsides, well and good. If not,

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[1] *Kindred Sayings* i, 285. [2] *Anguttara* iv, 94-6. [3] *Ibid.* ii, 95.

then he should recall any calm and pure state which, when brought to mind, brings composure and suppresses the hatred.

Verily a certain man in behaviour is calm. His calmness is noticed by everyone, as he discharges many of his duties, large and small. But he is not calm in his behaviour in speech and thought. These being disregarded, the calmness of his bodily behaviour only should be recollected. Another man is calm in his behaviour in speech, which is noticed by everyone. For by nature he is apt in welcoming, friendly, sweet in speech, congenial, of a frank countenance, ready at greetings, recites the Law in a sweet voice, preaches a sermon with full terms and expressions. But he is not calm in bodily and mental behaviour. These being disregarded, only the calmness of his speech-behaviour should be recollected. Another man is calm in mental behaviour, which is manifest to all in the way he salutes the shrine, and in other acts. For he whose mind is not calm salutes the shrine or the Tree of Knowledge or the Elders without showing respect, [300] or he sits down wavering in mind, or dozes off in the pavilion where the Doctrine is preached. On the other hand, he who is calm in mind salutes them in faith and with respect, he listens to the Law with attentive ears, making it his own, and working peace of mind by deed and word. Thus to some only the mental behaviour is calm, the behaviour in body and in speech is not calm; (here) the former should be recollected, the latter being disregarded. When any one of these three states in a person is disturbed, that person is to be pitied: "This one now walks about in the world of men; but when a few days have passed, he will fill the eight great hells, the sixteen Ussada hells." For through pity hatred subsides. Another man is calm in all three states; one should recollect whichever of them one wishes. For toward such an one the development of love is not difficult. And the Āghāta-paṭivinaya Sutta[1] in the fifth Nipāta should be expanded so as to make this meaning clear: "*Friend, five are the ways of removing hatred by which one ought entirely to remove the hatred that has arisen in a monk.*"

[1] *Aṅguttara* iii, 185.

If in spite of his efforts hatred still arises, then he should reprove himself thus:—

" If in his sphere thy foe lays pain on thee,
Why dost thou wish to suffer in thy mind
Outside his sphere[1] ? Thou canst give up thy kith
And kin who have done thee great services,
With tearful face. Why canst thou not forsake
Thine anger-foe that has done thee much harm ?
Thou play'st with anger that uprooteth precepts
That thou hast kept. Is there a fool like thee ?
Thou waxest wroth because someone has done
Thee harm. Then couldst thou do unto thyself
The selfsame thing ? Someone wishing to rouse
Thy anger does thee some unpleasant thing.
Fulfillest thou his joy by waxing wroth ?
Angry, thou mayest cause him harm or not;
But on thyself thou now inflictest pain
That comes of anger. If thy enemies
Pursue the unprofitable path of wrath,
Why dost thou imitate their angry deeds ?
Cut off that hate by which thy foe has done
Thee harm. Why frettest thou where no occasion is ?
[301] Because at every moment states break up,
Those aggregates which caused thee harm have ceased.
With which of these art thou in anger now ?
When on someone a man inflicteth pain,
No one gets pain beside the sufferer.
Thou art thyself the cause of pain. Then why
Wouldst thou get angry with another man ?"

If in spite of his self-admonition his hatred does not subside, he should ponder the fact of another man's deeds as well as his own. And he should ponder thus[2] concerning himself: " Man, what wilt thou do getting angry with another man ? Will not this angry deed which is the origin of hate lead to thy harm ? Thou hast, verily, thine own deeds, thou art the heir of (thy) deeds, originated by deeds, akin to (thy) deeds;

[1] Read *tassāvisaye* for *tassā visaye*. [2] Read *evaṃ* for *ekaṃ*.

thy deeds are thy fountain-head.[1] Thou wilt be the heir of whatever deeds thou dost. And these deeds of thine are not capable of bringing about Buddha-knowledge, Paccekа-knowledge, discipleship, or any of the attainments such as those of the Brahmā, the Sakka, the universal monarch, or a local king; but it will lead thee away from the religion to the state of one who eats scraps and other such (fate), or to suffer special kinds of misery in the hells. Thou who dost such deeds art like a man who seizes with both hands glowing live coals or dung in order to strike another man therewith, but who first burns and befouls himself." Having thus pondered the fact that he has his own deeds,[2] he should ponder that another man also has his own deeds. "And what will he also do by getting angry with thee? Will not his anger lead to his harm? He has verily his own deeds, he is heir, matrix, kinsman, and so on, to them. He will be the heir of whatever deeds he does. And these deeds of his are not capable of bringing him any success as aforesaid. He who does such deeds is like a man who facing the wind wishes to throw dust at another man but only throws it on himself."

For this has been uttered by the Blessed One:—

> "*Whoso doth wrong the man that hath no guile:—*
> *The pure in heart, and from all error free—*
> [302] *On him, poor fool, his wicked act recoils,*
> *Like fine dust that is thrown against the wind.*"[3]

If, in spite of his pondering the fact that each man has his very own deeds, his hatred does not subside, he should then recall the virtues of the Teacher's former conduct. This is how he should do it: "Monk, is it not a fact that before the Enlightenment the Teacher, while he was still fulfilling, as the unenlightened Buddha-to-be, the Perfections for four incalculable periods and a hundred thousand cycles, was not offended with his murderous enemies in various places? As, for instance, in the Sīlavajātaka[4] he did not allow his ministers

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[1] *Majjhima* iii, 203.
[2] Read *kammassakataṃ*.
[3] *Kindred Sayings* i, 20; *Dhammapada* 125.
[4] *Jātaka* i, 261; *tr.* i, 128.

to touch even a weapon, ministers who rose to suppress the rival king who had seized the kingdom three hundred *yojanas* in extent, and who had been brought by a bad minister who had misconducted himself with the queen. Again, when he was buried up to the neck in the charnel-field with his thousand companions, he did not even get offended at heart, but having wrought a man's work, when jackals came scraping out the earth to devour corpses, and having won back life, ascended to his magnificent chamber by the power of a yakkha, and seeing his enemy lying on the state couch, did not get angry but made a mutual oath, and placing him in the position of a friend, said:—

> " *A man should hope, the wise should not disgusted be ;*
> *Myself I see, look you :—e'en as I wished it came about.*"

In the Khantivādi Jātaka[1] the monk, on being questioned by the foolish king of Kāsi as to the doctrine he was preaching, said, " The doctrine of forbearance," and showed no anger even when he was beaten with whips of thorns, and his hands and feet were cut off. That an aged man who had embraced monkhood should show such patience is not wonderful. But in the Cūḷadhammapāla-Jātaka,[2] it is a child lying on its back:—

> " *Thou, Dhammapāla, wert by right of birth*
> *The lord of earth :*
> *Thy arms, once bathed in oil of sandal-wood,*
> *Lie steeped in blood.*
> *My fitful breath, alas ! is choked with sighs*
> *And broken cries.*"

With the mother thus wailing, the father Mahāpatāpa was causing his two hands and two feet, tender as bamboo-shoots, to be lopped off; [303] and not content therewith he gave an order for his head to be cut off. Dhammapāla established equality of mind firmly thus: " Now is the time to check thy mind, friend Dhammapāla,[3] keep thou an even mind towards these four: the father who orders the cutting off of

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[1] *Jātaka* iii, 39.
[2] *Ibid.* iii, 178; *tr.* iii, 120.
[3] Read *ambho Dhammapāla !*

thy head, the men who are cutting off thy head, the mother who is wailing, and thyself," and he did not even get offended.

This, however, is not yet wonderful, that a human should have acted so. For even a lower animal, an elephant called Chaddanta,[1] though pierced in the navel with a poisoned arrow, was not, in the face of such pain, offended with the hunter. As it has been said:—

> "*The beast with mighty shaft laid low,*
> *Unruffled still, addressed his foe:*
> *'What object, friend, in slaying me,*
> *And pray, who instigated thee?'*"[2]

And when it was replied, "Sir, the chief queen of the king of Kāsi has sent me to get thy tusks," the elephant by way of fulfilling her wishes, cut off his beautiful and lovely tusks which were resplendent with the six kinds of rays.

When, as the king of the monkeys,[3] he had saved a man from a mountain chasm, the man thinking:—

> "*Monkeys and such like deer are good to eat;*
> *What if I kill him and my hunger cheat?*
> *The beast, if slain, would furnish savoury meat.*
>
> "*When sated, here no longer will I stay,*
> *But well provisioned for full many a day,*
> *Out from the forest I will find a way,*"

lifted up a stone and broke the monkey's head. With eyes full of tears the monkey looked at the man and said:—

> "*God bless thee, act not thus, I pray, good sir,*
> *For otherwise thy fate, I dare aver,*
> *Will long all others from such deeds deter*";

and without being offended with the man or thinking of his own pain, took him to a place of safety.

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[1] I.e. "with tusks emitting six kinds of rays," *not* "having six tusks."

[2] *Jātaka* v, 36; *tr.* v, 28.

[3] *Ibid.* v, 67; *tr.* v, 40. The reference in the Pali text to *Jāt.* iii, 369, is an oversight due to the two Jātakas having the same title, "Mahākapi."

As Bhūridatta,[1] king of the serpents he, having observed the sacred duties [304] was lying down on an ant-hill. He did not get angry with the Brahmin when his whole body was sprinkled with a drug like the world-destroying fire, or even when, thrown into a basket, he was carried about the whole of Jambudīpa and made to dance. As it has been said:—

> "*Though Ālampāna throw me in his crate*
> *And pound me with his hand most grievously,*
> *I show no wrath lest I my virtue wreck.*"

Again as Champeyya,[2] the cobra-king, on being ill-treated by the snake-charmer, he was not offended. As it has been said:—

> "*Then me, the while I kept the holy vows*
> *According to the Law, a juggler caught*
> *And at the royal gate made sport with me.*
> *Whate'er the colour present in his mind,*
> *Whether 'twas indigo, yellow, or red,*
> *According to the shifting of his thoughts,*
> *Even of hue resembling I became.*
>
> "*I who could make the dry land water, make*
> *The water dry land, should I let my wrath*
> *Arise, could in an instant blast to ashes—*
> *If I, my heart controlled, give up, I fall*
> *Away from virtue, and by such a fall*
> *The highest good is ne'er accomplished.*"

Again, as Saṅkhapāla, the cobra-king,[3] when sixteen ruffians had pierced him in eight places with sharp spears, inserted thorny creepers through the open spear-wounds, lifted him up with a rope passed firmly through the nose, and were carrying him with a pole, he experienced great pain from his body being dragged along the surface of the ground. Though he had the power to turn the ruffians, the whole lot of them into ashes, were he but to look at them in anger, he opening his eyes did not show the slightest sign of offence. As it has been said:—

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[1] *Jātaka* vi, 157 f. [2] *Ibid.* iv, 454. [3] *Ibid.* v, 161; *tr.* v, 90.

" *Two times each moon I kept a holy day;*
'Twas then, Aḷāra, that there crossed my way
Twice eight lewd fellows, bearing in their hand
A rope and knotted noose of finest strand.
The ruffians pierced my nose, and through the slit
Passing the cord, dragged me along by it.
Such pain I had to bear—ah ! cruel fate—
For holding holy days inviolate."

[305] Not merely these, but other various wondrous acts also the Teacher did in the Mātuposaka[1] and other Jātakas. Now it is not at all fitting, not at all proper that thou shouldst harbour a heart of hatred, seeing that thou hast acknowledged as thy Teacher the Blessed One who has attained to omniscience and who possesses such qualities of patience as are not possessed by anyone in the world of men and in the world of devas.

If, in spite of such reflections on the qualities of the Teacher's former conduct, his hatred does not subside, since he has been so long a slave to the vices, he should then consider the Suttas on the repeated round of births, wherein it is said: "*Monks, it is not easy to find a being who has not been a mother, a father, a brother, a sister, a son, or a daughter.*" Therefore the person should be considered thus:—" This, they say, was formerly my mother, who for ten months carried me in her womb, removed my urine, excrement, saliva, snot and so on without loathing, as if they were yellow sandal-wood, hid me in her bosom,[2] carried me on her hip and brought me up. He who was my father went to trade by goat-tracks, by paths rough with stakes, and for my sake risked his life; who went to war where the battle was in array on both sides; who went out in his boat on the high sea, and did other difficult deeds; who amassed wealth in various ways with the object of bringing up children, and so brought me up. And those also who were my brother, sister, son, daughter, did such and such service to me. Therefore it does not behove me to bear ill feeling against them."

If he is still unable to pacify his heart, then he should reflect on the blessings of love: " My good recluse ! Has not the

[1] *Jātaka* iv, 90. [2] Read *urena chādentī*.

Blessed One spoken these words? '*Monks, the emancipation of heart through love being practised, developed, repeated, made a vehicle and a basis, persisted in, made familiar with, well set on foot, may be expected to produce eleven blessings.*[1] *What are these eleven? Happy he sleeps; happy he awakes; he sees no bad dreams; he is dear to men; he is dear to non-human beings; devas guard him; fire, poison, and sword come not near him; quickly he concentrates his mind; his complexion is serene; he dies undeluded; and (if) he penetrate no further, he goes to Brahma's heaven.*'[2] [306] Unless thou wilt extinguish[3] (the fires in) thy heart, thou wilt become an outsider to these blessings."

If he is still unable to quench[3] his heart, he should make an analysis of elements. How? "My good recluse! In getting angry with this man, with what art thou angry? Art thou angry with the hairs on the head? or with the hairs of the body, nails . . . urine? Or art thou angry with the earthy element, the watery element, the heat element, the wind element in the hairs, and so on? Or, with the aggregate of matter or the aggregate of feeling, of perception, of activities, of consciousness. Or art thou angry with the sense-organ of sight, of visible objects . . . of mind, of things? Or art thou angry with the element of seeing, of visible objects, of visual cognition . . . with the element of mind, of things, of mind-cognition? When he analyses the elements thus, there is no place for anger as there is none for a mustard seed on the point of an awl, or for a painted picture in the sky.

If he is unable to analyze the elements, he should perform the sharing of gifts: he should give to another what belongs to himself, receive what belongs to another. And if another is impure in livelihood and has property he has no right to have, he should give from his own. If he does so, his hatred of that person must certainly subside. And the anger of the other

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[1] Discussed in *Questions of Milinda* i, 279.

[2] *Aṅguttara* v, 342. Cf. *Jātaka* ii, 60 (*Araka-jātaka*), which leaves out "he is dear to non-human beings."

[3] *nibbāpeti*.

man which has been pursuing him since past existences subsides that very moment. Piṇḍapātika the Elder had been ousted[1] from his bed three times at Cittalapabbata Monastery. "Sir, this bowl worth eight pieces of money was given by my mother, the lay-sister. It is a righteous gift. Please make merit for a great lay-sister,"[2]—so saying, he gave the bowl to the senior monk. So powerful is this alms-giving. And this has been said:—

> "*Alms-giving tames untamèd men,*
> *Effects its purpose everywhere.*
> *By gifts and speaking kindly words,*
> *Men raise their heads, while others bow.*"[3]

[307] Thus, with hatred dispelled, he should direct thoughts of love towards his enemy just as he does towards a dear person, a very dear friend, or a neutral person. Then after exercising love repeatedly and producing an even mind towards the four, namely, himself, the loved one, the neutral person, the enemy, he should break down the barriers, of which this is the characteristic: Suppose that while this person, together with the other three, the loved one, the neutral person, and the enemy, was seated in a certain place, thieves came and demanded, "Sir, give us a monk," and being asked the reason why, they were to say that they meant to kill him, and taking the blood of his throat, make an offering of it. Suppose that of the four persons, the monk were to think, "Let them seize this one or that one," the breaking down of the barrier would not be accomplished. Neither would it be accomplished were he also to think, "Let them seize me, not the other three." Why? Because he wishes harm to him whose capture he desires, and seeks the welfare of the others. But when he sees none out of the four that he would like to deliver to the thieves, he produces an even mind towards himself and the other three, and breaks down the barriers. Wherefore said the Ancients:—

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[1] By a senior monk who apparently was not a friend.

[2] By accepting it as a gift.

[3] *Ṭīkā* says that it is the donors who raise their heads (*i.e.* get praise for the gift) and the receivers who bow to them respectfully.

"Himself, beloved, foe, indifferent one,—
When he distinction sees among these four,
Welfare of living things is in his heart,
But not the skill, not his to attain at will:
So is it said of him. But when the monk
These four dividing lines has blotted out,
And fills the world of men and devas too
With equal love which knows no boundaries,
He is by far the greater of the two."

The moment when the barriers are thus broken down, the monk attains to the sign and the access. And when, the barriers having been broken down, he practises, develops, repeats the sign (of calm), he gets ecstasy without trouble as has been said in the Earth-device. By so much does he attain to the First Jhāna which is associated with love, which has five factors to be put away, which is endowed with five factors, possesses the threefold goodness, and is fulfilled with the ten characteristics.[1] And when, that having been attained, he practises, develops, repeats it as the sign, he in due course attains to the Second and Third Jhānas of the fourfold system, the Second, Third and Fourth Jhānas of the fivefold system. [308] For he by means of one or other of these Jhānas, "*abides suffusing one quarter of the globe with a heart full of love. And so the second quarter, and so the third, and so the fourth. And thus he abides suffusing whole-heartedly*[2] *the whole wide world, above, below, around, and everywhere with heart full of love, far-reaching, grown great, and beyond measure, without enmity, without ill-will.*"[3] Such a change of heart is accomplished by just him who has reached ecstasy by the Jhānas.

And here "full of love" means, possessed of love.

"With heart" means, with mind.

"One quarter of the globe"—this is said by way of referring to one sentient being first grasped in one quarter and suffusing the sentient beings included in that quarter.

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[1] P. 161, above.
[2] *Sabbattatāya.*
[3] *Dīgha* ii, 186.

"Suffusing" means (mentally), touching and making an object of.

"Abides" means, maintains the posture set up by the divine state.

"And so the second quarter"—just as he abides suffusing any one quarter from among the four: East, and so on; so, immediately after that, he suffuses the second, the third, and the fourth, is the meaning.

"Above" is said in the same way to mean the direction above.

"Below, around" means, so also the direction below, the direction across. Of these, "below" means beneath; "around" in the intermediate points of the compass. Thus he sends the mind full of love in all directions, as it were a horse on a race-course. Thus far has the suffusion of love been shown specifically by limiting it to each of the quarters.

"Everywhere" and the other terms have been said to show the unspecified suffusion. Of these, "everywhere" means in every place.

"Whole-heartedly" means, on all beings, inferior, middling, noble, friend, foe or neutral, considering them as oneself. It is treating another as equal to oneself, without making the distinction that "he is another." Or, "whole-heartedly" has been said to mean, with all one's heart, not leaving out the smallest bit.

[309] "The whole wide" means, with all creatures; connected with all creatures is the meaning.

"World" means, the sentient world.

Because of the mention of "far-reaching" and the other synonyms, the expression "full of love" is repeated here. Or, because here neither the words "and so," nor the words "and thus" are mentioned as in the suffusion of love specifically through the different quarters, therefore the expression "full of love" is repeated. Or, this expression is said by way of conclusion. Here "far-reaching" is to be understood as far-reaching by way of suffusing.

By way of plane is this heart "grown great."

And by way of acquaintance with, and of making numberless beings the object, is it "beyond measure."

By removing malevolent hostility is it "without enmity."

From the removal of dejection is it "without ill-will." It is said to be void of ill.

This is the meaning of the change of heart expressed in "with heart full of love" and so forth. And as this change is accomplished by one whose mind has attained to ecstasy, so what has been said in the Paṭisambhidā[1] as, "*Mental emancipation through love suffused unspecifically in five forms, mental emancipation through love suffused specifically in seven forms, mental emancipation through love suffused through the quarters in ten forms,*" is also to be understood as accomplished by one whose mind has attained to ecstasy.

And in this quotation, mental emancipation through love suffused unspecifically in five forms is to be understood thus: "*May all beings keep without enmity, without ill-will, without harm, well! May all living things, all creatures, all persons, all who are included under the term, individuality, keep . . . well!*"

Mental emancipation through love suffused specifically in seven forms is to be understood thus: "*May all women keep without enmity . . . well! May all men, all the elect, all the non-elect, all devas, all human beings, all who are liable to punishment after death keep . . . well!*"[2]

Mental emancipation through love suffused through the quarters in ten forms is to be understood thus: "*May all beings in the East keep . . . well! May all in the West, all in the North, all in the South, all in the Eastern corner, all in the Western corner, all in the Northern corner, all* [310] *in the Southern corner, all in the direction below, all beings in the direction above, keep . . . well! May all living things, creatures, persons, those who are included in the term individuality in the East keep . . . well! May all women, all men, the Elect, the non-Elect, devas, human beings, those liable to punishment after death in the East keep . . . well! May all women . . . those liable to punishment after death in the West, North, South, Eastern,*

[1] ii, 130.

[2] *Paṭisambhidā* ii, 131.

Western, Northern, Southern, corners, below, above, keep without enmity, without ill-will, without harm, well!"[1]

In (these texts) "all" is a word which includes all without remainder.

"Beings": *i.e.* because they are entangled, fast entangled through lust of desire concerned with the five aggregates. This indeed has been said by the Blessed One: "*That desire, Rādha, that lust, that lure, that craving which is concerned with body,—entangled thereby, fast entangled thereby: therefore is one called a being. That desire, that lust, that craving, that lure which is concerned with feeling, with perception, the activities, consciousness,—entangled thereby, fast entangled thereby: therefore is one called a being.*"[2] In popular language the term is also applied to those who are without lust, just as a special kind of fan, (though) made of split bamboo, is yet called a palmyra fan. But grammarians without investigating the meaning wish to regard it as a mere name. Those who investigate the meaning wish to derive a being (*satta*) from force (*satva*).

"Living beings": *i.e.* from the functioning of the breath. Because they maintain life through respiration and inspiration is the meaning. From their coming to be (through their deeds) "creatures" are so called.[3] The meaning is, from their manifestly coming to be, coming to birth.

"Person" (*puggala*)[4] is made up of *pun*, which means "hell," and *galanti*, which means "fall into."

"Individuality" means body, just the five aggregates. Because with reference to the five aggregates, just the concept of being arises, beings included in that individuality are spoken of as "included under the term individuality."

"Included" means limited by, comprised in. And like the term "being," the remaining terms also (living thing, creature, and so on) are used in popular language (with a wider meaning). And therefore all these terms are to be understood as synonyms of all beings. Although [311] there may be other synonyms of all beings such as "all living creatures, all animated things,"

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[1] *Paṭisambhidā* ii, 131.

[2] *Kindred Sayings* iii, p. 156. There is a pun here on *satta*, beings (from *sat*), and *sattā*, bound, entangled, (from *saj*).

[3] *Bhūtā*.

[4] From *puṃs*, male.

it is to these five terms that the original reference is made in "mental emancipation through love suffused unspecifically in five forms."

But those who seek the difference between "beings, creatures" and so on, not merely as terms, but also as to their meaning, go counter to the unspecific suffusion of love. Therefore without having regard to such meaning love should be suffused unspecifically for one or other of the five forms. And here "May all beings be without enmity!"—this is one ecstasy. "Be without ill-will!"—this is another ecstasy. "Without ill-will" means bereft of ill-will. "Be without harm"—this is another ecstasy. "Without harm" means rid of ill. "Keep well,"—this is another ecstasy. Therefore whichever clause among the five is made plain, by that should love be suffused. Thus four ecstasies each in the five forms give twenty ecstasies in the unspecific suffusion of love. And four ecstasies each in the seven forms give twenty-eight in the specific suffusion of love.

And here "women, men" are said by way of sex; "elect, non-elect" by way of the elect and the average man; "devas, humans, those liable to punishment after death," by way of birth.

And as regards suffusion through the quarters:—"All beings in the East," and so forth,—in this way there are two hundred ecstasies, twenty being in each quarter.[1] "All women in the East," and so forth,—in this way there are two hundred and eighty ecstasies, twenty-eight being in each quarter. There are thus four hundred and eighty ecstasies. In all there are five hundred and twenty-eight ecstasies mentioned in the Paṭisambhidā.

Thus the student, developing mental emancipation through love by means of any one of these ecstasies, enjoys the eleven blessings spoken of above[2] as "happy he sleeps" and so on.

(1) Of these, "happy he sleeps":—that is, without sleeping a bad sleep like the rest of the people, turning from side to

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[1] There are ten points of the compass: the four main points, four intermediate points, above, below.

[2] P. 352.

side and snoring harshly. Though asleep he, as it were, enters into his attainment.

(2) "Happy he awakes":—he does not awake in want of ease like others, moaning, yawning, turning from side to side, but awakes happy, without physical change, like an opening lotus.

[312] (3) "He sees no bad dreams":—though he may dream, he sees good dreams, as though he were paying respects to a shrine, or doing acts of worship, or listening to the Doctrine. He does not see, as others do, such dreams as being surrounded by thieves, or oppressed by wild beasts,[1] or falling down a precipice.

(4) "He is dear to men":—he is dear, attractive to men like a pearl necklace dangling on the breast, a wreath of flowers worn on the head.

(5) "He is dear to non-human beings":—he is dear to non-human beings as he is dear to men, like the Elder Visākha. They say that he was a rich householder at Pāṭaliputta. Living there he heard this report: "It is said that Tambapaṇṇi Island (Ceylon) is adorned with garlands of shrines, is resplendent with yellow robes.[2] There one may sit or lie down in any place one likes. Agreeable weather, suitable dwellings, agreeable men—all these are easy to get there." He made over his property to his family and, with only a coin wrapped in the hem of his garment,[3] left his home and lived for a month on the sea-shore waiting for a boat. Through his skill in trade he bought goods at that place and, selling them elsewhere, made by lawful trade during that one month a thousand [coins]. In due course he reached the Mahāvihāra and asked for ordination. Being led to the ordination-hall to be ordained, he let fall the bundle of the thousand coins from inside his waist-band to the ground. "What is this?" "A thousand coins, sir." "Lay-brother, you cannot use them once you are ordained. You had better turn them to use now." When this was said he replied, "Let those who come to the ordination of Visākha not go empty-handed," untied the bundle, scattered

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[1] Read *vāḷehi*.
[2] Read °*laṅkato kāsāvapajjoto*.
[3] Read *dasante*.

the money on a stand in the ordination-hall, was initiated and then fully ordained. After five years' standing he was acquainted with the two Mātikas; and after residence during the rains took up the subject of meditation suitable to himself and, spending four months at each monastery where he led an agreeable life,[1] he went on tour. Thus touring,

> The Thera, biding in the wood,
> Visākha, roars his triumph-song,
> Bent on his own perfection's growth,
> This was the burden of his thought,
> Thus far my quest has been achieved !
> Thus far my feet have hither come !
> Here where no further stumbling lies—
> Ah friend ! 'tis thou hast won the day.[2]

[313] Going to Cittalapabbata Monastery, he came to the parting of the ways and stood thinking: Is this the way, or is that? The fairy residing on the mountain stretched his hand and pointed out the way to him. He went to Cittalapabbata Monastery and, having spent four months there, lay down thinking to depart early in the morning. The fairy residing in a rose-apple tree at the head of the terrace-walk sat on a plank at the stairway and wept. The Elder asked, "Who is it?" "Sir, I am of the rose-apple tree." "Why weep you?" "Because of your going away." "What advantage is there to you by my living here?" "Sir, while you live here the non-human beings learn to love one another. When you are gone, they will quarrel and make lewd talk." "If my living here makes your life pleasant, it is good,"—so saying the Elder lived there another four months. Again he conceived the desire to go. The fairy wept again as before. In this way the Elder lived there; and even there he passed utterly away. A monk living thus in love is dear to non-human beings.

(6) "Devas guard him":—that is to say, as parents guard their son.

(7) "Fire, poison and sword come not near him":—the

[1] By performing such duties as he could in the monastery.

[2] Translated by Mrs. Rhys Davids: *Buddhist Review*, 1921.

body of him who lives in love fire does not burn, as for example Uttarā the lay-sister[1]; poison does not enter, as for instance the Elder Cūḷasiva, a repeater of the Saṃyutta; the sword does not touch, witness Saṅkicca the novice.[2] "They cannot injure his body":—In this connection they relate the story of the doe. A doe stood suckling her fawn. A hunter let fly a long-handled spear after taking a good aim, with the intention of piercing the doe. The spear struck the body and was curled into rolls like a palm-leaf, not by strength of access, nor by strength of ecstasy, but just by the strength of her thoughts of love for the fawn. So greatly powerful is love.

(8) "Quickly he concentrates his mind":—he who lives in love concentrates his mind quickly. There is no sluggishness in him. [314]

(9) "His complexion is serene":—he has a calm countenance, like a ripe palm about to fall from the stalk.[3]

(10) "He dies undeluded":—the death of him who lives in love knows no delusion. Without delusion he dies as though falling into sleep.

(11) "If he penetrate no further":—if, after death, he is unable to attain saintship which is higher than the attainment of love, he is reborn in Brahmā's heaven as though he awoke from sleep.

This is the detailed Discourse on the Developing of Love.

The Developing of Pity.

He who wishes to develop pity should begin by reflecting on the evils of not pitying, and on the blessings of pity. In doing so he should not begin first with beloved persons and others. For a beloved person remains dear, and so too a very dear friend, a neutral person, an unloved person, an enemy, remain what they are. Those of the opposite sex, and the dead, are not fit objects.

This has been said in the Vibhaṅga[4]: "*And how does the monk live suffusing one quarter of the globe with heart full of*

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[1] *Dhammapada Comy.* iii, 302.
[2] *Ibid.* ii, 240.
[3] Read *bandhanā pavuttaṃ.*
[4] Page 273.

pity? As on seeing a person in poor circumstances, of evil ways, he should show pity, so he suffuses all beings with pity." Therefore first of all, on seeing anyone pitiable, deformed, in extreme misery, in poor condition, of evil ways, a pauper, who often goes a-hungry, with a begging-plate in front, seated in an unpatronized shed, a host of vermin issuing from his hands and feet, who is uttering moans of pain, one should cause pity to arise saying, "Alas! this being has fallen into misery! Would that he were freed from such pain!"

When such an object is not met with, one should exercise pity on a person who, though at ease, is an evil-doer, comparing him to a man condemned to death. How? For instance, the king's men, by the king's orders bind a thief caught in the act, that he may be killed, and take him to the place of execution, giving him a hundred lashes at all the cross-roads. And men give him food hard and soft, flowers, scent, unguents, and betel to chew. Although [315] he, eating and enjoying these, goes along with the semblance of happiness and the possession of wealth, no one would consider him as really happy and wealthy. On the contrary, people take pity on him, saying, "In sooth the poor fellow will die. Every step he takes is bringing him nearer death." Even so the monk who is practising pity as a subject of meditation, should pity the man of ease, pitying him thus: "However much this pitiable man feels happy now, is well off[1] and enjoys wealth, he will experience not a little pain and grief in the states of woe, owing to the absence of any good deeds done through any one of the three doors of action." Then in the same way he should practise pity in due order on a beloved person, a neutral person, an enemy.

If, in the way mentioned above, his hatred of the enemy arises, it should be calmed as stated under love. And here when one sees or hears of a man also who, having done merit, has met with one or other form of ruin, that is, the ruin of relatives, disease, ruin of wealth, one should pity him and also even when he has not met with such ruin, saying, "Indeed he is in misery," since the misery of the round of births cannot

[1] *Susajjito* is explained by the *Ṭīkā* as *sukhānubhavane sannaddho*.

be escaped. Thus showing pity in all respects, and breaking down the barriers between the four persons, to wit, himself, a beloved person, a neutral person, an enemy, as already mentioned, he should practise, develop, repeat the sign (of calm) and increase the ecstasies by means of the threefold and fourfold Jhānas in the manner stated under love.

But in the Commentary on Aṅguttara this order is given: the object of pity should first be the enemy; then, the mind being made soft, the pauper; then the loved one; then the self. It does not tally with the text: "The man in poor circumstances, of evil ways." Therefore one should strive for development here in the way stated, and breaking down the barriers, increase the ecstasies.

Furthermore, the change of heart, namely, the unspecific suffusion in five forms, the specific suffusion in seven forms, the suffusion through the quarters in ten forms; and the blessings beginning with "happy he sleeps" are to be understood as said under love.

This is the detailed Discourse on the Developing of Pity.

[316] *The Developing of Sympathy.*[1]

He who strives for the developing of sympathy also should not begin with the loved one and the others. For a loved one, just because of his being loved, is not a proximate cause of sympathy, much less the neutral person and the enemy. Persons of the opposite sex, and the dead, are not fit objects.

A very dear friend, however, may be the proximate cause. He who is spoken of in the Commentary as a drinking companion, is indeed very sympathetic. He laughs first, speaks afterwards. Therefore he should first be suffused with sympathy. On seeing or hearing of a loved person happy, well-off, joyful, one should express sympathetic joy, saying: "Joyful indeed is this being. How good! How splendid!" Concerning this specific meaning it is stated in the Vibhaṅga[2]: "*And how does a monk live, suffusing one quarter of the globe with heart full of sympathy? As, on seeing a person, loved, lovable, he would be joyful, so he suffuses all beings with sympathy.*"

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[1] *Muditā*, lit. "gladness." [2] Page 274.

If his drinking companion or loved person was happy in the past, he is now poor and evil in conduct. Calling to mind his former happiness, "This one in the past had plenty of wealth and retinue, and was always joyful," and dwelling on the mode of his joy, one should express joy.

"Again in the future he will get back his glory and ride on elephant-crupper, horseback, golden palanquin, and so on":—thus dwelling on the mode of his future joy also, one should express joy.

Having expressed sympathy (*i.e.* joy) for a dear person, the monk in due course should express it for a neutral person, and for an enemy.

If, as has been said above, his hatred for the enemy arises, it should be calmed as in the case of love. Breaking down the barriers through equality of mind towards the three persons, and himself as the fourth and practising, developing, repeating the sign, as already mentioned under love, he should increase the ecstasies by means of the threefold and fourfold Jhānas. Furthermore, the change of heart, namely, the unspecified suffusion in five forms, the specific suffusion in seven forms, the suffusion through the quarters in ten forms, and the blessings such as "Happy he sleeps," are to be understood in the manner stated under love.

This is the detailed Discourse on the Developing of Sympathy.

[317] *The Developing of Even-mindedness.*

He who, having attained to the threefold, fourfold Jhānas in love and the other two, wishes to develop the culture of even-mindedness, should emerge from the familiarized third Jhāna and seeing the evils in the preceding three states, where attention is associated with fondness for beings through a wish for their welfare and so on, hatred and fawning are near neighbours, and grossness comes of union with joy, and seeing the blessings of even-mindedness in its tranquil nature, should regard with even mind a person who is by nature neutral and set up even-mindedness. Afterwards he should deal with a loved person and the rest. For this has been said: "*And*

how does a monk live suffusing one quarter of the globe with heart full of even-mindedness? As, on seeing a person neither lovable nor unlovable, he would be even-minded, so he suffuses all beings with even-mindedness."[1] Therefore having exercised even-mindedness for a neutral person as just said, and then a loved one, then a drinking companion, then an enemy, he should break down the barriers by being neutral towards all, that is, those three persons and himself, and practise, develop, repeat the sign.

When he does this, the Fourth Jhāna arises as told in the Earth-device. Does the Fourth Jhāna arise in him who has risen to the Third Jhāna[2] in the Earth and the other devices? It does not. Why not? Because of dissimilarity in the object. But it arises in him who has risen to the Third Jhāna in love and so on, because of similarity in the object.

Furthermore, the change of heart and the acquisition of blessings are to be understood as stated under love.

This is the detailed Discourse on the Developing of Even-mindedness.

The Specific Discourse.[3]

Having known these four divine states as taught by the best of Brahmās (*brahmuttamena*), one should further know the following particular comments on them. Thus, of love, pity, sympathy, even-mindedness, love means "one loves." It signifies "one wishes well." Or, love is called so because of the state of being a loved one, [318] or because it goes on concerning a loved one. That which makes the heart of the good quiver at the pain of others is pity. Or it crushes, destroys, kills, the pain of others, thus is it pity. Or it is pity because it is scattered over the afflicted, stretched out over them by suffusion. Sympathetic joy means, those endowed therewith[4] rejoice, or oneself rejoices, or just rejoicing, "May they be without enmity." Thus, by the removal of such ill-will, one contemplates with disinterestedness by attaining to a condition of centrality; this is even-mindedness.

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[1] *Vibhaṅga* 275.

[2] Read *uppannatatiyajjhānassā*, as also two lines below.

[3] *Expositor* 258 f.

[4] Or "the co-existent states."

As to characteristic marks and so on, first among them *love* has the characteristic of being a procedure of modes of beneficence; the function or property of bringing good; the manifestation or effect of taking hatred away; the proximate cause of seeing the lovableness of beings. Its consummation[1] is the suppressing of ill-will; its failure[2] is the production of lust.

Pity has the characteristic of evolving the mode of removing pain; the property of not being able to bear (seeing) others suffer; the manifestation of not harming; the proximate cause of seeing the need of those overcome by pain. Its consummation is the suppression of harming; its failure is the production of sorrow.

Sympathy has the characteristic of gladness; its property is the absence of envying; its manifestation is the destruction of disaffection; its proximate cause is seeing the prosperous state of other beings. Its consummation is the suppression of dislike; its failure is the production of derision.

Even-mindedness has the characteristic of evolving the mode of centrality as regards beings; its function is seeing the equality of beings; its manifestation is suppressing aversion and sycophancy; its proximate cause is seeing the heritage of the prevailing kamma as "beings are the property of kamma. By its influence they will attain to pleasure, or be free from pain, or not fall from the prosperity already acquired." Its consummation is the suppressing of aversion and of sycophancy; its failure is the production of a profane and unintelligent indifference.

These four Divine States have the bliss of insight and the attainment of a happy existence as their common result. Their several results are the destruction of ill-will, and so on. Love, for instance, has the destruction of ill-will as result. The others have the destruction of cruelty, or dislike, and of lust, as respective results. As it has been said: "*Friends, that mental emancipation through love is the escape from ill-will. . . . Friends, that mental emancipation through pity is the escape from cruelty. . . . Friends, that mental emancipation through sympathy is the escape from dislike. . . . Friends, that mental*

[1] *Sampatti.* [2] *Vipatti.* So for the other three.

emancipation through even-mindedness is the escape from lust."[1]

Each of them has two enemies, near and distant. Of the divine state of love the near enemy is lust, because, like love, it sees good qualities. It is like a foe lurking near a man. [319] Quickly it finds access. Hence love should be well protected from lust. Ill-will is the distant enemy. From its dissimilarity in nature it is like a man's foe dwelling in a mountain fastness, and so on. Hence love should be developed secure from ill-will. It is impossible that one should develop love and at the same time get angry.

As to pity, one who views visible objects, desirable, lovable, endearing,[2] attractive, delightful, associated with craving, objects which have not been obtained *as* not obtained, or who remembers what has been obtained formerly as now past, ceased, changed, is filled with the sorrow called worldly (or profane).[3] This, because it also contemplates adversity, is the near enemy of the divine state of pity. From its dissimilarity in nature, cruelty is the distant enemy. Hence pity should be developed secure from cruelty. It is impossible that one should develop pity, and at the same time strike with the hand, and so on.

As to sympathy, one who views visible objects, desirable, and so on, is filled with the joy called worldly. This, because it also contemplates prosperity, is the near enemy of the divine state of sympathy. From its dissimilarity in nature dislike is its distant enemy. Hence sympathy should be developed secure from it. It is impossible that one should be sympathetic and at the same time discontented with secluded monasteries or the higher moral states.

The fool who has seen a visible object and who is deluded, an average man who has not overcome the limits of his lower nature and the result of former births, who does not see the evils of all conditioned things, is unacquainted with the teaching—this average man is filled with such indifference as is not able to transcend the visible object. Hence it is called worldly

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[1] *Aṅguttara* iii, 291.
[2] *Piyānaṃ*, which *Aṭṭhasālinī* (P.T.S. ed.) omits.
[3] Cf. *Majjhima* i, 364.

(or profane) and is mere absence of intelligence. Owing to its similarity in not considering faults and merits, it is the near enemy of the divine state of even-mindedness. From their dissimilarity in nature, both lust and aversion are its distant enemies. Hence even-mindedness should be developed secure from them. [320] It is impossible that one should be even-minded, and at the same time be enamoured with, or hurt, another.

Of all these divine states, desire, that is, the wish-to-do, is the beginning; the discarding of the hindrances and so on, is the middle; ecstasy is the end. One being, or many beings as concepts, are the objects of these states. There is growth of the object on attaining to the access or the ecstasy. This is the order of the growth:—As a good cultivator marks off the portion to be ploughed, and then ploughs it, so, marking off one dwelling, one should develop love for the beings therein on this wise: " May the beings in this dwelling be free from enmity !" The mind having been made soft and workable as to one dwelling, two dwellings should be marked off, then in order, three, four, five, six, seven, eight, nine, ten dwellings, a highway, half a village, the whole village, a district, a kingdom, one quarter of the globe—thus a world-system and more should be marked off, and love should be developed as to the beings in them. Likewise pity and the rest. This herein is the order in the growth of the object.

And just as the Formless States are the result of the devices, the sphere of neither perception nor non-perception is the result of concentration (on the Formless States), the attainment of fruition is the result of insight, the attainment of cessation is the result of calm and insight, so here even-mindedness is the result of the preceding three divine states. As, without raising the pillars and hoisting the cross-beams and wall-plates, it is not possible to place aloft the peak and the rafters, so without the Third Jhāna obtainable in the first [three divine states] it is not possible to develop the fourth state.[1]

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[1] " Even though that state does not arise in dependence on the Third Jhāna produced in the devices, owing to dissimilarity of the objects," adds *Atthasālinī*.

Here it may be (said):—"Why are love, pity, sympathy and even-mindedness called the divine states? Why are there four? What is their order? And why in Abhidhamma are they called the Immeasurables?"[1]

First, they are to be understood as divine in the sense of "best" (or highest), and by their faultless nature. For these states are best as constituting the right mode of conduct towards other beings. And as the Brahmā live with faultless thoughts, so aspirants associated with these four states live like the Brahmās. Thus because of the meaning of "divine" and of their faultless nature, they are called divine states.

[321] And this is the answer to the questions which begin with "Why are there four?"

There are four powers in ways to purity;
These are the modes that start with amity.
Limit unto their onward sweep is none.
By range as the Immeasurables they're known.

Namely, inasmuch as love is the way to purity for him who abounds in ill-will, as pity is the way if he abound in harming, sympathy if he abound in repulsion, even-mindedness if he abound in lust; again, because the fourfold work of the mind in relation to others is the conveyance of good, the removal of bad, gladness over their success, and absence of preoccupation; and inasmuch as he who practises the Immeasurables should develop the four states towards all beings like a mother who amid her duties to four sons, one a babe, one ailing, one adolescent, one managing his own affairs, desires for the babe much growth, desires for the sick riddance of illness, desires for the youth persistence in the good things of youth, and is in no way anxious for the son who manages his own duties, therefore are "the powers in ways to purity" thus. And because a person desirous of developing them should first practise them on beings by way of working good, and love has the characteristic of proceeding by way of working advantage; and because he then, pondering on what he has seen or heard, of beings praying for welfare when overcome by sufferings,

[1] *Vibhaṅga*, ch. xiii.

should practise them by way of taking away suffering, and pity has the characteristic of proceeding by way of taking away suffering; next because he, seeing the prosperity of those beings who had prayed for welfare and for the removal of suffering should practise them by way of rejoicing at prosperity, and sympathy has the characteristic of profuse gladness; and lastly, because he should practise them by the mode of centrality called even-mindedness, owing to the absence of "a thing that has got to be done," and even-mindedness has the characteristic of proceeding by the mode of centrality,—therefore love has been mentioned first by way of working good, and so on, then pity, sympathy, even-mindedness. Thus is the order to be understood.

And because all of them arise in an immeasurable field, therefore are they called the Immeasurables. For beings without limit constitute their field. "Though it be but a single being, in such a portion should love, and so on, be developed," thus without making any limit they evolve by way of thorough-going diffusion. Hence has it been said:—

[322] There are four powers in ways of purity;
These are the modes that start with amity.
Limit unto their onward sweep is none.
By range as the Immeasurables they're known.

And of these having the characteristic of Immeasurables in their field of objects, the first three are of the Third and Fourth Jhānas. Why? Because they are not dissociated from joy. But why should they not be dissociated from joy? Because of their being the escape of such qualities as ill-will, which spring from melancholy. The last divine state is of the remaining (Fifth) Jhāna. Why? Because of association with neutral feeling. For the divine state of even-mindedness which arises in the mode of centrality does not arise without neutral feeling.

If any were to say, "Because in the Eighth Nipāta a general statement by the Blessed One is made regarding the four Immeasurables: '*Thou, O monk, shouldst develop the concentration wherein is thinking applied and sustained, that also*

wherein is only sustained thinking without initial thinking, that also wherein there is no applied nor sustained thinking, that wherein is rapture, that also wherein is no rapture, that also which is accompanied by happiness, that also which is accompanied by even-mindedness,' [1] therefore the four Immeasurables also are of the Fourth and Fifth Jhānas," he should be told not to say so. For if such be the case, discernment of the body and the rest, would also be of the Fourth and Fifth Jhānas. And in feeling, and so on, there is not even the First Jhāna, let alone the Second and the others. Therefore, do not, under cover of the letter, accuse the Blessed One. For profound is the Buddha's word. You ought to sit at the feet of your teachers and learn the meaning (of that Sutta) which is on this wise: It is said that the Blessed One denied favour to a monk who, having made a request for a religious discourse, saying: "*It is well, sir! May the Blessed One teach me the doctrine concisely. After hearing the doctrine of the Blessed One, I would live alone, secluded, earnest, ardent and strenuous, energetic,*" [2] remained where he was although he had heard the doctrine on a previous occasion and did not set about practising the law of a recluse, the reason of the denial being this: "*Here some good-for-nothing men seek for me, and when I have preached the doctrine imagine that they must pursue after me.*" [2] Again because that monk was fulfilled with the sufficing condition for saintship, therefore the Blessed One said by way of admonition: [323] "*Therefore, monk, thou oughtest to train thyself in this: 'My mind being centred on the personal will be well established. And no immoral states that have arisen will capture it.' Thus indeed thou oughtest to train thyself.*" By this admonition to him the basic concentration which is just collectedness of mind, has been stated by way of the internal, the personal.

Then not finding contentment with so much, he should increase that basic concentration. In order to show this, the Blessed One stated to him development by way of love: "*Monk, since thy mind being centred on the personal is well established, and immoral states which have uprisen do not*

[1] *Anguttara* iv, 300. [2] *Ibid.* 299.

capture it, thou oughtest on that account to train thyself thus: 'The emancipation of my heart through love will have been developed, repeated, made a vehicle of progress, made the one object, established, made familiar with, well begun.' Thus indeed, monk, thou oughtest to train thyself."[1] Again he said this: "*Since, by thee, monk, this concentration has been developed, repeated, thou, on that account, monk, shouldst develop this basic concentration wherein is thought initial and sustained . . . which is accompanied by even-mindedness.*"[2] The meaning is: When thou, monk, hast developed this basic concentration by way of love, thou not being contented therewith, shouldst then develop it as being together with thought initial and sustained after causing it to attain to the Fourth and Fifth Jhānas in other objects also. Having said this, again the Blessed One, in seeing that the monk should practise the developing preceded by the remaining divine states of pity, and so on, by way of the Fourth and Fifth Jhānas in other objects, uttered this: "*Since thou, monk, hast developed, repeated, this concentration, thou on that account oughtest to train thyself thus: 'The emancipation of my heart through pity, and so on.'*"[2]

Having shown thus the developing preceded by love and so on, by way of the Fourth and Fifth Jhānas, he again, to show that it is preceded by discernment of the body, and so on, first said: "*Since thou, monk, hast developed, repeated, this concentration, thou oughtest on that account to train thyself thus: 'I shall live discerning the body'*"[2]; and he ended the discourse by crowning it with saintship thus: "*Since thou, monk, wilt have developed, well developed this concentration, then, monk, thou shalt find comfort wherever thou goest, thou shalt find comfort wherever thou standest,* [324] *thou shalt find comfort wherever thou sittest, thou shalt find comfort wherever thou liest down.*"[3] Therefore love and the others are of the threefold and fourfold Jhānas, but even-mindedness is of the remaining Jhāna. Thus should it be understood.

In the same way has the classification been made in the Abhidhamma.[4]

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[1] *Aṅguttara* iv, 299. [2] *Ibid.* 300. [3] *Ibid.* 301.
[4] E.g., in *Cittuppādakaṇḍa, Appamaññā Vibhaṅga.*

And the difference between one another in special power through distinction in supreme beauty,[1] and so on, among the Immeasurables which thus stand divided into two classes by way of the threefold and fourfold Jhānas, and the remaining one Jhāna is to be understood thus. For in the Haliddavasana Sutta[2] they have been stated as different as regards supreme beauty, and so on. As it has been said: "*Supremely beautiful, I say, monks, is the emancipation of heart through love. Supreme, I say, is the sphere of infinite space for the emancipation of heart through pity. Supreme, I say, is the sphere of infinite consciousness for the emancipation of heart through sympathy. Supreme, I say, is the sphere of nothingness for the emancipation of heart through even-mindedness.*"

But why are they thus described? Owing to their being the sufficing condition of that supremeness. For beings are not repulsive to one abiding in love. And when the monk, being accustomed to regarding objects as not repulsive, brings his mind on to the devices of pure colour, e.g. blue-green, which are not repulsive, the mind rushes in without difficulty. Thus love is the sufficing condition of supremeness in beauty of emancipation, not of anything higher; hence the statement: "supremely beautiful."

When he, in a state of pity, looks on a suffering creature, where the sign is something material, receiving blows from sticks, and so on, he, from the production, arising, of pity, fully understands the evils in things material. And when, these evils having been well understood, he removes[3] one or other of the Earth-devices, and so on, and brings his mind on to space whence matter has departed, the mind rushes in without difficulty. Thus pity is the sufficing condition of the sphere of Infinite Space, not of anything further; hence the statement, "supreme is the sphere of Infinite Space."

When he, in a state of sympathy, contemplates the consciousness of beings, in whom joy has arisen for joyful reasons, his mind, owing to the arising of a flux[4] of sympathy, becomes

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[1] *Subha = subhavimokkha.—Ṭīkā.*
[2] *Saṃyutta* v, 119.
[3] Read *ugghāṭetvā.*
[4] *Pavatti:* "a rolling on."

experienced in apprehending the consciousness. And when, passing beyond the sphere of infinite space which has been reached in due course, he brings his mind on to consciousness, the field of which is the sign of space, [325] his consciousness rushes in without difficulty. Thus sympathy is the sufficing condition of the sphere of infinite consciousness, not of anything higher; hence the statement, "supreme is the sphere of infinite consciousness."

But the mind of him who is in a state of even-mindedness, owing to the absence of laying to heart that beings may be happy, may be released from pain, may not be without the bliss of prosperity, is in pain as regards the apprehending of a non-existent concept, because it is turned away from the apprehending of bliss and pain, and so on, in a higher sense. And when he, whose mind is experienced in turning away from the apprehending of the ultimate truth, and is in pain as regards the apprehending of the non-existent in the ultimate sense, passes beyond the sphere of infinite consciousness which has been reached in due course, and brings his mind on to the absence of consciousness which is, as an ultimate truth, non-existent, his mind rushes in without difficulty. Thus even-mindedness is the sufficing condition of the sphere of nothingness, not of anything higher; hence the statement: "supreme is the sphere of nothingness."

Having thus understood the power of these Immeasurables by way of supreme beauty, and so on, one should consider all of them as fulfilling all good states, such as alms-giving. For, from a desire for the welfare of beings, from the inability to bear (seeing) the pain of beings, out of a wish for the persistence of those prosperous conditions specially attained by beings, and owing to the absence of partiality for any being, great beings, in whom equality of mind has arisen, give gifts which bring about happiness without making a difference as, "To this one it should be given, to that one it should not be given." They shun what is hurtful, they practise the precepts, they follow renunciation with a view to fulfilling the precepts, they cleanse their intellect in order that they may not be deluded as regards what is good or not good for beings, they

put forth effort always for the weal and happiness of beings, and though they attain to heroism through highest energy; they bear with the manifold failings of others; they do not break their promise given as, "We shall give this to you, do that for you"; their resolve is unswerving as regards the welfare and happiness of those beings; they are foremost in unswerving love to them; and by even-mindedness they expect nothing in return. Thus having fulfilled the Perfections they fulfil, besides, all good states as far as the ten powers, the four confidences, the six distinctive knowledges, the eighteen attributes of a Buddha. Thus these Immeasurables fulfil all lovely states such as alms-giving.

Thus is ended the Ninth Chapter called the Exposition of the Divine States in the section of the development of Concentration in the Path of Purity composed for the purpose of gladdening good folk.

[326] CHAPTER X

EXPOSITION OF THE FORMLESS

I.—*The Subject of Meditation on the Sphere of Infinite Space.*

He who wishes to develop first the sphere of infinite space among the four Formless subjects shown immediately after the divine states, reflects that the taking up of sticks, the taking up of spears, quarrels, contentions, disputes[1] are seen because of form (or matter), that they are wholly absent in the Formless, and, as expressed in "he practises for the disgust, fading, cessation of material things," sees the evils in the sentient body on account both of the handling of sticks, and so on, and of diseases of the eye, ear, and so on, and thousand (other) ailments. Passing beyond that he induces the Fourth Jhāna in one or other of nine devices, excepting the limited space-device.

The sentient bodily form may be transcended by means of the Fourth Jhāna of the realm of form, but because the device-form is similar to it, therefore it is desirable to transcend that (the device-form) also. How? For instance, a man who has a terror of snakes, being chased by one in the forest, runs swiftly, and seeing in the place to which he has run a palm-leaf variegated with writing, or a creeper, a rope, or a crack in the earth, does not wish to look[2] at any of them, so frightened and terrified is he:—and a man dwelling in a village together with an enemy who does him harm, and being oppressed by his acts of torture, bondage and arson, goes to live in another village, and on seeing there also a man like his enemy in outward appearance, voice and conduct, has no wish to look at him, so frightened and terrified is he. This is now the application of the similes:—The time when the men are oppressed by the snake and the enemy [327] is

[1] *Aṅguttara* iv, 400.

[2] Read *dakkhitukāmo*.

like the time when the monk is possessed by the sentient body by way of the object. The running away with speed, and the going to another village, are like the monk's transcending of the sentient body by means of the Fourth Jhāna. The absence of a desire through fright and terror to look at the palm-leaf variegated with writing, and so on, and at the man resembling the enemy in the place of refuge and the other village, is like the taking note by the monk: "The device-form resembles it," and a desire to transcend the device-form also. And here such similes as the dog charged by a pig, a man frightened by an ogre, should be considered as well.

Thus disgusted with the device-form which is the object of the Fourth Jhāna, and wishing to get away from it, he, having reached mastery in the five ways,[1] and rising from the familiarized Fourth Jhāna of the realm of form, sees these disadvantages: "In that Jhāna (the Fourth Jhāna of the realm of form) form which repels me is made the object," "It has joy as near enemy," "It is more gross than the calm emancipation (of the Formless Jhāna)."

Yet in this Jhāna (fourth of the realm of form) there is no grossness of factors. For as it has two factors, so also has the Formless. After seeing its disadvantages and putting an end to hankering after it, he attends to the sphere of infinite space as calm and infinite, extends the device to the limits of the world-system, or as much as he desires, and attending to the space touched by the device as, "Space, space; infinite space!" removes[2] the device. In doing so he must not roll it up like a mat, or draw it out like a cake from the pan. He must not even advert to it, attend to it or reflect on it. Without adverting to it, attending to it, or reflecting on it, but only attending to the space touched as, "Space, space," he removes the device. And the device is neither swollen nor shrunken. The separation just depends on the not attending to the device and the attending as, "Space, space." And just the space from which the device has been removed, appears. "Space from which the device is removed," "space

[1] See above, p. 177.

[2] Read *ugghāṭeti, ugghāṭento.*

touched by the device," "space from which the device is separated," are all one and the same thing. He repeatedly [328] adverts to the sign of the space from which the device has been removed as "Space, space," and impinges on it with application and exercise of thought. As he thus repeatedly adverts to it and impinges on it with such thinking, the hindrances are discarded, mindfulness is established, the mind is concentrated through access. Again and again he practises the sign, develops it, repeats it. As he thus again and again adverts and attends to it, consciousness of the sphere of infinite space is fixed in the space as consciousness of the realm of form is fixed in the Earth-device, and so on. For here also, primarily, the three or the four apperceptions are of the realm of sense, and associated with even-mindedness and feeling. The fourth or the fifth is of the realm of the Formless.

The rest is as described in the Earth-device. This, however, is distinctive. As if the door of a carriage, the opening of a small door,[1] or the mouth of a jar, and so on, were covered with a blue cloth, a yellow cloth, a red or a white cloth, and the cloth were removed by the fury of the wind or by anyone, a man looking on would be looking at the space—so the monk who, conscious of the realm of the Formless having arisen, remained at first looking with Jhāna-eyes at the circle of the device, would remain looking at the space when the sign was removed suddenly by the preliminary attention as, "Space, space."

In so far is it said of him that "*By passing wholly beyond all perceptions of matter, by the dying out of the perception of impact, by not attending to perceptions of difference, he, thinking, 'It is all infinite space,' enters into and abides in the sphere of infinite space.*"[2]

Therein, "wholly" means, "in all respects"; "of all, without remainder" is the meaning.

"Perceptions of matter," that is, jhānas of the realms of form and the registered objects (in the devices) mentioned under

[1] *Paṭṭoli* or *Puṭoḷi*, which the P.T.S. Dictionary (*s.v. Paṭṭoli*) takes to be a variant of *muṭoḷi* in the sense of "provision bag for a carriage."

[2] *Dīgha* ii, 112. See *Expositor* 269 f.

the head of perception. For Jhāna of the realm of form is called "matter" in such phrases as, "*Aware of his bodily frame he sees material objects*"[1]; so also its object in such phrases as, "*Externally he sees objects comely, uncomely.*"[2] Hence in this passage, "perception of matter," that is, perception with respect to matter, is an equivalent term for such Jhāna of the realm of form symbolized by the perception. That such Jhāna is called "matter-perceptioned" means that "matter" (material quality) is a name for it, and should be understood as an equivalent term for the different kinds of devices and the registered mental objects.

[329] "By passing beyond," that is, through fading and cessation. What is this saying? It means that he, having attained, abides in [the Jhāna of] the infinitude of space conditioned by fading and cessation, to wit, the fading and cessation in all respects of, all perceptions of material qualities, of those which are known as the fifteen perceptions of Jhāna by virtue of moral, of resultant, and of inoperative consciousness, and of those which are known as the nine perceptions of object by virtue of the Earth-device, and so on. It is not possible to live in the attainment of that without wholly passing beyond the perception of matter. And on this point, because one who lusts after the object cannot possibly transcend such perception, and because when the perceptions are transcended, the object is transcended, therefore without speaking of the latter process, the Vibhaṅga[3] mentions only the transcending of the perceptions:—"*Herein, what is the perception of matter? To one who has reached the attainment of the realm of matter, or who is born in a material abode, or to one who lives in happiness under present conditions, there are perception, the perceiving, the state of having perceived. These are called perceptions of matter. There is the passing beyond, the surpassing, the transcending of those perceptions. Hence it has been said, 'Wholly by passing beyond the perceptions of matter.'*" And because these attainments are to be acquired by transcending the object, not like the First Jhānas, and so on, which are to be acquired only in an object, therefore this exposition of the

[1] *Dīgha* ii, 111. [2] *Ibid.* 110. [3] Page 261.

meaning has been made also by way of transcending the object.

"By the dying out of the perception of impact,"—the perception, that is, which is produced by the impact between eye, and so on, as physical bases and visible things, and so on, as objects, is called the perception of impact. It is an equivalent term for the perception of visible things, and so on. As he said: "*The perception of visible object, of sound, smell, taste, tangible object—these are called the perception of impact.*"[1] The stated clause implies, by the dying out, putting away, not arising, not proceeding, of the whole ten impact-perceptions, that is, of the five good results, and five bad results. Surely [it may be said] these are not obtained by one who has attained to the first and other Jhānas, since at the time of attaining these, consciousness is not arising by way of the five doors? Nevertheless, just as pleasure and pain are mentioned in the Fourth Jhāna, and just as the theory of individuality, and so on, is mentioned in the Third Path,[2] [330] although they are removed at another stage, so these impact-perceptions are to be understood as mentioned here by way of praising this Jhāna, so that people may strive for it. Or, although they are not obtained by one who has attained to the [consciousness of the] realm of matter, it is not because they have been removed; for the developing of the Jhāna of that realm is not conducive to distaste for matter; rather the procedure of these impact-perceptions is in conjunction with matter. But this developing of the Formless (or immaterial) is conducive to dispassion for matter. Hence it is proper to speak of their removal here. It is proper not only to speak of them, but also to bear in mind that they have actively been removed. Verily it has been said by the Blessed One that, because of the non-removal of these impact-perceptions prior to the Jhāna of the immaterial, sound is a thorn to one attaining to the First Jhāna.[3] But owing to

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[1] *Paṭighasaññā. Vibhaṅga* 261.

[2] The path of "the Never-returner, for whom the five lower fetters are done away with."—*Points of Controversy* 74. The "theory of individuality" or soul was the first Fetter.

[3] *Points of Controversy* 331, quoting *Aṅguttara* v, 133-5.

their removal, here the imperturbability of the immaterial attainments and peacefulness of emancipation have been declared. And when Āḷāra Kāḷāma entered on the attainment of the immaterial, he did not see, nor did he hear, the sound of five hundred carts passing close by him.[1]

"By not attending to perceptions of difference" means either "to perceptions going on in a different field," or "to perceptions of differences" (or multiformity). This term, "perception of difference," is mentioned for two reasons—Vibhaṅga[2] analyzes it as follows:—"*What, herein, is perception of difference? The perception, perceiving, state of having perceived, in one who has not attained to Jhāna and who is endowed with the datum of mind, or with that of mental awareness —these are called perceptions of difference.*" In other words, the perception of such an one, comprising the data of his mind and mental awareness, goes on in a field of diverse nature with reference to difference in sights, sounds, and so on. In the next place, there are forty-four classes of perceptions which are mutually unlike, being diverse in their intrinsic nature. These are the eight classes of moral perceptions, the twelve immoral, the eleven of moral results, the two of immoral results, and the eleven inoperatives—all of the realm of sensuous experience.[3] And the "entire inattention to these perceptions of difference" implies not adverting to, not considering, not reflecting upon. And because he does not advert in mind to them, does not attend to, does not reflect upon, them, therefore the expression [commented on] was used.

And because the preceding perceptions of matter and of impact do not exist in the immaterial plane produced by this Jhāna, much less in that plane at the time of abiding in the attainment of this Jhāna, therefore is their non-existence said thus to be due to the two causes of transcending and dying out. [331] But among the different perceptions, because twenty-seven perceptions, to wit, eight moral perceptions of the sensuous realm, nine inoperative perceptions, ten immoral perceptions, exist in the plane produced by this Jhāna, therefore the cause of not attending to them was mentioned.

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[1] *Dialogues* ii, 141. [2] Page 261. [3] *Expositor* 141 ff.

And because one abiding in the attainment of this Jhāna in that plane of existence does so by not attending to those perceptions, one who attends to them has not attained to the Jhāna.

Briefly: "By passing beyond the perceptions of matter" implies the removal of all states of the realm of form. "By the dying out of the perceptions of impact, by inattention to perceptions of difference," implies the removal of, and inattention to, all consciousness and mental properties of the sensuous realm.

In "Infinite is space," "infinite" means, where it rises or where it ends, does not appear. "Space" is space separated off by the [Space]-device. And here infinitude is also to be known by virtue of attention. Therefore it is said in the Vibhaṅga[1]: "*In that space he places, fixes his consciousness, touches the infinite; hence, infinite is space.*"

In the expression, "Enters into and abides in the sphere of infinite space," "infinite" means "it has no end." Space having no end is infinite space, which again is infinitude of space. The sphere of infinitude of space means infinite space is the realm (sphere) in the sense of abode of the associated Jhāna, like a deva-realm of devas.

"Enters into and abides in" means "reaches the [Jhāna of the] sphere of infinite space, accomplishes it and lives with fitting modes of behaviour."

This is the detailed Discourse on the Subject of Meditation on the Sphere of Infinite Space.

II.—*The Subject of Meditation on the Sphere of Infinite Consciousness.*

He who, having reached mastery over the attainment of the sphere of infinite space in the five ways, wishes to develop the sphere of infinite consciousness, should, after seeing the evils of the former sphere as: "This attainment has Jhāna of the realm of Form for near enemy. It is not calm[2] like the sphere of infinite consciousness," put an end to hankering

[1] Page 262.

[2] Read *santā ti*.

after it, attend to the sphere of infinite consciousness as calm, and repeatedly advert to the consciousness which proceeds diffusing through space as "Consciousness, consciousness," attend to it, reflect upon it, impinge on it with application and exercise of thought.

[332] But it should not be attended to as "Infinite, infinite." As he thus drives his mind repeatedly on to the sign, the hindrances are discarded, mindfulness is established, the mind is concentrated through access. He repeatedly practises the sign, develops it, repeats it. As he does so, consciousness of the sphere of infinite consciousness is fixed in consciousness which has touched the space, as [consciousness of] the sphere of infinite space is fixed in space. The way of the ecstasy is to be understood as described above.

In so far is this said of him that "*By wholly passing beyond the sphere of infinitude of space, he, thinking 'it is all infinite consciousness,' enters into, and abides in, the sphere of infinitude of consciousness*"[1]; wherein "wholly" is as already stated.

In the expression "By passing beyond the sphere of infinitude of space" both Jhāna and the object are called the sphere of infinite space in the way already stated. For the object by the previous method is infinitude of space, which, as being the object of the First Formless Jhāna, is the sphere in the sense of abode, like a deva-sphere of devas: thus, sphere of infinitude of space. And infinitude of space as being the condition of the birth of the Jhāna, is sphere in the sense of birth-place as *Kambojā* is of horses: thus sphere of infinite space. By not proceeding with, by not attending to, Jhāna and object, he transcends both of them, and since he ought to attain to and abide in the sphere of infinitude of consciousness, he unites both of them in one term, and so the expression "passing beyond the space-infinitude-sphere" is stated.

"Infinite consciousness" is said as he, thinking, "infinite is consciousness, infinite is consciousness," attends to the consciousness that proceeds diffused with the thought "infinite is space." Or, infinite is by way of attention. For

[1] *Digha* ii, 112.

in attending completely to consciousness, with space as object, he attends to it as infinite.

This has been said in the Vibhaṅga[1]: "*Infinite consciousness! He attends to the consciousness as infinite with which space is diffused; hence infinite space,*" where the expression "consciousness . . . with which" shows reason in the sense of application. The teachers of the Commentaries explain the meaning thus: He attends to consciousness which touches (or diffuses through) space as infinite.

In the expression, "He enters into and abides in consciousness-infinitude-sphere," [333] "infinite" means, it has no end. Infinite is the same as infinitude. Instead of using *viññāṇ-ānañcaṃ* for "consciousness-infinitude," the [shorter] term (*viññāṇañcaṃ*) is used, an instance of the elision of a syllable. This consciousness-infinitude is sphere (or realm) in the sense of abode, of the associated Jhāna like a deva-realm of devas. The rest is the same as in the previous Jhāna.

This is the detailed Discourse on the Subject of Meditation on the Sphere of Infinite Consciousness.

III.—*The Subject of Meditation on the Sphere of Nothingness.*

Whoso, having reached mastery over the attainment of the sphere of infinite consciousness in the five ways, wishes to develop the sphere of nothingness, should [first] see the evils of the former sphere as, "This attainment has the sphere of infinite space for near enemy. It is not calm like the sphere of nothingness." He should then put an end to hankering after it, attend to the sphere of nothingness as calm and attend to the absence, emptiness, mode of seclusion of the sphere of infinite space as the object of the sphere of infinite consciousness. How? Without attending to consciousness he should repeatedly advert to this: "It is nothing, it is nothing," "It is empty, it is empty," or "It is secluded, it is secluded," attend to it, reflect on it, impinge on it with application and exercise of thought. As he drives his mind on to the sign,[2] the hindrances are discarded,

[1] Page 262.

[2] Read *nimitte cittaṃ* for *nimittacittaṃ*.

mindfulness is established, the mind is concentrated through access. Repeatedly he practises, develops, repeats, the sign. As he does so, consciousness of the sphere of nothingness is fixed in the emptiness, seclusion, nothingness of the lofty consciousness which proceeds diffusing through space just as the sphere of infinite consciousness is fixed in the lofty consciousness diffused through space.

And here the way of the ecstasy is to be understood as already described. This, however, is distinctive:—For, just as a man goes somewhere after seeing the assembly of monks gathered on a certain business in a pavilion, hall, and so on, and on returning when the monks have risen and left at the end of the business which called them together, and standing at the door and looking through the place sees that it is empty, that it is secluded, this thought does not occur to him, "Have so many monks died? or have they departed for any particular place?" but he sees indeed that the place is empty, [334] secluded, that there is nothing,—so first the monk lives, views the consciousness which has proceeded in space with the Jhāna-eye of the sphere of infinite consciousness. And when the consciousness disappears through the preliminary work of attention that "there is nothing, there is nothing," he remains viewing its absence reckoned as a "going away."

In so far is it said of him that "*Wholly passing beyond the sphere of infinitude of consciousness he, thinking 'there is nothing,' enters into and abides in the sphere of nothingness.*"[1]

Here also "wholly" means the same as above.

In the expression "sphere of infinitude of consciousness," also, both Jhāna and object are called the sphere of infinite consciousness in the way already stated. For the object by the previous method is infinitude of consciousness, which as being the object of the Second Formless Jhāna is the sphere, in the sense of abode, like a deva-sphere of devas: hence the term "sphere of infinitude of consciousness." And infinitude of consciousness, as being the condition of the birth of the Jhāna, is sphere in the sense of birth-place, as *Kambojā* is of horses: hence "sphere of infinitude of consciousness." By

[1] *Dīgha* ii, 112.

not proceeding with, by not attending to, Jhāna and object, he transcends both of them and, since he ought to attain to, and abide in, the sphere of nothingness, he unites both of them in one term; hence the expression, "passing beyond the consciousness-infinitude-sphere," is to be considered.

The expression, "There is nothing" is used as he attends thus: "Is not, is not! Empty! empty! Separate! separate!" Although what has been said in the Vibhaṅga[1] as, "'*There is nothing,' that is, he does not develop that consciousness* [*of the First Formless Jhāna*], *he makes it wane, he makes it disappear: he sees, 'There is nothing,' hence it is said, 'There is nothing,'*" has been said as contemplating consciousness by way of loss, the meaning is to be understood as in the passage here. For without adverting to, attending to, reflecting on, consciousness, but attending only to its absence, its emptiness, its separateness, he refrains from developing it, he makes it wane, he makes it disappear. There is no other meaning.

"He enters into and abides in the sphere of nothingness,"—here "nothing" signifies, "there is nothing of it." The statement is, that not even disruption remains of it. Nothingness is the state of having nothing left, an equivalent term for the disappearance of the consciousness of the sphere of infinite space. [335] Nothingness is the sphere, in the sense of abode, of that [third] Jhāna, like a deva-sphere of devas: thus, "sphere of nothingness." The rest is the same as in the preceding Jhāna.

This is the detailed Discourse on the Subject of Meditation on the Sphere of Nothingness.

IV.—*The Subject of Meditation on the Sphere of Neither Perception nor Non-perception.*

Whoso has reached mastery over the attainment of the sphere of nothingness in these five ways, and wishes to develop the sphere of neither perception nor non-perception, should first see the evils of the former sphere as, "This attainment has the sphere of infinite consciousness for a near enemy. It is not calm like the sphere of neither perception nor non-percep-

[1] Page 262.

tion," or " Perception is a disease, perception is a boil, perception is a dart. This sphere, namely, of neither perception nor non-perception is calm, it is lofty," and see the blessings of the higher stages. He should then put an end to hankering after it and, attending to the sphere of neither perception nor non-perception as calm, should repeatedly advert to that attainment of the sphere of nothingness which has proceeded with nothingness as object, should attend to it, reflect upon it, impinge on it with application and exercise of thought, regarding it as calm! calm! As he repeatedly drives his mind on to the sign, the hindrances are discarded, mindfulness is established, the mind is concentrated through access. He repeatedly practises, develops, repeats the sign. As he does so, consciousness of the sphere of neither perception nor non-perception is fixed in the four aggregates called[1] the attainment of the sphere of nothingness, as the sphere of nothingness is fixed in the disappearance of consciousness. The way of the ecstasy is to be understood as given above.

In so far is this said of him that " *wholly passing beyond the sphere of nothingness he enters into and abides in the sphere of neither perception nor non-perception.*"[2]

Here also " wholly " has the meaning already given.

" Passing beyond the sphere of nothingness,"—here also both Jhāna and object are called the sphere of nothingness in the way already stated. For the object of the previous method is nothingness, which, as being the object of the Third Formless Jhāna, is the sphere, in the sense of abode, like a deva-sphere of devas: thus, sphere of nothingness. And nothingness as being the condition of the birth of the Jhāna [336] is sphere in the sense of birth-place, as *Kamboja* is of horses; thus, sphere of nothingness. By not proceeding with, not attending to, Jhāna and object, he transcends both of them; and since he ought to attain to, and abide in, the sphere of neither perception nor non-perception, he unites both of them in one term, and so the expression " passing beyond the sphere of nothingness " is stated.

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[1] "Called," i.e., "which are the objects of."—*Tīkā*.

[2] *Dialogues* ii, 112.

"The sphere of neither perception nor non-perception,"—here the Jhāna is so called because of the real existence of such perception. In order to show this perception and its progress[1] arising in one who practises accordingly, the Vibhaṅga[2] elaborates the phrase, "*neither perceptual nor non-perceptual*," and says that "*one attends to the sphere of nothingness as peace, and develops the attainment of the residuum of mental coefficients; therefore is it said to be neither perceptual nor non-perceptual.*" In that text the sentence "attends . . . as peace" means that he attends to the sphere of nothingness as peace, from the peacefulness of the object, thinking: "Verily this attainment is peace; since it will hold with non-existence as its object." If he attends to it as peace, he is no longer in a state of desire for [further] attainment when he would be thinking, "How can I transcend this?" His mind is considering its peace, but as to regarding, contemplating, attending how "I shall advert,[3] I shall attain, I shall sustain, I shall emerge from, I shall reflect upon [what I have gone through]," he does nothing of all this. Why? Because the sphere of neither perception nor non-perception is more peaceful, more exalted, than the sphere of nothingness. As a king, riding his elephant in great state and going about the city streets, might see craftsmen such as carvers in ivory, tightly swathed in one garment, their heads covered in another, their limbs besprinkled with ivory dust, making various forms out of ivory, and so on. And he, being pleased with their skill, might say: "O sirs, how clever are these masters who can do such things!" But the thought does not arise in him: "Good indeed would it be were I to give up my kingdom and become such a craftsman!" And why is that? Because of the great advantage of the glory of kingship. Now just as the king goes past the craftsmen, so although the monk attends to that attainment as peace, he does not consider, ponder, attend thus: "I will advert to it, attain it, sustain it, emerge from it, reflect upon it." Attending to it as peace by the previous method, [337]

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[1] *Ṭhaṃ tāva dassetun ti=tan ti taṃ saññā paṭipadaṃ, yathāvuttasaññaṃ tassāca adhigamūpāyan ti attho.—Ṭīkā.*

[2] Page 263.

[3] Read *āvajjissāmi* for *āpajjissāmi*.

he arrives at the exceedingly subtle perception with the attainment of ecstasy. By means of that perception he becomes neither perceptive nor non-perceptive. And he is said to have developed the attainment of the residuum of mental coefficients, that is, the Fourth Formless attainment of mental coefficients of exceeding subtlety.

Now in order to show the meaning of that sphere of neither perception nor non-perception which by virtue of the thus acquired perception is so called, the states of mind and mental properties are here stated of one who has entered into that sphere of consciousness, or of one who is born in that plane of existence, or of one who lives in happiness under present conditions.[1] Of these three the states of mind and mental properties of one who has entered on that conscious experience are here intended. The literal definition is that, owing to the absence of gross perception and the presence of subtle perception in this Jhāna, with its associated states, there is neither perception nor is there the absence of perception. This Jhāna of neither perception nor non-perception is [classed as] a sphere included in the [conscious] spheres of mind and of ideas; hence the name "sphere of neither perception nor non-perception." Or, again, the perception here is non-perceptual in so far as it is incapable of effective functioning; and owing to the presence of the subtle residuum of mental coefficients, it is not non-perceptual: hence "neither perceptual nor non-perceptual." And "sphere of neither perception nor non-perception" means that it is a sphere in the sense of abode of the remaining states. And not only perception is of such a kind. Feeling also is neither feeling nor non-feeling, consciousness also is neither consciousness nor non-consciousness, contact also is neither contact nor non-contact. It should be understood that this discourse has been made with perception as representative of the other associated states.

This meaning can be made plain by the simile of oil for besmearing bowls, and so on. It is said that a novice besmeared a bowl with oil and put it by. At the time of drinking

[1] *Vibhaṅga* 263.

rice-gruel, the Elder said to him: "Bring the bowl." He answered: "There is oil on the bowl, sir." Then, when the Elder said: "Novice, fetch it; we will fill an oil-tube," he answered: "There is no oil, sir." In this simile, as from the said [quantum of] oil inside, there is oil in the sense of the bowl's being unfit for rice-gruel, and yet there is not sufficient oil for the filling of the oil-tube, even so that perception, from its incapacity for effective functioning, is not perception, and from the presence of the subtle residuum of mental coefficients is not non-perception.

But what is the function of perception here? The noting of the object and the engendering of repulsion after becoming the object of insight.[1] [338] As the element of heat cannot perform its function of burning in cold water, so this perception cannot manifest the function of noting. And in the remaining attainments it is not possible to engender repulsion after becoming the object of insight as perception can. Indeed, a monk, who has not accomplished his contemplation in other groups [of exercises] cannot attain to repulsion after he has grasped the groups of the sphere of neither perception nor non-perception, albeit perhaps the venerable Sāriputta,[2] or a greatly wise man of matured insight like Sāriputta might be able to do so. "These states (of neither perception nor non-perception) not having been, have come to be; having become, they perish,"—thus he might be able to do so by way of contemplating the group as a whole, but not by means of insight into individual states. Such is the subtlety of this attainment.

As by the simile of oil for besmearing the bowl, so by the following simile of water in one's path this meaning is to be made plain. They say that a novice, going on a journey ahead of his Elder, saw a little water and said: "Water, sir; take off your sandals." Then, when the Elder said: "If so, bring the bathing cloth; we will bathe," he replied: "There is no water." In this simile, as there is water in the sense of there

[1] Some read *visesa-* for *visaya-*, meaning thereby, "and the engendering of repulsion through extraordinary insight." See *Expositor* 279 *n.*

[2] *Majjhima, Anupada Sutta.*

being just enough to wet the sandals, and no water in the sense of there not being enough for bathing, so this perception from its incapacity for effective functioning is not perception, and from the presence of the subtle residuum of mental coefficients is not non-perception. Not only by these, but also by other fitting similes, should this meaning be made clear.

"He enters into and abides,"—this is as said above.

This is the detailed discourse on the subject of meditation on the sphere of neither perception nor non-perception.

V.—*The Particular Discourse.*

The fourfold consciousness of immaterial spheres
Th' incomparable Lord hath [here] declared. And now
That these we've learnt, we must go on to know thereof
Some teaching in detail. These four do come to pass
If one transcend th' object experienced. But the wise
Believe the Jhāna qualities are not surpassed.

Of the four attainments, the first is from transcending the image of the mark or the device-object, the second is from transcending space, the third is from transcending the consciousness proceeding with reference to space, the fourth is from transcending the disappearance of consciousness proceeding with reference to space. Thus these four Formless attainments should be understood in all respects to have transcended the object. [339] But in them the wise do not hold with the transcending of the factors. In them there is no transcending of the factors as in the attainments of the realm of form, becausê in all of them there are just two Jhāna-factors, even-mindedness and collectedness of mind. Though it be so,

Here each latter one is nobler; understand
The similes of dress and storeys thus:—

As in the lowest storey of a four-storeyed palace there might be available the highest of the five pleasures of sense in the form of celestial dancing, singing, music, fragrant scent, garlands, sweet drinks and eatables, couches, clothes, and so on;

in the second storey the pleasures available might be higher than those in the first; those in the third storey might be higher still; those in the fourth storey might be the highest of all; although herein the four are all palace storeys, and there is no distinction in them as such, yet owing to the difference in the achievement of the pleasures, the higher storey is more excellent than the lower:—

And as a woman might possess garments of a texture [numbered] four, three, two, or one in weight, spun thick, soft, very soft, most soft, and of the same dimensions in length and breadth; although herein the four garments are the same in length and breadth, and there is no difference in respect of size, yet the last named are more excellent than the former as regards the coarseness or smoothness of touch, fineness of texture and value, so also in these four Formless attainments, although there are only two factors, even-mindedness and collectedness of mind, yet owing to the distinction in development and the degree of excellence of the factors, the subsequent attainments here are more exalted. Thus they are of graduated excellence.

Where a pavilion stands with filth around,
One clinging hangs, another on him leans,
Another stands without, and leaning not,
On him a fourth man leans:—the wise should see
In these four men, those four respectively.

This is how the meaning is connected:—They say that there was a pavilion in an unclean place. A certain man on arriving there, loathing the dirt, hung on to the pavilion with both hands and remained there as though fixed. Another man having come, remained leant on the first man who was hanging to the pavilion. Then another having come, thought: "He who hangs on to the pavilion, he who leans on him—both of them are badly placed. Their fall, with the fall of the pavilion, is certain. Now I stand outside," [340] and he stood outside without depending on that support. Then another came and considered the unsafe positions of the man who hung on to the pavilion and of the man who leant on him, and con-

sidering the safe position of the man who stood apart, stood leaning on him. Herein space from which the device has been separated should be regarded as the pavilion in an unclean place; the sphere of infinite space, with space for object and contempt for the device-object, as the man who, loathing the impurity, hung on to the pavilion; the sphere of infinite consciousness arising in dependence on the sphere of infinite space, with space for object, as the man who leant on him who hung on to the pavilion; the sphere of nothingness, which does not make the sphere of infinite space its object, but has the absence (of the first Formless consciousness) for its object, as the man who thought of the unsafe position of both those men, and who without leaning on him who hung on to the pavilion, stood outside; the sphere of neither perception nor non-perception proceeding in dependence on the sphere of nothingness, established in the exterior position called the absence of the (first Formless) consciousness, as the man who thought of the unsafe positions of the man who hung on to the pavilion and of the man who leant on him, and who, considering the man who stood without as "he is well placed," stood leaning on him.

Though this be so,

> "This" takes just "that" as object, for there is
> No other; even so, that they may live,
> Men take a king though his defects be seen.

"This" sphere of neither perception nor non-perception takes "that" sphere of nothingness for its object for want of another, in spite of the latter's fault of having the sphere of infinite consciousness as its "near enemy." Like what? As when "that they may live, men take a king though his defects be seen." For although the people see his faults, to wit, "his conduct is harsh," they would not get their livelihood save under this king who, though unrestrained, harsh in act, speech, and thought, is lord of all the quarters of the country. Even so this sphere of neither perception nor non-perception takes that sphere of nothingness for its object, in spite of its defect, from inability to get any other. Still,

Who climbs a stairway grasps the stairway rail;
Who climbs a hill sees steadfastly the peak;
Who climbs a rock will seek a kneehold firm;
So doth a man just on this Jhāna lean,
And so he, leaning on it, carries on.

Thus is ended the Tenth Chapter called the Exposition of the Formless in the section of the development of Concentration in the Path of Purity composed for the purpose of gladdening good folk.

[341] CHAPTER XI

EXPOSITION OF CONCENTRATION

Development of the Perception of Revulsion from Food.

Now we come to the exposition of the development of the perception of revulsion from (or abominableness of) sustenance[1] shown in outline as "one perception" immediately after the Formless.

Therein, sustenance (*āhāro*) is that which fetches (*āharati*, its own fruit). It is of four kinds: material food, contact, purpose, and consciousness. Of them, who sustains (fetches) what? (1) Material food sustains the eight material qualities ending in nutritive essence.[2] (2) Contact sustains the three feelings. (3) Purpose sustains re-conception in the three forms of becoming. (4) Consciousness sustains name-form at the moment of conception.

Of them, in material food there is the danger of desire (for taste); in contact there is the danger of approach (or attraction to the object); in purpose the danger of coming to be; in consciousness the danger of re-conception. And among them with their dangers, material food is to be illustrated by the simile of the child's flesh,[3] contact by the simile of a cow with a sore hide,[4] purpose by the simile of a charcoal-pit,[4] consciousness by the simile of sword and stake.[5]

And among them, only material food, such as the different kinds of things to eat, to drink, to bite, to lick, is intended in this sense to be sustenance. Perception which arises by way of seizing the abominable mode in such food is perception of

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[1] See *Dialogues* iii, p. 263, *Kindred Sayings* ii, p. 8 and footnotes. Translated "nutriment" in *Expositor*, e.g. p. 430 f.

[2] The eight are: The four primaries—extension, cohesion, heat, mobility, and four depending on these—colour, odour, taste, nutritive essence.—*Expositor* 110.

[3] *Kindred Sayings* ii, p. 68. [4] *Ibid.* 69. [5] *Ibid.* 70.

revulsion from food. He who wishes to develop that perception should, after acquiring the subject of meditation and not missing a single word of it, reflect, alone and secluded, [342] on the abominableness of material food such as the different kinds of things to eat, to drink, to bite, to lick, the abominableness of food manifesting itself in ten ways: (1) From the necessity of having to go for it; (2) of seeking for it; (3) of eating it; (4) because of ingredients; (5) of the receptacle; (6) of its undigested state; (7) of its digested state; (8) of its fruit; (9) of its oozing; (10) of its being smeared.

(1) Of these, "From the necessity of having to go for it," means:—In this mighty religion, a monk, after reciting the word of the Buddha or doing his ascetic duties the whole night, rises in time, does what he has to do in the courtyard of his shrine, and of the Bo-tree, sees to the water for washing, sweeps the cell, nourishes his body, takes his seat and attends to the subject of meditation twenty or thirty times. Rising therefrom he must needs take his bowl and robe, forsake the groves which are the scene of his religious austerities, free from crowding, pleasant in their solitude, full of shade and water, clean, cool, delightful spots, and go, regardless of the noble delight of solitude, in the direction of the village for the sake of food, like a jackal going towards the charnel-field. As he goes along he must, as soon as he gets down from the bedstead or stool, step on the mat which is covered with dust from the feet, with droppings of house lizards, and so on. Then his eyes must meet the front of the monastery which is more filthy than the inner room owing to the occasional defilements of rat-dung, bat-dung, and so on; then the lower floor which, being occasionally besmeared with droppings of owls, pigeons, and so on, is more filthy than the upper floor; then the cell, which is more filthy than the lower floor owing to the occasional defilements of faded grasses and leaves borne on the wind, of the sick novices obeying the calls of nature, spitting and blowing their noses there, and of water and mud and so on, in the rainy season. He must see the monastery road which is more filthy than the cell. After saluting in due course the

Bo-tree, and the shrine, and standing in a considering-pen,[1] he, regardless of the shrine which is like a heap of pearls, the Bo-tree which is as captivating as a tuft of peacock's tail-feathers, the dwelling which is glorious with the splendour of a deva-mansion, goes forth with the thought: "Turning one's back on such a delightful place, one must go for the sake of food," and going along the road to the village, he finds the road to be full of stumps and thorns, broken and uneven, owing to the active running of water. Then, wearing his inner garments as though covering a boil, fastening his girdle as though binding a bandage on a wound, putting on the outer garment as though covering a heap of bones, [343] and taking out his bowl as though taking out a medicine-pot, he arrives near the village gate where he must behold corpses of elephants, of horses, of cattle, of buffaloes, of men, of snakes and dogs. Not merely must he behold them, he must also suffer their smell to strike his nose. Then standing at the village gate, he must observe the village roads to shun danger from fierce elephants, horses, and so on. Thus for the sake of food must he step on, behold, smell, such abominations beginning with the mat and ending in the various kinds of corpses. Food is indeed abominable: thus he should consider its abominableness from the necessity of having to go for it.

(2) How, from the necessity of having to seek for it? Bearing the abominableness of having to go for food, the monk, having entered the village, must walk the village streets from house to house, bowl in hand, like a pauper dressed in rags.[2] There in the village during the rainy season, his legs sink in the muddy water as far as his calves at every step, one hand holding the bowl, the other lifting the robe. In the hot season he must walk about, his body covered with dust and grass hurled by the fury of the wind. Reaching every door he must behold and step into dirty pools and pools of mud mixed with the washings of fish, of meat, of rice, with saliva, mucus, dog's dung, pig's dung, and so on, and full of worms

[1] *Vitakka-māḷake*, i.e., where he thinks as to the place where he ought to go to for alms.

[2] Thus the *Ṭīkā* explains *saṅghāṭipārutena: kappanapārupanena pārutasarīrena.*

and black flies. And the flies from the pools come and alight on his garments, his bowl, and his head. When he has entered the houses, some give, others do not give alms. Some of those who give, give food which was cooked the day previous, or stale food, or putrid junkets and cakes, and so on. Some who do not give say, "Please pass on to the next house, sir." Some remain silent as though not seeing him. Others turn their faces elsewhere; still others use harsh speech, such as, "Away, you bald pate!" After thus roaming the village for alms, he must leave it like a pauper. Thus for the sake of food he must step on, behold and put up with, such abominations as muddy water from the time he enters the village until he leaves it. Food is indeed abominable,—thus he should consider its abominableness from the necessity of having to seek for it.

[344] (3) How about eating it? Having thus sought the food and seated himself comfortably in a pleasant spot outside the village he, on seeing a monk worthy of reverence or a respectable man, ought to invite him so long as he has not dipped his hand in the food. But the moment he has dipped his hand with intent to eat the food, he should be ashamed to say, "Have some." And as he kneads the food after dipping his hand in it, the perspiration that flows along his five fingers wets the dry, hard food and makes it soft. When making lumps of the food which has lost its beauty through kneading, he puts it in his mouth, the lower teeth fulfil the functions of a mortar, the upper teeth those of a pestle, the tongue those of the hand. There in the mouth it is ground like dog's food in a dog's food-dish, with the pestles of the teeth, turned over by the tongue, and is besmeared with the thin, clear saliva on the blade of the tongue; with the thick saliva from the middle of the tongue; with the impurities from between the teeth in places where the teeth-bones cannot get at it. And so the food being at that moment a special preparation devoid of beauty and odour, reaches a highly loathsome state like dog's vomit in a dog's food-dish. And in such a state it appears to the eye as something that might have been swallowed long ago. Thus he should consider its abominableness that arises from eating it.

(4) How about the ingredients? And since Buddhas, silent Buddhas, or universal monarchs provide one or other of the four ingredients: bile, phlegm, pus, blood, and persons of weak merit provide all the four, the food when eaten and taken inside becomes highly loathsome, as though it was smeared with thick oil of the honey-tree in him who has an excess of bile; as though it was smeared with the juice of the nāgabala leaf in him who has an excess of phlegm; as though it was smeared with sour butter-milk in him who has an excess of pus; as though it was smeared with colouring dye in him who has an excess of blood. Thus he should consider its abominableness from the ingredients.

(5) How about the receptacle? When the food, being smeared with any one of the four ingredients, enters the stomach, it is not stored up in golden vessels, jewel vessels or silver vessels, and so on. If it is swallowed by a young person of ten years of age, it is put in a place (i.e., stomach) which resembles an excrement-pit unwashed for ten years. [345] If it is swallowed by a person of twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety or a hundred years of age, it is put in a place which resembles an excrement-pit unwashed for twenty . . . a hundred years. Thus he should consider its abominations from the receptacle.

(6) How about its undigested state? This food being stored in such a place remains, so long as it is undigested, in a highly loathsome state, in that loathsome place which, as has been stated above, is excessively foul-smelling, of pitch darkness, a passage for the winds carrying the smell of various corpses, all the food swallowed to-day, yesterday, and the day before, being gathered up in a lump in a membrane of phlegm, boiled by the heat of the body's fire, giving rise to foam and bubble, just as when in summer an unseasonable rain pours down violently, the grasses, leaves, bits of mats, and dead bodies of snakes, of dogs, of men, and so on, which have fallen into a pit at the gate of a village of outcastes, being heated by the sun's rays, rise up and down in foam and bubble. Thus he should consider its abominableness from its undigested state.

(7) How about its digested state? The food, cooked by the body's heat[1] does not become gold or silver, and so on, as do the elements of those metals. But, giving rise to foam and bubble, it becomes excrement like yellow loam ground on a smooth grindstone and put in a tube, and fills the abdomen. Becoming urine it fills the bladder. Thus he should consider its abominableness from its digested state.

(8) How about its fruit? The food, when well digested, brings about various putridities such as the hairs of the head, hairs of the body, nails, teeth. When it is not well digested, it brings about hundreds of diseases such as ringworm, itch, scab, leprosy, cutaneous disease, consumption, cough, hemorrhage. Such is its fruit,—thus he should consider its abominableness from its fruit.

(9) How about the oozing? The food being swallowed, goes in by one door, and oozes out by the various doors as filth of the eye, from the eye, as filth of the ear, from the ear, and so on. When he swallows it he does so in great company; but when he throws it out as excrement, urine, and so on, he does so alone by himself.[2] [346] He who eats it feels happy and delighted, elated and full of joy and gladness for the first day. When he relieves himself on the second day he has to shut his nose, distort his face, and is disgusted and sick at heart. Lustful, greedy, giddy, infatuated, he eats it on the first day, and ejects it on the second day, when after it has abided one night he has lost all passion for it, is vexed with it, ashamed of it, disgusted with it. Hence said the Ancients:—

Nice things to eat and drink, food hard and soft,
By one door enter in, by nine go out.
Nice things to eat and drink, food hard and soft,
One eats in company, throws out alone.
Nice things to eat and drink, food hard and soft,
One eats in joy and throws out in disgust.
Nice things to eat and drink, food hard and soft—
They all become foul things in one night's time.

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[1] *Tattha kāyagginā.* P.T.S. *tattakāy°*, by the fire of the heated body.

[2] Or, "when it is swallowed, it is done in great company; but when it oozes out, it does so severally as," and so on.

Thus should one consider its abominableness from its oozing out.

(10) How about the smearing? While food is eaten, it smears the hands, lips, tongue, and palate, which on that account become abominable, must needs be washed again and again to remove the smell. Just as when rice is boiled, the chaff, broken rice, husk-powder, and so on, boil over and smear the brim and lid of the pot with scum, so when food, which has been eaten, is cooked (digested), giving rise to foam by means of the body's heat which goes through the whole body, it rises up and smears the teeth with dental filth; the tongue, palate, and so on, with saliva, phlegm, and so on; the eyes, ears, nose, the lower passage, and so on, with filth of the eye, filth of the ear, mucus, urine, excrement and so on, on account of which these outlets are neither clean nor pleasant though they be washed every day. After washing any one of these outlets, the hand must needs be washed with water in its turn. After washing some outlet the hand does not cease to be abominable though it be washed two or three times with cow-dung, clay-earth or scented powder. Thus should one consider the abominableness of food from the smearing.

As he thus reflects upon the tenfold abominableness, impinges on it with application and exercise of thought, the material food becomes manifest by virtue of the mode of abominableness. [347] Again and again he practises, develops, repeats, the sign. As he does so, the hindrances are discarded. He concentrates the mind by means of access-concentration which has not reached[1] ecstasy on account of the intrinsic nature and profundity of material food. And the perception here appears by virtue of grasping the mode of abominableness. Therefore this subject of meditation goes under the name of perception of the abominableness of food. And the mind of the monk who is devoted to the perception of the abominableness of food, shrinks, withdraws, turns away from the lust of taste. Like a traveller who eats his child's flesh from a desire to get out of the desert, he takes food without going to excess, to the end that he may escape from ill. By

[1] Read *appattena* for *appanattena*.

means of the mastery of material food, he attains mastery over the lust of the five sensual pleasures. By means of the mastery of the five sense-desires, he masters the aggregate of matter. And by virtue of the abominable state such as the undigested state, the development of his mindfulness as regards the body is fulfilled. He is trained in the practice favourable to the perception of the Foul. And depending on this attainment, he is bound for a happy destiny, though he fall short of the goal of deathlessness under present conditions.

This is the detailed discourse on the development of perception of the abominableness of food.

Development of the Determination of the Four Elements.

We now come to the exposition of the development of the determination of the four elements, shown in outline as "one determination" immediately after the perception of the abominableness of food.

Therein, "determination" means deciding by way of noting the intrinsic nature. "Four-element-determination" is the determining of the four elements. Attending to the four elements, meditating on the four elements as subject, determining the four elements, are the same in sense. This determination of the four elements is treated in two ways: briefly and at length: briefly in the Mahāsatipaṭṭhāna[1]; at length in the Mahāhatthipadūpama,[2] Rāhulovāda,[3] Dhātuvibhaṅga.[4] "*Just as a clever cattle-butcher, monks, or his apprentice, when he has slain an ox, displays the carcase piecemeal at the crossways as he sits,* [348] *even so does a monk reflect upon this very body, however it be placed or disposed, with respect to its fundamentals:* —'*There are in this body the four primary elements of earth, water, heat, and air.*' "[1] So it is stated briefly in the Mahāsatipaṭṭhāna for the sake of one who, being sharp of intellect, meditates on the elements. The meaning is:—As the clever cattle-butcher or his apprentice who works for food, kills the ox, cuts it up and, sitting at the crossways called the meeting-place of main roads from the four directions, displays it piece-

[1] *Dīgha* ii, 290.
[2] *Majjhima* i, 184.
[3] *Ibid.* 421.
[4] *Ibid.* iii, 237.

meal, so the monk reflects upon the body, however it be placed according to any of the postures or disposed according as it has been placed, with respect to its fundamentals:—"There are in this body the four primary elements of earth . . . air." What does this amount to? As when the butcher is rearing the ox, is taking it to the slaughter-house, and there at the slaughter-house is fastening it, placing it, slaying it, seeing it slain,[1] dead, the concept "ox" does not disappear so long as he has not cut it up and displayed it piecemeal; but when he has cut it up and sat down, the percept "ox" disappears, the percept "flesh" arises, so that he does not think that it is the ox which he sells and others buy, but it is the flesh that he sells and that others buy,—so, while the monk is a foolish, average man, a householder, or has just been ordained, the concept "being," "man," or "person" does not disappear so long as he, making a concrete estimate of this very body, however it be placed or disposed, does not reflect upon it as elements.[2] But when he reflects upon it as elements, the concept "being" disappears, and the mind is established by virtue of the elements. Hence said the Blessed One: "Just as a clever cattle-butcher, monks," and so on.

And in the Mahāhatthipadūpama it is said at length for the sake of him who, being not too sharp of intellect, meditates on the elements: "*Friends, which is the earth-element that is personal? Everything personal and referable to an individual which is hard, solid, or derived therefrom,—such as the hairs of the head or body . . . stomach, excrement, together with anything else that, being personal and referable to an individual, is hard, solid, or derived therefrom, is called, friends, the earth-element that is personal.* [349] *Friends, which is the water-element that is personal? Everything personal and referable to an individual which is water, watery or derived therefrom,—such as bile . . . urine, together with anything else that, being personal and referable to an individual, is water, watery, or derived therefrom, is called, friends, the water-element that is personal. Friends, which is the fire-element that is personal?*

[1] Read *vadhitaṃ*. [2] Elements = fundamentals, *dhātu*.

Everything personal and referable to an individual which is fire, fiery, or derived therefrom, such as whatever heats, consumes, or burns up, or whatever wholly transmutes food and drink in digestion; together with anything else that, being personal and referable to an individual, is fire, fiery, or derived therefrom, is called, friends, the fire-element that is personal. Friends, which is the air-element that is personal? Everything personal and referable to an individual which is air, airy, or derived therefrom, such as wind discharged upwards or downwards, wind in the stomach or abdomen, vapours that traverse the several members, inhalings and exhalings of breath, together with anything else that, being personal and referable to an individual, is air, airy, or derived therefrom, is called, friends, the air-element that is personal." And so also in the Rāhulovāda and Dhātuvibhaṅga Suttas.

And here is the explanation of the terms which are not clear: "Personal, referable to an individual," are both synonyms of "one's own," which means, born of self, included in one's continuum (*santāna*). Just as in the world talk among women folk is called "womanly," "personal" is because it arises in one's person, "referable to an individual" is because it arises on account of the self.

"Hard" means rigid. "Solid" means harsh to the touch. The first denotes the characteristic, the second the mode. For the earth-element has the characteristic of hardness, the mode of harshness to the touch; hence "solid."

"Derived therefrom" means, held firmly, i.e., to the notions of "I," "mine." Held firmly, seized, touched, is the meaning.

"Such as" is a particle. Which is that earth-element?—is the meaning. To show what it is, he says, "hairs," and so on. Here the earth-element is to be understood as shown in twenty forms including the brain.

"Anything else" includes the earth-element in the remaining three elements.

[350] It gets to this and that place by flowing:—thus it is "water." "Watery":—it comes under the various kinds of water set up by karma, and so on. What is that? The cohering characteristic of the water element.

"Fire" is by virtue of heat. As said above, "fiery" is that which comes under the various kinds of heat. What is that? The characteristic of caloricity.

"Whatever":—is that by which this body, through the perturbed watery element, is heated, through sickness lasting for a day and so on, becomes hot.

"Whatever consumes":—is that by which the body is consumed and becomes short of faculties, loses its strength, gets wrinkles and grey hairs.

"Whatever burns up":—is that by the perturbation of which this body burns, and so the man, crying, "I burn! I burn!" longs to be anointed with butter, washed a hundred times with *gosīta*, sandal-wood and such unguents, to be fanned with a palm-leaf.

"Or whatever wholly transmutes food and drink in digestion," is that by which anything to eat such as rice, anything to drink such as sweet beverages, anything to bite such as pastry, or anything to suck such as a ripe mango, honey, molasses, is well digested; each has its own function to perform. And here the first three kinds of fire are set up by the four causes,[1] the last (digestive fire) by karma only.

"Air" is by virtue of moving. As said above, "airy" is that which comes under the various kinds of air. What is that? The characteristic of supporting.

"Wind discharged upwards" is wind rising upward leading to vomiting, hiccough, and so on.

"Wind discharged downwards." is wind going downward ejecting excrement, urine, and so on.

"Wind in the stomach" is wind outside the viscera.

"Wind in the abdomen" is wind inside the intestines.

"Vapours that traverse the several members" are vapours which, passing along the network of veins, traverse the several members of the whole body, giving rise to such actions as bending in and stretching out.

"Inhalings of breath" are the breath going in.

"Exhalings of breath" are the breath going out.

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[1] Viz. karma, consciousness, season, food.

And here the first five kinds are set up by the four causes, inhalings and exhalings by consciousness.

[351] Everywhere the term, "anything else," includes the water-element, and so on, in the three sections other than the one treated of.

Thus the four elements have been treated at length in forty-two forms, namely: the earth-element in twenty forms, the water-element in twelve, the fire-element in four, the air-element in six. This, so far, is the explanation of the text.

And in this system of developing[1] the monk of sharp intellect gradually comes to apprehend the elements in details that the hairs of head are the earth-element, the hairs of body are the earth-element. And the subject of meditation becomes plain as he attends that whatever has the characteristic of rigidity is the earth-element, whatever has the characteristic of cohering is the water-element, whatever has the characteristic of bringing to maturity is the fire-element, whatever has the characteristic of supporting is the air-element. But when a monk not too sharp of intellect attends so, it keeps in the dark and does not reveal itself to him. It becomes plain when he attends in detail by the former method. How? Just as, of two monks, reciting the texts with many repetitions, the one who is of sharp intellect recites once or twice the repeated passage in full, and then goes on with his recitation saying only the initial and final words of the repeated passages, the other not too sharp of intellect says: "What a recitation! This one does not even let the lips touch each other. If he recites thus, when will he get to know the text?"[2] and he himself does the recitation going through the repeated passages in full. And the other man says to him: "What a recitation! This one does not let himself come to the end. If he recites thus, when will he finish the text?"[2] Even so, the monk of sharp intellect gradually comes to apprehend in detail the elements as hairs, and so on. And the subject of meditation becomes plain as he attends by the brief method that whatever has the characterisitc of rigidity is the earth-element, and so on. There is darkness and non-revelation when the other

[1] Read *Bhāvanānaye.*

[2] Read *tanti* for *tan ti.*

monk attends likewise.[1] The subject is manifested when he attends in detail by way of hairs, and so on. Therefore the monk, sharp of intellect, wishing to develop this subject of meditation, should in solitude and seclusion advert to his whole physical body, apprehend the elements briefly that in this body whatever is rigid or hard is the earth-element, whatever is cohesive [352] or is flowing[2] is the water-element, whatever brings to maturity or is hot is the fire-element, whatever is supporting or moving is the air-element, and again and again advert to, attend to, reflect on, the earth-element, the water-element, as mere element, without sentience, without soul.

As he thus strives there arises before long the concentration which, from having intrinsic nature as object, is just access and has not reached ecstasy, and which is attended by understanding that illuminates the different kinds of elements.[3]

Or, in order to show that these Four Great Primaries are devoid of sentience, the Captain of the Law has declared four groups: "*It is by and because of bones and sinews, flesh and skin, that a space is enclosed which is called a visible shape.*"[4] Classifying them by the hand of knowledge which goes through the spaces in between any two of them, the monk should apprehend the elements as stated previously: "Whatever among them is rigid or hard is the earth-element, and again and again advert to, attend to, reflect on, the earth-element, the water-element, as mere elements, without sentience, without soul." As he thus strives, there arises before long the concentration which, from having intrinsic nature as object, is just access, and has not reached ecstasy, and which is attended by understanding that illuminates the different kinds of elements.

This in brief is the system of development in the determination of the Four Elements.

It is to be understood in detail thus:—The student not too sharp of intellect who wishes to develop this subject of medita-

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[1] Read *tathā*. [2] *Drava*, not registered in P.T.S Dictionary.
[3] Read *dhātu*° *pariggahito* as one compound.
[4] *Further Dialogues* i, 137.

tion should study in detail the elements in forty-two aspects from his teacher, and living in a dwelling as described above, should, in solitude and seclusion, his duties all performed, develop the subject in four aspects thus: (1) Treating them in brief along with their constituents; (2) classifying them together with their constituents; (3) treating them in brief along with their characteristics; (4) classifying them together with their characteristics.

(1) Of these, how does he develop it, treating them in brief along with their constituents? Here the monk determines the attribute of rigidness in twenty parts of the body to be the earth-element; determines the attribute of cohesion in watery fluid in twelve parts of the body to be the water-element; [353] determines the heat which brings to maturity in four parts to be the fire-element; determines the attribute of support in six parts to be the air-element. As he determines thus, the elements manifest themselves. As he repeatedly adverts to, attends to them, access-concentration arises in the way described.

(2) But if, though he develops it so, the subject of meditation is not realized, he should then develop it by classifying the elements together with their constituents. How? First, without forgetting all that has been said under the thirty-two parts of the body about the sevenfold proficiency in acquirement and the tenfold proficiency in attention, as set forth in the subject of mindfulness regarding the body, he should begin reciting in direct and reverse order the sets of five ending in skin and so on, and do all that has been laid down there.

This is distinctive: There, attending to the hairs and so on, by way of colour, shape, direction, range, limit, one is to establish one's mind through revulsion, here through the elements. Therefore, after attending to the hairs, and so on, by fives, by way of colour, and so on, one should attend in the end thus:—

These hairs grow on the skin which envelops the skull. Just as when *kuṇṭha* grass is growing on an ant-hill, the ant-hill does not know that the grass grows on it, nor does the

grass know that it grows on the ant-hill, so the skin enveloping the skull does not know that the hairs grow on it, nor do the hairs know that they grow on the skin which envelops the skull. There is no mutual laying to heart, no reflection.[1] Thus hairs form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Hairs of body grow on the skin which envelops the body. Just as when *dabba* grass is growing in a deserted village, the village does not know that the grass grows in it, nor does the *dabba* grass know that it grows in the deserted village, so the skin enveloping the body does not know that hairs grow on it, nor do the hairs know that they grow on the skin which envelops the body. There is no mutual laying to heart, no reflection. Thus, hairs of body form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Nails grow at the tips of fingers and toes. Just as when boys play at piercing the seeds of the honey fruit with sticks, the sticks [354] do not know that the seeds are fixed on them, nor do the seeds know that they are fixed on the sticks, so the fingers and toes do not know that the nails grow at their tips, nor do the nails know that they grow at finger-tips, toe-tips. There is no mutual laying to heart, no reflection. Thus nails form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Teeth grow in the jaw-bones. Just as when carpenters put up posts by sticking them with some sort of plaster to stone mortars, the mortars do not know that on them stand the posts, nor do the posts know that they stand on the mortars, so the jaw-bones do not know that the teeth grow on them, nor do the teeth know that they grow on the jaw-bones. There is no mutual laying to heart, no reflection. Thus teeth form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

[1] Cf. the similar argument in *Khuddakapātha Comm.* 42 ff.

Skin envelops the whole body. Just as a harp which is covered with wet ox-hide does not know that it is covered with the wet ox-hide, nor does the wet ox-hide know that it covers the harp, so the body does not know that it is enveloped by the skin, neither does the skin know that it envelops the body. There is no mutual laying to heart, no reflection. Thus skin forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Flesh is smeared on the skeleton. Just as a wall, besmeared with clay, does not know that it is smeared with the clay, nor does the clay know that it smears the wall, so the skeleton does not know that it is smeared with the nine hundred different pieces of flesh, nor does the flesh know that it smears the skeleton. There is no mutual laying to heart, no reflection. Thus flesh forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Sinews bind the bones inside the body. Just as sticks in a wattle-and-daub wall being kept in position by creepers, do not know [355] that they are kept in position by the creepers, nor do the creepers know that they keep the sticks in position, so the bones do not know that they are bound by the sinews, nor do the sinews know that they bind the bones. There is no mutual laying to heart, no reflection. Thus sinews form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Among the bones the heel-bone supports the ankle-bone, which in turn supports the leg-bone, which supports the thigh-bone, which supports the hip-bone, which supports the back-bone, which supports the neck-bone, which supports the bone of the head. The bone of the head rests on the neck-bone, which in turn rests on the back-bone, which rests on the hip-bone, which rests on the thigh-bone, which rests on the leg-bone, which rests on the ankle-bone, which rests on the heel-bone. Just as, in heaps consisting of bricks, timber, cow-dung, and so on, the lower bricks, and so on, do not know that they support the upper ones, neither do the upper ones know that they rest on the lower ones, so the heel-bone does

not know that it supports the ankle-bone, which in turn does not know that it supports the leg-bone, which does not know that it supports the thigh-bone, which does not know that it supports the hip-bone, which does not know that it supports the back-bone, which does not know that it supports the neck-bone, which does not know that it supports the head-bone; neither does the head-bone know that it rests on the neck-bone, which does not know that it rests on the back-bone, which does not know that it rests on the hip-bone, which does not know that it rests on the thigh-bone, which does not know that it rests on the leg-bone, which does not know that it rests on the ankle-bone, which does not know that it rests on the heel-bone. There is no mutual laying to heart, no reflection. Thus bone forms [356] a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Marrow is inside the various bones. Just as bamboo-tubes, and so on, in which are placed sodden cane-sprouts, and so on, do not know that in them are placed the sodden cane-sprouts, and so on, nor do the cane-sprouts, and so on, know that they are placed in the bamboo-tubes, and so on, so the bones do not know that inside them is the marrow, nor does the marrow know that it is inside the bones. There is no mutual laying to heart, no reflection. Thus marrow forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Kidneys are bound together by a thick sinew which issues as a single root from the œsophagus, and branches out into two at a little distance and surrounds the heart-flesh. Just as a couple of mangoes being bound together by their stalk, the stalk does not know that it binds the two mangoes together, nor do the two mangoes know that they are bound together by the stalk, so the thick sinew does not know that it binds together the kidneys, nor do the kidneys know that they are bound together by the thick sinew. There is no mutual laying to heart, no reflection. Thus the kidneys form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

The heart rests on the middle of the cave made by the breast-bone inside the body. Just as the interior of an old carriage-frame, in which a piece of meat is placed, does not know that in it is placed the piece of meat, nor does the piece of meat know that it is inside the old carriage-frame, so the interior of the breast-bone-cave does not know that in it is the heart, nor does the heart know that it is inside the cave of the breast-bone. There is no mutual laying to heart, no reflection. Thus heart forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Liver leans against the right side between the two breasts within the body. Just as the side of a frying-pan to which two pieces of meat are stuck does not know that to it are stuck the two pieces of meat, nor do the two pieces of meat know [357] that they are stuck to the side of the frying-pan, so the right side in between the two breasts does not know that against it leans the liver, nor does the liver know that it leans against the right side between the two breasts. There is no mutual laying to heart, no reflection. Thus liver forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Of the pleuræ, the covering pleura surrounds the heart and kidneys. The non-covering pleura envelops the flesh beneath the skin in the whole body. Just as meat wrapped in white cloth does not know that it is wrapped in the white cloth, nor does the white cloth know that it wraps the meat, so the kidneys and heart and flesh in the whole body do not know that they are covered by the pleura, nor does the pleura know that it covers the kidneys and heart and flesh in the whole body. There is no mutual laying to heart, no reflection. Thus pleura forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Spleen rests on top of the stomach-membrane to the left of the heart. Just as the top of a granary on which is a piece of cow-dung does not know that on it is the piece of cow-dung, nor does the piece of cow-dung know that it is on top of the

granary, so the top of the stomach-membrane does not know that the spleen rests on it, nor does the spleen know that it rests on top of the stomach-membrane. There is no mutual laying to heart, no reflection. Thus spleen forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Lungs hang down covering from above the heart and liver between the two breasts within the body. Just as the interior of an old granary from which hangs a bird's nest does not know that the bird's nest hangs from it, nor does the bird's nest know that it hangs from the interior of the old granary, so [358] the interior of the body does not know that in it hang the lungs, nor do the lungs know that they hang in such interior of the body. There is no mutual laying to heart, no reflection. Thus lungs form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Intestines are situated within the body limited by the œsophagus and the anus. Just as a trough of blood, in which is coiled a (snake's) dead body from which the head has been severed and which is covered with veins, does not know that in it is placed the dead body of veins, nor does the dead body of veins know that it is placed in the trough of blood, so the interior of the body does not know that in it lie the intestines, nor do the intestines know that they are within the body. There is no mutual laying to heart, no reflection. Thus intestines form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Bowels are bound in twenty-one coils within the intestinal sac. Just as a mattress of cords for the wiping of feet sewn together with cords does not know that it is sewn together with the cords, nor do the cords know that they have sewn the mattress, so the intestines do not know that the bowels bind them together, nor do the bowels know that they bind the intestines. There is no mutual laying to heart, no reflection. Thus bowels form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Stomach, by which are meant things to eat, to drink, to bite, to lick, is situated in the belly. Just as a dog's dish, in which a dog has deposited his vomit, does not know that in it is the dog's vomit, nor does the dog's vomit know that it is in the dog's dish, so the belly does not know that in it lies the stomach, nor does the stomach know that it lies in the belly. There is no mutual laying to heart, no reflection. Thus stomach forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Excrement is in what is called the abdomen like an eight-finger bamboo-tube at the end of the intestines. [359] Just as a bamboo-tube, in which is placed fine, well-ground yellow loam, does not know that in it is the yellow loam, nor does the yellow loam know that it is placed in the bamboo-tube, so the abdomen does not know that in it lies excrement, nor does excrement know that it is in the abdomen. There is no mutual laying to heart, no reflection. Thus excrement forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Brain is situated inside the skull. Just as a gourd-skin into which a lump of flour is put does not know that in it is put the lump of flour, nor does the lump of flour know that it is in the gourd-skin, so the interior of the skull does not know that in it lies the brain, nor does the brain know that it is inside the skull. Thus brain forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Of the (two kinds of) bile, fluid-bile is bound up with the life-controlling faculty, and is diffused through the whole body. Bile as organ is situated in the gall-bladder. Just as a piece of cake through which oil is diffused does not know that the oil is diffused through it, nor does the oil know that it is diffused through the cake, so the body does not know that the bile-fluid is diffused through it, nor does the bile-fluid know that it is diffused through the body. Just as a luffa-skin full of rain-water does not know that in it is the rain-water, nor does the rain-water know that it is in the luffa-skin, so the

gall-bladder does not know that in it lies the organ of bile, nor does the organ of bile know that it lies in the gall-bladder. There is no mutual laying to heart, no reflection. Thus bile forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Phlegm, being as much as to fill a bowl, is situated in the membrane of the stomach. Just as a village-pool, on the surface of which a film of foam has formed itself, does not know that on it lies the film of foam, nor does the film of foam [360] know that it is on the village-pool, so the stomach-membrane does not know that in it lies the phlegm, nor does the phlegm know that it lies in the stomach-membrane. There is no mutual laying to heart, no reflection. Thus phlegm forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Pus has no fixed abode. Wherever any part of the body is hurt by stumps, thorns, sticks, flames of fire, and so on, so that the blood coagulates, matures, and boils, pustules, and so on, are formed, there it arises. Just as the parts of a tree from which, owing to the strokes of an axe, and so on, resin oozes, do not know that the resin is in them, nor does the resin know that it is in those parts of the tree which are struck by strokes, and so on, so those parts of the body which are hurt by stumps, thorns, and so on, do not know that in them is the pus, nor does the pus know that it lies in those places. There is no mutual laying to heart, no reflection. Thus pus forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Of the (two kinds of) blood, the circulating blood like bile diffuses through the whole body; the stationary blood, being just a bowlful, fills the lower portion of the place where lies the liver, and wets the kidneys, heart, liver and lungs. Blood in circulation is decided in the same way as fluid-bile. As regards the other, just as when rain falls on a broken potsherd and the water in it wets pieces of stones, and so on, underneath, these do not know that they are moistened by the

water, nor does the water know that it moistens the pieces of stones, and so on, so neither the lower part of the liver nor the kidneys, and so on, know that the blood is in them, or that it moistens them, nor does the blood know that it fills the lower part of the liver and moistens the kidneys, and so on. There is no mutual laying to heart, no reflection. Thus blood forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive[1] in mode, water-element.

Sweat in times of heat from fire, and so on, fills the pores of the skin and flows off. Just as when fibres and stalks of the lotus and bunches of white lotus-stems are taken out of the water, [361] the bunches and openings of the lotus-fibres do not know that the water flows from them, nor does the water which flows from them know that it flows from them, so the pores of the skin do not know that sweat flows from them, nor does sweat know that it flows from the pores of the skin. There is no mutual laying to heart, no reflection. Thus sweat forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Fat is coagulated liquid spread through the whole body of a stout person and located in the flesh of the leg, and so on, of a thin person. Just as a piece of flesh, covered with a cloth of the colour of turmeric, does not know that the cloth of the colour of turmeric is dependent on it, nor does the cloth of the colour of turmeric know that it depends on the piece of flesh, so the flesh in the whole body or located in the legs does not know that the fat is dependent on it, nor does the fat know that it is dependent on the flesh in the whole body or located in the legs, and so on. There is no mutual laying to heart, no reflection. Thus fat forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, coagulated liquid, cohesive in mode, water-element.

Tears, on coming to be, fill the eye-sockets or flow down. Just as tender palmyra seed-cups, filled with water, do not know that the water is in them, nor does the water know that it is in the tender palmyra seed-cups, so the eye-sockets do

[1] Read *ābandhanākāro*.

not know that the tear is in them, nor does the tear know that it is in the eye-sockets. There is no mutual laying to heart, no reflection. Thus tear forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Serum is the viscous liquid in the palm of the hand, back of the hand, inner surface of the foot, outer surface of the foot, nose-tip, forehead and shoulder in time of heat from fire, and so on. Just as the scum of boiled rice, when oil is poured on it, does not know that the oil is spread over it, nor does the oil know that it is spread over the scum, so the palm of the hand and the other parts [362] do not know that they are spread over with the serum, nor does the serum know that it is spread over the palm of the hand and the other parts. There is no mutual laying to heart, no reflection. Thus serum forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, cohesive in mode, water-element.

Saliva, in the existence of a cause for the production of such saliva, comes down from the sides of both cheeks and remains on the surface of the tongue. Just as the ground-surface of a well dug on the banks of a perennial stream does not know that the water is on it, nor does the water know that it is on the surface of the well, so the surface of the tongue does not know that the saliva coming down from the sides of both cheeks remains on it, nor does the saliva know that it comes down from the sides of the cheeks and remains on the surface of the tongue. There is no mutual laying to heart, no reflection. Thus saliva forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Mucus, on coming to be, fills the nostrils or flows down. Just as an oyster-shell containing sour curds does not know that the sour curds are in it, nor do the sour curds know that they are in the oyster-shell, so the nose-cups do not know that in them is the mucus, nor does the mucus know that it is in the nose-cups. There is no mutual laying to heart, no reflection. Thus mucus forms a separate class in the body,

is non-mental, indeterminate, void (of soul), without sentiencc, fluid, cohesive in mode, water-element.

Synovial fluid is situated in the hundred-and-eighty joints, performing the work of lubricating the joints of the bones. Just as the axle of a wheel, being lubricated with oil, does not know that it has been lubricated with oil, nor does the oil know that it has lubricated the axle, so the hundred-and-eighty joints do not know that they have been lubricated with the synovial fluid, nor does the synovial fluid know that it has lubricated the hundred-and-eighty joints. There is no mutual laying to heart, no reflection. Thus synovial fluid forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Urine is situated within the bladder. Just as a sound jar,[1] thrown mouth downwards into a village-pool, does not know that the essence of the village-pool has entered it, nor does the essence of the village-pool know that it has entered the sound jar, so the bladder does not know that [363] in it is the urine, nor does the urine know that it is in the bladder. There is no mutual laying to heart, no reflection. Thus urine forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Having thus set up attention as to hairs, and so on, one ought to set up attention as to the divisions of fire thus: Whatever[2] heats forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, with the mode of bringing to maturity, fire-element; whatever consumes or burns up, or whatever wholly transmutes food and drink in digestion, forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, with the mode of bringing to maturity, fire-element.

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[1] *Ravaṇa ghaṭa*, a jar which does not admit water (save through the mouth) even so much as is contained on the point of an awl: "*Yassa pana āraggamattampi udakassa pavisanamukhaṃ natthi.*"—*Sammoha Vinodanī Ṭīkā*, which (wrongly) for *adhomukhe* reads *amukhe*; clearly a bad reading.

[2] Read *ayaṃ* for *ahaṃ*.

Then attention as to the divisions of wind should be set up thus: Apprehending the wind discharged upwards as such, the winds discharged downwards as such, wind in the stomach as such, wind in the abdomen as such, vapours that traverse the several members as such, inhalings and exhalings of breath as such, one should set up attention that the wind discharged upwards . . . the wind discharged downwards . . . wind in the stomach . . . wind in the abdomen . . . vapours that traverse the several members . . . inhalings and exhalings of breath, forms (or form) a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, with the mode of supporting, air-element. As he sets up attention thus, the elements manifest themselves. As he repeatedly adverts to, attends to, them, access-concentration arises in the way described.

(3) But if, though he cultivate it so, the subject of meditation is not realized, he should then develop it by treating the elements in brief along with their characteristics. How? He should determine that in the twenty parts of the body[1] the characteristic of hardness is earth-element, that in them the characteristic of cohesion is water-element, that the characteristic of bringing to maturity is fire-element, that the characteristic of support is air-element. He should determine that in the twelve parts of the body[2] the characteristic of cohesion is water-element, that in them the characteristic of bringing to maturity is fire-element, that the characteristic of support is air-element, that in them the characteristic of hardness is earth-element. He should determine that in the four divisions (of fire) the characteristic of bringing to maturity is fire-element, that the characteristic of support undistinguished therefrom [364] is air-element, that the characteristic of hardness is earth-element, that the characteristic of cohesion is water-element. He should determine that in the six divisions (of air) the characteristic of support[3] is air-element, that in them the characteristic of hardness is earth-element, the characteristic of cohesion

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[1] Beginning with hairs and ending in brain.
[2] Beginning with bile and ending in urine.
[3] Read *vittham*° for *viṭṭham*°.

is water-element, the characteristic of bringing to maturity is fire-element. As he determines thus, the elements manifest themselves. As he repeatedly adverts to, attends to, them, access-concentration arises in the way described.

(4) But if, though he thus cultivate it, the subject of meditation is not a success, he should then develop it by classifying the elements together with their characteristics. How? Apprehending the hairs, and so on, in the way already mentioned,[1] he should determine the characteristic of hardness in the hairs to be earth-element, the characteristic in them of cohesion to be water-element, the characteristic of bringing to maturity to be fire-element, the characteristic of support to be air-element. Thus in all the parts or divisions, four elements in each part or division should be determined. As he determines them, thus do the elements manifest themselves. As he repeatedly adverts to, attends to, them, access-concentration arises in the way described.

And further the elements should be attended to under these aspects[2]:—(1) under the meaning of terms, (2) as groups, (3) as "powder," (4) under their characteristics, and so on, (5) under the source, (6) as different or the same, (7) as divided or as undivided, (8) as similar or dissimilar, (9) under the distinction between internal and external, (10) as classified, (11) under the cause, (12) as not laying to heart, (13) under distinctive causes.

Of these (1) as to the meaning of terms "earth" is owing to extensiveness. It is mobile, it dries up, or it develops:—this is water. It heats,—this is fire. It moves,—this is air. Inclusively, because it bears its own characteristics, because it bestows and administers ill,—this is element. Thus distinctively and inclusively attention to elements is to be considered under the aspect of the meaning of terms.

(2) As groups:—The earth-element has been shown in twenty forms beginning with hairs of head, hairs of body, the water-element in twelve forms beginning with bile, phlegm. Therefore herein,

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[1] As in (2) on p. 408.

[2] *Ākāra.*

Colour, smell, taste, essence, the Elements four—
When these eight states collect together, then
The common label, hairs, comes into use.
When they are analyzed, no 'hair' is there.

Hence "hairs" are just a collocation of the eight states, likewise hairs of the body, [365] and the others. Of the parts of the body, that which is set up by karma is, together with the life-controlling faculty and nature, a collocation of ten states. But by virtue of abundance they are known as the earth-element, water-element. Thus he should consider them as groups.

(3) As "powder":—There may be in this body a dona-measure, by the medium standard, of the earth-element, reduced to the minutest particles, the finest dust. This being held together by half the measure of the water-element, guarded by the fire-element, supported by the air-element, is not scattered, not destroyed. Not being scattered, not destroyed, it gives rise to such varieties of form as woman, man, manifesting smallness or largeness, tallness or shortness, hardness, stiffness, and so on. And there in the body the water-element, which has become fluid with the mode of cohering, being established on the earth, guarded by fire, supported by air, does not trickle, does not flow. In not trickling or flowing, it shows gradual development. And there also the fire-element which has the characteristic of heat, and which, taking on the mode of heat, brings to maturity whatever is eaten or drunk, being established on the earth, held together by water, supported by air, brings this body to maturity, and brings about its attainment of beauty. Being brought to maturity by it, the body shows no putre-faction. And there also the air-element, along the various limbs, with its characteristic of moving and supporting, being established on the earth, held together by water, guarded by fire, supports the body. Being supported by it the body does not fall, remains upright. Moved by the other air-element, it shows intimation for the postures, going, standing, sitting, lying down; bends, stretches, dallies with the hands and feet.

Thus by means of femininity, masculinity, and so on, arises the machine of the elements like a creation of magic, deceiving the foolish folk. Thus elements should be considered under the aspect of "powder."[1]

(4) Under their characteristics, and so on,—What is the characteristic of the earth-element, its property, its manifestation? Reflecting on the four elements in this way, one should attend to their characteristics, and so on, thus: The earth-element has the characteristic of solidity, it has the property of being the resting-place (of associated states), the manifestation of receiving (them). The water-element has the characteristic of trickling, the property of satisfying, the manifestation of cohering; the fire-element has the characteristic of heating, the property of bringing to maturity, the manifestation of bringing about softness; the air-element has the characteristic of supporting, the property of moving, the manifestation of bringing out.

[366] (5) Under the source:—By showing these elements of earth, and so on, in detail, the forty-two parts, such as hairs, are also shown. Of them the four, namely, the stomach, excrement, pus, urine, originate from the season (*utu-*); the four, namely, tears, sweat, saliva, mucus, originate from the season and consciousness; fire, which brings whatever is eaten, and so on, to maturity, originates from karma; inhalings and exhalings of breath originate from consciousness; all the rest from the four sources. Thus, under the aspect of source should elements be considered.

(6) As different or the same:—All the elements are different as regards characteristics, and so on. For different are the characteristics, properties, manifestations, of the earth-element from those of the element of water, and so on. Different as they are in characteristics, and so on, and in source (karma, and so on), they are the same in being matter, primary, element, state, impermanent, and so on. For all elements are matter in not discarding their characteristic of vexation; primaries for such reasons as manifestation of

[1] *Cuṇṇato*, i.e. as subdivided.

greatness, and so on. For (to give the other reasons), they are called primaries because of the manifestation of their greatness, the illusory resemblances they show in phenomena, the immensity of their maintenance, the immensity of their metamorphoses, their vast elementality. Of these terms, the first means that they are manifested as vast in a continuity that is not derived, and in a continuity that is derived.[1] In continuity that is not derived:—

> Two hundred thousand and four *nahutas*[2]:—
> So much in bulk is reckoned this our earth.

In this way the manifestation of their greatness has been described in the Exposition of the Buddha-recollection.[3]

In derived continuity, such material forms as the bodies of fish, turtle, *deva*, demon, and so on, are big in appearance. As it was said (by the Blessed One): "*Monks, in the great ocean are creatures one hundred yojanas in size.*"[4]

"Of illusory resemblances they show in phenomena" means, just as the juggler shows water which is not a gem as a gem, a stone which is not gold as gold, and himself, not being a yakkha or a bird, as yakkha or as bird,[5] so these forms, not being (say) indigo, may appear as indigo-coloured derived matter, not being yellow, nor red, nor white, [367] as derived matter of these colours. Thus because of their illusory resemblances to the juggler's counterfeiting are they called primaries (lit. great phenomena). As such great phenomena of yakkhas and the like who seize any being are not found inside that being, nor outside, but just exist in dependence upon him, so these great phenomena are not found standing mutually inside or outside; they just exist depending one on the other. Thus, because they have an unimaginable footing and resemble the counterfeiting of phenomena by yakkhas and the like, are they called "great phenomena."

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[1] *Upādinna*, translated also as "grasped at" in the *Expositor*, p. 392. See also *Ibid*. 437, *n*. 1.

[2] *Nahuta* = 10,000. [3] Page 236. [4] *Vinaya Texts* iii, 302.

[5] It certainly is better to read *pakkhi* (as in *Atthasālinī* 299) than *yakkhi*.

Again, the primaries are like female yakkhas. As these, by seductive transformations of their external appearance, and hiding their own fearfulness, deceive people, so they, by means of lovely skin and complexion in the bodies of women, men, and so on, and of lovely contour of limbs, big and small, and of lovely gestures of hands, feet, fingers, eyebrows, hiding their own various intrinsic characteristics of harshness, and so on, deceive fools, and do not allow them to see their real nature. Thus owing also to their similarity to the illusory phenomena of female yakkhas in counterfeiting, they are "great phenomena."

"Of maintenance" means, because they are maintained by great or many causes. They, from being daily maintained proceed as primaries (or essentials) through abundance of food, covering, and so on; hence the name.

"Of the immensity of their metamorphoses" means, because of the great changes [undergone by] the elements in material forms, derived as well as underived. Of these, the vastness of the change in the underived is manifested at the destruction of a world-cycle; that of the derived is manifested when the elements are disturbed. Therefore:—

When heat consumes the world, the flame of fire
Leaps upward even to the Brahmā-world.
When angry waters whelm the universe,
The whole world of ten myriad koṭis falls.
When perturbation of the element
Of motion overwhelms the universe,
The whole world of ten myriad koṭis falls.
As bodies that the kaṭṭhamukha bites,
Stiffen, so bodies from the tottering
Of the extension-element grow stiff
As though they entered kaṭṭhamukha's mouth.
As bodies that the pūtimukha bites
Grow putrid, bodies from the tottering
Of the cohesion-element will rot
As though they entered pūtimukha's mouth.
[368] As bodies that the aggimukha bites
Grow hot, so bodies from the tottering

Of the heat-element wax also hot
As though they entered aggimukha's mouth.
As bodies that the satthamukha bites
Are cut up, bodies from the tottering
Of the element of motion are cut up
As though they entered satthamukha's mouth.

Such mighty changes are implied in the name "great phenomena," or primaries.

"Because of their vast elementality":—that is, these [elemental forms], as existing, require mighty effort to cope with them, and on this account are called "great phenomena." Thus all elements are "great phenomena" (or "essentials") for such (reasons) as the manifestation of their greatness. And all are elements because they bear their own characteristics, because they bestow and administer ill, and because they do not discard the characteristic of elements.

And by bearing their own characteristics and lasting[1] their own length of time are they "states." In the sense of decaying are they "impermanent," in the sense of danger are they "ill," in the sense of essencelessness are they "selfless":—thus all are at one in being matter, primary, element, state, impermanent, and so on. Thus as being different and the same should elements be considered.

(7) As divided or undivided:—Arising together, they are locally undivided in each lowest group among the bare sets of eight, and so on.[2] They are divided in characteristic. Thus as divided or undivided should elements be considered.

(8) As similar or dissimilar:—The first two of them, undivided as they are, are alike in heaviness, likewise the last two in lightness. And the first two are unlike the last two, as these are unlike those. Thus as similar or dissimilar should elements be considered.

(9) Under the distinction between internal and external:—the internal elements are the foundations of the [six] physical bases of consciousness,[3] the [twofold] intimation,[4] the [three]

[1] Read *khaṇānurūpadharaṇena*.
[2] Read *sabbapariyantime suddhaṭṭhakādikalāpe*.
[3] Viz. eye, ear, nose, tongue, body, mind. [4] Viz. vocal and bodily.

controlling faculties,[1] arise together with the postures, and spring from the four causes.[2] The external elements are just the reverse of these. Thus from the distinction between internal and external should elements be considered.

(10) As classified:—The earth-element which springs from karma is classified together with the others which also spring from karma, as there is no difference as to source. Likewise with those which spring from consciousness, and so on. Thus as classified should elements be considered.

(11) Under the cause:—The earth-element, held together by water, guarded by fire, supported by air, is the cause, being the resting-place of three primaries. The water-element, resting on earth. guarded by fire, supported by air, is the cause, binding three primaries. The fire-element resting on earth, held together by water, [369] supported by air, is the cause, maturing three primaries. The air-element resting on earth, held together by water, matured by fire, is the cause supporting three primaries. Thus under the aspect of cause should elements be considered.

(12) As not laying to heart:—Of the elements the earth-element does not know, "I am earth-element," or "I am the cause, being the resting-place of the three primaries." Nor do the three others know, "The earth-element is the cause, being the resting-place of us." And the same with every other element.[3] Thus, under not laying to heart should elements be considered.

(13) Under distinctive causes:—There are four causes of the elements: karma, consciousness, nutriment, season. Here, just karma, not consciousness and the others, is the engendering relation of those that spring from karma. Consciousness and the others, not karma, are the engendering relation of those that spring from consciousness and the others. And karma is the engendering relation of those that spring from karma. Of the others it is the sufficing cause, speaking figuratively.[4] Consciousness is the generating cause of those that spring from

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[1] Viz. of femininity, masculinity, life.
[2] Viz. karma, consciousness, season, nutriment.
[3] Read *sabbatthā ti.*
[4] I.e. as taught by the Suttanta method.

consciousness, and the post-existence-cause, cause-by-presence, not cause-in-absence of the others. Nutriment is the generating cause of those that spring from nutriment, and the nutriment-cause, presence-cause, non-absence-cause of the others. Season is the generating cause of those that spring from season, and the presence-cause, non-absence-cause of the others. The primary that springs from karma is the cause of those that spring from karma as well as of those that spring from consciousness and the others. Likewise that which springs from consciousness, and that which springs from nutriment. And that which springs from season is the cause of those that spring from season as well as of those that spring from karma and the others.

Of them the earth-element which springs from karma is the cause by way of the relations of co-existence, of reciprocity, of dependence, of presence, of non-absence, and by way of the resting-place of the others which spring from karma. Of the other primaries which are of the three continuities [of season, consciousness, nutriment] it is the cause by way of the relations of dependence, of presence, of non-absence, not by way of resting-place nor of generation. And here (among the primaries which spring from karma) the water-element is the cause of the other three by way of co-existence, and so on, and of binding but not by way of generation. Among the others of the three continuities it is the cause by way of the relations of dependence, of presence, of non-absence, but not by way of binding nor of generation. And here again the fire element is the cause of the other three by way of existence and so on and maturing, not by way of generation. Among the others of the three continuities it is the cause by way of the relations of dependence, of presence, of non-absence, but not by way of maturing nor of generation. And here again the air-element [370] is the cause of the other three by way of co-existence, and so on, and of supporting but not by way of generation. Among the others of the three continuities it is the cause by way of the relations of dependence, of presence, of non-absence, but not by way of supporting nor of generation. The same with the earth-element and the others which

spring from consciousness, from nutriment, from season. Thus among those elements which proceed by virtue of the causal relations of co-existence, and so on:—

Because of one, three come four times,
And so comes one because of three.
Because of two, two come six times.

For among them, because of each the other three arise, that is, because of one, three arise four times. Likewise each of them arises because of the other three, that is, one arises four times because of the three. And the latter two arise because of the first two, and the first two because of the latter two; the second and fourth because of the first and third, and the first and third because of the second and fourth; the second and third because of the first and fourth, and the first and fourth because of the second and third; that is: two arise six times because of two. Among them the earth-element is the cause of pressing the foot in taking steps forward or backward, and so on. Followed by the water-element, it is the cause of planting the foot. The water-element followed by the earth-element is the cause of putting the foot down. The fire-element followed by the air-element is the cause of lifting the foot. The air-element followed by the fire-element is the cause of moving the foot forward or sideways. Thus under distinctive causes should elements be considered.

Thus as one considers by way of word-meaning and so on, the elements beginning with each manifest themselves. As he adverts, attends, to them repeatedly, there arises in the way described, access-concentration, which, because it arises through the power of knowledge which determines the four elements, goes under the name of determination of the four elements.

And the monk who is devoted to the determination of the four elements plunges into the Void, severs the idea of "a being"; and because he has severed the idea of a being, he overcomes fear and danger, not entertaining any doubt regarding the true nature of wild beasts, ogres, demons and so on, overcomes discontent and worldly pleasure, is not elated or depressed by desirable or undesirable objects, is great in

wisdom, destined for deathlessness, bound for a happy course.

Thus the wise ascetic (*yogī*) should always practise this determination of the four elements which has such powers, and is the sport of the noble Lion.

This is the exposition of development in determining the four elements.

[371] Thus far, to show the detailed account of concentration and the system of development, the question has been put in this way: "What is concentration? In what sense is it concentration?" And so on.[1]

The setting forth in all aspects of the meaning of this [seventh] question among those questions: "How should it be developed?" is completed. Here the twofold concentration is intended: access-concentration and ecstatic concentration. Of them, collectedness in the ten subjects of meditation and in the risings of consciousness previous to ecstasy is access-concentration. Collectedness of mind in the remaining subjects of meditation is ecstatic concentration. Those subjects of meditation being developed, this twofold concentration also is developed. Hence it is said: The setting forth in all aspects of the meaning of the [seventh] question, "How should it be developed?" is completed.

8. In the [eighth][2] question which has been put as, "*What are the advantages of developing concentration?*" there are five advantages of developing concentration, such as a happy life under present conditions, and so on. For those saints who have extinguished the banes having entered into Jhāna, develop concentration in the thought: "With collected mind we shall live in bliss the whole day." The development of ecstatic concentration by them brings the advantage of a happy life under present conditions. Hence said the Blessed One: "*But in the rule of him that is noble, O Cunda, the ecstasies are called not expungings, but a happy life under present conditions.*"[3]

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[1] See p. 97. [2] No. 7 is on p. 105. [3] *Majjhima* i, 41.

To those probationers and average persons who, rising from their attainment of Jhāna, develop their hearts in the thought, "With concentrated minds we shall have insight," the development of ecstatic concentration, which is the proximate cause of insight and the development of access-concentration which proceeds by getting an opportunity in this constrained life of repeated births, bring insight as their advantage. Hence said the Blessed One: "*Monks, practise concentration. A monk who is concentrated knows a thing as it really is.*"[1]

And those who, having induced the eight attainments, abide in the Jhāna which is the foundation of higher knowledge, and having arisen from their attainment, have a desire for, and produce, the higher knowledges in the way described as, "*Being one, he becomes many*":—to them, provided there is occasion for the attainment of higher knowledge perfected in the past,[2] the development of ecstatic concentration, which is the proximate cause of higher knowledge, brings higher knowledge as their advantage. Hence said the Blessed One: "*He bends his mind in order to realize by higher knowledge this and that state which he ought so to realize, and becomes fit to realize such states, provided there is occasion for the attainment of higher knowledge perfected in the past.*"[3]

[372] To those average persons who, not falling off from Jhāna, do not fall off from concentration, whether they desire or do not desire re-birth in the Brahmā-world, the development of ecstatic concentration as bestowing a special kind of birth brings this special birth as their advantage. Hence said the Blessed One: "*Developing the First Jhāna to a small extent, where do they attain re-birth? They attain to companionship in the Brahmā Assemblies.*"[4] The development of access-concentration, however, bestows special birth in a happy realm of sense.

The Elect who, having produced the eight attainments, abide in the attainment of cessation and develop concentration in the thought, "Being without mind for seven days we

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[1] *Kindred Sayings* iii, 15. Quoted in *Expositor* 216.

[2] *Sati sati āyatane* is explained by the *Ṭīkā* thus: "*Purima-bhava-siddhe abhiññādhigamassa kāraṇe vijjamāne.*"

[3] *Aṅguttara* i, 254.

[4] *Vibhaṅga* 424.

shall attain cessation, Nibbāna, in this present life and live happily",—to them the development of ecstatic concentration brings cessation as their advantage. Hence said the Blessed One: "*Knowledge is the attainment of cessation from perceptions*[1] *through practice in the sixteen modes of knowledge, the nine modes of concentration.*"[2]

Such are the five advantages of the development of concentration beginning with a happy life under present conditions.

> Therefore the wise should not be negligent
> In constant application to this mode
> Of concentration-culture, which has such
> Advantages, and purges passion-taints.

In so far has concentration been set forth in the Path of Purity shown under the heads of virtue, concentration, understanding, in the stanza:

"*The man discreet, on virtue planted firm.*"

Thus is ended the Eleventh Chapter called the Exposition of Concentration in the Path of Purity, composed for the purpose of gladdening good folk.

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[1] Read *saññā* for *paññā*.

[2] *Paṭisambhidā* i, 97.

[373] CHAPTER XII

EXPOSITION OF PSYCHIC POWERS (IDDHI)

Now we shall begin the discourse on higher knowledges, inasmuch as the ascetic who has attained to the Fourth Jhāna by earth-device, and so on, should make effort to fulfil that worldly higher knowledge by means of which the development of concentration brings higher knowledge as a reward, so that this development of concentration by him will realize its advantages and become stronger, and he himself having fulfilled the development of that concentration which has realized its rewards and become stronger, will early reach the development of understanding. For the Blessed One, in order to show the advantages of developing concentration and to preach the more and more subtle law to those noble sons who have attained to concentration of the Fourth Jhāna, has stated the five branches of worldly knowledge, to wit: various kinds of psychic powers, deva-hearing, knowledge of others' thoughts, recollection of past existences, knowledge of the decease and re-birth of beings in this wise: "*With his heart thus serene, made pure, translucent, free from blemishes, devoid of evil, supple, ready to act, firm and imperturbable, he applies and bends down his mind to the modes of psychic power. He enjoys psychic power in the various modes—being one he becomes many.*"[1]

Herein the beginner who is a recluse, who wishes to perform the practice of psychic powers, such as "being one to become many," should, after producing the eight attainments in the eight devices ending in the white device, [374] subdue the mind in these fourteen ways: In the direct order of the device, in the reverse order of the device, in the direct and the reverse order of the device, in the direct order of the Jhāna, in the

[1] *Dīgha* i, 77 f.

reverse order of the Jhāna, in the direct and the reverse order of the Jhāna, by skipping over the Jhāna, by skipping over the device, by skipping over the Jhāna and device, by shifting the factor, by shifting the object, by shifting the factor and object, by fixing the factor, by fixing the object.

Which is "the direct order of the device," and so on? Here a monk attains to Jhāna in the earth-device, and then in the water-device, thus in due order of the eight devices he attains to Jhāna a hundred times, a thousand times. This is the direct order of the device.

The attainment in reverse order, starting from the white device, is "the reverse order of the device."

The repeated attainment in direct and reverse order, from the earth-device up to the white device, and from the white device back to the earth-device, is "the direct and reverse order of the device."

The repeated attainment starting from the First Jhāna up to the sphere of neither perception nor non-perception, is "the direct order of the Jhāna." The repeated attainment starting from the sphere of neither perception nor non-perception, back to the First Jhāna, is "the reverse order of the Jhāna." The repeated attainment in direct and reverse order from the First Jhāna up to the sphere of neither perception nor non-perception, and from the sphere of neither perception nor non-perception back to the First Jhāna, is "the direct and reverse order of the Jhāna."

He enters into the First Jhāna in the earth-device, the Third Jhāna in the same device, then removing it he enters into the sphere of the infinitude of space, then the sphere of nothingness:—Thus the skipping over every second Jhāna, but not the device, is called "the skipping over the Jhāna."

The same construction with reference to the water-device, and so on, should be made. Having entered into the First Jhāna in the earth-device, he again enters into it in the heat-device, then in the blue device, then in the red device:—the skipping over every second device, but not the Jhāna, in this way is called "the skipping over the device."

Having entered into the First Jhāna in the earth-device, he enters into the Third in the heat-device, removing the blue device he enters into the sphere of the infinitude of space, into the sphere of nothingness from the red device:—the alternate skipping of Jhāna and device in this way is "the skipping of Jhāna and device."

Having entered into the First Jhāna in the earth-device, [375] he enters into the other Jhānas in the same device:—this is "shifting the factor."

After entering into the First Jhāna in the earth-device, he enters into the same in the water-device, the same in the white device:—the entering thus into one Jhāna in all devices is "shifting the object."

After entering into the First Jhāna in the earth-device, he enters into the Second in the water-device, the Third in the heat-device, the Fourth in the air-device, he enters into the sphere of the infinitude of space, removing the blue device, into the sphere of the infinitude of consciousness from the white device, into the sphere of nothingness from the red device, into the sphere of neither perception nor non-perception from the white device:—this shifting of factors and objects alternately is "the shifting of factor and object."

The First Jhāna has two factors, the Second has three, the Third has two, likewise the Fourth, the sphere of the infinitude of space . . . the sphere of neither perception nor non-perception:—thus the fixing only of the Jhāna-factors is "the fixing of the factor."

Similarly this has the earth-device for object . . . this the water-device . . . this the white device for object:—thus the fixing only of the object is "the fixing of the object."

Some prefer the fixing also of factor and object. But since it is not mentioned in the Commentaries, it certainly is not an introduction to developing (*bhāvanā*).

It is impossible that a recluse, a beginner, who has not subdued his mind in these fourteen ways, nor developed the developing, should attain the practice of psychic powers. For to the beginner the preliminary work of the device is a burden; only one in a hundred or a thousand can do it. To

him who has done the preliminary work of the device, the production of the after-image is a burden; only one in a hundred or a thousand can do it. When one has produced the after-image and increased it, the attainment of ecstasy is a burden; only one in a hundred or a thousand can do it. To him who has attained to ecstasy the subjugation of the mind in the fourteen ways is a burden; only one in a hundred or a thousand can do it. To him who has subdued the mind in the fourteen ways, the practice of psychic powers is a burden; only one in a hundred or a thousand can do it. To him who has attained to the practice of psychic powers, the quick inducement of Jhāna[1] is a burden; only one in a hundred or a thousand can do it.

[Such an one is] like Rakkhita the Elder (whose power has been mentioned in the exposition of the earth-device[2]), of eight years' standing among the thirty thousand possessors of psychic powers who had come to minister to the sick Elder Mahā-Rohaṇagutta at Therambatthala. [376] Seeing the display of his power, the Elder said: "Friends, if Rakkhita had not been present, all of us would have deserved the blame that we could not protect the king of the Nāgas. Therefore it is fit that one should walk about holding the weapon with which one should purify the taints." Being established in the admonition of the Elder, the thirty thousand monks became quick inducers of Jhāna. When such inducement of Jhāna is obtained, protection[3] of others is a burden; only one in a hundred or a thousand can give it.

[Such an one is] like the Elder who prevented the fall of coals by creating earth in the sky when Māra rained down a shower of coals at the great lights festival of Ceylon.[4]

But those who have made strong application in the past, such as the Buddhas, silent Buddhas, and the chief Disciples, are successful in the practice of psychic powers, and obtain various qualities, such as the different kinds of analytical

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[1] "Khippanisanti" = *sīghataraṃ jhānaṃ samāpajjitā.—Ṭīkā.*

[2] Page 178.

[3] "Patiṭṭhābhāvo" = *parassa upaddavūpasamana.—Ṭīkā.*

[4] "*Giribhaṇḍa vāhanapūjā nāma cetiyagirim ādiṃ katvā sakaladīpe samudde ca yāva yojanā muhatidīpapūjā.*"—*Ṭīkā.*

knowledge by virtue of the attainment of saintship only without the aid of the course of developing (in subduing the mind) just described. Therefore just as a goldsmith who wishes to make a special kind of ornament makes the gold soft and malleable by heating it in the fire, and so on, and makes the ornament; and as a potter who wishes to make a special kind of pot makes the clay well-ground and soft and makes the pot, so should the beginner subdue the mind in the fourteen ways, make it wieldy by entering into Jhāna under the dominance of desire-to-act, of consciousness, of energy, of investigation, and by the practice of adverting, and so on, and devote himself to the various kinds of psychic powers.

But he who is fulfilled by his past conditions, and is accustomed to the practice of only the Fourth Jhāna in the devices, should also make application. As the Blessed One has said in showing here the order in which application should be made: —"*With his heart thus serene and so on.*"[1]

Here follows the determining according to the textual method.

Herein, "he" is the recluse who has attained to the Fourth Jhāna.

"Thus" shows the order in which the Fourth Jhāna is attained. Having attained to the First Jhāna he gets the Fourth Jhāna in due course; thus is it said, "serene," that is, through the concentration of the Fourth Jhāna.

"Heart" is consciousness of the sensuous realm.

As regards "made pure" and so on, the statement is that it is made pure by the purity of mindfulness and equanimity; "translucent," cleansed in splendour because of purity.

[377] It is "free from blemishes" from the absence of blemishes such as lust, through the destruction of causes such as bliss; "devoid of evil" from being free from the blemishes; for[2] the mind is defiled by blemishes.

"Supple"—owing to its well-developed state, said to be in a well-controlled state. For the mind which follows one's power is said to be soft.

And it is "ready to act" from being supple. It is said to be

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[1] P. 432, above. [2] Read *hi taṃ cittaṃ*.

amenable to work, prepared to act. For the mind is plastic and wieldy like well-burnished gold. Both the terms are due to the well-developed state. As has been said: "*Monks, I do not see any other state which, being thus developed, repeated, becomes pliant and wieldy like the mind.*"[1] It is "firm" from being established in purity and other qualities. "Imperturbable" is due to firmness: immovable, unperturbed —this has been stated. Or it is firm as being placed under control through its pliancy and wieldiness, imperturbable as being upheld by faith, and so on. For the mind, upheld by faith, and so on, is unperturbed by absence of faith; the mind upheld by energy is unperturbed by idleness; the mind upheld by mindfulness is unperturbed by negligence; upheld by concentration it is unperturbed by distraction; upheld by understanding it is unperturbed by ignorance; upheld by light it is unperturbed by the darkness of the passions. Upheld by these six states it is imperturbable. Thus endowed with the eight factors, the mind is easily applied for the realization through understanding of states which are to be so realized.

Another way of explanation is:—It is "serene" through the concentration of the Fourth Jhāna; "made pure" through the hindrances being far away; "translucent" through the surpassing of applied thinking, and so on; "free from blemishes" through the absence of the realms of evil desire which are caused by the attainment of Jhāna; "devoid of evil" through the departure of the defilements of the mind such as covetousness. The latter two qualities should be known after the Anaṅgana and Vattha Suttas.[2] It is "supple" through being under control, "ready to act" through the acquirement of the bases of psychic powers; "firm, imperturbable" through the fulfilment of development and the acquirement of exaltedness. As it is imperturbable, so is it firm—is the meaning. The mind being thus endowed with the eight factors is easily applied [378] and becomes the foundation and proximate cause of the realization through understanding of states which are to be so realized.

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[1] *Aṅguttara* i, 9.

[2] *Majjhima* i, Suttas 5 and 7. *Further Dialogues*, pp. 18 f. and 20 f.

"He applies and bends down his mind to the modes of psychic power,"—here "psychic power" is in the sense of effecting, said to be in the sense of accomplishing, of obtaining. For that which finishes and obtains is said to give effect. As it has been said:—

"*If one desiring aught, accomplish his desire . . .*"[1]

Thus "psychic power" means, renunciation is effected; miracle means a striking down [opposition]; psychic power means the path of sanctity is effected[2]; miracle means a striking down [opposition].

Another way of explanation:—It is psychic power in the sense of effecting; it is a synonym of the means of attainment, which gives effect because it gives the desired fruit. As has been said: "*Citta, the householder, is virtuous and of good conduct. Should he wish it, he might become in the future a universal monarch, for effective is the mental resolution of the virtuous owing to its purity.*"[3]

Another way:—psychic power is that by which beings thrive, that is, they grow and attain excellence.

Psychic power is of ten kinds; as has been said: "*There are ten psychic powers.*" Again it was said further: "*Which are the ten psychic powers?* (1) *The psychic power of resolve,*[4] (2) *of transformation,* (3) *accomplished by mind,* (4) *of diffusion by knowledge,* (5) *of diffusion by concentration,* (6) *of the Elect,* (7) *inborn as the result of karma,* (8) *of the meritorious,* (9) *accomplished through art,* (10) *accomplished through industrial processes in this or that work.*"[5]

Of these, as regards (1) being one by nature he contemplates many forms. Contemplating a hundred, a thousand, or a hundred thousand forms, he resolves by [higher] knowledge to have many forms. The psychic power displayed after making such a classification is the psychic power of will, since it is accomplished through will.

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[1] *Sutta Nipāta* 766.

[2] Read *ijjhatī ti.*

[3] *Saṃyutta* iv, 303, reading *cetopaṇidhi vis°.*

[4] Or "will." *Adhiṭṭhāna*, lit. "standing-up-to."

[5] *Paṭisambhidā* ii, 205. Cf. *Expositor* 121, where No. (5) is omitted, and "accomplished by culture" is substituted as the ninth.

(2) He discards his original form and takes on the form of a boy, of a snake . . . of the different forms of an army.[1] Such psychic power which proceeds through transformation by discarding one's original form is the psychic power of transformation.

[379] (3) The psychic power which is displayed in this way: "*Here a monk calls up from this body another body, having form, made of mind,*"[2] is the psychic power accomplished by mind, since it proceeds by calling up from one's own body another body made of mind.

(4) That special psychic power which is produced through the power of insight, before or after, or the very moment of, the uprising of the insight, is the psychic power diffused by knowledge. For this has been said: "*The function of putting away the idea of permanence is accompanied by the discernment of impermanence,—thus is psychic power diffused by insight. . . . The function of putting away all passions is accomplished by the path of sanctity,—thus is psychic power diffused by knowledge. The venerable Bakkula has it. The venerable Saṅkicca has it. The venerable Bhūtapāla has it.*"[3]

Of them the venerable Bakkula, when he was a child, fell into a stream through the negligence of his nurse while she was giving him a bath on the feast-day (of giving him his name). A fish swallowed him and went to the landing-place of Bārāṇasī, where a fisherman having caught it, sold it to a rich man's wife. A fancy for it arose in her, and she, saying, "I myself will cook it," was cutting it open, when she saw the child like a golden doll in its belly. She became joyful, thinking she had got a son. Thus the venerable Bakkula's keeping his health in the belly of the fish, as being due to the power of insight into the path of sanctity obtained through his personality in his last existence, is the psychic power diffused by knowledge. The story should be told at length.

The mother of Saṅkicca the elder[4] died while he was still unborn. As the dead body, pierced with spikes and dragged on to a pyre, was being burned, the sharp end of a spike hurt

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[1] *Paṭisambhidā* ii, 210.
[2] *Dialogues* i, 87.
[3] *Paṭisambhidā* ii, 211.
[4] *Dhammapada Commentary* ii, 240.

the corner of the eye of the child and it gave a cry. They then took the dead body down, saying, "The child lives," and cut open the womb, and gave the child to the grandmother. The child under her care grew up. In course of time he was ordained and attained to sanctity together with analytical knowledge. Thus the escape from harm on the funera[1] pyre of wood, as described above, is the venerable Saṅkicca's psychic power diffused by knowledge.

The father of the child Bhūtapāla was a poor man in Rājagaha. [380] He went in a cart to the forest to collect fire-wood. Having made a bundle of fire-wood, he reached in the evening the neighbourhood of the town-gate. Then the oxen, having got loose from the yoke, entered the town-gate. Making the child sit near the cart, he followed the track of the oxen and entered the town. Before he could get out, the gate was closed. The child's escape from harm throughout the three watches of the night outside the town traversed by wild beasts and demons, was his psychic power diffused by knowledge. The story should be told at length.

(5) That special psychic power which is produced through the power of calm before or after, or at the very moment of, concentration, is psychic power diffused by concentration. For this has been said: "*The function of putting away the hindrances is accomplished by the First Jhāna,—thus is psychic power diffused by concentration. . . . The function of putting away the perception of the sphere of nothingness is accomplished by the attainment of the sphere of neither perception nor non-perception,—thus is psychic power diffused by concentration. The venerable Sāriputta has it. The venerable Sañjīva, the venerable Khāṇukoṇḍaññā, the lay-sister Uttarā, the lay-sister Sāmāvatī have it.*"[1]

Of these, when at Kapotakandarā Monastery the venerable Sāriputta, together with Mahā Moggallāna the elder, was lying down with his newly shaven head in the open air on a moonlight night, a malignant demon, despite the remonstrances of his demon-friend, struck him on the head, the sound of the blow being like the sound of thunder; the elder at that very moment

[1] *Paṭisambhidā* ii, 212.

entered into his attainment (of trance). He was none the worse for the blow. This is the venerable one's psychic power diffused by concentration. The story occurs in the Udāna.[1]

Cowherds and others, thinking that Sañjīva the elder, who had entered into trance, was dead, collected grass, fire-wood and cow-dung, and set them on fire. The fire did not burn even the threads of the elder's robe. This marvel, because it was produced through the power of calm, proceeding in the due order of the attainments, is known as psychic power diffused by concentration. The story occurs in the Sutta.[2]

By nature Khāṇukoṇḍañña the elder was fond of entering into trance. At night in a certain forest he entered into trance and [381] sat down. Five hundred thieves, having stolen a bundle of treasure, went away, and thinking that no one was following them and desiring to rest, put down all their bundles on top of the elder, under the impression that he was a tree-stump. The elder emerged from trance after an interval of time during which they, after resting themselves, were taking up the bundles they had placed on him. Seeing the elder moving, they shouted in fear. He said: "Lay-brethren, fear not. I am a recluse." They came near, saluted him, were converted through faith in him, and attained sanctity together with analytical knowledge. The absence of hurt to the elder who was pressed down by the five hundred bundles is psychic power diffused by concentration.

The lay-sister Uttarā was the daughter of Puṇṇaka the rich man. Sirimā the courtezan, being oppressed by jealousy, poured on her head boiling oil from a pot. That very moment Uttarā exercised love. The oil rolled off like a drop of water from off a lotus-leaf. This is her psychic power diffused by concentration. The story should be told at length.

Sāmāvatī was the chief queen of King Udena.[3] Māgaṇḍiya the Brahmin, desiring the chief queenship for his own daughter, caused a poisonous snake to be placed in the queen's lute, and said to the king: "Sire, Sāmāvatī, wishing to kill your majesty, carries a snake in her lute." Seeing the snake the king was angry, and saying, "I will kill Sāmāvatī," drew

[1] iv, 4. [2] *Further Dialogues* i, 240. [3] Comm. *Aṅgutt.* i, 442.

his bow, fixing an arrow dipped in poison. Sāmāvatī, surrounded by her women, diffused love towards the king. The king, unable to shoot the arrow or to put it down, stood trembling. Then said the queen: "Art thou weary, Sire King?" "Yes, I am weary." "Then put the bow down." The arrow fell at the king's feet. Then the queen admonished him saying, "Sire, one should not do harm to the harmless." Thus the king's inability to shoot the arrow was Sāmāvatī's, the lay-sister's, psychic power diffused by concentration.

(6) Psychic power of the elect is dwelling on repulsive objects, and so on, with the idea that they are not repulsive. As has been said: "*Which is the psychic power of the elect? Here if a monk wishes that he could dwell on repulsive things with the idea that they are not, he could so abide therein . . . indifferent*, [382] *thoughtful and knowing, he dwells on objects both repulsive and attractive.*"[1] Since this happens only to the elect who are masters of their will, it is called psychic power of the elect. Indeed a monk who is free from the banes, and is endowed with it, dwells on a repulsive, undesirable object with the idea that it is not repulsive, either by diffusing thoughts of love, or regarding it as a group of elements. He dwells on an object, attractive, desirable, with the idea that it is repulsive, by laying to heart that it is foul or impermanent. And similarly he dwells on objects repulsive and attractive with the idea that they are not repulsive by diffusing thoughts of love or regarding them as a group of elements. And he dwells on objects attractive and repulsive with the idea that they are repulsive by laying to heart that they are foul or impermanent. Producing the sixfold indifference which is described in this way: "*Seeing a visible object he is not delighted*,"[2] he overcomes both the ideas of repulsion and attraction, and lives indifferent, thoughtful and knowing. For in Paṭisambhidā[3] the meaning is thus analyzed: "*How does one dwell on a repulsive object with the idea that it is attractive? He diffuses love towards the undesirable object or regards it as an element.*" This is the psychic power of the elect since it happens only to the elect who are masters of their will.

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[1] *Paṭisambhidā* ii, 212. [2] *Aṅguttara* ii, 198. [3] ii, 212.

(7) Such performances as birds and others flying in the sky, are known as psychic power inborn as the result of karma. As has been said: "*Which is the psychic power inborn as the result of karma?* [*The traversing of the sky*] *by all birds, all devas, some men and some denizens of purgatory, is the psychic power inborn as the result of karma.*"[1] Of these, indeed, all birds go in the sky without Jhāna or insight. Likewise all devas, and some men at the beginning of the world-cycle. Likewise the ogress who was Piyaṅkara's mother,[2] Uttarā's mother, Phussamittā, Dhammaguttā and such other denizens of purgatory. Their going in the sky is psychic power inborn as the result of karma.

(8) The traversing of the sky by universal monarchs, and so on is the psychic power of the meritorious. As has been said: "*What is the psychic power of the meritorious? A universal monarch goes in the sky together with his fourfold army, even though depending on horse-grooms and cowherds. Jotika the householder has it. Jaṭilaka the householder* [383] *has it. Ghosita the householder has it. Meṇḍaka the householder has it. The five persons of great merit have it.*"[1] Briefly, anything specially accomplished when the supporting cause of merit has ripened, is psychic power of the meritorious.

And of these persons, to Jotika the householder there arose a jewel-palace, and sixty-four wish-yielding trees breaking through the earth. This was his psychic power of the meritorious. To Jaṭilaka arose a mountain of gold eighty cubits high. It was Ghosita's psychic power of the meritorious that he was unharmed for all the efforts made to kill him in seven places. The appearance of [figures of] goats made of the seven gems in a place a furrow[3] long was Meṇḍaka's psychic power of the meritorious. The five persons of great merit were Meṇḍaka the rich, his wife Candapadumasirī, their son Dhanañcaya the rich, [their] daughter-in-law Sumanadevī, [their] slave Puṇṇa. Of these, when the rich man, after bathing his head looked up at the sky, twelve thousand, five hundred granaries were filled with red paddy from the sky. When his

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[1] *Paṭisambhidā* ii, 213.

[2] See *Kindred Sayings* i, 269.

[3] Read °*sītamatte*.

wife, taking a *nāli* quantity of rice, fed the whole of Jambudīpa with it, the rice showed no diminution. When the son, taking a bag of a thousand coins, gave them to everyone in Jambudīpa, the coins showed no diminution. When the daughter-in-law, taking a basketful of hill-paddy distributed it among the dwellers of Jambudīpa, the grain showed no diminution. When the slave ploughed the field with a single plough, he made fourteen furrows, seven on each side. This was their psychic power of the meritorious.[1]

(9) Performances of magicians going through the sky are psychic powers accomplished through art.[2] As has been said: "*What is the psychic power accomplished through art? Magicians recite spells (vijjā) and go through the sky, where in the firmament they display forms of elephants . . . the various groups of an army.*"[3]

(10) Psychic power accomplished through industrial processes in this or that work is the accomplishment of this or that work through this or that right industry. As has been said: "*The function of putting away sense-desire is accomplished through renunciation:—thus is psychic power accomplished through industrial processes in this or that work . . . the function of putting away all passions is accomplished by means of the path of sanctity:—thus is psychic power accomplished through industrial processes in this or that work.*"[3] Here, by showing "right industry" as attainment, the text is the same as in the preceding on psychic powers. [384] But in the Commentary anything specially accomplished[4] in the way of arrays of carts, etc., concerning any work accomplished by arts, or by science, the acquiring of the three Vedas, of the three Piṭakas, and even of ploughing, sowing, and so on is psychic power accomplished through industrial processes in this or that work. Thus in the expression, "To the modes of psychic power," the psychic power is that called resolve. But in this matter the psychic powers called "transformation" and "accomplished by mind" also are desirable. "To the modes of psychic power" means, to the divisions of, or the different

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[1] These stories are not in the Piṭaka reference. [2] *Vijjā*, or "lore."
[3] *Paṭisambhidā* ii, 213. [4] Read *nipphattiviseso*.

kinds of, (psychic power). "He applies and bends down his mind" means, when, in the way already stated, the mind has become the basis of the higher knowledge, the monk applies that preparatory mind for the attainment of the modes of psychic power and, taking it away from the device-object, sends it in their direction. "Bends down" means, makes it lean, incline, towards the psychic power that is to be attained. "He" is the monk who applies the mind so prepared. "Its various modes" are its different kinds, different sorts. "Modes of psychic power" are the divisions. "Enjoys" means experiences, touches, realizes, acquires.

Now in order to show its various modes, the Blessed One said, "Being one" and so forth, wherein "Being one" means, being one by nature previous to the working of psychic power. "Becomes many" means, in the presence of many, being desirous of walking to and fro, of making recitations, or putting questions, he becomes a hundred or a thousand. How does this happen? By fulfilling the four stages, the four bases, the eight steps, and the sixteen roots of psychic power,[1] and being resolute through knowledge. Of these, the Four Jhānas should be regarded as the four stages. For this has been said by the Captain of the Law[2]: "*Which are the four stages of psychic power? The stage of solitude is the First Jhāna. The stage of rapturous bliss is the Second Jhāna. The stage of the bliss of indifference is the Third Jhāna. The stage of neither bliss nor misery is the Fourth Jhāna. These four stages of psychic power conduce to the getting of psychic power, its acquirement, its practice, its increase, its mastery, its confidence.*"[1] And of these, since in the first three Jhānas a man, being suffused with rapture and bliss, enters into the perception of bliss and the perception of buoyancy, and becoming buoyant, pliant, wieldy, attains to psychic power, [385] they are to be regarded as constituent stages inasmuch as they conduce to the attainment of psychic power in that way. But the Fourth Jhāna is the original stage for the attainment of psychic power.

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[1] *Paṭisambhidā* ii, 205.

[2] Sāriputta. The *Paṭisambhidā* is patently a late work. Possibly of a school which called itself Sāriputta's.

The four bases (*pādā*) are to be regarded as the four bases of psychic power. For this has been said: "*Which are the four bases of psychic power? Here a monk develops the basis of psychic power which is endowed with activities of effort and with concentration of purpose, . . . with concentration of energy, . . . with concentration of thought, . . . with concentration of investigation.*[1] *These four bases of psychic power conduce to . . . its confidence.*"[2]

Here "concentration of purpose" means concentration conditioned by purpose, or with an excess of purpose. This is another name for concentration, which is obtained by making desire-to-act the dominant principle. "Activities of effort" mean activities which are effort, another name for energy with right effort which accomplishes the four functions such as work not yet accomplished. "Endowed with" means possessed of concentration of purpose and activities of effort. "Basis of psychic power" is so called in the sense of accomplishing, which is another way of effecting, and because by it beings are accomplished, thrive, and attain excellence. The meaning is:—The group of the remaining mind and mental properties which are the basis in the sense of foundation of concentration of purpose and activities of effort associated with the consciousness of higher knowledge which go under the name of psychic power. For this has been said: "*Basis of psychic power is likewise*[3] *the aggregate of feeling . . . the aggregate of consciousness of a creature.*"[4] Or, by it one arrives,—thus, basis; the meaning is, attains. Psychic-power-basis is the basis of psychic power, a name for purpose, and so on. As has been said: "*Monks, if a monk through purpose gets concentration, he gets collectedness of mind; this is called concentration of purpose. He makes effort to the end that evil states which have not yet arisen should not arise . . . those are*

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[1] Rendered by Lord Chalmers in *Further Dialogues* i, 73, by "He develops the four bases of psychic power, in which purpose, will, thought, and study respectively inspire what moulds and fashions vigorous concentration." The Rhys Davidses, *Dialogues* ii, 246, render it by "Which compounded of concentration and effort with desire," and so on.

[2] *Paṭisambhidā* ii, 205. *Saṃyutta* i, 268.

[3] Read *tathā bhūtassa*.

[4] *Vibhaṅga* 217.

called activities of effort. Thus this purpose, monks, this concentration of purpose and these activities of effort are said to be basis of psychic power endowed with activities of effort and with concentration of purpose."[1] The meaning should be thus understood in the remaining bases of psychic power also.

"The eight steps" are to be understood as the eight, to wit, purpose, and so on. For this has been said: "*Which are the eight steps of psychic power? Monks, if a monk through purpose gets concentration, he gets collectedness of mind. Purpose is not concentration, nor is concentration purpose. They are different.* [386] *Monks, if a monk through energy . . . through thought . . . through investigation gets concentration, he gets collectedness of mind. Investigation is not concentration, nor is concentration investigation. They are different. These eight steps of psychic power conduce to the getting of psychic power . . . to its confidence.*"[2] For here purpose which purports to produce psychic power, being yoked with concentration, conduces to the getting of psychic power. Likewise energy and the rest. Therefore the eight steps have been stated. Thus is it to be understood.

"The sixteen roots" are to be understood as the imperturbability of the mind in sixteen ways. For this has been said: "*How many roots are there of psychic power? Sixteen. The inflexible mind does not waver in idleness, thus is it imperturbable. The unelated mind does not waver in distraction, thus is it imperturbable. The unbending mind does not waver in lust, thus is it imperturbable. The unoffended mind does not waver in malice, thus is it imperturbable. The independent mind does not waver in opinion, thus is it imperturbable. The unfettered mind does not waver in lustful desire, thus is it imperturbable. The emancipated mind does not waver in sensual lust, thus is it imperturbable. The dissociated mind does not waver in passion, thus is it imperturbable. The unconfined mind does not waver in the confinement of passion, thus is it imperturbable. The one-centred mind does not waver in manifold passions, thus is it imperturbable. The mind upheld by faith does not waver in absence of faith, thus is it imperturbable. The mind upheld by*

[1] *Saṃyutta* v, 268.

[2] *Paṭisambhidā* ii, 205.

energy does not waver in idleness, thus is it imperturbable. The mind upheld by mindfulness does not waver in negligence, thus is it imperturbable. The mind upheld by concentration does not waver in distraction, thus is it imperturbable. The mind upheld by understanding does not waver in ignorance, thus is it imperturbable. The illuminated mind does not waver in the darkness of ignorance, thus is it imperturbable. These sixteen roots of psychic power conduce to the getting of psychic power . . . its confidence."[1]

Although the meaning has been effected by the statement, "With his heart thus serene," and so on, yet it is repeated in order to show that the First Jhāna, and so on are the stage, basis, step, and root of psychic power. The method previously given is from the Suttas; the present one is from Paṭisambhidā.[2] Thus in both places the repetition is made in order to prevent comparison.

"Being resolute through knowledge"[3] means, fulfilling those states which are the stage, basis, step and root of psychic power, he [387] enters into the [Fourth] Jhāna, the basis of higher knowledge, rises therefrom, and setting to work, saying, "May I be a hundred, may I be a hundred," if he chooses to be so, and again entering into the Jhāna, the basis of higher knowledge, and rising therefrom becomes resolute. And together with the thought of resolve he becomes a hundred. The same with a thousand, and so on. If by so much he does not succeed, he ought to repeat the preliminary work, the entering into Jhāna and rising therefrom, and the resolve. For in the Commentary on the Saṃyutta Nikāya it is said that one should enter into Jhāna once, twice. The consciousness which is the basis of Jhāna has the after-image for object. The risings of consciousness for preliminary work have the hundred or thousand forms for object; and this is so by virtue of the appearance of the forms devised, and not by regarding them as concepts. The consciousness of resolve similarly has

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[1] *Paṭisambhidā* ii, 206.

[2] The previous method is the sixfold imperturbability of mind upheld by faith, and so on, as given on p. 437. The present method is the sixteenfold imperturbability just stated.

[3] The reference is to the sentence on p. 445 and not to *Paṭisambhida* as directed by footnote 6 in the text.

the hundred or thousand forms for object. Like the ecstatic consciousness mentioned above, it arises once immediately after the Adoption, and is of the Fourth Jhāna of the realm of form. In what also has been said in Paṭisambhidā[1] as: "*One by nature, he contemplates multiformity. Contemplating a hundred or a thousand forms or a hundred thousand forms, he resolves by knowledge: 'May I be many, many,' like the Venerable Cūḷa-Panthaka,*"[2] "contemplates" is stated by way of preliminary work. "Contemplating, he resolves by knowledge,"—this is said by way of higher knowledge; therefore he contemplates many forms. Then at the end of the risings of preliminary consciousness, he enters into the Jhāna, and again rising therefrom, contemplates the possession of many forms, and then resolves by one rising of higher knowledge which has received the name "resolve" by virtue of making up one's mind, and which has arisen immediately after the three or four previous risings of consciousness. Thus should the meaning here be taken.

The expression, "Like the Venerable Cūḷa-Panthaka" has been made as a personal testimony to a display of many forms, which should be illustrated by the story:—

It is said that two brothers were named Panthakas (Waymen) because they were born by the wayside. The elder of them was Mahā Panthaka (Great Wayman). He became a monk and attained sanctity together with analytical knowledge. Being Saint he caused Cūḷa Panthaka (Little Wayman) to be ordained, [388] and spoke this stanza:—

> "Lo! like a fragrant lotus at the dawn
> Of day, full-blown, with virgin wealth of scent,
> Behold the Buddha's glory shining forth,
> As in the vaulted heaven beams the sun!"

The latter was unable to learn this by heart in four months. The elder then expelled him from the monastery saying, "Thou art unfit for the religion." At that time the elder was the superintendent of meals. Jīvaka approached him

[1] ii, 207.

[2] *Psalms of the Brethren*, p. 258 f. Cf. *Jātaka translation* i, 15.

and said: "Sir, to-morrow take your meal at our house bringing 500 monks with the Blessed One." The elder accepted the invitation on behalf of the monks excepting Cūḷa-Panthaka who, standing at the threshold, wept. The Blessed One with his deva-sight saw him and, going up to him, asked: "Why do you weep?" He told him everything. The Blessed One said: "None is unfit for my religion merely because he cannot learn something by heart. Do not grieve, monk." And he took him by the arm, entered the monastery, created by his psychic power a piece of white cloth and gave it to him, saying: "Now monk, as you handle this cloth repeat these words again and again: 'Removal of impurity, removal of impurity!'"

And as Cūḷa-Panthaka kept handling the cloth, it grew soiled. Then he thought: "This piece of cloth was quite clean, there was no fault in it. Surely this dirt comes of my personality," acquired the perception of the foul, caused his knowledge to descend into the five aggregates, increased his insight, and made it approach [the state of] "Adoption" in direct order. Then the Blessed One said to him these illuminating stanzas:—

"Impurity in lust consists, not dirt;
Lust is the term for real impurity.
The wise who utterly expel this dust,
They in the Dust-gone Man's religion live.

"Impurity in wrath consists, not dirt;
Wrath is the term for real impurity.
The wise who utterly expel this dust,
They in the Dust-gone Man's religion live.

"Delusion is impurity, not dirt;
We term delusion real impurity.
The wise who utterly expel this dust,
They in the Dust-gone Man's religion live."

[389] At the conclusion of these stanzas he mastered the nine transcendental states set round with the four branches of analytical knowledge, and the six branches of higher knowledge. On the next day the Teacher went to Jīvaka's house,

together with the assembly of monks. Then at the conclusion of the water of donation, when rice-gruel was offered, the Teacher covered the bowl with his hand. "Why, Lord?" asked Jīvaka. "There is a monk in the monastery," was the reply. Jīvaka sent a man saying, "Go. Bring the gentleman, and come quickly." Now when the Blessed One had gone from the monastery,

> Wayman, a thousandfold self-multiplied,
> Sat on, till bidden, in that pleasant grove.

Then the man went and, seeing the monastery a mass of light on account of the yellow robes, returned and said: "Lord, the monastery is full of monks. I do not know which the gentleman is." Then said the Blessed One to him: "Go thou! Catch the one you see first by the hem of his robe, and bring him, saying, 'The Master calls thee!'" The other went and caught hold of the hem of the elder's robe. At once all the created monks disappeared. The elder sent away the man saying, "Go thou ahead," finished his ablutions such as washing his face, got there before him, and sat down in the seat given him. Concerning this was it said: "Like the Venerable Cūḷa-Panthaka."

Here those many forms which are created resemble the creator because they have been created without reference to particular parts or postures. Whatever he does, be he standing, sitting down, and so on, or speaking or keeping silent, and so on, they also do. But if he wishes to create various forms, some in the first part of life, some in the middle part, and others in the last part of life, some with long hair, some with half-shaven heads, some with bald heads, and others with mixed hair, some with robes half red and half yellow, some with pale-red robes, and others reciting passages, preaching the Law, intoning their voices, asking questions, making replies, cooking the dye, stitching and washing their robes, and other varieties of forms, he should rise from the basic Jhāna and set to work saying, "Let so many monks be of the first part of life," again enter into Jhāna and, rising therefrom, make resolve. Together with the resolute thought

every form desired appears. The same with, "Having become many, he becomes one again."

This is distinctive:—The monk who, having created many forms, again thinks: "Being one, I will walk to and fro, recite passages, [390] ask questions," or who out of fewness of wishes says, "There are only a few monks in the monastery. If some guests were to arrive, they would ask: 'Whence come so many monks who resemble each other? Surely it must be the work of the Elder,' and thus find me out," and wishes to return to his single self within a certain fixed time, should enter into the basic Jhāna and, rising therefrom, set to work to be a single self, and again entering into Jhāna and rising therefrom, make resolve that he would be a single self. And together with the resolute thought he would be single. If he did not do this, he would be single of himself after the lapse of the time fixed.

"He becomes visible or invisible"[1]—here the meaning is that he produces visibility, produces invisibility. For concerning this it has been said in Paṭisambhidā[2]: "*Visible means uncovered by anything, unhidden, open, apparent. Invisible means covered by something, hidden, enclosed, turned face downward.*" Here the possessor of psychic power, wishing to produce visibility, lights up the darkness, reveals what is hidden, or brings into focus what is out of sight. How does he do this? Indeed, wishing so to render himself or others visible, whether hidden or standing at a distance, he, rising from the basic Jhāna should set to work, contemplating: "May this dark place be lighted up," or "May this hidden place be revealed," or "May this place out of sight be brought into focus," and make resolve in the way described. Together with the resolve, what is resolved upon takes place. Others who are at a distance can see, as he himself can, if he so wishes.

By whom has this miracle ever been performed? By the Blessed One. For the Blessed One, having been invited by Cūḷa-Subhaddā, was going along in five hundred gabled mansions created by Vissakamma to Sāketa situated within a distance

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[1] Continuation of the formula quoted on p. 432 from *Dīgha* i, 77 f.

[2] ii, 207.

of seven yojanas from Sāvatthi. He resolved so that the citizens of Sāketa saw the citizens of Sāvatthi, and the citizens of Sāvatthi saw the citizens of Sāketa. Resting in the middle of the town he split the earth in two as far below as Avīci, and separated the open space into two as far above as the Brahmā world, and showed them. The meaning is also to be illustrated by his descent from the devas.

It is said that the Blessed One, having shown the Twin Miracle,[1] released from bondage 84,000 creatures, and on reflecting where Buddhas of the past had gone at the conclusion of the performance of the Twin Miracle, saw that they had gone to the Tāvatiṃsa abode. [391] Then, placing one foot on the earth's surface, and the other on Mount Yugandhara, and again lifting the first foot and placing it on top of Sineru, he reached Tāvatiṃsa, where on Paṇḍukambala rock he resided for the rainy season and undertook to teach the Abhidhamma discourse from the beginning to the devas from the ten thousand world-systems. When the time came for alms-gathering, he created an image of himself, and the image preached the Law.[2] The Blessed One, having used (lit. chewed) the tooth-pick of nāga-creeper, washed his mouth at Lake Anotatta, received alms from the dwellers of Uttakuru, and partook of it on the shore of the lake. Sāriputta the elder went there and saluted the Blessed One, who gave him his method, saying, "To-day I taught so much of the Law." Thus for three months he preached the Abhidhamma discourse without a break. Hearing it, eighty myriads of devas understood the Law. The people, twelve yojanas deep, who gathered at the performance of the Twin Miracle, encamped, saying, "We will not depart till we have seen the Blessed One." Cūḷa-Anāthapiṇḍika,[3] the rich citizen, ministered to their wants. The people enquired of Anuruddha the elder where the Blessed One was. The elder increased the light and with deva-sight saw the Blessed One residing there for the rainy season, and told them. They

[1] Yamaka-pāṭihāriya. *Pṭs.* i, 125.
[2] On this Docetic theory cf. *Points of Controversy* xviii, 1 and 2.
[3] Brother of Anāthapiṇḍika.—*Ṭīkā.*

requested Mahā Moggallāna that they might salute the Blessed One. The elder, in the middle of the Assembly, dived into the earth, and piercing through Mount Sineru, emerged at the Tathāgata's feet, saluting them. He addressed the Blessed One saying, "Lord, the dwellers of Jambudīpa say that they will not depart until they have seen the Blessed One, and bowed down at his feet." The Blessed One replied: "Moggallāna, where is now thy elder brother, the Captain of the Law?" "In Saṅkassa Town, Lord." "Moggallāna, let those who wish to see me come to Saṅkassa Town to-morrow. To-morrow the sacred day of the full moon of the conclusion of the rainy term, I will come over into Saṅkassa Town." "Very well, Lord." So saying, the elder saluted Him of the Ten Powers, and going down by the way he had come, arrived in the presence of the people. When he went and came, he resolved so that the people saw him. This miracle of visibility was first performed by Mahā Moggallāna the elder. On his return he told them everything, and said: "Without giving heed to the distance, set out after breakfast." The Blessed One informed Sakka, king of the devas, saying, "Sire, to-morrow I go to the world of men." The king of the devas [392] gave orders to Vissakamma saying, "Friend, to-morrow the Blessed One wishes to go to the world of men. Create three flights of steps, one made of gold, one of silver, one of ruby." He did so. On the next day the Blessed One standing on the top of Sineru looked at the Eastern world. The many thousands of the concentric [universe] appeared open like a courtyard. Likewise he saw everything open in the West, North, and South. He saw below as far as Avīci; above as far as the Akaniṭṭha abode. On that day, they say, was the opening of the world. Men saw devas, devas saw men. There men did not look up, nor did devas look down. All of them saw one another face to face. The Blessed One descended by the ruby staircase in the middle. Six devas of the world of sense[-experience] descended by the gold staircase on the left. The dwellers of the Suddhavāsa abode and Mahābrahmā descended by the silver staircase on the right. The king of the devas took hold of the bowl and robe, Mahābrahmā, of

the white umbrella, thirty-seven yojanas in height, Suyāma, of the fan of yak's tail, and Pañcasikha the Gandhabba, taking hold of the *beluvapaṇḍu* lute, three *gāvutas* in size, descended making an offering of music to the Tathāgata. On that day there were none who, seeing the Blessed One, did not conceive an affection for Buddhahood. This miracle of visibility was performed by the Blessed One. Further, Dhammadinna[1] the elder, dwelling at Taḷangara in the island of Tambapaṇṇi, sat in the shrine-yard of the Tissa Mahā Vihāra[2] Monastery, and preaching the Apaṇṇaka Sutta[3] saying, "Monks, it is the monk endowed with three states who has practised the reliable practice," pointed the fan downwards. All the way, as far as Avīci, was one open courtyard. Then he pointed it upwards. All the way up to the Brahmā world was one open courtyard. The elder preached the Law, frightening his audience with the fear of hell, and enticing them with the bliss of heaven. Some became stream-winners, others once-returners, never-returners, saints.

Now, desiring to be invisible, he turns light into darkness, what is not hidden into what is hidden, what is within sight into what is out of sight. How? Desiring to cause himself or another, though not hidden and close by, to be invisible, he rises from the basic Jhāna [393] and sets to work contemplating: "Let this place of light be dark," or "Let this unhidden place be hidden," or "Let this place within sight be out of sight," and resolves in the way described. Together with the resolute thought, that which is resolved upon takes place. Others, though near, do not see him, nor does he see them if he so desires.

Who has ever done this miracle? The Blessed One. For the Blessed One so worked that the father did not see "Yasa the clansman," though he was seated near-by.[4] Again, having gone to meet Mahā-Kappina, one hundred and twenty yojanas, and established him in the fruition of a non-returner, and his thousand ministers in that of stream-winners, he so worked that Queen Anojā who, with a company of a thousand

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[1] Read as such in the text.
[2] *Mahāvaṃsa* 20, 25.
[3] *Aṅguttara* i, 113.
[4] *Vinaya* i, 16.

women had followed the king and sat down near him, did not see him with his company. When the queen asked: "Perhaps, Lord, you have seen the king?" he said: "Which is better, to seek the king or to seek the self?" "The self, Lord," was the reply. And he taught her the Law as she sat there, so that she, with the thousand women, was established in the fruition of a stream-winner, the ministers in that of a non-returner, the king in sanctity.[1] Further, the same was performed by Mahinda the elder, who on the day of his arrival at the isle of Tambapaṇṇi so worked that he and the others who came with him were not seen by the king.

Further, all miracles of manifestation are visible; all miracles of concealment are invisible. Of these, in the miracle of manifestation both the psychic power and its possessor are revealed. The Twin Miracle is an illustration, where both were manifested: "*Here the Tathāgata performed the Twin Miracle, which did not include the disciples: the upper half of the body was a mass of fire, the lower half a stream of water.*"[2] In the miracle of concealment only the psychic power is manifested, not the possessor. The Mahaka Sutta[3] and the Brahmanimantanika Sutta[4] are illustrations, where the psychic powers of the Venerable Mahaka and the Blessed One are manifested, not the possessors. As has been said: "*Citta the householder who was seated aside said to the Venerable Mahaka: 'Well, sir, may the reverend Mahaka show me a miracle beyond the reach of men.' 'Then, O householder, spread a garment on the veranda* [394] *and scatter a bundle of grass.' 'Very well, sir,' replied Citta the householder to the Venerable Mahaka, and he spread a garment on the veranda and scattered a bundle of grass. The Venerable Mahaka then entered the monastery, bolted the door and worked such psychic power as made a flame issue forth from the key-hole and the cross-bars and burn the grass but not the garment.*" Also, "*Then, monks, by*

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[1] *Manorathapūraṇī* i, 323 only states that Anojā drove after her husband, and also benefited by the "miracle" of crossing the river dry: nothing further. The conversation on the "self" is borrowed from *Vinaya*, Mhv. I, 14, where it is mistranslated "yourselves," meaningless to an Indian.

[2] *Pṭs.* i, 125. [3] *Kindred Sayings* iv, 197. [4] *Majjhima* i, 326.

the exercise of such psychic powers as would let Brahmā and his host and conclave hear me without seeing me, I disappeared, repeating these lines :—

" ' *Peril I saw in coming-to-be, and coming-to-be*
I saw for them who seek of becoming the end.
Therefore I paid no court to coming-to-be,
Nor grasped at aught that is held of delight [*therein*].' "

"He goes, feeling no obstruction, to the further side of a wall or rampart or hill, as if through air."[1]—here "the further side of a wall" means outside of a wall, the outside portion of a wall. The same with the other expressions. "Wall" is a name for the wall of a house. "Rampart" is one that encloses a house, monastery, village, and so on. "Hill" is either of earth or of rock. "Feeling no obstruction" means without sticking. "As if through air,"—as through space. Wishing to go thus, he should enter into space-device, rise therefrom, think of a wall, or rampart or any hill in the world-systems, with Sineru, and having done the preparatory act of thinking, resolve: "Let there be space." And there is space. If he desires to go up or down, there is a hollow. If he desires to go through, there is a hole. He goes feeling no obstruction. But here Tipiṭaka-Cūḷābhaya the elder said: "Friends, what is the use of entering into the space-device? Does one who desires to create elephants, horses, and so on, enter into the devices of elephants, horses, and so on? Is not mastery of the eight attainments after doing the preparatory work in any device whatsoever, the criterion, so that whatever he wishes takes place?" The monks answered: "Sir, space-device is mentioned in the text; hence it must certainly be so." Here is the text[2]: "*Naturally, he gets the attainment of space-device, contemplates the further side of a wall or rampart or hill,* [395] *having contemplated, makes resolve through knowledge: 'Let there be space,' and there is space, goes feeling no obstruction to the further side of a wall or rampart or hill. As ordinary men, feeling no obstruction, naturally go through an unobstructed, unenclosed place, even so the man of psychic power who has attained to*

[1] Continuation of the formula from p. 432. [2] *Paṭisambhidā* ii, 208.

mastery over will-power goes, feeling no obstruction, to the further side of the wall or rampart or hill, as if through space."

But if while the monk, having made resolve, is going along, there springs up a hill or a tree on the way, should he again enter into Jhāna and make resolve? There is no harm in so doing; but it would be like learning a crib from one's preceptor. There must be the space because he has resolved: "Let there be space." Because of the strength of his first resolve, it is impossible that another hill or tree made of the caloric order should spring up on the way. But suppose it was created by another person of psychic power. Still, the first creation is the stronger, and the other should go above or below it.

"He penetrates up and down through solid ground,"—here "penetrating up" is arising, "penetrating down" is diving down. "Penetrates up and down" means penetrates up and penetrates down. Wishing to do this he should enter into water-device, rise therefrom, mark off as much of the ground as he wishes to turn into water, and having done the preliminary act, make resolve in the way described. Together with the resolve, the ground, as marked off, becomes water where he penetrates up and down. This is the text[1]: "*Naturally he gets the attainment of the water-device, contemplates the ground, having contemplated makes resolve through knowledge: 'Let there be water,' and there is water. He penetrates up and down through solid ground. As ordinary men naturally float and sink in water, even so the possessor of psychic power, having obtained mastery over will-power, penetrates up and down through solid ground as if through water.*"

It is not merely the penetrating up and down that he does: he also does at will such actions as bathing, drinking, washing his face and clothes, and so on. It is not only water, but also butter, oil, honey, molasses, anything he likes that he contemplates, saying, "Let so much of this, and so much of that, be." As he, after performing the preliminary act, resolves, it all turns out [396] as he has resolved. As he takes these different fluids out and puts them into jars, the butter remains

[1] *Paṭisambhidā* ii, 208.

butter, oil and so on remain oil and so on, water remains water. If he wishes to be wet in it, he is wet; if not, he is not wet. Only for him is the ground turned into water, for others it remains ground, where men walk on foot, go in conveyances and so on, and do the work of ploughing, and so forth. But if he so wishes that for them also it should be water, it becomes water. After the expiry of the time-limit, excepting the water which naturally is in pots and ponds and so on, the rest of the place marked off turns back into solid ground.

"He walks on water without breaking through,"[1]—here if he steps on water and sinks he is said to break through. The contrary is without breaking. Wishing to go thus, he should enter into earth-device, rise therefrom, mark off so much of the water that should turn into earth, do the preliminary act and resolve in the way described. Together with the resolve, the water in the place marked off becomes earth whereon he walks. This is the text[2]: "*Naturally he gets the attainment of earth-device, contemplates water, having contemplated, resolves through knowledge: 'Let there be earth,' and there is earth. He walks on water without breaking through. As ordinary men naturally walk on earth without breaking through, even so the possessor of psychic power who has attained mastery of will-power, walks on water without breaking through, as if on solid ground.*"

Not only does he walk; he adopts whatever posture he likes. And it is not only earth that he creates. Rubies, gold, hill, tree, whatever he chooses he resolves upon after contemplating in the aforesaid manner, and it comes to pass as he has resolved upon. For him only does the water become earth: for others it is water, wherein fishes, tortoises and cormorants, and so on, move about at will. But if for other men also he wishes to make the earth, he does it. After the expiry of the time-limit it becomes water again.

"He travels cross-legged" means, goes cross-legged.

"A bird on the wing" means, a bird endowed with wings. Wishing to do this, he should enter into earth-device, rise therefrom, and if [397] he wishes to travel seated, mark off

[1] Formula continued from p. 432.

[2] *Paṭisambhidā* ii, 208.

a place of the size of a seat, do the preliminary act and resolve in the aforesaid manner. If he wishes to travel lying down, the place marked off should be of the size of a cot; if he wishes to go on foot, it should be of the size of a path,—thus he should mark off the place according to his needs, and resolve in the aforesaid manner saying, "Let there be earth." Together with the resolve it becomes earth. This is the text[1]: "*He travels cross-legged in space like a bird on the wing. Naturally he gets the attainment of earth-device, contemplates space, having contemplated, resolves through knowledge: 'Let there be earth,' and there is earth. In space, in the sky he walks to and fro, stands, sits, lies down. As ordinary men naturally walk on earth to and fro . . . lie down, even so the possessor of psychic power, who has obtained mastery of will-power, walks to and fro . . . lies down in space in the sky.*"

And the monk who desires to travel in space should be possessed of the deva-sight. Wherefore? In order to see hills, trees, and so on, on the way, which spring from the caloric order, or are created by *nāgas*, fairy birds, and so on, out of jealousy. What should he do when he sees them? He should enter into the basic Jhāna, rise therefrom, do the preliminary act: "Let there be space," and resolve. But the elder [Tipiṭaka-Cūḷābhaya] says: "Friends, what is the use of entering into Jhāna-attainment? Should not his mind be concentrated, so that whatever place he resolves upon that it should be space, becomes space?" Although he may have said so, one should do as in the miracle of going to the further side of a wall. Further, he should be possessed of the divine eye in order that he may descend in a suitable place. For if he descends in an unsuitable place, a bathing-place, a landing-place, or a village-gate, he reveals himself to the populace. Therefore he must look with the divine eye, avoid an unsuitable place and descend.

"Even the moon and the sun, so potent, so mighty though they be, does he touch and feel with his hand,"—here the sun and the moon should be understood to be "potent" because they move at a height of forty-two thousand yojanas, and to

[1] *Paṭisambhidā* ii, 208.

be "mighty" because they light up the three islands simultaneously. [398] Or, they are potent because they move above and produce light; and mighty because of their potency. "Touches" means holds, or comes into contact on one side. "Feels" means, rubs on all sides as though the surface of a mirror. This is effected by the Jhāna-bases of higher knowledge.

There is here no order of device-attainment. For this has been said in the Paṭisambhidā[1]: "*As regards* [*the statement*], '*Even the moon and the sun . . . with his hand,' here the possessor of psychic power who has obtained control of his mind . . . contemplates the moon and the sun, having contemplated, resolves through knowledge: 'Let them come to the side of my hand,' and they come. Seated or lying down he handles, touches, feels, the moon and the sun with his hands. As ordinary men naturally handle, touch, feel, any material object that is by the side of the hand, even so the possessor of psychic power . . . with his hands.*" If he wishes to go to them and feel them, he can do so. But if seated or lying down here on earth he wishes to feel them, he resolves: "Let them come to the side of my hand," and by virtue of his resolve they come like the palm-fruit severed from the stalk, and he touches them when they come to the side of his hand, or by making his hand grow. In making it grow, does the derived matter grow, or the underived? Depending on the derived the underived matter grows. Here Tipiṭaka-Cūḷanāga the elder says: "Why, friends, does not derived matter become smaller, and bigger as well? When a monk goes through a key-hole, and so on, does not the derived matter become small? And does it not become large when he increases the size of his body like that of Mahā Moggallāna the elder?"

It is said that on a certain time Anāthapiṇḍika the householder, after hearing the Law expounded by the Blessed One, invited him and the five hundred monks to take their meal at his house the following day, and went away. The Blessed One consented, and having passed that day and the night, surveyed the ten thousand world-elements early the next day.

[1] *Paṭisambhidā* ii, 208.

Then Nandopananda, king of the Nāgas, came into the path of his knowledge. The Blessed One thought: "This king of the Nāgas has come into the path of my knowledge. Is there any sufficing condition in him?" and saw that he, being of false views, was not a believer in the Three Gems [399]. Considering who would draw him away from his false views, he saw Mahā Moggallāna the elder. Then when the night had passed into dawn he ministered to his bodily needs and said to the Venerable Ānanda: "Ānanda, tell the five hundred monks that the Tathāgata has gone to make a circuit of the deva-world." On that day they got ready a banquet for Nandopananda, who, seated under a celestial white umbrella on a celestial jewelled throne, and surrounded by the three grades of dancers and the host of the Nāgas, was looking at the various kinds of food and drink served in celestial vessels. Then the Blessed One, having so worked that the king of the Nāgas should see him, set forth towards the Tāvatiṃsa deva-world together with the five hundred monks over the canopy above the Nāga-king. At that time this evil opinion arose in Nandopananda the Nāga-king: "Verily those bald-headed monks enter into and issue from, the Tāvatiṃsa abode, from an abode above us. Henceforth I do not allow them to go scattering the dust off their feet on our heads." So saying, he rose up, went to the foot of Sineru, and abandoning his true form, coiled himself seven times round Sineru and, spreading his hood above it, covered the Tāvatiṃsa abode with his hood from above, and made it invisible. Then the venerable Raṭṭhapāla said to the Blessed One: "Formerly, Lord, standing in this spot I could see Sineru, I could see Sineru's girdle, I could see Tāvatiṃsa, I could see Vejayanta, and I could see the flag on Vejayanta's palace. Lord, what is the cause, what are the conditions, whereby now I do not see Sineru . . . palace?" "Raṭṭhapāla, this Nāga-king, Nandopananda, being angry with you, has coiled himself seven times round Sineru and, covering it with his hood from above, has produced darkness." "Lord, I will tame him." The Blessed One did not give him permission. Then all the monks rose up in due order, the venerable Bhaddiya, the venerable Rāhula, and

so forth. The Blessed One did not give them permission. At last Mahā Moggallāna the elder said: "Lord, I will tame him." The Blessed One permitted him, saying, "Tame him, Moggallāna." The elder abandoned his form and, assuming the guise of a Nāga-king, coiled himself fourteen times round Nandopananda and, laying his own hood on that of the other, pressed him against Sineru. The king of the Nāgas [400] let off vapour. The elder did likewise, saying, "There is vapour not in thee only, but in me also." The vapour of the Nāga-king did not hurt the elder, but the elder's vapour hurt him. Then the Nāga-king sent forth flames. The elder did likewise, saying, "There is fire not in thee only, but in me also." The fire of the Nāga-king did not hurt the elder, but the elder's fire hurt him. The Nāga-king thought: "This one pressing me against Sineru sends forth vapour and flames," and asked: "Ho! Who art thou?" "Nanda, I am Moggallāna." "Sir, stand forth in thy own shape of a monk." The elder abandoned his form and, entering by his right ear-hole came out from his left ear-hole, entering by his left ear-hole came out from his right ear-hole, entering into his right nostril came out from his left nostril, entering into his left nostril came out from his right nostril. Then the Nāga-king opened his mouth. The elder entered his mouth and walked to and fro in his belly on the east side and on the west side. The Blessed One said: "Moggallāna, Moggallāna, have a care! This Nāga is possessed of great psychic power." The elder replied: "Lord, I have developed, repeated, made a vehicle of, a basis of, established, practised, made endeavour in, the four bases of psychic power. Lord, let Nandopananda be! I would tame hundreds and thousands and hundred-thousands of Nāga-kings like Nandopananda." The Nāga-king thought: "I did not see him entering within me. When he comes out now, I will place him between my fangs and devour him," and said, "Come out, sir! Do not oppress me by walking to and fro in my belly." The elder came out and stood outside. The Nāga-king, seeing him, said: "That's him," and snorted [wind]. The elder entered into the Fourth Jhāna. The wind was unable to make even the pores of his skin tremble. It

is said that the rest of the monks would be able to perform all the wonders starting from the first one. But meeting such an emergency they would not have been able to seize the device-object so quickly and enter into Jhāna. That was why the Blessed One did not consent to their taming the Nāga-king. The Nāga-king thought: "I was not able to make even the pores of this monk's skin tremble with the wind of my nose. Great is the monk in psychic power." The elder abandoned his form and, assuming the guise, and showing forth the wind caused by the movements, of a fairy bird, chased the Nāga-king, who [401] abandoning his own form and assuming the guise of a novice, saluted the elder's feet, saying, "Lord, I take refuge in you." The elder, saying, "Nanda, the Teacher is come. Come, we will go," tamed the Nāga-king, made him poisonless, took him and went to the presence of the Blessed One. The Nāga-king saluted the Blessed One and said: "Lord, I take refuge in you." The Blessed One said: "King of the Nāgas, be happy," and surrounded by the company of monks, went to the abode of Anāthapiṇḍika, who asked: "Lord, why have you come so late in the day?" "There was battle between Moggallāna and Nandopananda." "Lord, whose is the victory, and whose the defeat?" "Of Moggallāna is the victory, and of Nanda the defeat." Anāthapiṇḍika, saying, "Lord, may the Blessed One consent to take his meal with me for seven days without a break. For seven days will I do honour to the elder," gave much honour for seven days to the five hundred monks, led by the Buddha.

Concerning the enlargement of the body in the taming of Nandopananda was it said: "Does it [derived matter] not become large, when he increases the size of his body, like that of Mahā Moggallāna the elder?" Although this statement was made, the monks said: "Depending on derived matter, underived matter grows."

This view here is a fitting one. He feels in this manner not only sun and moon. If he wishes, he places his feet on them as on a footstool, sits on them as on a bench, lies down on them as on a bed, leans on them as on a bolster.

As one monk does this, so does another. And when many

hundreds and thousands of monks do this, each one of them succeeds. The same with the movement of the moon and the sun and the production of light. For as when a thousand cups are filled with water, in each cup the disc of the moon is seen, the movement of the moon and the production of light are natural, so this miracle is like this illustration.

"He reaches in the body even up to the heaven of Brahmā,"[1] that is, having made a limit up to the Brahmā-world, "he reaches in the body," that is, with his body, he brings the Brahmā-worlds under his control. The meaning is to be understood according to the text[2] which runs thus: "*He reaches in the body even up to the heaven of Brahmā. If the possessor of psychic power, having control of his will, wishes to go thither, he resolves that a distant place be near, and it becomes near;* [402] *he resolves*[3] *that a near place should be distant, and it becomes distant; he resolves that the many be few, and it is so; he resolves that the few be many, and it is so. With the deva sight he sees Brahmā's form; with the deva ear-element he hears Brahmā's voice; with his knowledge encompassing others' thoughts he knows Brahmā's thoughts. If he, possessed of psychic power and having control over his will, wishes to go to the Brahmā-world in a visible body, he bends his mind by means of the body, he makes up his mind by means of the body. Having bent his mind by means of the body, and made up his mind by means of the body, he descends into the perception of bliss and the perception of buoyancy, and with a visible body goes to the Brahmā-world. If he, possessed of psychic power, and having control over his will, wishes to go to the Brahmā-world in an invisible body, he bends his body by means of his mind, he resolves upon the body by means of the mind. Having bent his body by means of the mind, and resolved upon the body by means of the mind, he descends into the perception of bliss and the perception of buoyancy, and with an invisible body goes to the Brahmā-world. In the presence of Brahmā he creates a body having form, made of mind, having all limbs and parts, not deprived of any organ. If he, the possessor of psychic power, walks to and fro, the created body there also*

[1] The last clause in the formula continued from p. 432.

[2] *Paṭisambhidā* ii, 209. [3] *Adhiṭṭhati*.

walks to and fro. If he the creator stands . . . sits down. . . lies down, the created body also . . . lies down. If he the creator sends forth vapour . . . flames . . . speaks on the Law . . . asks a question . . . answers a query, the created body also . . . answers a query. If he the creator stops with, talks with, holds a conversation with, Brahmā, the created body also does likewise. For whatever he does, the very same does the created body."

In the text, "He resolves that a distant place shall be near," means, rising from the basic Jhāna he contemplates the distant deva-world or the world of Brahmā: "May it be near!" And having contemplated so, he does the preliminary act, and again entering into Jhāna, resolves through knowledge: "Let it be near!" and it is near. The same with the remaining phrases.

Who has seized the distant and made it near? The Blessed One. For when the Blessed One at the conclusion of the Twin Miracle went to the deva-world, he drew Yugandhara and Sineru near, and from the surface of the earth [403] placed one foot on Yugandhara and the second on top of Sineru.

Who else did this wonder? Mahā Moggallāna the elder. For this elder contracted the distance of thirty yojanas to the town of Saṅkassa, so that the multitude of men extending twelve yojanas, who, after their meal came out of Sāvatthi, reached it instantly. So also did Cūḷa-Samudda the elder in Tambapaṇṇi. It is said that in a time of famine seven hundred monks came early in the day to him. The elder thinking: "The gathering of monks is large; where shall the alms-begging be?" saw that it should be nowhere in the whole of Tambapaṇṇi but in Pāṭaliputta across the waters. He made the monks carry his bowl and robe, and saying, "Come, friends! we will go for alms-begging," contracted the earth and went to Pāṭaliputta. The monks asked: "Lord, what town is this?" "Pāṭaliputta, friends." "Lord, Pāṭaliputta is a long way off." "Friends, aged elders seize the distance and make it near." "Where is the ocean, Lord?" "Friends, did you not cross a dark ditch on the way and

come ?" "Yea, Lord ! But the ocean is large." "Friends, aged elders make the great small."

And similarly did Tissadatta the elder, having bathed in the evening and donned his garment and conceived a wish to salute the Bo-tree, draw it near.

And who has made a near place distant ? The Blessed One. For the Blessed One made the nearness between Aṅgulimāla and himself distant. And who has made the many few ? Mahākassapa the elder. It is said that on a festival day in Rājagaha five hundred maidens took cakes round like the moon and, going forth to enjoy the festival, saw the Blessed One and did not offer him anything. But seeing the elder coming from behind him, they took all their cakes and approached him saying, "Our elder comes. We will give him the cakes." The elder took out his bowl and made all the cakes fill just his single bowl. The Blessed One, being ahead, sat waiting for the elder. The elder took the cakes and gave them to him.

In the story of Illīsa,[1] the rich man, the elder Mahā Moggallāna made the few many, as also the Blessed One in the Kākavalliya story. It is said that the elder Mahākassapa, having spent seven days in [spiritual] attainment, stood at the door of the poor man, Kākavalliya, meaning to do him a favour. [404] His wife saw the elder and poured into his bowl the saltless, sour gruel she had cooked for her husband. The elder took it and put it in the hands of the Blessed One, who resolved that it should suffice for the large assembly of monks. What was brought in a bowl was sufficient for all. And Kākavalliya on the seventh day obtained the position of a rich man.

He makes not only the few many, but also accomplishes through psychic power whatever he likes such as making a sweet thing not sweet, and a not sweet thing sweet. For instance, the elder Mahā Anuḷa saw a number of monks who, having collected alms and obtained nothing but dry food, had sat down on the river-bank and were eating it. He resolved that the river-water should be turned into butter-cream, and

[1] *Dhammapada Aṭṭhakathā* i, 367.

gave a sign to the novices, who took it in cups and gave it to the assembly of monks. All enjoyed the sweet butter-cream.

"With deva-sight" means, standing here he increases his sight and sees Brahmā's form. And standing here he hears the sound of all he says and knows his thoughts.

"He bends his mind by means of the body" means, he bends it by means of his physical body. He seizes the basic Jhāna-thought and puts it on the body and makes it follow the body and go slowly, for the body goes slowly.

"And he descends into the perception of bliss and the perception of buoyancy,"—he descends into, [that is,] enters into, touches, attains to, the perception of bliss and the perception of buoyancy, co-existent with the psychic consciousness which has the basic Jhāna for object. Perception of bliss means perception associated with equanimity, for equanimity being calm is called bliss. And this perception, being free from the hindrances and the opposing states such as applied thinking, is to be understood as the perception of buoyancy. As he descends into it, his physical body becomes buoyant like cotton-wool. And so he goes to the Brahmā-world in a visible body, light as cotton-wool blown by the wind.[1] In going thus, if he wishes, he creates a path in the space through the earth-device, and goes on foot. If he wishes, he resolves upon the air through the air-device, and goes through the air like cotton-wool. But here the desire to go is the main thing. For if he desires to go, he makes[2] up his mind so, and borne by the fury of the resolve, goes forth visibly like an arrow shot by the archer.

[405] "He bends the body by means of the mind,"—seizing the body he fixes it on to the mind, makes it follow the mind and go speedily, for the mind goes speedily.[3] "And he descends into the perception of bliss and the perception of

[1] Cf. *Psalms of the Brethren*, ver. 104:—

> "Buoyant in sooth my body, every pulse
> Throbbing in wondrous bliss and ecstasy.
> Even as cotton-down blown on the breeze,
> So floats and hovers this my body light."

[2] Read *va so* for *vaso*.

[3] Cf. *Milinda, Questions of King*, i, 126; text 82.

buoyancy,"—he descends into the perception of bliss and the perception of buoyancy co-existent with the psychic consciousness which has the material body for object. The rest is to be understood as stated above. But this wonder is subject to the mind.

In going thus with an invisible body, does he go at the moment of genesis, or the moment of stability, or the moment of break-up of the resolute thought? This being asked, the elder (one of the Commentators) replied: "He goes at the three moments." "But does he go himself or does he send the created form?" "He does just as he pleases." But here it is mentioned that he goes himself.

"Made of mind,"—that is because it is created by the mind of resolve. "Not deprived of any organ,"—this is said by way of appearances in respect to eye, ear, and so on. But in the created body there is no sentient organ.

"If the possessor of psychic power walks to and fro, the created body there also walks to and fro,"—this and all the rest are spoken concerning the creations of disciples. That which is created by the Buddha does whatever the Blessed One does. It also does other things by virtue of the Blessed One's wishes. And herein, whatever form the possessor of psychic power standing here may see through the deva-sight, whatever sound he may hear through the deva-hearing, whatever thoughts he may know through his knowledge encompassing others' thoughts,—he has not yet got control by means of the body. And standing here he may stop with, talk with, hold a conversation with Brahmā,—he has not yet got control by means of the body. Whatever resolve he may make, such as making the distant near,—he has not yet got control by means of the body. He may go to the Brahmā-world visibly or invisibly,—he has not yet got control by means of the body. But when he contrives to do such a thing as creating a body in the presence of Brahmā, then only does he get control. And the remaining statements here have been made in order to show what precedes the getting control by means of the body. So far is this the psychic power of resolve.

And this is the difference between the method of psychic power of transformation and that made of mind. In doing the transformation [406] he should resolve upon whatever form he likes from among those of a boy, and so on, as stated thus: "*He discards his original form and takes on the form of a boy, of a snake, of a bird, of a demon, of a deva, of a spirit, of Brahmā, of the ocean, of a hill, of a lion . . . of a tiger . . . of a leopard . . . of an elephant*[1] *. . . of a horse . . . of a chariot . . . of a foot-soldier . . . of the different forms of an army.*"[2] And in doing so, he should rise from the basic Jhāna of higher knowledge with one or other among the devices for object, and contemplate himself as having the form of a boy. Having done so he should re-enter Jhāna at the conclusion of the preliminary act and, rising therefrom, resolve: "May I be such and such a boy." With the resolute thought, he becomes a boy like Devadatta.[3] And the same everywhere. The expressions: "He takes on the form of an elephant," and so on, are made by way of showing the elephant, and so on, externally. Here, without resolving: "May I be an elephant," he should resolve: "Let there be an elephant." And the same with horse, and so on. This is the psychic power of transformation.

Desiring to exercise the psychic power made of mind, he rises from the basic Jhāna and first, contemplating the body, resolves as said above: "Let it be a hollow," and it is a hollow. He then contemplates another body within himself, and having done the preliminary act, resolves as said above, and there is[4] another body within himself. He takes it out as he would a reed[5] from its sheath, a sword from its scabbard, a snake from its slough. Hence was it said: "*Here a monk calls up from this body another body, having form, made of mind, having all limbs and parts, not deprived of any organ. Just as if a man were to pull out a reed from its sheath, he would know: 'This is the sheath, this the reed. The sheath is one thing, the reed*

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[1] Read *hatthim.*

[2] *Paṭisambhidā* ii, 210. Quoted above, p. 439.

[3] *Dhammapada Aṭṭhakathā* i, 139.

[4] Read *hoti* for *hotū ti.*

[5] The P.T.S. Dictionary reads *isikā* (*isīkā*).

another. It is from the sheath that the reed has been drawn forth.' "[1] And here, as the reed and the others are like the sheath, and so on, so is the body made of mind like the possessor of psychic power. In order to show this have these illustrations been given. This is the psychic power made of mind.

Thus is ended the Twelfth Chapter called the Exposition of Psychic Power in the Path of Purity composed for the purpose of gladdening good folk.

[1] *Dialogues* i, 87.

[407] CHAPTER XIII

THE EXPOSITION OF HIGHER KNOWLEDGE

Now we come to the exposition of the deva [conditions of] hearing.[1] In it and in the following three kinds of higher knowledge, the meaning of, "With his heart thus serene,"[2] and so on, should be understood as above. Everywhere we shall comment only on what is distinctive.

In "the deva-hearing" it is of devas because it is like that of deva-beings. For devas possess their own sensitive ear-element. This is able to receive a distant sound because it is produced through well-performed karma, unobstructed by bile, phlegm, blood, and so on, and freed from low passions. And this monk's ear-element of knowledge, being produced by the strength of energy-culture, is similar to it. Thus from similarity to that deva-ear it is "deva." Further, because it is obtained through, and is dependent on living like a deva,[3] it is "deva." In the sense of hearing, and of the absence in it of soul, it is "element" of hearing, also because, like the deva-hearing, it performs the function of the ear-element.

With that deva-hearing "clear" means purified, free from low passions.

"Surpassing the ear of men" means, going beyond[4] the fleshy ear-element of men in hearing sounds beyond the capacity of men.

"He hears both sounds"—he hears two sounds. Which are the two? Of devas and of men. It is said that he hears sounds of the devas and of men. By this statement are meant particularized sounds.

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[1] *Dibba-sota-dhātu. Dibba*, mistranslated as "heavenly," "celestial," "divine," means "of devas," i.e. denizens of the next world, in happy conditions. Conditions, or "element" = dhātu, always a difficult word to equate. The sense is approximately "clairaudience."

[2] *Dialogues* i, 89.

[3] *Dibba-vihārena.*

[4] Read *vītivattitvā* for *pī ti vattitvā.*

"Whether far or near," that is, whether the sounds come from a distant other world-system, or whether they are as near as the sounds of worms living in one's own body, he hears them, so it is said. By this expression are included all sounds without remainder.

And how is deva-hearing to arise? The monk, [408] having entered into, and risen from, the basic Jhāna of higher knowledge, should first by means of the preliminary concentration-consciousness contemplate the gross sounds of lions, and so on, in the distant forest which are in the path of ordinary hearing. He should contemplate sounds which range gradually from complete grossness to fineness such as in a monastery the sounds of bells, of drums, of conches, of novices and young monks reciting at the top of their voices, of those who say in natural tones, "What, sir?" "What, friend?" and so on, of birds, of the wind, of the feet, of boiling water, of sizzling water, of a palm-leaf being dried in the sun, of ants, and so on. Then he should attend to the mark of sounds from the East, from the West, from the North, from the South, from below, from above, from the Eastern quarter, from the Western, Northern, Southern quarters. He should attend to gross and fine sounds as such. These sounds are evident to a natural mind, the more so to the preliminary concentration-consciousness. As he attends to sounds as such, representative cognition arises, after making any one of the sounds its object, saying, "Now will the deva-hearing arise." When it ceases, four or five apperceptions take place, of which the first three or four are known as "preliminary," "access," "adaptation," and "adoption,"[1] of the realm of sense. The fourth or the fifth is ecstatic consciousness of the realm of matter belonging to the Fourth Jhāna. And that knowledge which arises together with that ecstatic consciousness is the deva-hearing.

After that it falls into the stream [of that knowledge]. In making it grow in strength he should mark off a space of one finger, saying, "I wish to hear the sounds within this space," and increase it. Then he should increase it, marking off spaces

[1] Cf. on these *Compendium of Philosophy* (a later work), pp. 55, 129, 215.

of two fingers, four fingers, eight fingers, a span, a cubit, a chamber, a monastery-front, a palace, a cell, a monastery, a village of his alms-round, a hamlet, and so on,[1] as far as a world-system, or even farther. Thus attaining to higher knowledge, he hears by means of it sounds which come from within the space touched by the object of the basic Jhāna, even though he does not re-enter into Jhāna. While hearing thus, if there is a tumult of sounds from conches, drums and cymbals, and so on, reaching as far as the Brahmā-world, [409] and if he wishes to distinguish them individually, he is able to distinguish them as, "This is the sound of conches, this of the drums."

The Discourse on Deva-hearing is ended.

As regards the phrase, "Knowledge encompassing others' thoughts,"[2] in the discourse on the same, "encompassing" means, he encompasses; marking off is the meaning. "Encompassing [others'] thoughts" means, "encompassing *quâ* thoughts." Encompassing thought *plus* this knowledge: this is why the compound phrase was said. "Of other beings," —of all remaining beings exclusive of himself. "Of other men,"—this has the same meaning; the difference in the letter is made by way of instruction and adornment. "With his own thoughts, the thoughts," that is, [he knows] the thoughts of others with his own. "Encompassing" is marking off; "knows" means, knows in various aspects as passionate, and so on.

How is this knowledge to arise? Verily it is brought about through the deva-sight, which is the preparation. Therefore the monk, increasing his sight and looking with the deva-eye at the colour of someone's blood, which is dependent on the heart-flesh,[3] searches his thoughts. For when the mind is joyous, then the blood of the heart is red like a ripe banyan fruit. When the mind is sad, it is black like a ripe rose-apple.

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[1] Read *janapadādivasena*.

[2] *Dīgha* i, 79; cf. *Dialogues* i, 89. In text read "pariyātîti *pariyaṃ*," not "*pariyātîti* pariyaṃ."

[3] *Ṭīkā* says: *hadayarūpa* is not the physical basis of the heart, but *hadayamaṃsapesi*.

When the mind is neutral, then it is like clear sesamum oil. Therefore he looks repeatedly at the colour of the heart-blood of another person, saying, "This material quality is set up by the controlling faculty of joy, this by the faculty of sadness, this by the faculty of neutrality." And searching his thoughts, he makes the knowledge encompassing others' thoughts grow in strength. And when thus it has gained in strength, he knows in due course all thoughts of the realms of sense and of form and the formless, bringing thought to thought without even the necessity of looking at the heart-flesh. And this has been said in the Commentary: "He who wishes to know another's thoughts in the formless,—whose heart-flesh does he look at? Whose change of the controlling faculties does he survey? Of no one. The province of the possessor of psychic power is that he considers any mind whatsoever, and knows sixteen different kinds. But this discourse has been made for one who has not laid it to heart."

As regards the expression: "The passionate mind," and so on, the eight classes of consciousness which are accompanied by greed [410] are to be understood as the passionate mind. The remaining moral and indeterminate consciousness of the four planes is passionless. The four classes of consciousness, namely, two of grief and two of doubt and distraction, are not included in this pair. But some of the elders include them.

The twofold consciousness of grief is "the hateful mind." All those which are moral and indeterminate of the four planes are free from hate. The remaining ten classes of immoral consciousness are not included in this pair. But some of the elders include them.

As regards "deluded, undeluded," taking them quite apart from others, the two which are accompanied by doubt and distraction are deluded. But because delusion appears among all immoral states, the twelvefold immoral consciousness also is to be regarded as deluded, the rest being undeluded. Consciousness which follows sloth and torpor is "contracted," that which follows distraction is "distracted." Consciousness of the realm of form and formless is "sublime," the rest being "not sublime." All consciousness of the three planes is

"mean," the transcendental mind is "lofty." That which has reached access and also ecstasy is "steadfast"; that which reaches neither is "wavering." That which has attained to the emancipation by means of partial removal, of discarding, of extirpation, tranquillity, escape, is "emancipated"; that which has not attained to the fivefold emancipation is "unemancipated."

Thus the monk who has acquired knowledge encompassing others' thoughts discerns all kinds of mind, such as the passionate mind . . . the emancipated mind,[1] the unemancipated mind.

The Discourse on knowledge encompassing others' thoughts is ended.

In the discourse on the knowledge of the recalling of previous existences,[2] "to the knowledge of the recalling of previous existences" means, to that knowledge which is the recalling of previous existences. "Previous existences" means aggregates experienced (lit. "indwelt") in previous past existences. "Experienced" means, invested in, enjoyed in one's own continuum, which has happened and ceased; or experienced things. "Experienced" means experienced with range and dwelling, cognized by one's own mind, marked out, or cognized, by others' minds as well in the recalling of those who have finished their career, and so on. They are obtained by such as are Buddhas. "Recalling of previous existences" means that mindfulness by which one recalls previous existences. "Knowledge" is that knowledge which is associated with that mindfulness. The statement is, [411] for the sake of the attainment, the getting of this knowledge of the recalling of previous existences. "Various" means, of many kinds; proceeding in, described as many aspects, is the meaning. "Previous existences" are the continuity of aggregates experienced in this or that existence, starting with that which is immediately past. "Recalls" means, calls to mind, following by way of the series of aggregates and of decease and rebirth.

Six classes of men recall previous existences: heretics, original disciples, great disciples, chief disciples, silent Buddhas,

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[1] Read *vimuttaṃ*.

[2] *Dīgha* i, 81. Lit: residings.

Buddhas. Of these, heretics recall forty world-cycles, not more. Why not? Because of their weak understanding. For being devoid of the classification of mind and matter, their understanding is weak. The original disciples recall a hundred, a thousand cycles, because their understanding is strong. The eighty great disciples recall a hundred thousand cycles. The two chief disciples recall an incalculable period and a hundred thousand. Silent Buddhas recall two incalculable periods, a hundred thousand, for to such extent carries their aspiration. As to the Buddhas, there is no limit to their recalling power.

And the heretics remember the order of the aggregates. They cannot remember by way of decease and rebirth, letting go the order of the aggregates. Like the blind, they do not get to the places they want to get to. Just as the blind go without releasing the stick, so they remember without releasing the order of the aggregates. The original disciples recall to mind both by means of the order of the aggregates, and also alternately by means of decease and rebirth; likewise the great disciples. There is no functioning of the order of the aggregates to the two chief disciples. Seeing the decease of one individuality, they see its rebirth, again seeing the decease of another one they see rebirth,—thus they go alternately by decease and rebirth. Likewise the silent Buddhas. But to the Buddhas there is no functioning of the order of the aggregates, neither that of decease and rebirth. For to them whatever place they desire, above or below in many myriads of cycles, becomes evident. Therefore, skipping many myriads of cycles like abbreviated texts, they descend wherever they like, and go bounding like the lion. Just as an arrow shot by an archer skilled in hitting a hair as Sarabhaṅga,[1] goes without sticking in trees, creepers, and so on, or swerving, and hits the mark, so the knowledge of the Buddhas does not stick, does not falter in the various intervening births, [412] but without sticking or faltering, seizes whatever place is desired.

And among these beings who recall their previous existences,

[1] See *Sarabhaṅga Jātaka*, No. 522.

the heretics' discernment of their previous existences appears like the light of a glow-worm, that of the original disciples like lamp-light, that of the great disciples like the light of torches, that of the chief disciples like that of the morning star, that of the silent Buddhas like the moonlight, while that of the Buddhas is like the disc[1] of the autumnal sun adorned with a thousand rays. And the discernment of the heretics is like the going of the blind by means of the points of their sticks, that of the original disciples is like going on a bridge of sticks, that of the great disciples is like going on a foot-bridge, that of the chief disciples is like going on a cart-bridge, that of the silent Buddhas is like going on a walkers' highway, that of the Buddhas is like going on a highway for carts.

But the recalling of previous existences by disciples is intended in this section. Hence it is said '"recalls," which means, calls to mind, following by way of the series of aggregates and of decease and rebirth.' Therefore the monk who is a beginner, wishing to recall thus, should enter into the Four Jhānas in their due order after he, having finished his meal and returned from the alms-round, has gone into solitude and seclusion. And emerging from the Fourth Jhāna, the basis of higher knowledge, he should contemplate his having sat himself down, the last of his acts. He should then contemplate in reverse order all that he had done during the night and day thus: The preparation of the seat, the entering into the dwelling, the putting by of the bowl and robe, the time of eating, the time of return from the village, the time of roaming the village for alms, the time of entering the village for alms, the time of coming out of the monastery, the time of saluting the shrine-yard and the court-yard of the Tree of Knowledge, the time of washing the bowl, the time of taking hold of the bowl, all that he had done from the taking hold of the bowl till the washing of the mouth, all that he had done at the dawn, all that he had done in the last watch, all that he had done in the first watch. Thus much is evident to the natural consciousness, all the more so to the preliminary concentration-consciousness. If any one of his acts does

[1] Read °*maṇḍala*°.

not become evident, he should again enter into the basic Jhāna, emerge and contemplate. By doing this much it becomes evident like lighting a lamp [in the dark]. Thus in reverse order should he contemplate all his actions on the second day, the third, fourth, fifth day, the tenth day, half a month, a month, as far back as a year. Thus contemplating what he had done during ten years, twenty years, as far back as his birth in the present lifetime, [413] he should contemplate name and form that arose at the moment of decease in the immediately preceding existence.

A clever monk is indeed able at the very first time to separate his birth and to consider as object the name and form that arose at the moment of his decease. But the beginner should not give up the attempt, saying, "Since name and form in the preceding existence has wholly ceased and another has arisen, therefore it is difficult for one weak in understanding to see that particular junction which is narrow like utter darkness. Hence I am not able to separate birth, and consider as object the name and form that arose at the moment of decease." He should enter again and again into that basic Jhāna, then emerging from it again and again,[1] he should contemplate that junction. Just as a strong man, in cutting a great tree needed for the corner of the upper storey of a palace, were to ruin the blade of the axe merely cutting the branches and leaves, and were then unable to cut down the great tree, but without giving up the attempt he were to have the axe sharpened at a smithy and, returning, would cut down the tree, and the axe again giving way, he were to do as he did before and again cut the tree, until what was cut again and again remained no more, and what had not been cut was cut down, and before long the great tree were to fall, even so the monk, in doing what was said above and emerging from the basic Jhāna, would, without contemplating what had already been contemplated, and contemplating the rebirth, be able before long to separate it and consider as object the name and form which arose at the moment of decease. This meaning is also to be illustrated by similes of the wood-cutter, shaving of the hairs, and so on.

[1] Read *ca vuṭṭhāya vuṭṭhāya* for *catutthāya vuṭṭhāya*.

Therein, the knowledge which arises making as object all that arises, starting back from his last act of sitting down till his rebirth, is not the knowledge of previous existences. It is the preliminary concentration-knowledge. Some say it is knowledge of the past. If they say so concerning that in the realm of form, it is not correct.[1] But when to the monk there arises (representative cognition) which, passing beyond his rebirth, has made the name and form, which arose at the moment of his (former) decease, the object, and on the ceasing of it there come into play four or five apperceptions with the same object, of which,[2] as was said above, the first ones are called preliminary, and so on, of the realm of sense, the last being ecstatic consciousness of the realm of form and belonging to the Fourth Jhāna,—then that knowledge which arises together with that consciousness is called the knowledge which recalls previous existences.

By means of the mindfulness associated with it, "he recalls to mind his various previous existences, namely, one birth [414] or two births . . . in all their modes, in all their details." Of these, "one birth" means one continuity of the aggregates beginning with rebirth and ending in decease and comprising one existence. Similarly with "two births" and so on. As regards, "Many a cycle of dissolution" and so on, the descending cycle is the cycle of dissolution; the ascending cycle is the cycle of evolution. A cycle in a state of dissolution is included in the cycle of dissolution which is the root of it. A cycle in a state of evolution is included in a cycle of evolution which is the root of it. This being so, those also are to be included which are stated as, "*Monks, of the cycle there are four œons. Which are the four? The œons of dissolution, in a state of dissolution, of evolution, in a state of evolution.*"[3] Of these, there are three kinds of dissolution: by water, fire, air. The three limits of dissolution are: Ābhassara[4] abode, Subhakiṇha abode, Vehapphala abode. When the cycle is destroyed by fire, the place below the Ābhassara is burnt. When it is destroyed by water, the place below the Subhakiṇha

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[1] Because knowledge of the past is of the sensuous realm.
[2] Read *yesaṃ* for *sesaṃ*. [3] *Aṅguttara* ii, 142. [4] Read *ābhassarā*.

is dissolved. When it is destroyed by air, the place below the Vehapphala is blown to pieces. Coming to details: At all times (of the three stages of dissolution) one Buddha-field perishes. The field of a Buddha is of three kinds: the field of his birth, the field of his authority, the field of his sphere. Of these, the field of his birth is bounded by the ten thousand world-systems which shook at the time of the Tathāgata's conception, and so on. The field of his authority is bounded by the myriad hundred thousand world-systems where prevails the power of these protection Suttas[1]: Ratana Sutta, Khandhaparittā, Dhajaggaparittā, Āṭānāṭiyaparittā, Moraparittā. The field of his sphere is infinite and boundless, concerning which it has been said, "As far as he wishes," where, that is, the Tathāgata knows whatever he wishes. Thus of these three fields, one field of authority perishes, when that perishes, the field of birth also perishes. They perish together: they also appear together. The perishing and the appearance should be understood thus:—

When the world-cycle is destroyed by fire, at first [415] a great world-destroying rain-cloud rises, and a great downpour of rain takes place in the hundred thousand myriad world-systems. Men, pleased and delighted, bring forth all their seeds of grain and sow them. When the crops are ready for cattle to eat them, not a single drop of rain falls with a sound like the braying of an ass. Then the rain is completely cut off. Concerning this has the Blessed One said: "*Monks, there comes a time when it does not rain for many years, for many hundred years, many thousand years, many hundred thousand years.*"[2] Beings who live by the rains die and are reborn in the Brahmā-world, as well as devas who live on flowers and fruits. Thus when a long period of time is passed, water dries up in various places. Then in due course fishes and turtles also die and are reborn in the Brahmā-world, as well as beings of the hells. Some say that of these, denizens of the hells perish by the appearance of the seventh sun,[3] since without Jhāna there

[1] *Suttanipāta* ii, 1; *Khuddakapātha* vi; *Aṅguttara* ii, 72; *Vinaya* ii, 5, 6; *Saṃyutta* i, 218; *Dīgha* iii, 195; *Jātaka* ii, No. 159. Cf. *Dialogues* iii, 185 on these "warding runes."

[2] *Aṅguttara* iv, 100.

[3] See below, p. 482.

is no rebirth in the Brahmā-world. Moreover, some of the creatures mentioned suffer from famine, others are incapable of attaining to Jhāna. How do they get to the Brahmā-world? By virtue of the Jhāna acquired in the world of devas. For then devas of the realm of sense, called the Lokavyūhās, with confusion in their heads, dishevelled hair, tearful faces, wiping off the tears with their hands, dressed in red garments and assuming very ugly forms, knowing that the destruction of the world will take place after a hundred thousand years, roam about the paths of men and announce thus: "Masters, masters! When a hundred thousand years from now have passed by, the world-destroying rain will fall. This world will perish; the great ocean also will dry up. This earth and Sineru, king of mountains, will be burnt and destroyed. As far as the Brahmā-world will the destruction of the world be. Masters! develop love, develop pity, develop sympathy, develop equanimity. Support your mother, support your father. Give respect to the seniors of the family."[1] Hearing their exhortation, men and fairies generally, moved by anxiety, become gentle in heart towards one another, do meritorious deeds of love, and so on, and are reborn in the deva-world. There, eating heavenly ambrosia, they do the preliminary work in the air-device and attain to Jhāna. Others are reborn in the deva-world owing to karma of successive experience, without which, indeed, no being passes to and fro in the round of existence. There in the deva-world they also attain to Jhāna. [416] Thus all are reborn in the Brahmā-world by means of Jhāna attained in the deva-world.

After a long time has passed since the end of the rains, a second sun manifests itself. And this has been said by the Blessed One: "*Monks, there comes a time*,"[2]—thus should be expanded the Sutta of the seven suns. When the second sun makes its appearance, the divisions into night and day are seen no more. One sun rises, the other sets, and the world receives the sun's heat uninterruptedly. There is no sun-deva in the world-destroying sun as there is in the natural

[1] *Nidānakathā*, *Buddhist Birthstories* 1926, p. 145.
[2] *Aṅguttara* iv, 100.

sun. Of the two suns, when the natural sun rises, clouds and crests of vapour travel in space. When the world-destroying sun rises, the sky is free from vapour and cloud, and is spotless like the disc of a mirror. Water in small streams other than the five great rivers dries up. When a long time has passed since the second sun, a third sun appears, owing to which even the great rivers dry up. A long time after that, a fourth sun appears, owing to which these seven great lakes Sīhapātana, Haṃsapātana, Kaṇṇamuṇḍaka, Rathakāra, Anotatta, Chaddanta, Kunāḷa, which are the sources of the great Himâlayan rivers, dry up. A long time after that, a fifth sun appears, owing to which there does not remain in the great ocean water enough to wet a finger-joint. A long time afterwards a sixth sun appears, owing to which the whole world-system becomes one mass of vapour, which sucks up moisture. And the same with the hundred thousand myriad world-systems. A long time after that a seventh sun appears, owing to which the whole world-system is a mass of flame with the hundred thousand myriad world-systems. Peaks from Sineru of different sizes, a hundred yojanas and so forth, break loose and disappear in space. The fiery flame rises and catches the abode of the Four Regents, where, burning mansions of gold, of precious stones and of ruby, it catches the Tāvatiṃsa Mansion. In this way it catches as far as the First Jhāna plane. There it burns the three Brahmā-worlds and keeps striking the Ābhassaras. So long as [417] the smallest amount of material substance remains, it does not go out. But when material substances perish, it goes out without leaving even the ashes, like a flame of fire burning up butter and oil. The lower sky forms a mass of darkness with the upper sky.

Then after a long time a great rain-cloud comes up and at first rains down fine drops. In course of time, raining down torrents of the size of the white lotus-stalk, a stick, pestle, palm-tree trunk and so on, it fills up all the burnt places in the hundred thousand myriad world-systems, and disappears. A wind comes up from below and across the water, and holds it in a mass, rounding it like a water-drop in a lotus-leaf. How does it hold in a mass such a vast collection of water?

By letting it enter its openings, for the water lets the wind enter its openings in various places. So the water, being collected together, held in a mass by the wind and in receding, in due course descends. When the water gradually descends, the Brahmā-world makes its appearance where it is situated, so do the worlds of devas where the four worlds of devas of the realm of sense are situated. In descending to the former site of the earth, strong winds arise and they catch the water without letting it go, like water placed in a water-bag whose mouth is closed. The sweet water in receding gives rise to a tasty earth above, which being endowed with colour, odour and taste, appears like a film on undiluted rice-porridge. Then beings who have first been born in the Ābhassara Brahmā-world pass away from thence owing to loss of life or of merit, and appear here. Self-illuminated, they traverse the firmament. As explained in the Aggañña Sutta[1] they lick the tasty earth and, overcome by craving, try to eat it in mouthfuls. Then their self-illumination disappears. There is darkness. Seeing the darkness they become frightened. Then the round disc of the sun, fifty yojanas in size, appears putting away their fear and making them brave (*sūrā*). On seeing it they become glad and delighted, saying, "We have got light," and give it the name of "sun" (*suriyā*) saying, "It has arisen putting away fear from us who have been frightened, and making us brave. Therefore let it be sun." Then, when the sun after shining during the day, sets, they [418] again become frightened saying, "That light which we got is lost for us." This thought occurs to them: "It would be well, indeed, if we got another light!" As though knowing their wish, the disc of the moon appears, forty-nine yojanas in size. Upon seeing it, they become all the more glad and delighted, and give it the name of moon (*cando*), saying, "It has arisen as though knowing our wish (*chando*). Therefore let it be moon." When thus the moon and the sun have made their appearance, the stars and the constellations also make their appearance. From that time day and night appear, and in due course the month, the half-month, the seasons, the year also, appear. And on the

[1] *Dīgha* iii, 80.

day the moon and the sun appear, Sineru, the world-system, and the Himâlaya mountains appear. And they appear simultaneously on the full-moon day of the month of Phagguṇa. How? As when millet is cooked, bubbles at once rise up, some places are elevated, some are low, others level, so the elevated places are mountains, the low places are oceans, and the level places islands.

Then some of those beings who have eaten the tasty earth are beautiful, others are ugly. The beautiful ones despise the ugly ones. In consequence the tasty earth disappears, an earthy outgrowth appears. And because of this same behaviour, that also disappears, and a creeper called *bodālatā* appears. That also disappears for the same reason. And there appears paddy uncooked with the aid of fuel, free from the coating of red powder, huskless, pure,[1] sweet-smelling, yielding rice. Then to them appear vessels. They place the paddy in the vessels on rocks. A flame of fire rises of its own accord and cooks it. And that rice is like a kind of jasmine flower. There is no need to cook it with soup or curry. It becomes whatever tasty food they desire to eat. As they eat that grass food they develop urine and excrement. Then holes like the mouths of wounds open up in order to let them go out. And there appears masculinity to man, femininity to woman. So that man and woman gaze long at each other. Because they gaze long at each other, the burning of lust arises. Then they follow their sensual instincts. [419] Because of their evil practices they are blamed, censured by the wise; and to hide their sin, they make houses wherein they dwell. In due course, following the practice of an unknown lazy man, they hoard up their grain with the result that it is covered by a coating of red powder and husk, and the place of reaping is not recultivated. They gather together and bemoan themselves thus: "Indeed, evil conditions have come upon beings. Formerly we were made of mind," and so on, as given in the Aggañña Sutta.

Then they set up boundaries. And a certain man steals another man's portion. They reprimand him twice, but at the

[1] Read *suddho*.

third time they strike him with the hand, stones, sticks, and so on. When thus, stealing, reprimanding, telling lies, holding sticks, come to pass, they meet together and think: "What if we were to choose one being who would rightly degrade him that deserved to be degraded, blame him that deserved blame, expel him that deserved to be expelled. We would give him a tithe of our grain." In this cycle, among the beings who have made this resolution, the Blessed One, the future Buddha, was then more beautiful, comely, powerful, than they, and was endowed with wisdom and competent to suppress and uphold. They approached him, asked his permission and chose him. He was known by three names: Mahāsammata, "chosen (*sammato*) by the people"; prince (*khattiya*), "lord of the fields (*khetta*)"; king (*rājā*), "he delights (*rañjeti*) others by righteousness and equity." That wondrous event in the world, the future Buddha was the first man: thus they made him the beginning; and the class of nobles having arisen, the castes, *viz.*, brahmins, and so on, in due course arose.

Of these cycles one æon, from the great world-destroying rain till the cessation of the flames, is called dissolution. The second æon, from the cessation of the world-destroying flames till the great rain flooding up the hundred thousand myriad world-systems, is called the process of dissolution. The third aeon, from the great world-flooding rain till the appearance of sun and moon, is called evolution. [420] The fourth æon, from the appearance of sun and moon till the great world-destroying rain once again, is called the process of evolution. These four æons make one great cycle. Thus the destruction by fire and reappearance should be understood.

When the world perishes by water, at first the great world-destroying rain comes up and the detailed account is as said above with this difference:—

As a second sun rises in the case of the destruction by fire, so here a great rain of alkaline water, destructive to the world, comes up. At first it rains very fine drops, but in due course the drops become great torrents filling the hundred thousand myriad world-systems. Mountains of the earth, and so on,

touched by the alkaline water, are dissolved. The water is held on all sides by the winds. From the earth to the Second Jhāna-plane the water rises, and there it dissolves the three Brahmā-worlds and keeps striking the Subhakiṇha abode. It is not quieted as long as the smallest particle of material substance remains. It overpowers all material substances which come into contact with it, and suddenly quiets down and disappears. The lower sky forms one mass of darkness with the upper sky, and everything is as said before. But really here the world appears beginning with the Ābhassara Brahmā-world.. And beings pass away from the Subhakiṇha abode and are reborn in Ābhassara and other places.

From the great world-destroying rain till the cessation of the world-destroying water is one æon. From the cessation of the water to the great flooding rain is the second æon. From the great flooding rain . . . these four æons make one great cycle. Thus should the destruction by water and the reappearance be understood.

When the cycle perishes by wind, at first the great world-destroying rain comes. Thus it should be expanded as before, with this difference: As there a second sun appears, so here wind arises in order to destroy the world. At first it raises thick dust, then fine dust, refined sand, thick sand, gravel, rocks, and so on until [421] it raises rocks of the size of a storied house, and big trees in uneven places. These ascend from the earth into the sky, and do not fall again. There they are reduced to fine powder and become nothing. Then in due course from underneath the great earth the wind comes up, turns the earth upside down and throws it into space. Pieces of earth, one hundred, two hundred, three hundred, four hundred, even five hundred yojanas in size, break loose and, hurled by the fury of the wind, are reduced to fine powder in space and become nothing. The wind lifts both the mountain-range of the world-system and Mount Sineru, and hurls them into space. They strike each other and perish, reduced to fine powder. In this way, destroying earthy mansions and airy mansions and the six deva-worlds of the realm of sense, it destroys the hundred thousand myriad world-systems where

world-system with world-system, Himâlaya with Himâlaya, Sineru with Sineru, each meeting each, are reduced to fine powder and perish. The wind reaches from the earth as far as the third Jhāna-stage, where, destroying the three Brahmā-worlds, it keeps striking the Vehapphala abode. Thus destroying all material substances, it itself perishes. The lower sky with the upper sky forms one mass of darkness. Thus everything is as above. But here the world appears beginning with the Subhakiṇha Brahmā-world. Beings pass away from Vehapphala and are reborn in Subhakiṇha and other places. Therein from the great world-destroying rain till the end of the world-destroying wind is one æon. From the end of the wind till the great flooding rain is the second æon . . . these four æons make one great cycle. Thus should be understood destruction by wind and reappearance.

Why does the world so perish ? By reason of the immoral roots. For in the abundance of these the world perishes. When lust is superabundant it perishes by fire. When hate is superabundant it perishes by water. Some say that it perishes by fire when hate superabounds, by water when lust superabounds. When delusion is superabundant, it perishes by wind. In perishing thus, it perishes by fire continuously seven times, by water at the eighth time, again for seven times by fire, the eighth by water. In perishing in this way for the eighth time, [422] it perishes seven times by water, and seven times again by fire. By so much are passed sixty-three cycles.[1] Within this limit, although the turn to perish by water is arrived, it is inhibited, and the wind which takes its turn destroys the world, crushing the Subhakiṇha whose term of life is full sixty-four cycles.

Though recalling previous existences, the monk who recalls the cycles recalls from among them many cycles of dissolution, many cycles of evolution, and many of dissolution and evolution. How ? In this way:—"*In such a place I was,*" and so on. Here, "In such a place I was," means, I was in such a world of dissolution, in such a state or place of birth or destiny, phase of consciousness or sentient abode or sentient

[1] I.e. fifty-six times by fire, seven times by water.

group. "Such was my name,"—Tissa or Phussa. "Such my family,"—Kaccāna or Kassapa. These statements are made by way of recalling his own name and family in a past existence. If he wishes to recall his attainment of beauty, or his hard or glorious life, his experiences of bliss or misery, or his short or long life at that time, he just recalls them. Hence was it said, "*Such my caste*[1] . . . *such the limits of my life.*" Of these, "such my caste" means fair or golden. "Such my food" means rice, flesh or gruel was my food, or I ate whatever fruits I got. "Such my experience of discomfort and of ease" means, I experienced discomfort and ease of various sorts, bodily and mental, connected with desires and free from desires, and so on. "Such the limits of my life" means, my life was limited to a hundred years or eighty-four thousand cycles. "When I passed away from that state, I took form again in such a place" means, I passed away from that state, place of birth, destiny, phase of consciousness, sentient abode, or sentient group, and took form again in such a state, place of birth, destiny, phase of consciousness, sentient abode or sentient group. "There also I was" means, in that state, place of birth, destiny, phase of consciousness, sentient abode or sentient group again I was. "Such was my name," and so on, means the same as above. But because the expression, "In such a place I was" is the recalling at will of one who is going through the series of his previous existences backward, and the expression, "When I passed away from that state" is a reflection of him who is actually turning back, therefore the former expression is stated concerning the place of his rebirth immediately preceding the present one denoted by the expression, "I took form again here." The expression, "There also I was," and so on [423] is made for the purpose of showing the recollection of name and family, and so on, in the place of birth, just before his present life-birth. "When I passed away from that state I took form again here" means, passing away from the immediately preceding place of birth, I was reborn here in a princely family of such a name, or a brahmin family. "Thus"

[1] *Vaṇṇa*, "colour," "beauty."

means in this way. "In all their modes, in all their details," —in all their details by way of name and family, in all their modes by way of caste and so on. For through name and family a being is designated as Tissa, Kassapa. By colour, and so on, people are differentiated as brown, white in complexion. Therefore name and family are details, the others modes. "He recalls to mind his various previous existences," —this is plain in meaning.

The Discourse on the Knowledge of Recollection of previous existences is ended.

In the discourse on the knowledge of the fall and rise of beings[1]: "To the knowledge of the fall and rise" means, to the knowledge with respect to the fall and the rise; for the sake of that knowledge by which the fall and rise of beings are known, that is to say, for the sake of deva-sight. "He directs and bends down his mind" means, he directs and bends down the preparatory mind. "He" is the monk who has directed his mind. As regards "deva" and so on, it is "of devas" from its resemblance to [the sight of] the devas. For the devas possess the deva-sentient eye which is produced by well-wrought karma, unhindered by bile, phlegm, blood, and so on, able to receive distant objects through its freedom from the low passions. And the eye of knowledge, being produced by the strength of energetic developing, is like that. Thus it is "deva" from its resemblance to that. It is deva also from being acquired through living like a deva, and from its dependence on that. Further, it is "deva" from the power of its brilliance due to its seizure of light; from the greatness of its course due to the seeing of objects across walls, and so on. All this is to be understood in accordance with grammatical treatises.[2]

"Eye" is in the sense of seeing; also because it performs[3] the function of the eye. "Pure" from being the condition of purity of views through discernment of the fall and rise.

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[1] *Dīgha* i, 82. Lit. "The fall-and-rise-knowledge." It is, as elsewhere, only the form-analysis of a compound into its parts.

[2] *Sadda-satthā*, treatises on sounds, i.e. words.

[3] Read °*karaṇena*.

He who sees only the fall, not the rise,[1] holds to the view of annihilation. He who sees only the rise, not the fall, holds to the view of the appearance of fresh beings. But the discernment of him who sees both, inasmuch as it goes beyond the twofold view, is the condition for purity of views. The sons of the Buddha see both, hence the statement, [424] "Pure, from being the condition of purity of views through the discernment of the fall and rise." "Surpassing that of men" means, seeing forms surpassing the experience of men; or it is because it surpasses the fleshy eye of men. "With that pure deva-eye, surpassing that of men, he *sees* beings" means, he looks at beings as though with the fleshy eye of men.

"Deceasing, being reborn":—here it is not possible to see at the moment of the fall, or the moment of rise. The intention is, those who are nearing the fall and will now fall are those who are passing away; and those who have taken conception and are about to be born are those who are taking shape. He shows that he sees such beings as they pass away from one form of existence and take shape in another.

"The mean," that is, those who are despised, much despised, looked down upon, much looked down upon because of their mean birth, family, wealth, and so on, because they are yoked to the outcome of delusion (*moha*). "The noble"—the opposite of those, in consequence of non-delusion. "The well-favoured"—those endowed with desirable, pleasing, lovely form as a result of the absence of hate. "The ill-favoured" are those endowed with undesirable, unpleasing, unlovely form as a result of hate; uncomely, deformed, is the meaning. "The happy" are those who are bound on a happy course, or who are rich, wealthy, as a result of the absence of greed. "The wretched" are those who are bound on a wretched course, or are poor, short of food and drink, as a result of greed. "Passing away according to their deeds" means, going away by whatever karma has been accumulated.

Of these terms, by means of the first terms, "passing away" and so on, the function of deva-sight is expressed. By the last term the function of knowledge, the passing away of beings

[1] These refer always to decease and rebirth.

according to their deeds, is expressed. This is the order in which this knowledge arises: Here a monk, increasing his sight downwards in the direction of the hells, sees the beings in them undergoing great pain. That discernment is the function of deva-sight. He gives attention thus: "Having done what deeds, are these beings undergoing this pain?" "Having done these deeds":—thus to him arises knowledge which makes the deed its object. In the same way, increasing his sight upward in the direction of the world of devas, he sees beings enjoying great prosperity in Nandanavana, Missaka-vana, Phārusakavana, and so on. That discernment also is the function of deva-sight. He gives attention thus:—"Having done what deeds, are these beings enjoying this prosperity?" "Having done these deeds,"—thus to him arises knowledge which makes the deed its object. This [425] is called knowledge of the passing away of beings according to their deeds. It has no preparation apart [from deva-sight]. And so also with knowledge of the future.[1] For both have their base in the deva-eye, and are accomplished by it. As regards "misbehaviour in body" and so on, "misbehaviour" means, one behaves ill, or a behaviour which is evil owing to the putridity of the passions. "Misbehaviour in body" means, misbehaviour through the body or misbehaviour arising out of the body. The same with the others (i.e., in speech and thought). "Endowed with" means possessed of.

"Revilers of the Elect" are revilers, accusers, deriders, of the Elect: that is, of the Buddhas, silent Buddhas, Buddhas' disciples, even of laymen who are stream-winners, out of a desire to do them harm either by the worst sin,[2] or by ruining their character. Whoso says: "These men have no saintly character. They are not monks," reviles by way of the worst sin. Whoso says: "They have not Jhāna, or emancipation, or the Path, or Fruition," and so on, reviles by ruining their character. Whether he reviles knowingly or unknowingly, he is a reviler of the Elect in both ways. It is a grave action like an action that carries immediate retribution, shuts out

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[1] Read *anāgataṃsañāṇassa pi*.

[2] *Antima-vatthu*. Cf. *Vin. Texts* i, 276, *n*. 1.

the heavens and the Path, but it is pardonable. To explain it, this story is to be understood.

It is said that an elder and a young monk went about for alms in a certain village. At the very first house they got a ladleful of warm gruel. The elder was suffering from wind in the stomach. He thought: "This gruel is beneficial to me. I will drink it before it gets cold." And he sat down on a piece of wood brought by men for the purpose of making a door-post, and drank the gruel. The other being disgusted with him thought: "This old man, being oppressed by excessive hunger, has done something we should be ashamed of." Having roamed the village, the elder went to the monastery and asked the young monk: "Friend, hast thou made a foothold in this religion?" "Yes, sir. I am a stream-winner." "Friend, then do not try for the higher Path. Thou hast reviled one who is free from the cankers." He apologized so that his sin was condoned. Therefore whoever should revile one of the Elect should, if he himself is the senior, go, crouch [426] and apologize, saying, "I have said such and such words of the Venerable One. Forgive me." If he be the junior, he should salute him, crouch, raise his hands to his forehead and apologize, saying: "Sir, I have said such and such words of you. Forgive me." If the reviled monk has departed elsewhere, he should himself go, or send his own pupils, and so on, and ask forgiveness. If it is not possible for him to go or to send his pupils, he should go to those monks who live in the same monastery as the reviled monk, and crouch if they are his juniors, or do what should be done to a senior if they are the seniors, and apologize, saying, "Sirs, I have said such and such words of such and such a monk. May the Venerable One forgive me." He should do the same if he be not personally forgiven. If the noble one be a monk who lives by himself, and neither his dwelling-place nor the place he frequents is known, then he should go to a wise monk and say: "Sir, I have said such and such words of such and such a venerable person. I regret it whenever I think of it. What shall I do?" The other will reply: "Do not be anxious. The elder forgives you. Quiet your thoughts." Then he should raise his hands

in salutation towards the direction in which the noble one has gone, and say: "May he forgive me." If the noble one has died, he should go to his death-bed, or even to the cemetery, and ask forgiveness. If this is done, the heavens and the Path are not shut out, and his offence is condoned.

"Holding to wrong views" means, of perverse views. "Acquiring that karma which results from wrong views" means, having various kinds of karma built up by means of wrong views. Those who prevail upon others to do bodily acts and so on, which have their roots in wrong views, are also meant. Though the reviling of the Elect is included in misbehaviour in speech, and wrong views are included in misbehaviour in thought, the two are repeated here to show the greatness of the offence. Owing to its resemblance to those acts that carry immediate retribution,[1] the reviling of the Elect is a grave offence. And this has been said: "*Just as, Sāriputta, a monk who is equipped with virtue, concentration, and wisdom, will here and now come to* [*the Arahant's*] *plenitude of knowledge, so this other equipment—if the man does not recant his words, change his heart, and renounce his view—will end* [427] *in his being hauled off to purgatory.*"[2] And there is no sin greater than wrong views. As has been said: "*Monks, I do not perceive any one state which is so great an offence as wrong views. Wrong views are supreme offences.*"[3]

"On the dissolution of the body" means, on the giving up of the derived aggregates. "After death"—upon the taking on of the new-born aggregates immediately afterwards. Or, the first term means the cessation of life-controlling faculty; the second is after the consciousness during decease.

"State of woe" and so on, are all synonyms of hell, which is called "state of woe," because it is off the course which is reckoned as of merit, and the condition for the attainment of heaven and emancipation, or because of the absence of pleasant going. It is the course or refuge of ill:—hence "miserable existence." Or it is a course produced by bad karma out of

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[1] *Ānantariya*, or *-ika*. Cf. *Points of Controversy* viii, 2; xiii, 3.
[2] *Further Dialogues* i, 47. Read *appahāya tam* in the text.
[3] *Aṅguttara* i, 33.

an abundance of hate. Evil-doers "fall" (*vinipāto*) therein against their will[1]:—hence "state of suffering." Or, they perish falling there with broken limbs. Here is no (*nir-*) course (*aya*) which can be called pleasant:—hence "hell" (*niraya*). Or, by "state of woe" is shown the animal kingdom, because the latter, being devoid of happiness, is a state of woe, but not miserable existence, since mighty beings such as Nāga-kings are born in it. By "miserable existence" the "peta"-world is meant, which is also a state of woe, because it is devoid of happiness and the resort of misery. But it is not a state of suffering since there are no broken limbs as among the Asuras. By state of suffering is meant the Asura-world, which in the sense just given is both state of woe and miserable existence. It is also called state of suffering because it is devoid of the sum of desirable things. By hell are meant the various kinds of hell such as Avīci. "Are reborn" is come to; come to birth therein is the meaning.

In the opposite sense of what has been said is the bright side to be understood. This is distinctive:—there by "happy existence" is meant human existence; by "heaven" deva-existence. Of these, a beautiful career is a well-career (*sugati*). Among material objects it is *su*re, the *ac*me (*su-agra s'agga*), hence "heaven." Everything is the "world" in the sense of loosening, dissolving (*loka*).[2] This is the meaning of terms.

"With deva-sight" and so on—all this is epilogue. Thus herein is the meaning in brief of the expression, "He sees with deva-sight."

"The beginner, a clansman, who wishes to discern thus, should make the Jhāna which has the devices for object, and is the basis of higher knowledge, fit to be directed in all ways and bring any of the three devices: fire-device, white-device light-device [428] near [unto the production of the deva-eye]. Having made it the object of access-Jhāna, he should increase it and place it. The meaning is, he should not produce it there [in the increased device-object] through ecstasy. For if he produces [ecstasy], it [the device-object] becomes the

[1] Read *vivasā*.

[2] Cf. *Saṃyutta* iv, 52.

support [or object] of the basic Jhāna, not of the preparation.[1] Of the three, the light-device is the best. Therefore, producing it or any of the others in the way described in the exposition of the devices, he should place it at access stage and increase it. And the way in which it is increased is to be understood as said in the above exposition. He should look at the material object within the place increased. If he looks at the object outside, the turn of the preparation slips by, consequently the light disappears when the object within is not visible. In that case he should enter again and again into the basic Jhāna and, rising therefrom, diffuse light which in due course becomes firm. Light remains within that place which he has limited by saying "Here let there be light." The discernment of the object comes to him as he sits and looks the whole day. It is like a man who goes his way in the night by means of a torch of hay.

They say that a man went on a road by means of a torch of hay. The torch went out, so that he could not see the places even and uneven. He rubbed the torch on the ground and lit it again. It blazed forth giving out more light than before. As he lit it again and again every time it went out, in due course the sun came out. When the sun rose up he threw away the torch which he needed no longer, and went about the whole day. In the simile the light of the torch is like the light of the device at the time of preparation. The inability to see the even and uneven places when the torch goes out is like the inability to see the object within, in the disappearance of the light, through the slipping by of the turn of the preparation as he looks at the object outside. The rubbing of the torch is like the repeated entering into Jhāna. The increased light of the torch is like the diffusion of the stronger light as he performs the preparation over again. The rising of the sun is like the appearance of the steady light within the space limited. The going about the whole day after throwing away the torch is like the looking at the object the whole day by means of the steady light after renewing the weaker light. When an object which is inside the belly, situated near the heart-basis, or beneath

[1] Read *parikamma°*.

the earth's surface, across a wall, mountain, rampart, or in some other world-system, and which is invisible to the monk's fleshy eye, comes [429] into the focus of his eye of knowledge, so that it is seen by his fleshy eye, then deva-sight has come to pass. This alone is able to see the object, not so the preliminary risings of consciousness.

It is, however, a danger to the average man. Why? Because a mass of light appearing through the earth, ocean, and mountains, at whatever place he has resolved upon, he is overcome by fear as he sees fearful forms such as ogres and demons, with the result that he becomes distracted in mind and mad through Jhāna; therefore he should not be negligent in the matter of seeing objects.

Here is the order in which deva-sight comes to pass. When representative cognition, dwelling on the aforesaid object, rises and ceases, four or five apperceptions dwelling on that object come into play—thus everything is to be understood as said above. Here also the preliminary risings of consciousness are connected with applied and sustained thinking and are of the realm of sense. The consciousness which has accomplished the purpose at the conclusion is connected with the Fourth Jhāna, and is of the realm of form. The knowledge which is co-existent with it is called both the knowledge of the fall and rise of beings and the knowledge of the deva-sight.

The Discourse on Knowledge of Fall and Rise is ended.

The Lord who knows the fivefold aggregate,
He did five higher knowledges proclaim.
When one has known them one should also know
This that is called Particular Discourse.

For of those, that deva-sight which is called knowledge of fall and rise has two others attending it, namely, knowledge of the future and knowledge of the passing away of beings according to their deeds. Those two and the five, beginning with the various kinds of psychical power, make seven kinds of higher knowledge which are here mentioned.

Now in order that there may be no confusion in the classification of their objects,

> The mighty Sage has said the triplets four
> Of mental objects. Let there now be shown
> Seven modes of knowing with respect to these.

This is the setting forth: The great sage has indeed declared four object-triplets. Which are the four? The limited-object-triplet, the sublime-object-triplet, the past-object-triplet, the internal-object-triplet. Of these, knowledge of the various kinds of psychic power proceeds in the seven objects by means of limited, sublime, past, future, [430] present, internal, external, objects. How? Thus:—when a monk makes the body dependent on the mind and, desiring to go with an invisible body, bends it by means of the mind, places it in, fixes it on to, the mind become sublime, then the body which has received this application becomes the object. This is the "limited" object, the material body being the object. When he makes the mind dependent on the body and, desiring to go with a visible body, bends it by means of the body, places the basic Jhāna-mind in, fixes it on to, the material body, then the mind which has received this application is the object. This is "sublime" object through the sublime mind being the object. And since he makes his object the same consciousness when it is past, has ceased, then it is "past" object. It had a "future" object when, for instance, Kassapa and other Elders resolved upon the future at the Mahādhātunidhāna.[1]

It is said namely that, in making a receptacle for the relics, Mahākassapa the Elder resolved thus: "For two hundred and eighteen years to come, may these flavours not dry up, may these flowers nôt fade away, may these lamps not die out!" Everything came to pass. Assagutta the Elder on seeing the clergy at Vattaniya abode partaking of dry food, resolved thus: "Every day before meals may the pool of water turn into the taste of curds." And it had the taste of curds before the meal, and became natural water again after the meal.

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[1] *Sumaṅgala Vilāsinī* on *Dīgha* ii, 167.

Again when making the body dependent on the mind, he goes with an invisible body, the object is a "present" object. When he bends the mind by means of the body, or the body by means of the mind, and transforms himself into a boy, and so on, the object is "personal" (or internal), because he makes his own body and mind the object. When he shows the external forms of an elephant, horse, and so on, the object is "external." Thus so far is the procedure of the knowledge of the various kinds of psychic power in the seven objects to be understood.

Knowledge of deva-hearing proceeds in four objects by means of limited, present, internal, external, objects. How? Because it makes sound the object, and sound is limited, therefore it has a limited object. Because it proceeds making an existing sound the object, it has a present object. When one hears a sound from within one's belly, the object is internal. When one hears a sound made by others, the object is external. [431] Thus is the procedure of the knowledge of deva-hearing in four objects to be understood.

Knowledge encompassing others' thoughts proceeds[1] in eight objects by means of limited, sublime, unlimited, Path, past, future, present, external, objects. How? When there is knowing the thoughts of others of the realm of sense, it has a limited object. When there is knowing thoughts of the realms of form and formless, it has a sublime object. When there is knowing the Path and Fruition, it has an unlimited object. Here an average man does not know the thoughts of a stream-winner, nor does a stream-winner know those of a once-returner, and so on to the saint. But a saint knows the thoughts of all. And one who is of a higher stage knows the thoughts of one of a lower:—This is the special point to be understood. When Path-consciousness is the object, the Path is the object. But when within seven days in the past, and within seven days in the future, he knows others' thoughts, then there is the past and the future as object.

How about the present object? The present is threefold; momentary present, continuous present, temporary present.

[1] Read *pavattati*.

Of these that which has attained to genesis, stability and break-up is the momentary present. That which is comprised in one or two intervals of continuity is the continuous present. The interval during which an object does not appear to one who, having sat in darkness, goes out into the light, is to be known as one or two intervals of continuity. The interval during which an object does not suddenly appear to one who, having roamed in the light, has entered an inner room is to be known as one or two intervals of continuity. The interval during which a man, having seen from a distance the movements of washermen's hands and the striking of gongs and drums, does not hear the sound, is to be known as one or two intervals of continuity. So say the Majjhima reciters.

But the Samyutta reciters, having spoken of two continuities: of matter and of non-matter, define the continuity of matter as the interval during which a man having stepped into water and gone away, the streak of water stepped into on the bank does not disappear; the heat in the body of a man who has arrived from a journey does not subside; darkness does not depart when a man coming from the heat has entered a room; the quivering of the eyes does not stop when a man, attending to a subject of meditation in a room, opens the window in the day and looks out. Saying that two or three occasions of apperception are the continuity of non-matter, they say that both the continuities are called the present.

[432] What is limited by one existence is called the temporary present. Concerning this it is said in the Bhaddekaratta Sutta: "*Friends, mind and things both are present. In that present is consciousness bound by lust of desire. Being bound by lust of desire, one takes delight in that present. Taking delight in that, one is drawn towards present things.*" Of these, the continuous present is mentioned in the Commentaries, the temporary present in the Sutta. (*Majjhima* iii, 197.)

Here some say that consciousness of the momentary present is the object of knowledge encompassing others' thoughts. For what reason? For the reason that consciousness arises simultaneously in the possessor of psychic power and the other man. And this is their simile: As when a handful of flowers

is thrown into the sky, one flower undoubtedly hits another, stalk to stalk, so, on adverting to the minds of the multitude as a group, thinking: "I will know the mind of another," undoubtedly the mind of one penetrates another's at the genetic moment or the static moment or the moment of break-up. This view is rejected in the Commentaries thus: "Even though a man were to attend for a hundred years, a thousand years, there is no simultaneity between the thought with which he attends and the thought with which he comes to know. And this adverting and apperception follow various objects in undesirable places. Therefore it is not proper."

But it should be considered that the continuous present as well as the temporary present is the object. Of these another man's consciousness which arises at a time measured by two or three processes of apperception before or after the present moment of apperception, is all known as the continuous present. But the temporary present is to be shown by the occasion of apperception. So it is said in the Saṃyutta Commentary, and it is well said. Herein is the explanation.

The possessor of psychic power wishing to know another's mind attends to it. The attending makes the momentary present its object, and together with it, ceases. Then four or five apperceptions arise, the last of which is the psychic mind, the rest being of the realm of sense, of all of them the same mind (of another) which has ceased, is the object. The other risings of consciousness (their psychic consciousness) do not have various objects because they have the present for object by way of time. In having one object, the psychic mind knows another's mind, but the others do not do so in the way that visual cognition sees an object at the eye-door. Thus the higher knowledge of others' thoughts has a present object by way of the continuous present and temporary present. [433] Or, because the continuous present falls into the temporary present, therefore it has a present object by way of the temporary present. And it has an external object because it has another's mind for object. Thus is the procedure of knowledge encompassing others' thoughts in the eight objects to be understood.

Knowledge of previous existences proceeds in eight objects by way of limited, sublime, unlimited, Path, past, internal, external, conceptual, objects. How? When it recalls aggregates of the realm of sense, it has a limited object. When it recalls aggregates of the realms of form and formless, it has a sublime object. When it recalls the Path developed, the Fruition realized, by oneself or others in the past, it has an unlimited object. When it recalls the developed Path, it has the Path for object. Herein, although knowledges encompassing others' thoughts, and those on the passing on of beings according to their deeds have past objects, the first kind of knowledge has for object consciousness which is passed within seven days. For it does not know another aggregate or something connected with the aggregates. It is said figuratively to have the Path for object since the object is consciousness associated with the Path. Past volition only is the object in knowledge of the passing on of beings according to their deeds. But there is no past aggregate or something connected with aggregate which is not the object of knowledge of previous existences. Indeed it has a similar course to omniscient knowledge regarding past aggregates and states connected with aggregates. Thus this special point is to be understood. This is the method of the Commentaries.

But since it is said in the Paṭṭhāna: "*Moral aggregates are the cause by way of object-relation of knowledge of the various kinds of psychic power, of knowledge penetrating others' thoughts, of knowledge recalling previous existences, of knowledge of the passing away of beings according to their deeds, of knowledge of the future*,"[1] therefore the four aggregates also are the object of knowledge penetrating others' thoughts, and knowledge the passing away of beings according to their deeds.

And here moral and immoral aggregates are the object of knowledge of the passing away of beings according to their deeds. When it recalls one's own aggregates, it has an internal object. When it recalls name, family, earth, signs, and so on, in such way as: "In past times Vipassin was the Blessed One. His mother was Bandhumatī, father Bandhumat," the object

[1] *Ṭīkāpaṭṭhāna* ii, p. 154.

is conceptual. Here name and family should be regarded as the meaning of the letter connected with the aggregate and accomplished by convention, not the letter itself. For the letter being comprised under the organ of sound [434] is limited. As has been said: "The analysis of etymology has a limited object."[1] This is the view we favour. Thus is the procedure of knowledge of previous existences in eight objects to be understood.

Knowledge by the deva-sight proceeds in four objects by way of limited, present, internal, external, objects. How? Because it makes a material thing its object and matter is limited, therefore it has a limited object. From proceeding in an existing material thing, it has a present object. When it discerns something inside one's belly, and so on, the object is internal. When it discerns the material form of another, the object is external. Thus is the procedure of knowledge by the deva-sight in four objects to be understood.

Knowledge of the future proceeds in eight objects by way of limited, sublime, unlimited, Path, future, internal, external, conceptual, objects. How? When it knows: "This one will be born in the future in the realm of sense," the object is limited. When it knows: "He will be born in the realm of form or formless," the object is sublime. When it knows: "He will develop the Path, realize the fruit," the object is unlimited. When it knows: "He will develop the Path," the Path is the object. But regularly it has a future object. Although knowledge penetrating others' thoughts has a future object, its object is consciousness within seven days in the future. For it does not know another aggregate or something connected therewith. As said under knowledge of previous existences, there is nothing in the future which is not the object of knowledge of the future. When it knows: "I shall be born at such and such a place," the object is internal. When it knows: "Such and such an one will be born in such and such a place," the object is external. As said under knowledge of previous existences, when it knows name, family, in such wise as: "In the future, Metteyya the Blessed will arise.

[1] *Vibhaṅga* 304.

Subrahmā will be his brahmin father, Brahmavatī his brahmani mother," the object is conceptual. Thus is the procedure of knowledge of the future in eight objects to be understood.

Knowledge of the passing away of beings according to their deeds, proceeds in five objects by way of limited, sublime, past, internal, external, objects. How? When it knows deeds of the realm of sense, the object is limited. [435] When it knows deeds of the realms of form and formless, the object is sublime. He knows the past: thus the object is past. When it knows one's own deeds, the object is internal. When it knows[1] another's deeds, the object is external. Thus is the procedure of knowledge of the passing away of beings according to their deeds in five objects to be understood. And here, as regards the statement "internal object and external object," when it knows sometimes the internal, sometimes the external, the object is internal-external.

Thus is ended the Thirteenth Chapter called the Exposition of Higher Knowledge in the Path of Purity composed for the purpose of gladdening good folk.

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[1] Read *jānanakāle* for °*kūle*.

PART III
UNDERSTANDING

CHAPTER XIV

[436] EXPOSITION OF THE AGGREGATES (*KHANDHĀ*)

Now since the monk, who has fulfilled satisfactorily the development of concentration and has enjoyed its benefits through higher knowledge, has fully developed that concentration which is shown under the head of mind (*citta*) in the expression:

The man discreet, on virtue planted firm,
In mind and understanding trained,[1]

he should at once develop understanding. But it is not easy to define, much less develop, understanding, which has been stated too briefly. Therefore, in order to show it in detail and the manner of developing it, the following questions are asked:—

1. What is understanding?
2. In what sense is it understanding?
3. What are its characteristics, its essence, its manifestations, its proximate cause?
4. How many kinds of understanding are there?
5. How should it be developed?
6. What are the advantages of developing understanding?

And these are the answers:—

1. *What is understanding?*

Understanding is manifold and of various kinds. In trying to explain[2] all that, the answer might not fulfil the intended

[1] See above, p. 1 of Part I.
[2] Read *vibhāvayitum*, as on p. 84 of text.

meaning, and moreover it might lead to wavering; therefore we say, with reference to what is intended here:—Understanding is insight-knowledge associated with moral thought.

2. *In what sense is it understanding?*

It is understanding in the sense of knowing in various ways. What is this understanding? It is the knowing in various ways as distinct from perceiving and cognizing (or being conscious). [437] Now although perception, consciousness[1] and understanding are the same as regards knowing, perception is the mere noting of objects such as blue-green, yellow; it cannot reach the penetration into characteristics as impermanent, ill, selfless. Consciousness knows objects to be blue-green, yellow, and reaches the penetration into characteristics. But it cannot endeavour to reach the manifestation of the Path. Understanding knows the object and reaches the penetration into characteristics as said above, and it reaches through endeavour the manifestation of the Path.

Suppose that three persons: one an undiscerning child, one a peasant, one a banker, see a heap of coins on a counter. The undiscerning child just knows that the coins are pretty and variegated, long, square, round; but does not know that they are held to be valuables for the use and employment[2] of men. The peasant knows that they are pretty and variegated, and that they are held to be valuables for the use and employment[2] of men; but does not know such distinctions as: This coin is genuine, that false, and that half genuine. The banker knows all the varieties: he knows that by looking at the coins, or by striking them and listening to the sound, or by finding out what smell or taste they have, or by holding them in the hand. He knows further that they were made by such and such a master in such and such a village, market town, city, or on such and such a hill, or by the banks of such and such a river. The application of this simile should be understood[3] thus: Because it seizes just the appearance of an object as blue-green and so forth, perception is like the seeing of the

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[1] *Viññāṇaṃ.* [2] Read *upayogaparibhogaṃ.*
[3] See *Questions of Milinda* i, 132, *n.* 2.

coins by the undiscerning child. Because it seizes the appearance of the object as blue-green and so forth, and also leads to penetration of the characteristics, consciousness is like the seeing of the coins by the peasant. Because it seizes the appearance of the object as blue-green and so forth, leads to the penetration of the characteristics, and also leads to the manifestation of the Path, understanding is like the seeing of the coins by the banker. Therefore this understanding is to be understood as the knowing in various ways as distinct from perceiving and being conscious. With reference to this the statement was made: "It is understanding in the sense of knowing in various ways."

It is not certain to be found where there are perception and consciousness.[1] [438] But where it is present it is not to be distinguished from those two states, because it is not possible to make distinctions such as, "This is perception, this is consciousness, this understanding," so subtle and difficult to discern are they. Hence said the reverend Nāgasena: "*A difficult thing, sire, has been done by the Blessed One.*" "*What difficult thing, reverend Nāgasena, has been done by the Blessed One?*" "*A difficult thing, sire, has been done by the Blessed One when he declared the determination of these immaterial states, mind and its coefficients, which have arisen in one object, saying, this is contact, this is feeling, this is perception, this is volition, this is mind.*"[2]

3. *What are its characteristics, its essence, its manifestation, its proximate cause?*

Here understanding has the characteristic of penetrating into the true nature of states; it has the function of dispelling the darkness of bewilderment which covers the true nature of states; it has the manifestation of not being bewildered. Because of the statement: "*He who is concentrated knows, sees a thing as it really is,*"[3] concentration is its proximate cause.

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[1] It is not present in states of consciousness with two root-conditions, or with no root-conditions (*duhetuka, ahetuka*).—*Ṭīkā*.

[2] See *Expositor* 187; *Questions of Milinda* i, 133.

[3] See above, p. 430, *n*. 1.

4. *How many kinds of understanding are there?*

It is of one kind through its characteristic of penetrating the true nature of states (*monad* 1). It is of two kinds as worldly and transcendental (*dyad* 1); likewise as being with the cankers, without the cankers[1] and so forth (*dyad* 2); by way of fixing mental and material qualities (*dyad* 3); of being accompanied by joy and by even-mindedness (*dyad* 4); and of being the plane of discernment and of culture (*dyad* 5). It is of three kinds as being made by imagination, by tradition, by culture (*triad* 1); likewise by way of the limited, sublime, infinite object (*triad* 2); of skill in profit, loss and means (*triad* 3); and of laying to heart as to the internal and so forth (*triad* 4). It is of four kinds by way of knowledge about the Four Truths (*tetrad* 1); and by way of the Four Analyses and so forth (*tetrad* 2).

Of these, the onefold portion (*monad* 1) is plain in meaning.

In the twofold portion (*dyad* 1), understanding which is associated with the Path in worldly (states of consciousness) is worldly; that which is associated with the transcendental Path is transcendental. Thus it is of two kinds as worldly and transcendental. In the second dyad, understanding which is affected by the cankers is with cankers; that which is not affected by them is without cankers. In meaning, this understanding which is with, or is without, the cankers, is understanding which is worldly, or is transcendental. And the same with such statements as "Understanding which is associated with cankers is with cankers; that which is dissociated from cankers is without cankers." Thus it is of two kinds, as with, or without, cankers, and so on.

In the third dyad, that understanding which exists in the fixing of the four immaterial aggregates of him who is striving for insight is understanding for the fixing of mental qualities.[2] [439] That which exists in the fixing of his material aggregates is understanding for the fixing of material qualities. Thus it is of two kinds by way of fixing mental and material qualities.

In the fourth dyad, understanding in the two classes of moral

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[1] Read *sāsavānāsavā°*.

[2] Read *nāmavavatthāpanapaññā*.

consciousness of the realm of sense and in the sixteen classes of path-consciousness of the four Jhānas according to the Five-fold System, is accompanied by joy. Understanding in the two classes of moral consciousness of the realm of sense, and in the four classes of path-consciousness of the Fifth Jhāna, is accompanied by even-mindedness. Thus it is of two kinds by way of being accompanied by joy or by even-mindedness.

In the fifth dyad, understanding of the First Path is the plane of discernment;[1] understanding of the remaining three Paths is the plane of culture. Thus it is of two kinds by being the plane of discernment and of culture.

In the first of the triads, understanding effected through one's own imagination without learning from another person, is made by imagination; that which is acquired by learning from another person and effected through tradition, is made by tradition; that which is effected through culture in whatsoever way, and has attained to ecstasy, is made by culture. And this has been said: "*Of these, which is understanding made by imagination? Such conformable patience, view, fancy, experience, consideration, delight in contemplating things as one acquires without learning from another to the effect that matter . . . feeling . . . perception . . . complexes . . . consciousness of which karma is their own property, or which are conformable to the truth, are impermanent in respect of vocational works, or of works of art or science directed by right application,—this is called understanding made by imagination. . . . Through learning from another it is understanding made by tradition. And all understanding of one who has acquired the attainments, is made by culture.*"[2] Thus it is of three kinds as being made by imagination, by tradition, or by culture.

In the second triad, understanding which proceeds in respect of states of the realm of sense, has a limited object; that which proceeds in respect of states of the realms of form and the formless, has a sublime object. This twofold understanding is worldly insight. Understanding which proceeds in respect of Nibbāna has an infinite object. It is transcendental

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[1] Read °*paññā dassanabhūmi*.

[2] *Vibhaṅga* 324 f.

insight. Thus understanding is of three kinds by way of the object as limited, as sublime, and as infinite.

In the third triad, profit means increase. It is twofold as being due to destruction of disadvantages, and to production of advantages. Skill in it is skill in profit. As it has been said: "*Therein, which is skill in profit? As one attends to these states, immoral states which have not arisen do not arise; and immoral states which have arisen are put away. Or, as one attends to these states,* [440] *moral states which have not arisen, come to arise; and moral states which have arisen, lead to growth, increase and fulfilment of culture. The understanding, the knowing in various ways . . . the absence of bewilderment, the investigation of states, the right views therein,—this is called skill in profit.*"[1] And loss means decrease. It also is twofold as being due to destruction of advantages and production of disadvantages. Skill in it is skill in loss. As it has been said: "*Therein, which is skill in loss? As one attends to these states, moral states which have not arisen do not arise,*[2] *and so on.*" Everywhere, that skill which arises instantly, being equal to the occasion in matters of bringing about and effecting various states, is called skill in means. As it has been said: "*And all understanding in bringing about various actions, is skill in means.*"[3] Thus it is of three kinds, by way of skill in profit, loss, and means.

In the fourth triad, insight-understanding which is exercised after one has grasped one's own aggregates, is the laying to heart as to the internal; that which is exercised after one has grasped another person's aggregates or the external form which is not bound by controlling faculties, is the laying to heart as to the external; that which is exercised after one has grasped both, is the laying to heart as to the internal and the external. Thus it is of three kinds by way of laying to heart as to the internal, and so on.

In the first of the tetrads, knowledge which proceeds with reference to the truth about Ill is knowledge about Ill; that which proceeds with reference to the origin of Ill is knowledge

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[1] *Vibhaṅga* 324 f.

[2] Insert *na* before *uppajjantī*.

[3] *Vibhaṅga* 326.

about the origin of Ill; that which proceeds with reference to the cessation of Ill is knowledge about the cessation of Ill; that which proceeds with reference to the path leading to the cessation of Ill, is knowledge about the path leading to the cessation of Ill. Thus it is of four kinds by way of knowledge about the four Truths.

In the second tetrad the four Analyses are the four kinds of knowledge making distinctions as to the meaning, and so on. And this has been said: "*Knowledge in respect of the meaning is the analysis of meaning. Knowledge in respect of doctrine is the analysis of dhamma. Knowledge in respect of a true etymological interpretation therein* (i.e. *meaning, doctrine*) *is analysis of interpretation. Knowledge in respect of the foregoing threefold knowledge is analysis of ready wit.*"[1] Herein "meaning" briefly is a synonym for the result of a root-condition.

Because the result of a condition is got, obtained, attained in consequence of the conditions, therefore is it called the meaning. In detailed explanation: [441] Anything that is produced by causes, Nibbāna, the sense of what is spoken, result, action,—these five states should be understood as the meaning. Knowledge which makes distinctions in respect of that meaning on the part of one who reflects thereon, is the analysis of meaning. Briefly "dhamma" is another name for root-cause. Because a root-cause disposes, produces, or manages to attain this or that result, therefore is it called "dhamma." In detailed explanation: Whatever root-condition brings about a result, the Noble Path, whatever is spoken, morality, immorality,[2]—these five should be understood as "dhamma." Knowledge which makes distinctions in respect of that "dhamma" on the part of one who reflects thereon, is the analysis of "dhamma." And this interpretation has been shown specifically in Abhidhamma in this way: "*Knowledge in respect of ill is analysis of meaning. Knowledge in respect of the origin of ill is analysis of dhamma.*

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[1] *Vibhaṅga* 293, 331.

[2] Punctuate the text accordingly. And cf. *Points of Controversy*, Appendix, Note 4.

Knowledge in respect of the cessation of ill is analysis of meaning. Knowledge in respect of the path leading to the cessation of ill is analysis of dhamma.[1] *Knowledge in respect of root-condition is analysis of dhamma. Knowledge in respect of the result of a condition is analysis of meaning. Knowledge in respect of those states which have been born, produced, have come to be, come to arise,*[2] *come to birth, manifested themselves, is analysis of meaning. Knowledge in respect of that state from which these states have been born, produced, have come to be, come to arise, come to birth, manifested themselves, is analysis of 'dhamma.' . . . Knowledge in respect of old age and death is analysis of meaning. Knowledge in respect of the origin of old age and death*[3] *is analysis of dhamma. . . . Knowledge in respect of the cessation of compounded things is analysis of meaning. Knowledge in respect of the path leading to the cessation of compounded things is analysis of 'dhamma.' . . . Here in this world a monk knows 'dhamma' 'sutta,' mixed prose and verse . . . 'vedalla.' This is called analysis of 'dhamma.' He knows the meaning of everything that is spoken: 'This is the meaning of what is spoken.' This is called analysis of meaning. Which are the states that are moral? When a moral thought arises which is of the realm of sense . . . these are the moral states. Knowledge in respect of them is analysis of 'dhamma.' Knowledge in respect of their result is analysis of meaning.*"[4] As regards "Knowledge in respect of a true etymological interpretation therein," in respect of that meaning and doctrine there is a true etymology, an imperishable usage of words, which being recited, spoken, uttered, the hearer knows: "This is the true etymology. That is not the true etymology." Knowledge which makes distinctions in respect of the Māgadhi language, of true and natural etymology, the root-speech of all beings [442] is analysis of interpretation. For he who has attained to analysis of etymological interpretation knows, upon hearing (the sequence): *phasso, vedanā*, that they are of true etymology. But when he hears (the sequence): *phassā, vedanā*,[5]

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[1] This and the preceding sentence are omitted in the text.
[2] Supply *nibbattā* in the text.
[3] Read *jarāmaraṇasamudaye ñāṇaṃ*.
[4] *Vibhaṅga* 293 f.
[5] Read *phassā vedanā*.

he knows that they are not true in etymology. "Knowledge in respect of the (threefold) knowledge" is the knowledge with knowledge as object possessed by one who reflects upon knowledge of all three kinds as the object. Or, it is knowledge treated in detail by way of its spheres and functions, and so on, in respect of the aforesaid kinds of knowledge. Analysis of ready wit is the meaning.

And these four Analyses make distinctions in two places: the province of probationers and the province of non-probationers. The Analyses possessed by the Chief Disciples and the Great Disciples are of the province of non-probationers. Those possessed by Ānanda the Elder, Citta the householder, Dhammika the lay-brother, Upāli the householder, Khujjuttarā the lay-sister and others, are of the province of probationers.

Making distinctions in these two spheres, these Analyses are purified in five ways: through attainment, study, hearing, query, former application. Of these, "attainment" means the obtaining of Saintship. "Study" is the learning of the Buddha's word. "Hearing" is listening to "dhamma" respectfully and profitably. "Query" is question for settlement as regards the literal meaning and the general sense.[1] "Former application" is effort for insight through constant devotion[2] to the religion of the Buddhas until one has approached the knowledge of Adaptation and of Adoption.

Others have said:

> Wide knowledge, former application,
> And study, mastery of languages,
> Attainment, query, calling on the sage,
> And friendship,—these comprise Analysis.

Therein "former application" is as said above. "Wide knowledge" is proficiency in book lore and the branches of

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[1] *Yassa hi padassa attho duviññeyyo taṃ gaṇṭhipadaṃ. Yassa adhippāyo duviññeyyo taṃ atthapadaṃ.—Ṭīkā.*

[2] Constant, i.e. devotion to the subject of meditation even while walking to and from his dwelling-place and the village to which he resorts for alms.

arts and science. "Mastery of languages" means proficiency in the languages of the hundred and one countries, especially in the Māgadhi language. "Study" is the study of the Buddha's word, be it just the Chapter of Similes.[1] "Query" is questioning about the meaning and determination of even one verse. "Attainment" is Stream-winnership or . . . Saintship. "Calling on the sage" means to be near teachers who are learned and full of wit. "Friendship" is the getting of such friends.

[443] As to them, the Buddhas and Individualist Buddhas attain to their analytical knowledge through former application and attainment. Disciples depend on all of them. There is no such thing as special application to the development of a subject of meditation in order that analytical knowledge may be attained. But its attainment by probationers takes place at the conclusion of the emancipation known as the fruition of probationership. And its attainment by non-probationers takes place at the conclusion of the emancipation known as the fruition of non-probationership. Like the Ten Powers of the Tathāgatas, the analytical powers of the Elect are consummated by the fruition of the Elect. Thus, with reference to them was it said, "fourfold by way of the four Analyses."

5. *How should it be developed?*

Herein, because states such as the aggregates, sense-organs, elements, faculties, truths, dependent origination, are the "plane" of understanding, the two purities of morality and of mind are its "root"; and the five purities:—that in respect of views, the overcoming of doubt, the knowledge and discernment of the right Path and the wrong Path,[2] the knowledge and discernment of the Middle Way, knowledge and discernment—are its "body," therefore one should develop it, making his knowledge mature through study and query in those states[3] which are its "plane," fulfilling the two purities which are its "roots," and the five which are its "body." Such is the abstract.

But this is the detailed account.

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[1] I.e. The Mūlapaṇṇāsa of the Majjhima Nikāya.

[2] Read *maggāmaggañāṇa°*.

[3] Read *dhammesu* for *maggesu*.

It has been said that such states as the aggregates, sense-organs, elements, faculties, truths, dependent origination, are its "plane." Of them, "aggregates" are:—the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of activities, the aggregate of consciousness.

[*The aggregate of matter* (*rūpaṃ*).]

Herein, whatever state has the characteristic of changing through cold and so forth,[1]—all such states taken together are to be known as the aggregate of matter.[2] Though it is one in kind through its characteristic of changing, it is of two kinds as primary (principle of nature) and as derived. Of these, "primary matter" is fourfold: the earth-element, water-element, fire-element, air-element. Their characteristics, function, manifestation, have been stated in determining the four elements.[3] And as to the proximate cause, each has the other three for its proximate cause.[4] [444] "Derived material qualities" are twenty-four in number: eye, ear, nose, tongue, body, visible object, sound, odour, taste, femininity, masculinity, vitality-controlling faculty, heart-basis, body-intimation, speech-intimation, space-element, buoyancy of matter, plasticity of matter, wieldiness of matter, integration of matter, continuity of matter, decay of matter, impermanence of matter, solid food.

[5]Of these, the "eye" has the characteristic of sentience for natural phenomena[6] fit for being directly impinged upon by the seen thing, or of sentience sprung from action caused by a desire to see the object. It has the function of drawing consciousness towards objects; it has the localizing of visual cognition as its manifestation; it has the being produced by action caused by a desire to see, as proximate cause. The ear has the characteristic of sentience for phenomena fit for

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[1] I.e. heat, hunger, thirst, and so on.

[2] Or, "form" (*rūpa*). "Changing" is *ruppana*.

[3] See above, p. 402 f.

[4] See above, p. 421, where the four elements, considered as "powder," are shown to be dependent each on the other.

[5] This and the following paragraph are repeated in *Expositor* 408 f.

[6] *Bhūta* = *mahābhūta*, according to the Commentary.

being directly impinged upon by sounds, or of sentience sprung from action caused by a desire to hear sounds; it has the function of drawing consciousness towards sounds; it has the localizing of auditory cognition as its manifestation; and it has a proximate cause as above. The nose and the tongue, and lastly, the body, may be analogously defined.

But some say that eye is a sentient surface for phenomena having excess of heat (fire); that ear, nose, tongue, are sentient surfaces for phenomena having excess of mobility (air), extension (earth), cohesion (water); that body is a sentient surface for all phenomena. Others again, in the case of the last four senses, assign sentience as follows: space-element, mobility, cohesion, extension.

Such persons should be asked: Adduce your Sutta! Surely they will never find such a Sutta. But some of these give as their reason that object-seizing is aided by visible objects which are qualities of heat,[1] and so for the other senses. They should be answered: "Who has said that visible objects are qualities of heat, and so on?" [445] Nay, it is not permissible to say of indivisible phenomena, this is a quality of that.

Should they say: "Just as you assigned the functions of sustaining and so forth, on the part of extension and the others, owing to the excess of this and that phenomenon among the various supports,[2] so should you agree to this expression: 'Visible objects and so on, are qualities of elements' from seeing the excess in visible and other sense-objects when in these supports there is preponderance of heat,[3] and so on,"—they should be answered thus: "If the smell in cotton with a preponderance of extension is greater than that of fermented liquor with a preponderance of cohesion, and if the colour of cold water be inferior to that of

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[1] For instance, light as a quality of lamp-fire aids in the seizing of the visible object by the eye; sound as a quality of mobility aids the seizing of the audible object by the ear; and so on.

[2] I.e. the material objects sprung from the four elements.

[3] Such as the blazing and dazzling column of fire, audible sound of wind, good taste in earth, sweet taste in water.

hot water with an excess of heat,—if these were so, we should agree to your expression. But since neither of these two can happen, therefore you should give up the special reasoning in regard to those phenomena which are bases. As in one group, although there is no distinction of phenomena, the tastes of visible and other objects are unlike each other, so, even though there is no other special reason, the visual and other sentient organs are unlike each other." What is that reason which is not mutually common? The reason of the distinction among the senses is just action. Therefore from the difference of action, and not from that of phenomena, the difference in these is to be understood.

Verily if phenomena were different [in kind], there would be no sentient organ. Hence the ancient thinkers said: "The sentient organ is [sentient] of phenomena similar [to itself], not of dissimilar."[1] And so among these sentient organs, because they are distinct and because of the differences of action, eye and ear seize the object before they have come into physical contact with it. This is because consciousness arises in an object which does not adhere to its own basis.[2] Nose, tongue, and tactile sense seize their object while in physical contact with themselves. This is because consciousness arises in objects which adhere to their own basis.

And [of the five derived material substances] what, in the world, is called the eye is like a dark-blue lotus-petal, surrounded by dark eye-lashes and variegated by black and white discs. In[3] the circle of vision where arise images of the bodies of men standing, right in front, in the middle of the black disc surrounded by white circles of the constituent organism of the eye, it [the sentient organ] permeates the ocular membranes as sprinkled oil permeates seven cotton wicks. And it is served by the four elements performing the functions of sustaining, binding, maturing and vibrating, just as a princely boy is tended by four nurses performing the functions

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[1] Cf. the Greek theorem: Knowledge is of like by like, e.g., in Aristotle's *De Anima* i, 2, 5.

[2] Namely, one of the great essentials or primaries.

[3] This paragraph is repeated in *Expositor* 403 f.

of holding, bathing, dressing and fanning him. And being upheld by the caloric order, by thought and nutriment, and guarded by vitality[1] and attended by colour, odour, taste, and so on, the organ, no bigger in size than the head of a louse, [446] stands duly fulfilling the nature of the basis and door of visual cognition, and so on. As it has been said by the Dhamma-Captain:

> That organ of the visual sense by which
> Objects are apprehended, is a small
> And subtle thing, and like a louse's head.[2]

In[3] the interior of the compound organ of the interior of the "ear," at a spot shaped like a finger-ring and fringed by tender, tawny hairs, tended by the elements of which the different kinds have been mentioned, sustained by the caloric order, by mind, by nutriment, guarded by vitality, attended by colour and so on, it stands duly fulfilling the nature of the basis and door of auditory cognition and so on.

In the interior of the compound organ of the "nose," at a spot shaped like a goat's hoof, tended, supported, guarded, attended [as aforesaid], it stands duly fulfilling the nature of the basis and door of olfactory cognition and so on.

Above the middle of the compound organ of the "tongue," at a spot shaped like the upper part of a torn lotus leaf, it stands duly fulfilling the nature of the basis and door of gustatory cognition and so on.

But in the "body," wherever there is derivative matter, the body as field of touch[4] everywhere becomes [the object of] service, sustenance, protection, attendance, as said above. Like oil diffusing itself over a cotton-rag, it stands duly fulfilling the nature of basis and of door of bodily cognition and so on.

Just as snakes, crocodiles, birds, dogs, jackals[5] incline their minds towards their pastures—i.e., the ant-hill, water,

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[1] I.e. Life-controlling faculty. [2] Untraced.

[3] This and the next three paragraphs are repeated in *Expositor* 407 f.

[4] *Kāya* (body) does duty also for "sense-organ of touch," or "skin-sensibility."

[5] Delete the hyphen between *siṅgālā* and *rūpā*.

the sky, a village, a graveyard—so these sentient organs, the eye and so on, should be regarded as inclining towards visible objects and so on, their spheres.

Of visible objects and so on other than the sentient organs, "visible object" has the characteristic of impinging on the eye, the function of being the object of visual cognition, and the manifestation of being its sphere; it has the four great essentials [or primaries] as proximate cause. And so also with all derived material qualities. Wherever there is any distinction, we shall mention it. And this visible object is of various sorts as dark blue, yellow, and so forth.

"Sound" has the characteristic of impinging on the ear, the function of being the object of auditory cognition, and the manifestation of being its sphere; it is of various kinds such as the sound of the drum, the sound of the *mudinga*.

[447] "Odour" has the characteristic of impinging on the nose, the function of being the object of olfactory cognition, and the manifestation of being its sphere; it is of various kinds such as the odour of roots, the odour of essences.

"Taste" has the characteristic of impinging on the tongue, the function of being the object of gustatory cognition, and the manifestation of being its sphere; it is of various kinds, such as the taste of roots, the taste of trunks.

"Femininity" has the feminine nature as characteristic, the function of showing, "This is woman," the manifestation of being the cause of the feminine sex, attribute, behaviour and feature. "Masculinity" has the masculine nature as characteristic, the function of showing, "This is man," the manifestation of being the cause of the masculine sex, attribute, behaviour and feature. Both of them are diffused through the whole body, as is skin-sensibility. But it cannot be said that they are obtained where skin-sensibility is obtained, or where it is not obtained. There is no mutual mixing as there is none in material objects and taste, and so on.

"Vitality-controlling faculty" has the characteristic of watching over co-existent material objects, their precedure as function, their maintenance as manifestation, the primary element to be maintained as proximate cause. Such a plan

as to the characteristic of watching and so forth, may exist; but only when there are co-existent material objects to watch over, can the life-faculty watch over them, as water guards the lotus and so on. It guards them as the nurse a child, though they each have their own cause. Like the captain of a ship it itself proceeds through association with the states which have been made to proceed. It does not proceed beyond the moment of break-up, because of the non-existence of states which it is to cause to proceed. It does not maintain them at the moment of break-up because it itself is breaking up, as the wick with failing oil cannot sustain the lamp-light. But it is not devoid of the power to watch, prolong, maintain, since at the moment mentioned it has accomplished those functions. Thus should it be regarded.

"Heart-basis" has the seat of the elements of presentative and representative intellection for characteristic, the function of bearing these two elements,[1] the manifestation of carrying them. Inside the heart, depending on the blood which has already been described[2] in the discourse on mindfulness as to the body, served by the primary elements performing the functions of supporting and so on, sustained by the caloric order, by thought and by nutriment, guarded by vitality, it stands fulfilling the nature of the basis of the elements of presentative and representative intellection and associated states.

"Body-intimation" is the mode of change which gives aid to the sustaining, supporting, shaking of the co-existent physical body, undergone by the element of mobility sprung from thought giving rise to such acts as stepping forward. [448] It has the function of making one's intentions known, the manifestation of being the condition for the agitating of the body, the element of mobility set up by the mind as the proximate cause. Because it gives intimation of its intentions through the agitating of the body, and because it itself is to be known through the body, called the body-agitation, it is

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[1] Or, "the property of being the abode of these two elements."

[2] See above, p. 293.

known as body-intimation. Such acts as stepping forward are due to the shaking of material qualities and so on, born of the caloric order and bound up with those which are born of mind, and which shake on account of body-intimation. Thus it is to be understood.

"Speech-intimation" is the mode of change which gives aid to the impact with the derived matter[1] in the earth-element sprung from thought giving rise to the different kinds of speech. It has the function of making one's intentions known, the manifestation of being the condition for the sounds of speech, the element of extension set up by the mind as proximate cause. Because it gives intimation of its intentions through the sounds of speech, and because it itself is to be known through speech, called the physical and speech sounds, it is known as speech-intimation. Just as, on seeing a sign for water in a forest, such as the bone of a cow's head raised high on a post, one knows, "Here is water," so people, grasping the agitating of the body and the sounds of speech, know the intimations of body and of speech.

"Space-element"[2] has the characteristic of delimitating material objects, the function of showing their boundaries, the manifestation of showing their limits, or the state of being untouched by the four primaries and of being their holes and openings as manifestation, the separated objects as proximate cause. It is that of which in the separated groups we say, "This is above, this is below, this is across."

"Buoyancy of matter" has non-sluggishness as its characteristic, removing the heaviness of material objects as its function, quickness of change as its manifestation, buoyant matter as its proximate cause. "Plasticity of matter" has non-rigidity as characteristic, removing the rigidity of material objects as function, absence of opposition in all acts [due to its own plasticity] as manifestation, plastic matter as proximate cause. "Wieldiness of matter" has workableness suitable or favourable to bodily actions as characteristic, removal of

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[1] I.e. the earthy element of the speech-organs such as the throat, palate.

[2] Cf. *Expositor* 425 f.

non-workableness as function, non-weakness as manifestation, workable matter as proximate cause. These three do not abandon one another. Yet though this be so [they are mutually distinguishable]. That change of matter which is buoyancy of matter is buoyancy of material objects, non-sluggishness and the special kind of change which is as the quick movement of one free from ailment, and is produced from the opposite cause to that perturbation of the elements which makes the sluggishness of matter. [449] That change of matter which is plasticity of matter is plasticity of objects like that of well-pounded leather, is distinguished by tractableness, suavity in all special works, and is produced from the opposite cause to that perturbation of the elements which makes the rigidity of matter. That change of matter which is wieldiness of matter is wieldiness of material objects like that of well-polished gold, is distinguished by suitableness for all bodily works, and is produced from the opposite cause to the perturbation of the elements which makes unsuitableness. Thus should their difference be understood.

"Integration of matter" has the characteristic of accumulation, the function of making material things rise at the beginning, leading them, or the fullness of matter as manifestation, integrated matter as proximate cause. "Continuity of matter" has the characteristic of continuous procedure, the function of linking or building without a break, unbroken series as manifestation, matter bound without a break as proximate cause. Both integration and continuity are synonyms of the production of matter. Yet, so as to make clear the difference in the mode of production, [the Blessed One] has taught us the Outline[1] as [distinguishing between] integration and continuity. But because there is, in a real sense, no difference in meaning, therefore in the exposition of these two terms he said, "*That which is accumulation of sense-organs is integration of matter,*" "*That which is integration of matter is continuity of matter.*"[2] And in the Commentary accumulation should be understood as genesis, as when water

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[1] Cf. *Dhammasaṅgaṇī*, § 596.

[2] *Ibid.*, §§§ 642, 732, 865.

issues from a hole dug in the river bank; integration as growth, as when the hole is full of water; continuity as continuous procedure, as when the water overflows. What does this comparison signify? By sense-organ is implied accumulating; and by accumulation, sense-organ. Therefore the initial production of material objects is accumulation; the production of others over and above those, is integration because they appear with the mode of growth;[1] the repeated production of still others over and above those, is continuity because they appear with the mode of binding without a break. Thus should it be understood.

"Decay" has the characteristic of maturity of matter; leading (to disruption) as function; want of a fresh state, though not devoid of its intrinsic nature, as manifestation, like rotten paddy; the maturing matter as proximate cause. Change coming over teeth, and so on, is shown by[2] their broken state, and so on. This refers to evident change, which is absent from immaterial objects, where decay is hidden. It is also absent in earth, water, mountains, the moon and the sun, and so on, where change is uninterrupted.[3]

[450] "Impermanence of matter" has the characteristic of complete dissolution, the merging of matter as function, destruction and evanescence as manifestation, matter undergoing dissolution as proximate cause.

"Solid food" has the characteristic of nutritive essence, the function of fetching matter [to the eater], the sustaining [of the body] as its manifestation, substance to be swallowed as its proximate cause.

These are the material qualities that are mentioned in the Text. But in the Commentary other material qualities are brought together, to wit: the material quality of strength, of origin, of production, of ill-health and, in the opinion of some, of torpor. But the material quality of torpor is rejected from one with this statement: "Surely thou art a sage, the perfectly Enlightened One! There are no Hindrances in thee." Of

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1 Read *vaḍḍhi ākārena.*
2 Reading *vikārā dassitā* for *vikāradassanato.*
3 See *Expositor* 427 f. for a fuller explanation.

the others, the material quality of ill-health is implied in decay and impermanence; that of production, in integration and continuity; that of origin, in the element of water; that of strength, in the element of air. Therefore has it been decided that not one of them has a separate existence. Thus these twenty-four kinds of derived matter, and the aforesaid four kinds of primary matter make twenty-eight kinds, neither more nor less.

And all of them are one in kind as not being a condition, unconditioned, dissociated from condition, causally related, worldly, cankerous;[1] of two kinds, as internal and external, gross and subtle, distant and near, determined and undetermined, sentient organ and non-sentient organ, controlling faculty and non-controlling faculty, derivative and underivative.

Of them, five beginning with the eye are "internal" because they proceed in dependence upon the personality. The rest, being outside, are "external." Twelve: e.g., nine beginning with the eye, and the three elements other than the water-element, are "gross" as they are to be seized through impact. The rest, being contrary thereto, are "subtle." That which is subtle, being of a nature difficult to penetrate, is "distant." The other, being of a nature easy to penetrate, is "near." Eighteen:—e.g., the four elements, thirteen beginning with the eye, and solid food, are "determined" as they transcend limits, change, and characteristics, and are to be seized in their intrinsic nature. The rest, being contrary thereto, are "undetermined." Five, beginning with the eye, by being clear like the surface of a mirror as the condition of grasping the material objects, and so on, are "sentient organs." The rest, being contrary thereto, are "not [451] sentient organs." Sentient organ, together with the three beginning with femininity, is "controlling faculty" in the sense of governance. The rest, as being contrary thereto, are "not controlling faculty." That of which we shall say further that it is born of action, is "derivative"[2] from being seized-as-effect by an action. The rest, as being contrary thereto, are "underivative."

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[1] *Dhammasaṅgaṇī*, § 584 f.

[2] "*Upādiṇṇa*," see *Expositor* 55.

Again, all the material qualities are of three kinds by way of the triplets, such as visible, born of action, and so on. Of them, material sense-organ in the gross material qualities is visible and re-acting; the rest is invisible and re-acting. All that is subtle is invisible and non-re-acting. Thus matter is of three kinds by way of the triplet of the visible. By way of the triplet beginning with "born of action" matter that is produced by action is "born of action"; that produced by some other cause is "not action-born"; that not produced by any cause is neither action-born nor not-action-born. That which is produced from consciousness is "born of consciousness"; that produced by some other cause is "not born of consciousness"; that not produced by any cause is neither born of consciousness nor not born of consciousness. That which is produced from nutriment is "born of nutriment"; that produced from some other cause is "not born of nutriment"; that not produced by any cause is neither born of nutriment nor not born of nutriment. That which is produced by the caloric order is "born of caloric order"; that produced by some other cause is "not born of caloric order"; that not produced from any cause is neither born of caloric order nor not born of caloric order. Thus it is of three kinds by way of the triplet born of action, and so on.

Again, it is of four kinds by way of the tetrads, such as things seen and so on, material form and so on, physical basis and so on. Of these, matter as sense-object is said to be "seen" from being the object of sight. Sound as sense-object is said to be "heard" from being the object of hearing. The three: odour, taste, touch, are said to be "considered" from being the objects of the controlling faculties which seize objects in contact. The rest is said to be "cognized" from being the object of cognition. Thus it is of four kinds by way of the tetrads of what is seen, and so on.

And herein, matter that is determined is material form. The space-element is defined matter. Material qualities beginning with bodily intimation and ending in wieldiness[1]

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[1] Read °*pariyantaṃ vikārarūpaṃ*.

are matter undergoing change. Birth, decay and disruption are material qualities showing characteristics. Thus is it of four kinds by way of the tetrads of material form, and so on.

And herein, what is known as the material quality of the heart is a physical basis, not door. The two intimations are door, not basis. The sentient organ of matter is both basis and door. The rest is neither basis nor door. Thus it is of four kinds by way of the tetrad of the physical basis, and so on.

Again it is of five kinds as born of from one, two, three, four, or from nothing whatever. Of these, that which is produced by action and by consciousness is produced from one [cause]. Of these, matter as controlling faculty together with the heart-basis, is produced by action. The two intimations are produced by consciousness. That which is produced by consciousness and caloric order is produced by two [causes], that is sound as sense-object. That which is produced by caloric order, consciousness, nutriment [452] are produced by three [causes], that is the three beginning with buoyancy. That which is produced by the four [causes] beginning with action, are produced by four [causes], that is everything other than the material quality of characteristic. This material quality of characteristic is not produced by any [cause]. Why? For there is no origin of origin itself. In anything that has been originated there appear the two, just maturing and breaking up. What has been allowed as the birth from something of birth itself in such statements as: "Matter as sense-object, sound as sense-object, odour as sense-object, taste as sense-object, touch as sense-object, space-element, water-element, buoyancy of matter, pliancy of matter, wieldiness of matter, integration of matter, continuity of matter, solid food: these states spring from consciousness" is because birth is seen at the moment when causes which produce the material qualities display their power in their functions. Thus is it to be understood.

This is the substance of the detailed discourse on the aggregate of matter.

[*The aggregate of Consciousness.*]

Now as to the other aggregates, everything taken together that has the characteristic of enjoying is to be known as the aggregate of feeling. Everything taken together that has the characteristic of perceiving is to be known as the aggregate of perception. Everything taken together that has the characteristic of bringing about (composing) is to be known as the aggregate of mental activities. Everything taken together that has the characteristic of cognizing is to be known as the aggregate of consciousness. Of them, because it is very easy to know the others when the aggregate of consciousness is understood, therefore we will begin our exposition with the aggregate of consciousness.

"Everything taken together that has the characteristic of cognizing is to be known as the aggregate of consciousness,"—thus has it been said. What is this consciousness with the characteristic of cognizing? As has been said: "*Friend, it is because he cognizes, that we speak of consciousness.*"[1] Consciousness, thought, mind, are the same in meaning.[2] Consciousness with its characteristic of being conscious is one in intrinsic nature. It is threefold in kind: moral, immoral, indeterminate. Of these, the moral is fourfold by way of plane: the realm of sense, the realm of form, the realm of the formless, the transcendental.

Of these the realm of sense is of eight kinds owing to the divisions into joy and equanimity, understanding, and external prompting (instigation), to wit: (*A*) accompanied by joy, (*B*) associated with understanding, (*c*) unprompted (or instigated), (*C*) prompted; likewise (*b*) dissociated from understanding; (*D*) accompanied by equanimity, (*B*) associated with understanding, (*c*) unprompted, (*C*) prompted; [453] likewise (*b*) dissociated from understanding.[3] (*ABc*) As when one derives

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[1] *Majjhima* i, 292.

[2] *Viññāṇaṃ cittaṃ mano.* Cf. *Saṃyutta* ii, 94.

[3] Expanded:

ABc	=1.	DBc	=5.
ABC	=2.	DBC	=6.
Abc	=3.	Dbc	=7.
AbC	=4.	DbC	=8.

joy and gladness from the merits of a thing given or of the recipient, and so on, or from some other cause of joy; and in consequence of right views operating in suchwise as, "There is charity to be made" does meritorious deeds such as giving gifts unhesitatingly and unurged by others, the consciousness then is accompanied by joy, associated with understanding and unprompted. (*ABC*) But when, being joyful and glad in the aforesaid manner, he follows right views and does them hesitatingly through lack of unimpeded charity, and so on, or on being urged by others, the consciousness is the same but prompted. In this sense the prompting is equivalent to the former effort which arises in oneself or in others. (*Abc*) When immature children who are in the habit of behaving as they see the moral attainments of their relatives, see the monks, they become joyful, and at once give them what is in their hands or salute them, then the third class of consciousness arises. (*AbC*) When they behave so on being urged by their relatives, saying: "Give! Salute the monks!" then the fourth class of consciousness arises. (*DBc, etc.*) When, owing to the absence of merits in things to be given or the recipient, and so on, or any other cause for joy, there is a lack of joy in the four statements, then the remaining four classes accompanied by equanimity arise. Thus should be understood the eightfold moral consciousness in the realm of sense according to the divisions into joy and equanimity, understanding and prompting.[1]

The realm of Form is of five kinds as being conjoined with jhāna-factors, to wit: the first conjoined with inception of thought, sustained thinking, zest,[2] ease, concentration, the second with excessive applied thinking, then the third with excessive sustained thinking, then the fourth with detached zest, the fifth with ease set at rest and conjoined with equanimity and concentration.

The realm of the Formless is of four kinds as being conjoined with the four formless jhānas: the first conjoined with jhāna of the infinitude of space as has been already described; the

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[1] *Dhammasaṅgaṇī*, §§ 1-159.

[2] *Pīti*, rendered above by "joy."

second, third, and fourth, with the infinitude of consciousness, and so on.

The transcendental is of four kinds as being conjoined with the four Paths; thus, moral consciousness is of twenty-one kinds.

[454] The immoral is single in plane: of the realm of sense. It is of three kinds as to the root: greed, hate and delusion are the roots. Of them, that which has its root in greed is of eight kinds owing to the divisions of joy and equanimity, wrong views and external promptings, to wit: accompanied by joy, associated with wrong views, unprompted, and prompted; the same with the dissociated from wrong views; accompanied by equanimity, associated with wrong views, unprompted, and prompted; the same with the dissociated from wrong views. As when in joy and gladness one follows wrong views in such wise as: "There is no evil in sensual pleasures" and enjoys sensual pleasures or believes in the good things of this world in their essence, with a mind keen in its nature and unurged by others, then the first immoral consciousness arises. When one does thus with a weak consciousness, urged by others, then it is the second. But when one does not follow wrong views but merely in joy and gladness follows sensual pleasures or covets others' wealth or steals others' property, with a consciousness keen in its nature and unurged, then it is the third. When one does thus with a weak and urged consciousness, then it is the fourth. When, from a lack of sensual pleasures or absence of some other cause for joy, there is joy wanting in the above statements, then the remaining four accompanied by equanimity arise. Thus the root in greed is to be understood as eightfold according to the divisions into joy and equanimity, wrong views, external promptings. That which has its root in hate is twofold as accompanied by grief, associated with hatred, and unprompted, and prompted. It should be understood as proceeding in a strong or weak form in times of taking life, and so on. That which has its root in delusion is twofold as accompanied by equanimity, associated with doubt and associated with flurry. It should be understood as proceeding

in times of indecision[1] and wavering. Thus the immoral consciousness is of twelve kinds.

The indeterminate is twofold in kind: resultant and inoperative. Of these the resultant is of four kinds as to plane: of the realm of sense, of the realm of form, of the realm of the formless, and transcendental. Of these, the realm of sense is of two kinds: moral resultant and immoral resultant. And the moral result is twofold: unconditioned and conditioned. Of them the unconditioned is devoid of conditions for results such as non-greed. It is of eight kinds: eye-consciousness, ear-, nose-, tongue-, body-consciousness, the mind-element (presentative) with the function of receiving, the two elements of mind-consciousness[2] (representative) with the function of deciding [and registering].

[455] Of them, eye-consciousness has the characteristic of cognizing a material object dependent on the eye, the function of making just matter its object, the manifestation of facing towards matter, the absence of the inoperative mind-element with a material object as proximate cause. Ear-, nose-, tongue-, body-consciousnesses have the characteristic of cognizing sounds, and so on, dependent on the ear, and so on, the function of making just the sound, and so on, their object, the absence of the inoperative mind-element with sound, and so on, for object as proximate cause. The mind-element has the characteristic of cognizing material objects, and so on, immediately after eye-consciousness, and so on, the function of receiving material objects, and so on, the manifestation of that capacity, the absence of eye-consciousness, and so on, as proximate cause. The twofold mind-consciousness-element with an unconditioned resultant and the function of receiving, has the characteristic of cognizing the six objects, the function of receiving and so forth, the manifestation of that capacity, the heart-basis as proximate cause. It is divided because it is conjoined with joy and equanimity, and has two and five localities. For one of them is associated with joy because it clearly proceeds in a decidedly desirable object, and has two

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[1] Read *asan*°.

[2] Delete comma after *dve*.

localities because it proceeds at the five doors, and at the conclusion of apperception by way of receiving and registering. The other is associated with equanimity because it clearly proceeds in a neutral object, and has five localities because it proceeds by way of examining, registering, reconception, life-continuum and decease. And this eightfold consciousness with an unconditioned resultant is divided into two kinds: with a constant object, and with an inconstant object. It is of three kinds as being indifferent, easeful, joyful in feeling. For the fivefold consciousness has a constant object as it proceeds in the material objects, and so on, in due order; the remainder has an inconstant object.[1] The mind-element proceeds in the five objects, material and so on, the twofold mind-consciousness-element in the six. Body-consciousness is conjoined with ease. The mind-consciousness-element with the two localities is conjoined with joy; the rest with indifference. Thus should be known the eightfold moral, resultant unconditioned consciousness.[2]

The conditioned consciousness is associated with such resultant conditions as non-greed. Like the moral of the realm of sense, it is of eight kinds through joy, and so on. But it does not, as does the moral, proceed in six objects by way of almsgiving, and so on. It proceeds in six objects included among the limited states by way of reconception, life-continuum, decease and registration. It should be understood as prompted and unprompted by way of [the causal relation of] arrival. [456] Though there is no distinction among the associated states, the resultant is without potentiality[3] like the reflection of the face on the surface of a mirror, and so on. The moral should be understood to be possessed of potentiality like the face. It is just the immoral result that is unconditioned. It is of seven kinds: eye-consciousness, ear-, nose-, tongue-, body-consciousness, mind-element with the function of receiving, mind-consciousness-element. Its characteristics and so on, should be understood by what has been said about

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[1] Read *aniyatā* for *saniyatā*. [2] Cf. *Dhammasaṅgaṇī*, §§ 431-98.

[3] "*Ussāha*" is explained in the *Ṭīkā* as "potentiality for producing a result in a continuity not free from ignorance, craving and conceit."

the moral unconditioned result. It is only the moral results that take desirable and neutral objects; these (the immoral) take undesirable and neutral objects. Those are of three kinds through indifference, ease, joy; these of two kinds through pain and indifference. And of these, body-consciousness is accompanied by pain, the rest by indifference. And the indifference in them is of low order and not so very sharp as the pain. In the others (the moral), the indifference is of high order, and is not so very sharp as the ease. Thus the resultant consciousness of the realm of sense is to be understood as of twenty-three kinds, these namely: seven immoral results and the foregoing sixteen moral results.

The resultant of the realm of form is fivefold like the moral. That, however, proceeds in a process of apperception by way of right attainment, this in birth by way of reconception, life-continuum and decease. Similarly the resultant of the realm of the formless is fourfold like the moral. And the different ways in which it proceeds are as said above concerning the resultant of the realm of form.

The transcendental resultant, being the fruition of consciousness joined to the four Paths, is of four kinds. It proceeds in two ways, by way of the process of the Path and by way of attainment.[1]

Thus in the four planes the entire resultant consciousness is of thirty-six kinds.

The inoperative consciousness as to the division into "plane" is of three kinds: of the realm of sense, of the realm of form, and of the realm of the formless. Of these the realm of sense is of two kinds: unconditioned and conditioned. Of these the "unconditioned" is bereft of conditions, an operative where is absence of greed, etc. It is of two kinds, as divided into mind-element and ideational, or representative element.[2] Of these, mind-element has the characteristic of cognizing material objects, and so on, which precede eye-consciousness, and so on, the function of adverting, the manifestation of facing towards material objects, and so on,

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[1] Follow the v.l. in the text.

[2] Lit. mind-consciousness-element.

the cutting-off of life-continuum as proximate cause. It is yoked to indifference. The ideational-element is of two kinds: common and special.

[457] Of these, the common unconditioned inoperative accompanied by indifference, has the characteristic of cognizing the six objects; as to work, it has the function of determining, at the five doors and the mind-door; the manifestation of that state; it has the absence of either the unconditioned resultant mind-door-consciousness, or the life-continuum as proximate cause. The special unconditioned inoperative, accompanied by joy, has the characteristic of cognizing the six objects. As to work, it has the function of producing laughter at objects[1] not held in respect by the saints, the manifestation of such a state, and assuredly the heart-basis for proximate cause. Thus the unconditioned inoperative of the realm of sense is of three kinds. And the conditioned inoperative is, like the moral inoperative, of eight kinds through the divisions into joy, and so on. But only the moral arises in the case of probationers and the many-folk, and this (conditioned) only in the case of saints. This is the difference.

Thus consciousness of the realm of sense is of eleven kinds; those of the realm of form and the formless, are of five kinds and four kinds like their respective moral [consciousness]. The difference between this (inoperative) and the moral is to be known through their arising in the case of saints. Thus in the three planes the entire inoperative consciousness is of twenty kinds. And thus there are eighty-nine classes of consciousness in all, namely: moral, twenty-one; immoral, twelve; resultant, thirty-six; inoperative, twenty.

And how about those that proceed in fourteen ways through conception, life-continuum, adverting, seeing, hearing, smelling, tasting, touching, receiving, examining, deciding, apperceiving, registering, death? When through the power of the eight moral consciousnesses of the realm of sense, beings are re-born among devas and men, then, making as object[2] one or other among actions and attributes of actions, attributes

[1] Such as beauty, colour of skin, and so forth.

[2] Cf. *Compendium of Philosophy*, 149 f.

of destinies which appear to them at the time of death, there proceed by way of reconception, nine resultant consciousnesses, to wit: eight conditioned results of the realm of sense and the unconditioned resultant ideational element, accompanied by indifference, and the resultant of the weak, twice-conditioned moral [consciousness] which arises in eunuchs, and so on, among men. When through the power of the moral consciousness of the realms of form and the formless, beings are re-born among existences of form and the formless, then, making as object the actions and attributes of actions which appear to them at the time of death, there proceed, by way of reconception, nine resultants of the realms of form and the formless. And when through the power of the immoral, beings are re-born in a state of woe, then, making as object one or other among actions, attributes of actions, attributes of destinies which appear to them at the time of death, there proceeds, by way of reconception, one immoral unconditioned resulting ideational element.

[458] Thus, here nineteen kinds of resultant consciousness are to be known as proceeding by way of re-birth. And when reconception-consciousness ceases, immediately following it there proceeds, in that very object, (one or other of the actions, and so on) a similar subconsciousness[1] which is the result of this or that action. Again a similar subconsciousness proceeds.

When thus there is no[2] other uprising of consciousness which submerges the continuity, the subconsciousness proceeds, like the stream of a river, an infinite number of times during such times as when one is asleep without seeing dreams. And those (flashes of) reconception-consciousness also should be understood to proceed by way of subconsciousness.

And when, the subconscious continuity proceeding, the controlling faculties of beings are able to seize objects, then, as a visible object enters the path of the eye there is impact of the sentient eye-organism with the object. Then there is a vibrating of the subconsciousness by the power of the impact. Next, the subconsciousness ceasing, there arises the inoperative

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[1] Being associated with the reconception-consciousness in root-cause.

[2] Punctuate the text accordingly.

mind-element[1] dwelling on that very object and effecting the function of adverting as though cutting off the subconsciousness. And when the sixfold object enters the avenue at the mind-door, immediately after the vibrating of the subconsciousness, there arises the unconditioned, inoperative ideational element accompanied by indifference, effecting the function of adverting as though cutting off the subconsciousness.[2]

Thus should be understood the proceeding of the two classes of inoperative consciousness by way of adverting. And immediately after the adverting, there arise at the eye-door eye-consciousness with the sentient eye for physical basis and effecting the function of seeing; at the ear-door and the others, ear-, nose-, tongue-, body-consciousness, effecting the functions of hearing, and so on.

They are moral resultant in respect of desirable and neutral objects, immoral resultant in respect of undesirable and neutral objects. Thus should be understood the proceeding of the ten kinds of resultant consciousness by way of seeing, hearing, smelling, tasting, touching.

In accordance with such a statement as:[3] "*Immediately after the eye-consciousness-element has arisen and ceased, there arises the appropriate mind-element which is mind, thought, thinking*. . . ." there arises immediately after eye-consciousness, and so on, [459] the mind-element which receives their very object and which, immediately after a moral result, is moral resultant and, immediately after an immoral result, is immoral resultant. Thus should be understood the proceeding of two kinds of resultant consciousness by way of receiving.

In accordance with such a statement as: "*Immediately after the mind-element has arisen and ceased, there arises the appropriate ideational element which is mind, thought, thinking* . . ."[4] there arises, examining the object received by the mind-element, the resultant conditioned mind-consciousness-element which is immoral resultant after an immoral resultant

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[1] Or, the five-door-adverting.

[2] See text, p. 458, *n.* 1.

[3] *Vibhaṅga* 88.

[4] *Ibid.* 89 f.

mind-element, accompanied by joy in a desirable object after a moral result, accompanied by indifference in a neutral object. Thus should be understood the proceeding of three kinds of resultant consciousness by way of examining.

Immediately after the examination there arises, determining that very object, the inoperative, unconditioned ideational element, accompanied by indifference. Thus is to be understood the procedure of one inoperative consciousness by way of determining.

Then, immediately after the determination, if the object such as visible form, and so on, be large, there come into play in the object as has been determined, six or seven apperceptions by way of some one among the eight moral of the realm of sense, or the twelve immoral, or the nine remaining inoperative of the realm of sense. This is the manner at the five doors. But at the mind-door immediately after the mind-door-adverting, there arise those (twenty-nine classes of apperceptional consciousness just mentioned).[1]

Above the Adoption, that apperception comes into play which obtains a cause (such as wise attention), from among these, to wit: five moral and five inoperative of the realm of form, four moral and four inoperative of the realm of the formless, four classes of Path-consciousness and four of Fruition-consciousness of the transcendental. Thus is to be understood the procedure of the fifty-five classes of moral, immoral, inoperative, resultant consciousness by way of apperception.

But if at the conclusion of apperception, a very large object at the five doors is manifested at the mind-door also, then by means of that cause, which is obtained by way of desirable objects, and so on, and of apperceptional consciousness with a previous action by beings of the realm of sense, at the conclusion of apperception of the realm of sense, there arises once or twice one resultant consciousness or another of the eight conditioned resultants of the realm of sense, or of the three resultant, unconditioned ideational elements which follows the apperception which has come into play, at

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[1] *Tāni yevā ti aṭṭhannaṃ vā ti ādinā vuttāni ekūnatiṃsa kāmāvacara javanāni yeva.—Ṭīkā.*

an object other than that of the life-continuum, just as the water follows for a little while the boat which is going up the stream. [460] That consciousness, being worthy of proceeding in an object of the life-continuum, at the conclusion of apperception is known as "registration"[1] because it proceeds making the object of apperception its own object. Thus is to be understood the procedure of eleven classes of resultant consciousness by way of the registered object.

At the conclusion of registration the life-continuum again proceeds. When the life-continuum is cut off, the adverting and so on, again proceed. Thus the continuity of consciousness which has obtained a cause proceeds as adverting immediately after the life-continuum, as seeing, and so on,[2] immediately after the adverting. Thus it proceeds again and again according to the system of consciousness, until the life-continuum in an existence is exhausted. And the last subconscious life-continuum in an existence is called *decease*, because it passes away from that existence. Therefore it also is of nineteen kinds. Thus is to be understood the procedure of the nineteen kinds of resultant consciousness by way of decease. And after decease re-birth again proceeds; after re-birth, life-continuum again proceeds. Thus unbroken, proceeds the continuity of consciousness of beings passing to and fro the [three] sources of life, [five] destinies, [seven] conscious durations, [nine] sentient abodes. But whoso among them attains to saintship, his consciousness ceases on the cessation of his decease-consciousness.

This is the substance of the detailed discourse on the aggregate of consciousness.

[*The Aggregate of Feeling.*]

Now in what also has been stated as: "Everything taken together that has the characteristic of enjoying is to be known as the aggregate of feeling,"[3] the characteristic of feeling itself is feeling. As it has been said: "*Friend, a man feels and therefore it is called feeling.*"[4] From its intrinsic nature of the

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[1] Lit. "That-object."
[2] I.e. hearing, smelling, tasting, touching.
[3] Above, p. 527.
[4] *Further Dialogues* i, 208.

characteristic of enjoying, it is single. As good, bad,[1] indeterminate, it is of three kinds. Of these, that which is associated with moral consciousness described as "Of the realm of sense, of eight kinds owing to the divisions of joy, indifference, insight, complex," is good feeling. That which is associated with the immoral is bad feeling. That which is associated with the indeterminate is indeterminate feeling.

[461] It is of five kinds owing to the difference due to intrinsic nature: pleasant, painful, joyful, sad, indifferent. Of these, that which is associated with body-consciousness, of the moral result, is pleasant. That which is associated with the immoral result is painful. And joyful is the feeling which is associated with sixty-two classes of consciousness, namely, from the realm of sense with four moral, four conditioned resultants, one unconditioned resultant, four conditioned inoperatives, one unconditioned inoperative, four immoral; and from the realm of form, excepting the consciousness of the fifth jhāna, with four moral, four resultant, four inoperative; and from the transcendental, excepting the eight which are of the fifth jhāna, with the remaining thirty-two moral results, for the eight transcendental classes of consciousness make forty by virtue of the five jhānas, since there is no transcendental consciousness which is without a jhāna. That which is associated with the two immoral is sad feeling. That which is associated with the remaining fifty-five classes of consciousness is indifferent feeling.

Of these five kinds, pleasant feeling has the enjoying of a desirable tangible object as characteristic, the waxing of associated states as function, physical satisfaction as manifestation, the controlling faculty of the body as proximate cause. Painful feeling has the enjoying of an undesirable tangible object as characteristic, the waning of associated states as function, physical affliction as manifestation, the controlling faculty of the body as proximate cause. Joyful feeling has the enjoying of a desirable object as characteristic, the making use of an object anyhow with the mode of desire as function,

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[1] Or moral, immoral.

mental satisfaction as manifestation, tranquillity as proximate cause. Sad feeling has the enjoying of an undesirable object as characteristic, the making use of an object anyhow with the mode of no desire as function, mental affliction as manifestation, and verily the heart-basis as proximate cause. Indifferent feeling has neutral enjoyment as characteristic, the not waxing or waning of associated states as function, peaceful state as manifestation, consciousness void of zest as proximate cause.

This is the substance of the detailed discourse on the aggregate of feeling.

[*The Aggregate of Perception.*]

Now in what also has been stated as: "Everything taken together that has the characteristic of perceiving is to be known as the aggregate of perception,"[1] the characteristic of perceiving itself is perception. As it has been said: "*Friends, he perceives and therefore it is called perception.*"[2] From its intrinsic nature of the characteristic of perceiving, it is single. As moral, immoral, indeterminate, it is of three kinds. Of these, [462] that which is associated with moral consciousness is moral perception. That which is associated with the immoral is immoral perception. That which is associated with the indeterminate is indeterminate perception. Verily there is no consciousness which is dissociated from perception. Therefore the divisions of perception are as many as those of consciousness. Though it is equally differentiated as consciousness, all perception as regards characteristic and so on, has the characteristic of perceiving. It has the function of giving hint as to the cause of recognition saying, "That is the very same thing!" as do hewers of logs, and so on, with logs, and so on. It has the manifestation of producing the laying to heart by virtue of the hint taken, as a blind man *sees* the elephant.[3] It has the object conceived in the mind as the

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[1] Above, p. 527. [2] *Further Dialogues* i, 208.

[3] I.e. in his mind's eye, forming an idea of the elephant from the particular part of the elephant which he happens to touch.

proximate cause, like the perception which arises to young deer on seeing scarecrows, thinking they are men.

This is the substance of the detailed discourse on the aggregate of perception.

[*The Aggregate of Mental Activities.*][1]

And in what has been stated as: "Everything taken together that has the characteristic of bringing about is to be known as the aggregate of mental activities,"[2] the characteristic of bringing about (composing) is the characteristic of forming a group. Which is that? The mental activities themselves. As it has been said: "*Because they compose a compound. That is why, brethren, the word 'activities-compound' is used.*"[3] They have the characteristic of composing, the function of combining,[4] the manifestation of being busy,[5] the remaining three aggregates [of mind] as proximate cause. Though of one kind in characteristic and so on, they are of three kinds as moral, immoral, indeterminate. Of these, those which are associated with moral consciousness are moral, those associated with the immoral are immoral, and those associated with the indeterminate are indeterminate.

Of these, those that are associated with the first moral consciousness of the realm of sense are thirty-six, namely: twenty-seven which are constant, and which appear in their true nature, the four or-whatever states,[6] the five which are not constant.[7]

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[1] *Saṅkhārā*, also rendered "complexes," "mental coefficients": "synergies" is the latest term suggested by Mrs. Rhys Davids, *Buddh. Psych. Ethics*, second edition, xi.

[2] Above, p. 527.

[3] *Kindred Sayings* iii, p. 73.

[4] *āyūhana*. This meaning is not registered in P.T.S. Dictionary (*s.v.*). *Rāsikaraṇalakkhaṇan ti sampiṇḍanalakkhaṇaṃ, tato saṅkhārā āyūhana rasā ti vuccanti.—Ṭīkā.*

[5] *Vipphāra*, explained as *vyāpāra* by the *Ṭīkā*.

[6] Cf. *Expositor* 174.

[7] *Niyata*, constant, i.e. immutable by nature. Cf. *Points of Controversy* 355. The reference cannot be to *Dhammasaṅgaṇī*, §§ 1028-30, which deal with the five acts that have immediate results, and are *niyata*, in the sense that they are "fixed as to their consequences."

Of these,—

Contact	Absence of Hate
Volition	Absence of Dullness
Applied Thinking	Repose of Mental Factors[1]
Sustained Thinking	Repose (serenity) of Mind
Zest	Buoyancy of Mental Factors
Energy	Buoyancy of Mind
Life	Pliancy of Mental Factors
Concentration	Pliancy of Mind
Faith	Wieldiness of Mental Factors
Mindfulness	Wieldiness of Mind
[463] Sense of Shame (conscientiousness)	Fitness of Mental Factors
	Fitness of Mind
Dread of Blame	Rectitude of Mental Factors
Absence of Greed (disinterestedness)	Rectitude of Mind

—these are the twenty-seven which appear in their true nature.

Desire-to-do	Attention
Resolve	Equanimity

—these are the four "or-whatever" states.

Pity	Abstinence from Misconduct of Speech
Sympathy	
Abstinence from Misconduct of Body	Abstinence from Wrong Livelihood

—these are the five inconstant states. For they arise occasionally, and when they do, they do not arise together.[2] Of these, *contact* means "it touches." It has touching as characteristic, impact as function, "coinciding" (of the physical basis, object and consciousness) as manifestation, and the object which has entered the avenue [of awareness] as proximate cause. Though it is an immaterial state, it proceeds with respect to objects after the mode of "touching." There is no impinging on one side of the object [as in physical contact],

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[1] *Kāyo.* See *Expositor* 199. It may mean (1) the body (*Saṃyutta* i, 156); (2) the tactile sense; (3) bodily action; (4) any group as here.

[2] From here, cf. *Expositor* 143 f.

nevertheless it causes consciousness and object to be in collision, as visible objects and the eye, sound and the ear. It has coinciding as manifestation, because it is revealed through its own cause, known as the coinciding of three (basis, object, and consciousness). Because it arises by means of suitable "adverting," and through some faculty (i.e., eye, and so on), and immediately in the object that has been prepared by consciousness, therefore it has as its proximate cause an object that has entered the avenue of thought. And because it is the source of feeling, it is to be regarded as a hideless cow.[1]

Volition is that which co-ordinates, that is, it binds closely [to itself associated states as objects].[2] This is its characteristic; its function is conation.[3] It has directing as manifestation, like the chief discipline, the head carpenter, and so on, who fulfil their own and others' duties.[4] It is also evident that it proceeds by causing associated states to be energetic in such things as recollecting an urgent work, and so on.

[464] Whatever should be said concerning applied and sustained thinking and zest, has been said in the elucidation of the first Jhāna in the exposition of the earth-device.[5]

Energy is the state of an energetic man. It has strengthening as its characteristic, supporting the co-existent states as function, opposition to giving way as manifestation. It has been said: "*He, being agitated, makes a rational effort*":[6] hence it has agitation, or the basic condition of making energy, as proximate cause. Right effort should be regarded as the root of all attainments.

Life is that by which [associated states] live, or it itself lives, or just the living. Its characteristics, and so on, should be understood as in the case of the life of matter.[7] What is different is that there it is the life of material things, here it is that of immaterial states.

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[1] Just as a hideless cow suffers pain whatever place it comes in contact with, so contact gives rise to feeling.

[2] *Abhisandahati*, see *Expositor* i, appendix.

[3] *Āyūhana*. [4] *Expositor* 148. [5] Above, p. 164 f.

[6] *Milinda* i, 57. [7] See *The Aggregate of Matter* above, p. 515.

Concentration is that which places the mind fittingly or well in an object; or it is just the placing well of the mind. It has not-scattering, or not-wavering[1] as characteristic; the welding together of the co-existent states as function, as water kneads bath-powder into a paste; and peace of mind as manifestation. It is distinguished by having ease as proximate cause. Like the steadiness of the flame of a lamp[2] in the absence of wind, so should steadfastness of mind be understood.

By it [persons or associated states] believe, or it itself believes, or the mere believing—this is faith. It has believing or confiding as characteristic; purifying as function, like the water-purifying gem, or aspiring faith as function, like the crossing of the floods; freedom from pollution, or decision, as manifestation; an object worthy of faith, or factors of stream-winning such as hearing the Good Law and so on,[3] as proximate cause. It should be regarded as at once hand, property, and seed.[4]

By it associated states remember the object, or it itself remembers the object, or the mere remembering—this is mindfulness. It has "not floating away"[5] as characteristic; the fighting of forgetfulness[6] as function; guarding, or the state of facing the object, as manifestation; firm perception or application in mindfulness as regards the body, and so on, as proximate cause. It should be regarded as a door-post from being firmly established in the object, and as a door-keeper from guarding the door of the senses.

Conscientiousness is that which abominates misconduct in body, and so on. It is a synonym for shame. Dread of blame is that which dreads misconduct in body, and so on.

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[1] The *Ṭīkā* says the not-scattering refers to itself, and the not-wavering to associated states.

[2] Read *dīpaccīnam* for *dīpacchīnam*.

[3] Association with good folk, wise attention, conduct in conformity with the Law. *Saṃyutta* v, 347.

[4] I.e. as emblems of agency, fulfilment, and condition of good thoughts.

[5] Not allowing any floating away, as of a pumpkin in a stream. It does not suffer the object to slip, but keeps it steady as a rock.—*Ṭīkā*.

[6] Read *asammosa*, which the *Ṭīkā* defines as the opposition of *sammosa*, not its absence. Read accordingly in *Expositor* 161.

It is a synonym for agitation at evil. Of the two, conscientiousness has the abominating of evil as characteristic, dread of blame has fear as characteristic. Conscientiousness has as its function the non-doing of evil deeds owing to the mode of shame, dread of blame owing to fear. From their modes which have just been described they have the shrinking from evil as manifestation, respect for self and others [465] as proximate cause. Out of self-respect one abandons, like a daughter of noble family, evil-doing by means of conscientiousness. Out of respect for the world one abandons, like the courtesan, evil-doing by means of dread of blame. These two states should be regarded as guardians of the world.

By this they do not lust, or it itself does not lust, or the mere act of not lusting—this is the absence of greed (or disinterestedness). And the same for absence of hate and absence of dullness. Of these three, absence of greed has the characteristic of the mind being free from cupidity for an object of thought, or of its being detached, like a drop of water on a lotus leaf. It has the function of not appropriating, like an emancipated monk; and the manifestation of detachment, like a man falling into a foul place. Absence of hate has the characteristic of freedom from churlishness or from resentment, like an agreeable friend; the function of destroying vexation or dispelling distress, like the sandal wood; the manifestation of being pleasing, like the full moon. Absence of dullness has the penetration of intrinsic nature, unfaltering penetration, as its characteristic, like the penetration of an arrow shot by a skilled archer; illumination of the object as its function, as it were a lamp; non-perplexity as its proximate cause, as it were a good guide in the forest. And the three should be regarded as the roots of all moral states.

Repose of *kāya* is the calming of the three groups of mental factors. Repose of *citta* is the calming of mind. *Kāya* here refers to the three aggregates—feeling, perception, and mental activities. These two states, being taken together, have the characteristic of pacifying the suffering of both mental factors and consciousness; the function of crushing the suffering of both; the manifestation of an unwavering and

cool state of both; and have mental factors and consciousness as proximate cause. They should be regarded as the opponents of the corruptions, such as distraction, which cause the disturbance of mental factors and consciousness.

Buoyancy of *kāya* is the buoyant state of mental factors; buoyancy of *citta* is the buoyant state of mind. They have the characteristic of suppressing the heaviness of the one and the other; the function of crushing heaviness in both; the manifestation of opposition to sluggishness in both; and have mental factors and consciousness as proximate cause. They should be regarded as the opponents of the corruptions, such as sloth and torpor, which cause heaviness in mental factors and consciousness.

Pliancy of *kāya* is the pliant state of mental factors; pliancy of *citta* is the pliant state of mind. They have the characteristic of suppressing the rigidity of mental factors and of consciousness; the function of crushing the same in both; the manifestation of setting up no resistance; and have mental factors and consciousness as proximate cause. They should be regarded as the opponents of the corruptions, such as opinionativeness and conceit, which cause rigidity in mental factors and consciousness.

Wieldiness of *kāya* is wieldiness of mental factors; *citta*-wieldiness is wieldiness of mind. They have the characteristic [466] of suppressing unwieldiness[1] in both; the function of crushing the same in both; the manifestation of success of both in making objects of thought; and they have mental factors and consciousness as proximate cause. They should be regarded as the opponents of the remaining hindrances which cause unwieldiness in mental factors and consciousness; as bringing faith in objects of faith, and patient application in works of advantage, and as being like the purity of gold.

Kāya-fitness is fitness of mental factors; *citta*-fitness is that of mind. They have the characteristic of the freedom of mental factors and of consciousness from illness; the function of crushing illness in both; the manifestation of freedom from

[1] Read *kāyacittākam*°.

evil; they have the mental factors and consciousness as proximate cause. They should be regarded as the opponents of the corruptions, such as diffidence, which cause illness in both.

Kāya-rectitude is rectitude of mental factors; *citta*-rectitude is that of mind. They have the characteristic of straightness in both; the function of crushing crookedness in both; the manifestation of non-deflection; they have mental factors and mind as proximate cause. They should be regarded as the opponents of the corruptions, such as deception and craftiness, which cause crookedness in mental factors and consciousness.

Desire is synonymous with wish to act. Hence its characteristic is wish-to-act, its function is searching for an object, its manifestation, having the object at its disposal, which object is its proximate cause. In the taking of an object by the mind, desire should be regarded as the stretching forth of the hand.[1]

Resolve as to an object is choice of the same. Its characteristic is determination, its function, opposition to slinking along,[2] its manifestation is judging,[3] its proximate cause is an object fit to be decided. Owing to its unshakable nature as to the object, it should be regarded as a stone pillar.

Attention is a mode of work, working in the mind. It makes mind, so to speak, different from the previous mind. It is of three kinds: attention which regulates the object, attention which regulates process-consciousness, attention which regulates apperception. Of these, that which regulates the object is called attention because it makes [the object] in the mind. It has the characteristic of driving associated states towards the object, the function of joining associated states to the object, the manifestation of facing the object, which object is its proximate cause. It is included in the aggregate of mental coefficients, and should be regarded as

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[1] As by thieves to grasp an object in the dark.

[2] *Asaṃsappana*, as of an irresolute child, thinking: Shall I do it? shall I not do it?—*Ṭīkā*. Cf. *Aṅguttara* v, 288, 291.

[3] *Atthasālinī* reads *niccala*, "unshakableness."

the charioteer of associated states because it regulates the object. Attention which regulates process-consciousness is a synonym for the adverting of mind at the five doors (presentative consciousness); and attention which regulates apperception is a synonym for mind-door-adverting (representative consciousness). The latter two kinds of attention are not intended here.

Equanimity[1] is neutrality regarding various states. It has the characteristic of carrying on consciousness and mental properties equally, the function of checking deficiency and excess [467], or of cutting off partisanship; it has the manifestation of neutrality. By virtue of its indifference regarding consciousness and mental properties, it should be regarded as a charioteer who treats with impartiality the well-trained horses he is driving.

Pity and sympathy are to be understood as described in the exposition of the divine states.[2] There is only this difference —there they have attained to ecstasy and are experienced in the realm of form; here they are experienced in the realm of sense.

Kāya-misconduct-abstinence means abstinence from misconduct in bodily action. And the same with the remaining two sentences. As regards characteristic, and so on, it has been said that none of these three trespasses or treads on objects of the other two. They have the function of shrinking from the same, the manifestation of not committing any of these evil acts, and they have faith, sense of shame, fear of blame, contentment and more as proximate causes. They should be regarded as produced by the state of mind averted from evil action.

Thus these thirty-six mental activities should be understood as being united with the first moral consciousness of the realm of sense,[3] and so also with the Second Consciousness.[4] What is distinctive is that in the latter they arise by instigation. Excepting absence of dullness, the remaining states

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[1] Lit. "There-middleness."
[2] Ch. IX.
[3] *Dhammasaṅgaṇī*, § 1.
[4] *Ibid.*, § 146.

are to be understood as being united with the Third Consciousness,[1] and so also with the Fourth. What is distinctive is that in the latter they arise by instigation. Excepting zest from among those states mentioned in the First Consciousness, the remaining states are united with the Fifth, and so also with the Sixth. What is distinctive is that in the latter they arise by instigation. Excepting absence of dullness, the remaining states are to be understood as being united with the Seventh, and so also with the Eighth. What is distinctive is that in the latter they arise by instigation. Excepting the three states of abstinence mentioned in the First, the remaining [thirty-three] states are united with the First Consciousness of the moral of the realm of form. Leaving out applied thought from these, the remaining [thirty-two] states are united with the Second. Leaving out sustained thought from these, the remaining [thirty-one] states are united with the Third. Leaving out zest from these, the remaining [thirty] states are united with the Fourth. Leaving out from these pity and sympathy from among the inconstant states, the remaining [twenty-eight] states are united with the Fifth. The very same are united in the Formless moral. The only distinction is their being in the realm of the Formless. As regards the transcendental, what has been said about the First Consciousness of the realm of form is to be understood as applicable to the Path-consciousness of the first Jhāna; what has been said about the Second Consciousness, and so on, of the realm of form, is to be understood as applicable to the different kinds of Path-consciousness of the Second Jhāna, and so on. The absence of pity and sympathy, the constancy of the abstinences, the transcendality are [468] the distinctive features in them. Thus should be understood the mental activities which are moral.

Among the immoral, there are seventeen mental activities in the consciousness rooted in greed, namely, the thirteen which appear in their true nature, and which are constant and associated with the First immoral, and the four "or-what-

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[1] *Dhammasaṅgaṇī*, § 147 f.

evers." Of these, the thirteen appearing in their true nature as:—

Contact	Concentration
Volition	Unconscientiousness
Applied Thought	Fearlessness of Blame
Sustained Thought	Greed
Zest	Dullness
Energy	Wrong Views
Life	

The four "or-whatevers" are:—

Desire-to-act	Distraction
Resolve	Attention

Of these, unconscientiousness means that it is not modest (or, does not abominate); the state of immodesty (or of not abominating) is unconscientiousness. Non-fear of blame is fearlessness of blame. Of them, unconscientiousness has the characteristic of not abominating misconduct of the body, and so on, or of the absence of shame. Fearlessness of blame has the characteristic of not being diffident on account of misconduct of the body, and so on, or of absence of confusion.[1] This is the short account. The detailed account is to be understood as the opposite of what has been said about conscientiousness and fear of blame.[2]

By it associated states lust, or itself lusts, or the mere act of lusting—such is greed. By it associated states are deluded, or itself is deluded, or just the being deluded—this is delusion (or dullness). Of them, greed has the characteristic of grasping the object like sticky lime; the function of clinging like a piece of flesh thrown into a hot pan; the manifestation of not letting go like a taint of lamp-black; the proximate cause of viewing the fetter-like states as enjoyment. Growing into a river of craving, it takes away beings to a state of woe, as a river of swift current carries away any object fallen into it to the great ocean. Thus should it be regarded.

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[1] *Anuttāsa = asambhamo.—Ṭīkā.*

[2] Above, p. 544.

Delusion has the characteristic of blindness or opposition to knowledge; the essence of non-penetration, or the function of covering the intrinsic nature of the object; the manifestation of being opposed to right conduct, or causing blindness; the proximate cause of unwise attention; and should be regarded as the root of all immoralities.[1]

By it associated states see wrongly, or itself sees wrongly, [469] or as just the act of wrong seeing,—thus is it wrong view. It has unwise conviction as characteristic; perversion as function; wrong conviction as manifestation; the desire not to see the Elect as proximate cause, and should be regarded as supreme fault.[2]

Distraction is the state of an excited mind. Absence of calmness is its characteristic, like water agitated by the wind. Unsteadiness is its function, like a flag or banner struck by the wind. Trembling is its manifestation, like ashes scattered by impacts with a stone. Unwise attention due to the unsettled state of mind is its proximate cause. It should be regarded as wavering of the mind.

The rest of the immoral mental activities should be understood as said above. Their being immoral and their being vile owing to immorality, are what distinguishes them from [moral] activities.

Thus these seventeen mental activities should be understood as being united with the First immoral consciousness, and so also with the Second. What is distinctive is that in the latter they arise by instigation, and sloth-torpor is inconstant.

Of these, sloth is the unworkableness of mind. Torpor is stiffness of mind. The meaning is: Shrinkage due to lack of effort, and oppression due to lack of courage.[3] Sloth and torpor, thus sloth-torpor. Of these, sloth has the characteristic of opposition to effort,[4] the function of destroying

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[1] For this and the two preceding paragraphs, cf. *Expositor* 331-2.
[2] *Expositor* 331.
[3] Read *anussāhanasaṃhanatā asatti°*.
[4] *Anussāha = ussāhapaṭipakkha.—Ṭīkā.*

energy,[1] the manifestation of sinking [the associated states]. Torpor has the characteristic of unwieldiness, the function of binding[2] the associated states, the manifestation of tardiness (in seizing an object) or drowsiness with blinking of the eyes.[3] Both sloth and torpor have the proximate cause of unwise attention with discontent and yawning, and so on.

Excepting wrong views mentioned in the First consciousness, the remaining [sixteen] states should be understood (as being united) with the Third. What is distinctive is that in the latter, conceit is not constant. This conceit has the characteristic of haughtiness, the function of praising, the manifestation of desire for the banner (*i.e.*, self-advertisement); and it has greed dissociated from opinion as proximate cause, and should be regarded as madness. Excepting wrong views mentioned in the Second consciousness, the remaining states should be understood as being united with the Fourth, where also conceit and [sloth-torpor] are among the inconstant states. Excepting zest from those mentioned in the First Consciousness, the remaining states are united with the Fifth, and so also with the Sixth. The arising by instigation, and the inconstancy of sloth-torpor, are what is distinctive in the latter. Excepting views from those mentioned in the Fifth Consciousness, the rest are to be understood with the Seventh, where also conceit is not constant. Excepting views from among those mentioned in the Sixth Consciousness, the rest are to be understood with the Eighth, where also conceit and [sloth-torpor] are among the inconstant states.

[470] Of the two classes of consciousness rooted in hate, there are eighteen mental activities, to wit: eleven which appear in their true nature and which are constant, and are associated with the First Consciousness; four "or-whatever" states; three inconstant states.

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[1] *Ṭīkā* reads *vīriyāvanodanaṃ* as *vīriyassa avanodanaṃ*, defining *avanodanaṃ* (not in P.T.S. Dictionary) as *khīpanaṃ*.

[2] Another reading is *odahanarasaṃ*, the function of shutting (the door of consciousness).

[3] Read *capalāyikā*°, which is not in the P.T.S. Dictionary.

Of these, the eleven appearing in their true nature are:—

Contact	Concentration
Volition	Unconscientiousness
Applied Thought	Fearlessness of Blame
Sustained Thought	Hate
Energy	Delusion
Life	

The four "or-whatever" states are:—

Desire	Distraction
Resolve	Attention

The three inconstant states are:—

Envy	Worry
Meanness	

Of these, by it [associated states] offend [the object], or itself is offensive, or the mere act of offending—this is hate. It has flying into anger (or churlishness) as characteristic, like a smitten snake; spreading of itself (or writhing), as when poison takes effect, as function; or, burning that on which it depends[1] as function, like a jungle fire; offending (or injuring) as manifestation, like a foe who has got his chance; the grounds of vexation as proximate cause, like urine mixed with poison.

Envy is that which envies, and has the characteristic of envying the prosperity of others, the function of taking no delight in such prosperity, the manifestation of turning one's face from such prosperity, the proximate cause being such prosperity; and it should be regarded as a fetter.

Meanness is the state of being mean. It has, as characteristic, the concealing of one's property, either attained or about to be attained; the not enduring the sharing of one's property in common with others, as function; the shrinking from such sharing, or niggardliness or sour feeling[2] as manifestation; one's own property as proximate cause; and it should be regarded as mental ugliness.

A contemptible act is *kukata*; the state of [a displeased mind, produced by making] such an act [its object] is worry

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[1] I.e. the body or heart-basis.

[2] *Kaṭukañcukatā*, see *Expositor*, Index.

(*kukkucca*). It has repentance as characteristic, sorrow at deeds of commission and omission as function, regret as manifestation, deeds of commission and omission as proximate cause; and it should be regarded as a state of bondage.[1]

The remaining states are of the kinds described. Thus these seventeen mental activities should be understood as being united with the First Consciousness rooted in hate, as also with the Second. What is distinctive is the arising by instigation, and the inclusion of sloth-torpor among the inconstant states.

Of the two classes of consciousness rooted in delusion [471] there are thirteen mental activities which are united with the consciousness associated with perplexity, to wit: eleven appearing in their true nature as:—

Contact	Conscious Duration
Volition	Unconscientiousness
Applied Thought	Fearlessness of Blame
Sustained Thought	Delusion
Energy	Perplexity
Life	

Of these, conscious duration is weak concentration lasting just a moment.[2]

That which is devoid of the cure of thought is perplexity. It has shifting of the mind as characteristic, trembling as function,[3] indecision or uncertain grasp as manifestation, unwise attention as proximate cause; and it should be regarded as doing harm to the attainments.

The remaining states are of the kinds described. Excepting perplexity from those mentioned in the consciousness associated with perplexity, the remaining twelve states are united

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[1] See also *Expositor* 342-343 for the definitions of hate, envy, meanness, and worry.

[2] *Pavattiṭṭhiti* is explained by the *Ṭīkā* as *khaṇaṭṭhiti*, like the duration of the flame of a lamp in the wind. The *Abhidhammāvatāraṭīkā*, on the other hand, explains it as the duration of a process of consciousness which does not attain to factors of the Path and so on, and which therefore is void of decision (*pavattiṭṭhiti matto ti cetaso pavatti saṅkhāto ṭhiti matto, na maggaṅgādibhāvaṃ gacchati, adhimokkhavirahato ti attho*).

[3] The *Ṭīkā* points out that whereas distraction proceeds, causing the mind to tremble over *one* object, perplexity causes the mind to tremble over *many* objects.

with that associated with distraction, wherein decision arises owing to the absence of perplexity. Together with this [decision] there remain thirteen mental activities. And owing to the production of decision, concentration becomes stronger. And whatever distraction there is, appears in its true nature; decision and attention come by way of the "or-whatever" states. Thus should the immoral mental activities be understood.

Of the indeterminate, the resultant indeterminate mental activities are of two kinds as unconditioned and conditioned. Of them, those that are associated with the unconditioned resultant consciousness are unconditioned. Of these, there are five which are associated with moral and immoral resultant eye-consciousness, to wit: four appearing in their true nature as:—

Contact Life
Volition Conscious Duration

and the "or-whatever" state, attention. And the same five are those that are associated with ear-, nose-, tongue-, body-consciousness. And eight are those that are [associated] with the double (i.e., moral, immoral) resultant mind-element, namely, the same five, applied thought, sustained thought, and decision. And the same eight are those that are associated with the threefold unconditioned mind-consciousness-element. Here in these three kinds, zest is excessive together with that [examining consciousness] which is accompanied by joy and which is present there. Thus should it be understood.

Those mental activities that are associated with the conditioned resultant consciousness are conditioned. Of these, those that are associated with the eight results in the realm of sense resemble those that are associated with the eight moral of the realm of sense. But pity and sympathy, which are among the inconstant states, are not among the results since they have beings for object; for the results of the realm of sense have certainly[1] limited objects. Not merely pity and sympathy, but also the abstinences are not present among the results [472]; for it has been said that the five Precepts are

[1] Read *ekanta*°.

moral. Those associated with the transcendental resultant consciousness of the realms of form, and of the formless, are the same as those associated with the moral consciousness. The inoperative, indeterminate mental activities also are divided into the unconditioned and the conditioned. Of them, those associated with the unconditioned, inoperative consciousness are unconditioned; and they are the same as those associated[1] with the twofold moral resultant mind-element and unconditioned mind-consciousness-element. But in the twofold mind-consciousness-element, energy is excessive. Owing to the presence of energy, concentration gains in strength. Such is the distinction here. Those associated with the conditioned, inoperative consciousness are conditioned. Of these, those associated with the eight classes of inoperative consciousness of the realm of sense resemble those associated with the eight moral of the realm of sense. But those associated with the inoperative of the realms of form and the formless, resemble in all respects the moral consciousness of the same. Thus should the indeterminate mental activities be understood.

This is the substance of the detailed discourse on the aggregate of mental activities.

[*The Classification of the Aggregate of Feeling as past, and so on.*]

This is the substance of the detailed discourse on the aggregates by the word-classifying method in Abhidhamma. The Blessed One has treated the aggregates in detail thus: "*Whatever matter there is, that is past, future, or present, subjective or objective, gross or refined, inferior or superior, distant or near, being grouped together, put together, as one, is called the aggregate of matter. Whatever feeling . . . whatever perception . . . whatever mental activities . . . whatever consciousness there is . . . is called the aggregate of consciousness.*"[2] In this passage "whatever" includes everything without remainder. "Matter" prohibits too wide a signification.[3] In these two terms is implied everything that is intended of matter. Then

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[1] Read *sampayuttehi°*.

[2] *Vibhaṅga*, pp. 1, 3, 5, 7, 9.

[3] I.e. beyond the actual meaning borne by the word "matter."

begins its classification as past, and so on; for some matter is past, some is future, and so on. The same with feeling, and so on.

Of these, matter of the four kinds by way of time, continuity, occasion, moment, is known as "past" matter. Likewise "the future and the present." Of these, first, as regards *time*, matter which is prior to the reconception of a being in one becoming, is past; that which is subsequent to decease is future; that which is between these two stages is present. As to *continuity*, that which is set up by an equable season, and which is set up by agreeable food [473] is present matter, though it may arise earlier or later. That which is set up previous to that by unequable season or food, is past matter; that which is later is future matter. That which is born of consciousness and set up by a single process, single apperception,[1] single attainment, is present matter. That which is previous to that is past matter, later is future matter. There is no separate division of matter set up by Karma, such as past, and so on, by way of continuity. But such a division is to be understood as giving support to matter set up by the caloric order, by nutriment, by consciousness. As to *occasion*, whatever occasional [matter][2] proceeds by way of continuity on such occasions as a single instant, the morning or the evening, night or day, is known as present matter. That which is previous to that is past matter; later is future matter. As to *moment*, that which is included in the three moments of genesis [stability, disruption] is present matter. That which is previous to that is future matter;[3] that which is later is past matter.[4] Further, that which has the functions of past root-condition and causal relation[5] is past matter. That which has the functions of concluded root-condition and of causal relation not yet concluded, is present matter. That which has not arrived at the functions of either is future

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[1] Single process and single apperception are explained by the *Ṭīkā* as the fifth door process and the sixth door process.

[2] *Taṃ taṃ samayan ti . . . taṃ taṃ samayavantan ti attho.—Ṭīkā.*

[3] Because it has not yet arisen, or arrived at the three moments.

[4] Because it has passed through the three moments.

[5] I.e. *hetu* and *paccaya*. The former, according to the *Ṭīkā* is generative (*janaka*), the latter is supporting (*upatthambhaka*).

matter. Or, at the moment of performing its own functions[1] is present matter. Previous to that is future matter, subsequent to that is past matter. And here (in this triad of the past) the discourse on moment [and on function] is a literal discourse. The remaining discourses (on time, continuity, occasion) are figurative.[2]

The distinction as to the "subjective and objective" is as already stated. And, here also the subjective should be understood as the personal, the objective is what belongs to another person.[3]

The distinction as to the "gross and refined" is as already stated. The distinction as to the "inferior and superior" is twofold: figuratively and literally. Inferior to the form (*rūpa*) of the Akaniṭṭha[4] Brahmās is the form of the Sudassī Brahmās. Superior to the last is the form of the Sudassā Brahmās. Thus is the inferiority or superiority to be understood figuratively as far as the form (*rūpa*) of the denizens of hell. Literally, where an immoral resultant consciousness arises, there matter is inferior [being undesirable]. Where a moral resultant consciousness arises, there matter is superior [being desirable].

The "distant and near" are as already explained. And here also they are to be understood with reference to the context.[5]

"Being grouped together, put together, as one"—the meaning here is, all matter which has been severally described as past, and so on, is through understanding grouped into one class, possessing the characteristic of change and is called the aggregate of matter. It is shown by this statement that all matter by being grouped into one class, having the characteristic of change is the aggregate of matter. There is nothing besides matter which is known as the aggregate of matter.

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[1] E.g. the function of the earth is holding, that of contact is touching, and so on.

[2] By way of these three, states may be past, present, or future. But such distinctions, in the case of moment and its function, are due, not to the states, but to the moment itself.—*Ṭīkā.*

[3] See p. 179 above.

[4] Read *Akaniṭṭhānaṃ.*

[5] One's own *rūpa* is near; that of another who has entered the mother's womb is distant. If the latter is near, then one who has been born is distant. And so on as far as the limits of the world-system.—*Ṭīkā.*

[474] As with matter, so with feeling, and so on, which are grouped into classes having the characteristics of feeling, and so on. There is nothing besides feeling, and so on, which is known as aggregate of feeling, and so on.

And here under this classification into the past, and so on, feeling should be understood as past, future, present by way of continuity, moment, and so on. Now as regards *continuity*, feeling which is included in a single process, single apperception, single attainment, and which proceeds in conjunction with [faith in] a single object[1] is present. That which is previous to that is past feeling, that which is subsequent is future feeling. As to *moment*, and so forth, feeling which is included in the three moments, which falls midway between what goes before and what comes after, and which is performing its own functions, is present feeling. Past feeling is previous, and future feeling is subsequent, to it.

The distinction[2] as to the subjective and objective is to be understood by way of the personal, the internal.

The distinction[2] as to the gross and the refined is to be understood by way of kind, intrinsic nature, person, the worldly and transcendental, as stated in the Vibhaṅga[3] thus: *Immoral feelings are gross; moral and indeterminate feelings are refined, and so forth.*

By way of *kind*, as being the condition of doing blameworthy acts, and as burning with the heat of the vices, immoral feeling is habitually not cool, and is gross in comparison with moral feeling. As being actively engaged [in deeds of the body, and so on], as making effort [for the production of results], as being productive of results, as burning with the heat of the vices, and as being blameworthy, it is gross in comparison with the resultant and the indeterminate. As being productive of results, as burning with the heat of the vices, as being troubled [with Ill], and as being blameworthy, it is gross

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[1] Read *ekavidhavisaya°* = *divasam pi Buddharūpaṃ passantassa dhammaṃ sunantassa pavattasaddhādisahitavedanā*, feeling which is connected with faith, and so on, proceeding in one who by day sees the form of the Buddha and listens to the Law.—*Ṭīkā*.

[2] Read °*bhedo*.

[3] Pages 3, 13.

in comparison with the inoperative and the indeterminate. Contrariwise, moral, and indeterminate feelings are refined in comparison with the immoral. The two feelings, moral and immoral, in so far as they are yoked together being actively engaged [in deeds of the body, and so on], making effort [for the production of results], and being productive of results, are gross in comparison with the twofold indeterminate feeling [the resultant and the inoperative]. The twofold indeterminate is refined in comparison with them [moral and immoral]. Thus, by way of kind, should grossness and fineness be understood.

By way of *intrinsic nature*, painful feeling as being free from enjoyment, being attended with trembling, causing perturbation, producing agitation and overpowering others, is gross in comparison with the other two [pleasant, indifferent]. These two, in so far as they are yoked together,[1] are refined in comparison with painful feeling because of their enjoyableness, calmness, exaltedness, lovableness, and neutrality. Both the pleasant and the painful feelings are grosser than the feeling which is neither painful nor pleasant, because they are attended with trembling, produce perturbation, and are self-evident. Contrariwise, this last feeling is more refined than those two. Thus by way of intrinsic nature should grossness and refineness be understood.

By way of the *person*, the feeling of one who has not attained [to trance] is, through wavering over various objects, grosser than that of one who has attained to it. Contrariwise, the feeling of one who has attained to trance is more refined than the other. Thus, by way of the person, should grossness and refineness be understood.

[475] By way of the *worldly* and the *transcendental*, feeling which is the object of the cankers is worldly. Because it is the condition of the arising of the cankers, is overwhelmed by the floods, bound by the bonds, tied by the knots, obstructed by the hindrances, clung to by the attachments, oppressed by the vices, and is in common with the average man, it is grosser

[1] Neutrality is not obtainable in pleasant feeling, nor enjoyableness in indifferent feeling. Hence the phrase "in so far as they are yoked together."

than feeling which is not the object of the cankers. Contrariwise, feeling which is not the object of the cankers is more refined than the other.

Here, in the matter of grossness and refineness, intermixing by way of kind and the rest, is to be avoided. For although the feeling which is associated with immoral, resultant body-consciousness is refined because it is indeterminate, it is gross in intrinsic nature. And this has been spoken:[1] "*Indeterminate feeling is refined, painful feeling is gross. The feeling of one who has attained to trance is refined; the feeling of one who has not attained to trance is gross. Feeling which is not the object of the cankers is refined; feeling which is the object of the cankers is gross.*" And as in the case of painful feeling,[2] so, pleasant feeling and so on, though gross in kind, are refined in nature. Therefore grossness or refineness of feelings is to be understood according as there is no intermixing in kind and so on. For instance: Indeterminate feeling is more refined in kind than the moral and the immoral.[3] In this statement, which is the indeterminate? Is it the painful? Is it the pleasant? Is it the feeling of one who has attained to trance? Is it the feeling of one who has not attained to trance? Is it the feeling which is the object of the cankers? Is it the feeling which is not the object of the cankers? Thus the classification by intrinsic nature is not to be taken up. And the same everywhere. Further, owing to the statement: "*With reference to this or that feeling, feelings should be regarded as gross or refined,*"[4] among the feelings, immoral and so on, that which is accompanied by hate is grosser than that which is accompanied by greed, because like fire it burns up its own [heart]-basis. That accompanied by greed is more refined than the other [accompanied by hate]. And that accompanied by hate, if constant, is gross; if not constant, is refined. And the constant, if lasting a world-cycle, is gross; if not, it is refined. And among the feelings lasting for a world-cycle, that which does not

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[1] *Vibhaṅga*, p. 3 f.
[2] Which, though refined in kind, is gross in nature.
[3] Read °*kusalāhi*.
[4] *Vibhaṅga*, p. 4.

arise by instigation is gross, that which arises by instigation is refined.[1] And that accompanied by greed, if associated with wrong views, is gross; if not, it is refined. And if it is constant, or lasts for a world-cycle, or does not arise by instigation, it is gross; if not, it is refined. Generally, the immoral feeling, if productive of many results, is gross; if not, it is refined. But the moral is gross if it is not productive of many results; refined, if productive of many results.

Further: Moral feeling of the realm of sense is gross, that of the realm of form is refined. More refined than the last is that of the realm of the formless. More refined still is the transcendental feeling. [Moral feeling] of the realm of sense, if made of almsgiving, is gross; if made of virtues, is refined. More refined than that is the feeling which is made of mind-developing. This last, if it has two root-conditions, is gross; if it has three root-conditions, is refined. And that which has three root-conditions, if it arises by instigation, is gross; if not, it is refined. Feeling which is of the First Jhāna of the realm of form is gross . . . that which is of the Fifth Jhāna is refined. Feeling of the realm of the formless, if associated with the sphere of infinite space, is gross; [476] . . . if associated with the sphere of neither perception nor non-perception, it is refined. The transcendental, if associated with the Path of Stream-winning, is gross . . . if associated with the Path of Saintship, it is refined. And the same with the resultant and inoperative feelings in the various planes, and with the said feelings by way of pain and so on, of the non-attainment of trance and so on, of being the object of the cankers and so on.

As to the range, painful feelings is gross in hell, refined in birth as a lower animal . . . refined among the Paranimmitavasavattī abodes. And as with painful feeling, so with pleasant feeling. It is to be construed everywhere in its right place.

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[1] For these two sentences the P.T.S. edition reads: *Niyatā pi kappaṭṭhitikāsu pi asankhārikā oḷārikā, itarā sukhumā.* But the Burmese edition, which the translation follows, reads: *Niyatā pi kappaṭṭhitikā oḷarikā, itarā sukhumā. Kappaṭṭhitikāsu pi asankhārikā oḷārikā, itarā sukhumā.*

As to the physical basis, whatever feeling is produced from an inferior basis is gross; whatever feeling is produced from a superior basis is refined.[1] In the division of inferior and superior, that which is gross should be known as inferior; that which is refined should be known as superior.

The words "distant and near" have been defined in the *Vibhaṅga* thus: "*Immoral feeling is distant from the moral and the indeterminate feelings. Immoral feeling is near immoral feeling.*" Therefore because of dissimilarity,[2] non-association, unlikeness, immoral feeling is distant from the moral and the indeterminate. In the same way, these are distant from it. And the same in all sections. But the immoral feeling is near the immoral owing to similarity and likeness.

This is the substance of the detailed discourse on the classification of the aggregate of feeling as past and so on.

[*The Classification of Insight into the Aggregates.*]

This detailed discourse[3] is to be understood in the same way in perception and so forth, which are associated with the various feelings. This being understood,

By series, number accurate,
Distinction, and the twofold view,
Example—who thus sees[4] the five-
Fold aggregate in order to
His insight classify, fulfils
His wishes all. The wise should know
This method of deciding well.

Of these, "series" here is of many kinds, namely, the serial order of arising, the order of putting away, the order of practice, the order of plane, the order of instruction. Of them,

"*At first the* kalala *takes birth, and thence*
The abbuda,"[5]

and so forth: this is the order of arising.

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[1] *Ṭīkā* says that the feeling which arises in a man as he eats a dish of rough millet is gross. If he is eating rice and a curry of meat, the feeling is refined.

[2] Read *visabhāgato* for *pi sabhāgato*.

[3] Supply *etaṃ* before *evam eva*.

[4] Read *passantass'*.

[5] *Kindred Sayings* i, 263.

"*States to be put away by discernment, states to be put away by developing*"[1] and so on: this is the order of putting away. "*The purity of virtues* [477] . . . *the purity of mind*"[2] and so forth: this is the order of practice. "*The realm of sense, the realm of form*"[3] and so forth: this is the order of plane. "*The four bases of mindfulness, the fourfold supreme effort,*"[4] or "*Discourse on almsgiving, discourse on virtue,*"[5] and so forth: this is the order of instruction. Of these, the order of arising is not suitable here, because the aggregates do not arise, as do the *kalala* embryo and so forth, by way of sequence. The order of putting away is not suitable, for the moral and the indeterminate are not to be put away. Neither is the order of practice suitable, for the immoral should not be practised. Nor is the order of plane suitable, for the feelings and so forth are included in the four planes. But the order of instruction is suitable. Wishing to save tractable men who, not having classified the five aggregates, have fallen into the heresy of the self, from that heresy, by showing forth the division of the group and the mass, the Blessed One, desiring to work their benefit, first shows, in order that it may be easily grasped, the gross aggregate of matter, which is the object of sight and so forth. Then [he shows] feeling which feels desirable and undesirable objects. Then perception which seizes the mode of the object of feeling, as said thus: "What one feels, that one perceives." Then the complexes brought together by perception. Then consciousness, which is the basis of feeling and the rest, and is their dominant influence. Thus "by series" should the method of decision be understood.

"By distinction" means, by way of distinction between the aggregates and clinging aggregates. What is the distinction between them? "Aggregates"—this is said in a general way. "Clinging aggregates"—this is said distinctively, as they are the objects of the cankers and of clinging. As it has been said: "*Monks, I will explain to you the five aggregates, the five clinging aggregates. Listen. Monks, which are the*

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[1] *Dhammasaṅgaṇī*, p. 1. [2] *Dīgha* iii, 288.
[3] *Dhammasaṅgaṇī*, § 1292. [4] *Dīgha* ii, 120. [5] *Aṅguttara* iv, 180.

five aggregates? Monks, whatever matter is past, future, present . . . or near; this, monks, is called the aggregate of matter. Whatever feeling . . . whatever consciousness . . . is near; this, monks, is called the aggregate of consciousness. Monks, these are called the five aggregates. Monks, which are the five clinging aggregates? Monks, whatever matter . . . is near, or is the object of the cankers, of clinging; this, monks, is called the clinging aggregate of matter. Whatever feeling . . . whatever consciousness is near or is the object of the cankers, of clinging; this, monks, is called the clinging aggregate of consciousness. Monks, these are called the five [478] *clinging aggregates.*"[1]
In this text, there is no matter which is not the object of the cankers, as there are feeling and the rest which are not the object of the cankers. But because it is fitting that matter should be aggregate in the sense of a heap, therefore it is mentioned among the aggregates. Because it is fitting that matter should be a clinging aggregate in the sense of heap and of being the object of the cankers, therefore it is mentioned among the clinging aggregates. But feeling and so forth are mentioned among aggregates when they are not the object of the cankers; among clinging aggregates, when they are the object of the cankers. And here in the expression, "clinging aggregates," aggregates which are the sphere of clinging are clinging aggregates. Thus should the meaning be understood. But here [in the Path of Purity] all aggregates are grouped together. This is the intention.

"By the number accurate": Why has the Blessed One spoken the five aggregates, neither more nor less? Because all similar conditioned states are grouped together, because the five are the measure of the hankering after the self, after what belongs to the self, and because in them are included[2] the other states. For when the various kinds of conditioned states which are alike, are grouped together, matter being grouped according to likeness forms an aggregate, feeling being grouped according to likeness forms an aggregate. The same with perception and so on. Therefore they are stated as

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[1] *Aṅguttara* iv, 47 f.

[2] *Avarodha*, not in P.T.S. Dictionary.

the five, because all conditioned states are taken together into similar groups. And these five aggregates are the measure and basis of hankering after the self, after what belongs to the self. For this has been said:[1] "*Monks, in the existence of matter a wrong view arises, through clinging to matter, through laying matter to heart, namely: 'It is mine, I am it, it is my own self.' In the existence of feeling . . . perception . . . complexes . . . consciousness, a wrong view arises, through clinging to consciousness, through laying consciousness to heart, namely: 'It is mine, I am it, it is my own self.'*"

Therefore they are stated as the five as being the basis and measure of grasping after the self, after what belongs to the self. And those other five aggregates of states such as the virtues and so on, which have been mentioned, are also included, as they are comprised under the aggregate of complexes. Therefore are the five spoken because others are included therein. Thus should the method of decision be understood from the exact number.

As for the "example," the clinging aggregate of matter is like an hospital, because it is the dwelling-place, by way of basis, door and object, of the clinging aggregate of consciousness, which is like the sick man. The clinging aggregate of feeling is like the disease from being oppressed [by pain]. The clinging aggregate of perception is like the immediate cause of the disease, because of its producing feeling associated with lust, and so on, through perception of sense-desire and so on.[2] The clinging aggregate of the activities [or complexes] is like having recourse to unsuitable things, from being the root-cause of the disease of feeling.[3] [479] It has been said, "*They bring about feeling for the purpose of feeling.*"[4] Like-

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[1] *Aṅguttara* iv, 181 f.

[2] Just as the disorders of phlegm, bile, wind, and so on, are the immediate cause of disease, so the perception which seizes the fascinating features of a man or a woman, and such other things, is the immediate cause of pain associated with lust.—*Ṭīkā*.

[3] As phlegm, bile, and so on, are the immediate cause (*samuṭṭhāna* = *āsanakāraṇa*) of disease, so the distempers of the season and food are its root-cause (*nidāna* = *mūlakāraṇa*).—*Ṭīkā*.

[4] See text p. 479, *n.* 1.

wise: "*As the result of immoral karma having been wrought, having been stored up, consciousness of body has arisen accompanied by pain.*"[1] The clinging aggregate of consciousness is like the sick man from being not freed from the sickness of feeling. Further, there are the similes of the setting in motion, functioning (of the thirty-two parts of the body); offending, the agent and the guilty; and those of the vessel, food, curry, service and the eater. Thus should the method of decision be known from the similes.

"The twofold view" means concisely and in detail. Thus here should the method of decision be known. For *concisely*, the five clinging aggregates are to be regarded as a sword-uplifting foe, as stated in Asivisūpama Sutta;[2] as a burden, as stated in the Bhāra Sutta;[3] as a devouring monster, as stated in Khajjanīyapariyāya Sutta;[4] as the conditioned states of impermanence, ill, selflessness and a murderer, as stated in the Yamaka Sutta.[5] *In detail*, matter is to be regarded as a mass of foam because it cannot be kneaded; feeling as a water-bubble,[6] because it is to be enjoyed only for a moment; perception, as the mirage, because of illusion; the complexes as a plantain trunk because of essencelessness; consciousness as a magic show because of deception. And specifically, the subjective matter, though highly refined, is to be regarded as the foul; ill as ill, because it is not freed from the threefold ill;[7] perception and the complexes as the selfless, because they cannot be brought to order; consciousness as impermanent, from its liability to rise and fall.

"Who thus sees[8] . . . fulfils his wishes all" means: Whoso sees (the aggregates) thus by the twofold view, concisely and in detail, has all his wishes fulfilled. Hence the method of decision should thus be understood. For example: *Concisely*, he who sees the five clinging aggregates as a foe with uplifted sword and so on, is not harassed by them. *In detail*, he who sees matter and the others as a mass of foam

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[1] *Dhammasaṅgaṇī* 556. [2] Read *asivisūpame*. *Saṃyutta* iv, p. 172 f.
[3] *Ibid.* iii, p. 25 f. [4] *Ibid.* 87 f. [5] *Ibid.* 114 f.
[6] Some Burmese texts read °*pupphuḷaṃ*.
[7] I.e. *dukkha*°, *vipariṇāma*°, *saṅkhāra-dukkha*, ill as such, ill due to change, ill of the complexes. [8] Read *passantass'*.

and so forth, does not see essence in essenceless things. And *specifically*, [480] he who sees personal material quality as the foul, fully understands material nutriment, abandons the perverted view that there is something pleasant in the foul, crosses the flood of sense-desire, is dissociated from the bond of sense-desire, is freed from the canker of sense-desire, cuts the physical knot of covetousness, does not cling to the attachment of sense-desire.

He who sees feeling as ill fully understands contact as nutriment,[1] abandons the perverted view that pleasure is in ill, crosses the flood of becoming, is dissociated from the bond of becoming, is freed from the canker of becoming, cuts the physical knot of active engagements, does not cling to the attachment of mere rite and ritual.

He who sees perception and the complexes as selfless, fully understands volition as nutriment, abandons the perverted view that there is self in the selfless, crosses the flood of wrong views, is dissociated from the bond of wrong views, is freed from the canker of wrong views, cuts the physical knot of the conviction that "this is truth," does not cling to the attachment of the theory of the self.

He who sees consciousness as impermanent, fully understands consciousness as nutriment, abandons the perverted view that permanence is in the impermanent, crosses the flood of ignorance, is dissociated from the bond of ignorance, is freed from the canker of ignorance, cuts the physical knot of the perversion of mere rite and ritual, does not cling to the attachment of wrong views.

> Because discernment of the aggregates
> By way of murder and of other things
> Brings great advantages, therefore the wise
> Should look upon the aggregates as such.

Thus is ended the fourteenth chapter called the exposition of the aggregates in the section of the development of understanding in the Path of Purity, composed for the purpose of gladdening good folk.

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[1] Or cause (*paccaya*), the figurative meaning of *āhāra*.

CHAPTER XV

[481] EXPOSITION OF SENSE-ORGANS AND ELEMENTS

[*The Sense-organs.*]

THE sense-organs are twelve in number: the eye-organ, form-organ, ear-organ, sound-organ, nose-organ, odour-organ, tongue-organ, taste-organ, body-organ, touch-organ, mind-organ, mental-state organ.

Herein,

The meaning, characteristic, relative
Extent,[1] series, account abridged and full,
Thus for our judgment must we apprehend
And into [due] consideration take.

Of these, as to the distinctive, that which enjoys[2] is the eye. It enjoys, reveals, the visible object, is the meaning. That which manifests (itself) is shape.[3] It manifests the desire of the heart in one whose colour is changed.[4] That which listens is the ear. That which is uttered[5] is sound. It speaks, is the meaning. That which smells is the nose. That which discovers (or betrays itself) is odour. It discovers[6] (or betrays) its own physical basis, is the meaning. That which summons

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[1] *Tāvatva.* P.T.S. Dictionary has *tāvata.*

[2] *Cakkhati*, not in P.T.S. Dictionary. It also means "announces what is even and uneven," "reveals," as explained immediately after in the text. The meaning of "announcing what is even and uneven" seems to be due to the connection between the verb *ācikkhati* and *cakkhati.*

[3] *Rūpa*, matter, material quality, as well as shape or form. *Rūpayati* is not registered in P.T.S. Dictionary, though it is quoted under *Rūpa.*

[4] In paroxysms of lust, anger, and so on, as the chameleon or the otter changes its colour,—adds the *Ṭīkā.* [*Rattaduṭṭhādikālesu kakaṇṭakaṃ rūpaṃ viya uddarūpaṃ viya ca.*]

[5] *Sappati.* This meaning is not given in P.T.S. Dictionary, nor is *udāharīyati* registered.

[6] *Gandhayati, sūcayati*—not in P.T.S. Dictionary. The simile of a flower betraying itself by its scent, is the simile given in the *Ṭīkā.*

(the taste of food which sustains)[1] life is the tongue. That which creatures relish[2] is taste; they enjoy it, is the meaning. That which is the course of despicable states associated with the cankers, is the body. "Course" denotes arising.[3] That which is in contact is the tangible. That which thinks is the mind. That which bears its own characteristic is mental state.

And generally, sense-organ (*āyatana*) is so called because of putting forth effort, of the "stretching" of (mind and mental properties which are putting forth) effort, of bearing the ill of the round of rebirths. It has been said that the various states of mind and mental properties as doors and objects among the doors of eye and objects of sight and so on, stretch forth,[4] stand, strive, exert each in its own function of sensing (or experiencing); that the eye and so forth stretch, extend those states which are door and object; and that as long as the long-extended ill which proceeds in the beginning-less round of rebirths does not recede, so long they carry on, proceed. Thus all [482] these states are called sense-organ because they put forth, stretch the states of mind and mental properties, bear the ill of the round of rebirths. Further, *āyatana* (sense-organ) is to be understood in the sense of abode, mine, meeting-place, place of birth and reason. Thus, among mankind in such passages[5] as "*The* āyatana *of the lord*,[6] *the* āyatana of *Vasudeva*,"[7] *āyatana* means "abode." In such passages as "*An* āyatana *of gold, or of silver*," it means "mine." In such religious passages as,

"*In fair* āyatana *the passengers of air attend*,"[8]

it means "meeting-place." And in such passages as: "*The Deccan is the* āyatana *of cattle*," it means "birth-place."[9] And in such passages as: "*If there be any* āyatana, *then he*

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[1] *Āhāra-rasa* is thus taken here to connect *life* with *the tongue*.
[2] *Rasati*, not given with this meaning in P.T.S. Dictionary.
[3] Or, "Course" is the place of arising.
[4] *Ayatati*, not in P.T.S. Dictionary.
[5] The remainder of the paragraph is reproduced in *Expositor* 186 f.
[6] Içvara. [7] Cf. *Jāt.* iv, 82.
[8] *Aṅguttara* iii, 43.
[9] This sentence has been inadvertently omitted in *Expositor*, p. 186.

attains the ability of testifying . . ."[1] it means "reason" (or ground for). And those states, mind and mental properties, being connected with the eye and so on, dwell in them, so to speak.[2] Thus the latter are the *abode* of the former. And they (eye and so on) constitute a *mine* for them, since in them the states occur abundantly, on them they are dependent, and of them they make the object. And they are the *meeting-place* for the states, which meet therein as physical basis, door and object. And they are the *birth-place* for the states, since the states arise in them as sufficing condition and object. And they constitute a *reason* for the states, since these do not exist in their absence. Thus in the sense of abode, of mine, of meeting-place, of birth-place, of reason, owing to these reasons these states, i.e., eye and so on, are called *āyatana*. Therefore in the aforesaid meanings, eye as *āyatana* is eye-*āyatana* (eye-organ). . . . Mental states as *āyatana* are mental-state-organ. So far is decision to be understood as to the meaning.

Characteristic. Decision here should also be understood from the characteristics of the eye and so on. The characteristics should be understood as stated in the Exposition of the Aggregates.[3]

By *Relative Extent* is meant such extent. The eye and so on, are indeed states. This being so, why are they spoken of as the twelve sense-organs, and not state-organs ?

They are stated as twelve from the determining of the arising of the six consciousness-groups by way of door-object, that is, the determining [483] of the six consciousness-groups by way of door and by way of object. For of the consciousness-group which is included in the field of eye-consciousness, the eye-organ is the door of arising, and the form-organ is the object. The same with the others. But of the sixth [consciousness-group, included in the field of mind-consciousness], only a portion of the mind-organ is the door of arising, the [mental] state-organ which has nothing in common [with the eye-consciousness and so on] is the object. Thus are the

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[1] See *Majjhima* i, 494.

[2] *Ṭīkā* explains *nivasanti* by *nivasantā viya*.

[3] Page 515 f.

twelve stated by determining the arising of the six consciousness-groups by way of door and of object. Thus far should decision be understood from the relative extent.

Serially. Here also out of the series of arising and so on mentioned above [in the Discourse on Aggregates] the serial order of teaching is suitable. For among the internal sense-organs, the eye-organ is shown first as being evident through having a visible and re-acting object. Then are shown the ear-organ and so on which have invisible and re-acting objects. Or, among the internal sense-organs the sense-organs of eye and of ear are shown first because of their great serviceableness through pre-eminence in seeing and in hearing. Then are shown the other three, beginning with nose-organ. And last is shown mind-organ which has for object the sphere of the five organs. As being the spheres of eye-organ and so on, successively after them[1] are shown the form-organ and so on, among the external organs. Further, the serial order is to be understood by determining the reason for the rising of consciousness. And this has been said: "*Depending on the eye and visible forms there arises eye-consciousness. . . . Depending on the mind and ideas there arises mind-consciousness.*"[2] Thus decision here is also to be understood by the serial order.

Account abridged and full—that is, by the abridged account, the twelve sense-organs are just name and form, since the mind-organ and a portion of idea-organ are counted as name, and the remaining organs as form. By the full account, among the internal organs, the eye-organ in kind is just visual sensory organism, but is of infinite variety by the divisions of relative cause, course, group, person. The same with the other four organs. By the divisions of moral, immoral, resultant, inoperative consciousness, the mind-organ is of eighty-nine kinds and one hundred and twenty-one kinds. It is of infinite variety by the divisions of physical basis,[3] the way,[4] and so on.[5] Form-sound-odour-and-taste-organs are of infinite variety owing to the divisions of dissimilarity,

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[1] Some read *anantarāni*, "immediately after them."
[2] *Majjhima* i, III. [3] E.g. the eye. [4] E.g. Ill.
[5] Such as Jhāna, dominant influence, plane, object.—*Ṭīkā*.

cause, and so on. Touch-organ is of three kinds by way of earth-element, fire-element, air-element, [484] and is of various kinds owing to the division of cause and so on. Mental state-organ is of various kinds owing to the divisions through intrinsic nature and difference of the aggregates of feeling, perception, activities, and of refined matter and Nirvana.[1] Thus by the abridged and full acount is decision to be understood.

Into [*due*] *consideration take* :—Here also all the conditioned sense-organs should be regarded as not arriving and not going forth. For they do not arrive [here] from anywhere previous to their coming to birth; nor do they go [hence] anywhere subsequent to their disintegration. Indeed, previous to their coming to birth they do not possess intrinsic nature; after their disintegration their intrinsic nature is broken up. During the period between these two moments they proceed, subject to no one's will, being bound with causal relations. Therefore are they to be regarded as not arriving and not going forth. They should be regarded also as inactive, unoccupied.[2] For the eye and the visible object and so on, do not think thus: "Good would it be were consciousness to arise out of our concord!" Nor do they act, occupy themselves by being door, physical basis or object, so that consciousness may arise. But it is natural that out of the concord between eye and visible object and so on, there should arise eye-consciousness and so on. Therefore are they to be regarded as inactive, unoccupied. Further, the internal organs are to be regarded as an empty village, because they are devoid of permanence, pleasantness, bliss, and personality. The external organs are to be regarded as the village-robbers, since they impinge on the internal organs. And this has been said: "*Monks, the eye is struck by visible objects, lovely and unlovely.*"[3] And the internal organs should also be regarded as the six

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[1] Their being blissful, painful, neither blissful nor painful, is intrinsic nature. Their being born of visual contact, auditory contact, and so on, is the difference.—*Ṭīkā.*

[2] The being active, is striving with nervous excitement. The being occupied, is being engaged with a definite purpose.—*Ṭīkā.* [*Saparisphandakriyāvasena īhanaṃ īhā; cintanāvasena byāpārakaraṇaṃ byāpāro.*]

[3] *Saṃyutta* iv, 175.

creatures,[1] and the external organs as the places they frequent. Thus should decision be understood from considerations.

This is the substance of the detailed discourse on sense-organs.

[*The Elements.*]

Then come immediately after these the elements which are eighteen in number: namely:—eye-element, form-element, eye-consciousness-element; ear-element, sound-element, ear-consciousness-element; nose-element, odour-element, nose-consciousness-element; tongue-element, taste-element, tongue-consciousness-element; body-element, touch-element, body-consciousness-element; mind-element, idea-element, mind-consciousness-element. Herein,

From meaning, characteristics and the rest,[2]
Series, and also relative extent,
Enumeration, causes and withal[3]
Considerations—hence we judgment frame.

Of these, as regards the meaning, that which enjoys is the eye; that which manifests itself is the shape; consciousness of the eye is eye-consciousness. In this way [485] should decision be understood from the distinctive sense. Generally, it is called element because it disposes, it carries, it is the disposing, by it the disposing is made, or in it something is kept.[4] For among mankind, the elements, being severally fixed as reasons, dispose of the ill of the round of rebirths which is of various kinds, just as the elements of gold and of silver and so on, give rise to the gold and silver and so on. And the meaning is: sentient beings carry it, bear it along, as porters carry the burden. And it[5] is just the disposing of ill, since it obeys no man's will. And by means of these elements as reasons, beings dispose of the ill of the round of re-births. And the meaning is: the ill thus disposed of is placed, put in

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[1] The snake, crocodile, bird, dog, fox, monkey. *Ibid.* 198.
[2] Viz. the other three modes of definition, as on p. 515.
[3] Read *atha* for *aṭṭha*.
[4] These are the root-meanings of *dhātu*, element.
[5] Read *esā* for *etā*.

them (elements, e.g., in eye, and so on) Thus each state among the eye and so on, as it arises disposes, carries. By virtue of such meaning it is called an element. Further, it is not with these worldly elements as with what is known as the self of the sectarians which intrinsically does not exist. They do [exist and] carry their own intrinsic nature; thus are they called elements. And as in the world the constituents of stones such as the variegated yellow orpiment, red arsenic, are called elements, so are these (the eye and so on) like the elements; they are elements for they are variegated and are constituents of knowledge and of the knowable. Or, the name "element" is to be understood in regard to those constituents of a personality called the five aggregates, just as the name "element" is used concerning the fatty substances, blood and so on, which are the constituents, mutually distinguished by dissimilar characteristics, of the group known as the body. And these states, the eye and so on, are also distinguished from one another by dissimilar characteristics. Moreover, "element" is a synonym just for absence of the soul.[1] Accordingly the Blessed One, with intent to eradicate the idea of the soul, has taught the lesson of the elements in such passages as, "*Monk, this person is made up of the six elements.*"[2] Hence, according to the meaning given, decision should be understood as to the sense thus: the eye, that is the element, thus the eye-element . . . mind-consciousness, that is the element, thus mind-consciousness-element.

By way of "characteristics and the rest"—Here decision should also be made by way of the characteristics and so on of the eye and so forth. And their characteristics and so on should be understood in the way mentioned in the Exposition of the Aggregates.[3]

"By series"—here also the serial order of instruction from among the order of arising and so on mentioned previously[4] is in place. It is stated by way of determining the sequence of cause and effect. For the element of eye and the element

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[1] *Jīva.*
[2] *Majjhima* iii, 239.
[3] See above, p. 515 f.
[4] Page 562, above.

of visible object together form the cause, and the element of eye-consciousness is the effect. The same everywhere.

"By relative extent" means to that extent. [486] In the various passages of the Sutta and Abhidhamma there are mentioned other elements (than these eighteen) such as: the radiance-element, the beauty-element, the space-infinity-element, the consciousness-infinity-element, the nothingness-sphere-element, the neither-perception-nor-non-perception-sphere-element, the perception-and-feeling-cessation-element, the element of sense-desire, the element of ill-will, the element of cruelty, the element of renunciation, the element of benevolence, the element of kindness,[1] the element of ease, the element of ill, the element of joy, the element of grief, the element of indifference,[2] the element of ignorance,[3] the element of effort, the element of exertion, the element of endeavour,[2] the low element, the average element, the excellent element,[4] the earth-element, the water-element, the fire-element, the air-element, the space-element, the consciousness-element,[5] the conditioned element, the unconditioned element,[6] the world of various elements and of diverse elements.[7]

If some one should ask: "This being so, why is the limit fixed at eighteen, and not by virtue of all these (thirty-five) elements?" the reply would be that it is because all the elements which exist in their true nature are included in the eighteen. For the element of matter is just the radiance-element. And the beauty-element is bound up with matter (or visible object). Why? Because it is a mark of beauty. The mark of beauty is indeed the element of beauty; it is never freed from matter and so on. Or, matter and so on which are the objects of moral resultant consciousness being the element of beauty, the element of beauty is just matter and so on. In the elements of space-infinity and so on, thought (*cittaṃ*) is the element of mind-consciousness, the remaining (associated states) are the element of state. The perception-and-feeling-cessation-element does not exist in its

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[1] *Saṃyutta* ii, 150-152. [2] *Vibhaṅga* 85. [3] *Saṃyutta* ii, 153.
[4] *Saṃyutta* ii, 154. [5] *Ibid.* 248.
[6] *Dhammasaṅgaṇī* 1085-1086. [7] *Aṅguttara* i, 22.

intrinsic nature; it is just the cessation of the twofold element (of mind-consciousness and of state). The element of sense-desire is just the element of state.[1] As it has been said: "*What, therein, is the element of sense-desire? . . . Thought, applied thinking, wrong imaginings, which are connected with sense-desire.*"[2] Or the eighteen elements (are the element of sense-desire). As it has been said: "*From the waveless deep of woe beneath up to the heaven above of the Paranimitta Vasavatti devas inclusive . . . whatever has there its range, and is therein included, whether it be aggregate, element or sphere . . . matter, feeling, perception, activities, cognition: this is called the element of sense-desire.*"[2] [487] The element of renunciation is the element of state. So also is the element of mind-consciousness from the saying, "*All moral states are the element of renunciation.*"[2]

The elements of ill-will, of cruelty, of benevolence, of kindness, of ease and ill, of joy and grief, of indifference, of ignorance, of effort, of exertion, of endeavour, are elements of state.

The low, average, excellent elements are just the eighteen elements. For the eye and so on which are inferior, medium, superior, are the low, average, and excellent elements respectively. Directly speaking, the immoral element of state and the element of mind-consciousness are low element; both these kinds of element and the eye-element and so on which are worldly, moral, indeterminate, are average element; the element of state and the elements of mind-consciousness which are transcendental, are excellent element.

The elements of earth, of fire, of air, are the tangible element. The elements of water and of space are elements of state. The element of consciousness is an abstract of the seven consciousness-elements beginning with eye-consciousness.

The seventeen elements and a portion of the state-element are the conditioned element. A portion of the state-element is the unconditioned element. The world of various elements and of diverse elements is just the different kinds of the

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[1] Re-punctuate the text accordingly. [2] *Vibhaṅga* 86.

eighteen elements. Thus only the eighteen are mentioned since all elements existing in their intrinsic natures are included therein. The eighteen are also stated for the purpose of removing the error of those people who imagine a soul in consciousness which has the intrinsic nature of cognizing the object. For there are people who imagine a soul in such consciousness. To them has the Blessed One pointed out its variety through the divisions of the mind-element and mind-consciousness-element of the eye, ear, nose, tongue and body, and its impermanence on account of its dependence on the cause of the eye and visible form and so on, and desirous of eradicating the long-latent idea of the soul he has declared the eighteen elements. Furthermore, he has declared them in accordance with the wishes of beings who are ready to receive instruction. And the eighteen have been declared in accordance with the wishes of those beings who are ready to receive instruction as a result of this discourse, which is neither too abridged nor too detailed.

> For he has taught the Law by methods short
> And long, so that the darkness in the hearts
> Of creatures tamable is in a trice
> Destroyed, when struck by the Good Dhamma heat.

"Enumeration"—first, the element of eye by virtue of the sensitive organism of the eye[1] is considered as one state by origin. [488] And the same with the elements of ear, nose, tongue, body, form, sound, smell, taste by virtue of the sensitive organisms of the ear, and so on. The element of touch is considered as three states by way of earth, fire and air; the element of eye-consciousness as two states by way of moral and immoral resultant. And the same with the elements of ear-, nose-, tongue-, body-consciousness. Mind-element is considered as three states by way of five-door-adverting, moral and immoral resultant, and receiving. The element of state is considered as twenty states by way of three non-material aggregates, sixteen subtle material qualities and the unconditioned element. Mind-consciousness-

[1] For *cakkhupasādavasena* the *Ṭīkā* reads *cakkhupasādo*.

element is considered as seventy-six states by way of the remaining classes of moral, immoral, indeterminate consciousness. Thus decision also should be understood here by way of enumeration.

"Causes"—here the element of eye renders service to the element of eye-consciousness by six causes by way of the relations of dissociation, pre-existence, presence, non-absence, dependence, controlling faculties. The element of visible form renders service to it by four causes by way of the relations of pre-existence, presence, non-absence, object. Likewise the elements of ear and of sound and so on render service to the elements of ear-consciousness and so forth. And to these five classes of consciousness the element of adverting mind renders service by five causes by way of the five relations of immediacy, direct immediacy, non-presence, absence, immediate sufficing condition. And by way of these five relations the elements of this fivefold consciousness render service to the receiving mind-element, which in turn renders service to the examining mind-consciousness-element, which in turn renders service to the deciding mind-consciousness-element, which in turn renders service to the apperceptional mind-consciousness-element. And the apperceptional mind-consciousness-element renders service to the immediately succeeding[1] apperceptional mind-consciousness-element by six causes, namely, those five mentioned above and repetition. This is the manner at the five doors. And at the mind-door by the five relations mentioned above, the element of subliminal consciousness renders service to the element of adverting-mind-consciousness, which in turn renders service to the apperceptional mind-consciousness. The element of states renders service to the seven elements of consciousness by many relations, such as co-existence, reciprocity, dependence, association, presence, non-absence, and so on.[2] The eye-element and so on, and some of the elements of state render service to some of the mind-consciousness-elements by means

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[1] Read *anantarāya*. Some texts repeat it twice.

[2] "And so on" include root-condition, predominant principles, karma, result, nutriment, controlling faculties, Jhāna, means.—*Ṭīkā*.

of the relations of object and so forth. To eye-consciousness-element and so on, not only do the eye and visible form and so forth render service, but also the light of the sun and so on. Hence said the teachers of old: "*Eye-consciousness arises depending on the eye, visible form, light, wise attention.* [489] *Ear-consciousness arises depending on the ear, sound, ear-hole, wise attention. Nose-consciousness arises depending on the nose, smell, air, wise attention. Tongue-consciousness arises depending on the tongue, taste, water*[*y element*], *wise attention. Body-consciousness arises depending on the body, touch, earth*[*y element*], *wise attention. Mind-consciousness arises depending on the life-continuum, mind, idea, wise attention.*" This herein is the abridged account. The detailed account of the different kinds of causal relations will be made clear in the exposition of the Causal Genesis.[1] Thus herein is decision to be understood by way of causes.

"Considerations":—here decision is to be understood by viewing the elements, is the meaning. For all the conditioned elements are to be regarded as devoid of intrinsic nature[2] either in the past or in the future; as being empty of eternity, pleasantness, happiness, individuality; and as being connected with causes. But distinctively, of them the element of eye is to be regarded as the surface of a drum, the element of visible form as the drum-stick, the element of eye-consciousness as the sound. Further, the element of eye is to be regarded as the surface of a mirror, the element of visible form as a man's face, the element of eye-consciousness as the image of the face. Or, the element of eye is to be regarded as sugar-cane and sesame, the element of visible form as the rod of the pressing machine, the element of eye-consciousness as the sugar-cane juice and sesame oil. Again, the element of eye is to be regarded as the fire-kindling plank,[3] the element of visible form as the fire-kindling sticks,[3] the element of eye-consciousness as the fire. And the same with the elements of ear and so on. The element of mind is to be regarded as

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[1] Below, Ch. XVII.

[2] *Vivitta.*

[3] *Adharāraṇī, uttarāraṇī*—the base and top of the fire-kindling apparatus; not registered as such compounds in the P.T.S. Dictionary.

the forerunner and follower of the elements of eye-consciousness and so on, as they arise. The aggregate of feeling in the element of states should be regarded as a dart and a stake; the aggregates of perception and activities, from being connected with the dart and stake of feeling,[1] should be regarded as disease. Or the perception of average men, as producing the pain of (unfulfilled) desire should be regarded as the empty closed fist, or from seizing the general characteristics of unreality, as the forest deer.[2] The activities, from throwing one into rebirth, should be regarded as men who throw one into a fire-pit, or from being followed by the pain of birth, as thieves pursued by the king's men, or, from being the root-condition of the continuity of aggregates, carrying disadvantages of all kinds, as the seeds of a poisonous tree.[3] Matter (or visible form) should be regarded as a razor-wheel because it is a sign for danger of various kinds.[4]

The unconditioned element should be regarded as deathlessness, peace and security. Why? Because of its opposition to that which carries disadvantage of all kinds. [490] The element of mind-consciousness, from its not determining as to the objects, should be regarded as a forest-monkey; from the difficulty of bringing it under control, as a wild horse; from its falling on any object it pleases, as a stick thrown into the sky; and from its connection with the assumed appearance of the various kinds of vice such as greed, hate, it should be regarded as a nautch girl.

Thus is ended the fifteenth chapter called the Exposition of sense-organs and elements in the section of the development of understanding in the Path of Purity, composed for the purpose of gladdening good folk.

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[1] Some read *sallasūlarogā*, "as being the disease of the dart and stake" (of feeling).

[2] Which is apt to mistake a scarecrow in the fields for a human being.

[3] Re-punctuate the text accordingly.

[4] As in the case of the forms of men and women.

CHAPTER XVI

[491] EXPOSITION OF THE CONTROLLING FACULTIES AND THE TRUTHS

[*Controlling Faculties.*]

THE controlling faculties, pointed out immediately after the elements are the twenty-two controlling faculties, namely: eye-faculty, ear-faculty, nose-faculty, tongue-faculty, body-faculty, mind-faculty, woman-faculty, man-faculty, life-faculty, bliss-faculty, ill-faculty, joy-faculty, grief-faculty, indifference-faculty, faith-faculty, energy-faculty, mindfulness-faculty, concentration-faculty, understanding-faculty, I-shall-come-to-know-the-unknown-faculty, perfected-knowledge-faculty, one-who-has-come-to-know-faculty. Therein:

> From meaning, characteristic and so forth,
> And series, whether there division be,
> And function, plane: thus knowing we decide.

"Meaning"—the meaning of eye and so on has been set forth as: it takes delight or reveals itself, thus is it eye and so on. Of the last three terms, the first is called the faculty of I-shall-come-to-know-the-unknown because it has the sense of controlling faculty, and it arises in one who practises to the end that "I shall come to know the path of deathlessness or the law of the Four Truths, not known previously." The second is called the Perfected-Knowledge-Faculty because it keeps on knowing (the Four Truths) and it has the sense of controlling faculty. The third is called the One-who-has-come-to-know-faculty because it has the sense of controlling faculty, and it arises in one who has destroyed the cankers and who has come to know the Four Truths, wherein he has accomplished the function of knowledge.

What then is this sense of controlling faculty? It means

the indication of control (*inda*),[1] what is taught by the Lord (*inda*),[2] what is seen by the Lord (*inda*),[2] what is brought about[3] by action (*inda*), what is used[4] by the Lord (*inda*).[2] All these meanings are proper, each in its place. For the Blessed One, the fully Enlightened One is *inda* because he is the supreme overlord; and moral and immoral acts are *inda* because no one can be overlord among actions. Therefore here [492] the controlling faculties which are produced by action indicate moral and immoral action, and are brought about by such action. Thus they are controlling faculties in the sense of indicating action (*inda*) and of being brought about by action (*inda*). And all of them have been explained and fully understood according as they really are by the Blessed One. Thus are they controlling faculties in the sense of being taught and seen by the Lord (*inda*). And some of them have been used[5] by the Blessed One, the Lord of sages, for the needs of life,[5] some as means of developnig. Thus are they controlling faculties in the sense of being used by the Lord (*inda*). They are also controlling faculties in the sense of sovereignty, which is called the dominant influence. For the dominant influence of the eye and so on is effected at the proceeding of eye-consciousness and so on; these being sharp or mild according as those are sharp or mild. This is the decision here by the meaning.

"Characteristic and so forth"—decision as to the eye and so on is to be understood also by means of their characteristics, properties, manifestation and proximate cause, is the meaning. And their characteristics and so on have been stated in the exposition of the Aggregates.[6] The four beginning with understanding are non-delusion in meaning. The remaining faculties are mentioned there in their true form.

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[1] Of moral and immoral acts, and not of Indra, as explained in P.T.S. Dictionary, *s.v. inda*.

[2] I.e. the Omniscient One.

[3] *Siṭṭha*, not in this sense in P.T.S. Dictionary. Explained by *Ṭīkā* as *sajjitaṃ, uppāditaṃ*.

[4] *Juṭṭha*, not in P.T.S. Dictionary. Explained by *Ṭīkā* as *sevitaṃ*.

[5] *Gocara-sevanāya*. This is the nearest to our "usage," "use" afforded by Pali.

[6] Page 515 f.

"Series"—this is the serial order of instruction.

The attainment of the plane of the Ariyans is through comprehension of subjective states. Hence eye-controlling-faculties and so on which are included in the personality have been taught first.

Next, woman-faculty and man-faculty[1] are mentioned with a view to pointing out that state with reference to which an individual is counted as a woman or as a man. And then comes life-controlling faculty, by which we are to understand that the twofold faculty of femininity and masculinity is bound up with it.

Then come bliss-faculty and so on, by which we are to understand that, as long as it (life-controlling faculty) proceeds, so long is the non-cessation of these feelings, and that whatever is felt is ill.

Then faith-faculty and so on are mentioned in order to show religious attainment thus: "These states should be developed to the end that those (feelings) may cease."

The faculty of believing, "I shall come to know the unknown" is next mentioned in order to show that the attainment is not useless since that faculty is first manifested in one's self owing to the attainment. And owing to the fruit that the last-named faculty yields, the faculty of perfected knowledge should be developed immediately after it; hence the faculty of perfected knowledge comes next in order. Then the faculty of one who has come to know, the faculty which gives supreme comfort, is taught last so that we may understand that its attainment comes of the developing of the last-named faculty, and that when it has been attained there is nothing further for us to do. Such is the serial order of the faculties.

[493] "Whether there division be"—here there is division only of the life-controlling faculty, which is of two kinds: life-controlling faculty of matter, life-controlling faculty of non-matter. The rest is undivided.[2] Thus one should understand the decision here as to division and no-division.

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[1] Or, femininity and masculinity.

[2] Although the remaining faculties are divided by way of plane and the person, and so on, they are undivided in intrinsic nature.

"Function"—What is the function of the faculties? As regards the eye-faculty, because of the statement, "*The eye-organ is the cause, by means of the relation of governance, of the element of eye-consciousness and the states associated therewith*,"[1] whatever act there is, of making such states as eye-consciousness to conform to its own modes of sharpness and weakness and so on, itself being sharp and weak and so on, by means of the relation of governance—that is its function. And the same with the ear, nose, tongue and body. But the function of the mind-faculty is to bring the co-existent states under its own power; that of the life-faculty is to guard the co-existent states; that of femininity and masculinity is to dispose of the features, characteristics, attire, behaviour[2] and modes of women and men; that of the faculties of bliss, ill, joy and grief is to overpower the co-existent states and bring them to their proper modes of grossness; that of the faculty of indifference is to bring them to the modes[3] of calmness, exaltedness, neutrality; that of faith and so on is to overpower the opposite states and to bring the associated states to the modes of repose and so on; that of the faculty of believing, "I shall come to know the unknown," is to remove the three fetters and to make the associated states turn towards such removal; that of the faculty of perfected knowledge is to reduce, remove sense-desire, lust, ill-will and so on, and to bring the co-existent states under its own power; that of the faculty of one who has come to know is to put away zeal in all works and to cause the associated states to turn towards deathlessness. Thus should decision be understood by way of function.

"Plane"—the faculties of eye, ear, nose, tongue, body, female, male, bliss, ill, grief, are of the realm of sense. The faculties of mind, life, indifference, and those of faith, energy, mindfulness, concentration, understanding, are included in the four planes. The faculty of joy is included in three planes

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[1] *Tikapaṭṭhāna* i, 5, which reads "eye-faculty" for "eye-organ." The formula, however, occurs on pp. 4, 6, under the relations of dependence, pre-existence, and of presence and not of governance.

[2] Read °*ākappā*°.

[3] Read °*ttākārānupāpanaṃ*.

by way of the realm of sense, the realm of form and the transcendental. The last three faculties are transcendental. Thus here should decision be understood by way of plane.

Discerning this,

The greatly agitated monk,
Who stands on faculty-restraint,
Will make an end of ill, since he
The faculties has understood.

This is the detailed discourse on the faculties.

[494] II

[*The Truths.*]

The Truths which are next mentioned are the four Noble (=Ariyan) Truths, to wit: Ill is Noble Truth, the origin of ill is Noble Truth, the cessation of ill is Noble Truth, the practice leading to the cessation of ill is Noble Truth. Herein,

By classification, analysis,[1]
Characteristic and such other kinds,
Synopsis and likewise exactitude,
By series, by decision as to birth,
And other things, by functioning
Of knowledge, by division of contents,
Analogy, tetrad, the void and by
The single species and by other things
Unlike and like portions—thus should the wise
Consider judgment in instruction's course.[2]

Of these, "by classification"—four in each case are the meanings given to ill and so forth as true, not false, not otherwise which should be clearly understood by those who have understood ill and so forth. As it has been said: "*Oppression, being conditioned, heart-burning, change—these four meanings of ill are true, not false, not otherwise. Heaping up, source,*

[1] *Nibbacana*, not in P.T.S. Dictionary.

[2] *Sāsanakkame ti ariyasaccāni vuccanti, ariyasaccadesanā vā.—Ṭīkā.*

fetter, impediment—these are the meanings of the Origin. Escape, aloofness, no condition, deathlessness—these are the meanings of the Cessation. Way out, root-cause, discernment, dominant influence—these are the meanings of the Path. . . . These four meanings of the Path are true, not false, not otherwise."[1] Further it is said: "Oppression, being conditioned, heart-burning, change, thoroughly knowable—these are the meanings of ill," and so on. Thus by means of the meanings classified as four in each case, are ill and others to be understood. This is the decision by way of classification.

"By analysis, characteristic and such other kinds"—first, on analyzing the word *dukkhaṃ* (ill), the sound *du* is used in the sense of despicable, since they speak of a despised son as *dupputto*. The sound *khaṃ* means empty, as the empty space is spoken of as *khaṃ*. And this, the first truth, is despicable because it is the abode of various dangers, empty because it is devoid of the ideas of eternity, pleasantness, happiness, individuality, which exist only in the thoughts of the foolish. Hence, as being despicable and empty, it is called *dukkhaṃ*.

[495] And the sound *saṃ* denotes connection in such words as *samāgamo*, *sametaṃ* (coming-together, concurrence). The sound *u*[*d*] denotes uprising in such words as *uppannaṃ*, *uditaṃ* (uprisen, sprung up). The sound *aya* shows reason. And this second truth shows the reason for the uprising of ill when it is connected with other causes than itself. Hence, as being the reason for the uprising of ill when in connection with causes, it is called the origin of ill.

And because the sound *ni* means absence, and the sound *rodha* signifies a prison,[2] therefore as being devoid of all courses of life, the third truth (of the Cessation of ill, *dukkha-nirodha*) is the absence (*ni*) of the prison (*rodha*) of ill, said to be the prison of repeated births. Or, when one has attained to it (the third truth), one is freed from the prison of ill, said to be the prison of repeated births; hence as being opposed to that prison, the third truth is called the cessation of ill. Or it is the cessation of ill because it is the cause of the non-arising, cessation of ill.

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[1] Cf. *Paṭisambhidā* i, 118. [2] *Cāraka*, not in P.T.S. Dictionary.

And because one goes forth with the cessation of ill as the object, as the goal, and because the fourth truth is the practice leading to its attainment, therefore the fourth truth is called the progress leading to the cessation of ill.

And because the Noble Ones (Ariyans) such as the Buddhas penetrate them, therefore are these truths called the Noble (Ariyan) Truths. As it has been said: "*Monks, there are the four noble truths. Which are they? . . . These, O monks, are the four noble truths.*"[1] The Noble Ones penetrate them, therefore are they called the Noble Truths.

Again, they are the noble truths as being the truths of the Noble One. As it has been said: "*Monks, in the world of men together with that of the devas, the Tathāgata is the Noble One, hence they are called the noble truths.*"[2]

Further, they are the noble truths since the condition of nobleness is fulfilled by a perfect understanding of them.[3] As it has been said, "*By perfectly understanding these four noble truths according as they really are, is the Tathāgata called the Saint, the perfectly enlightened, the Noble One.*"[2]

Furthermore, they are the noble truths in the sense of being true. "Noble" means true, not false, not uncertain. As it has been said: "*Monks, these four noble truths are true, not false, not otherwise, hence are they called the noble truths.*"[4] Thus should decision be understood by way of the analysis of terms.

How [do we decide by] "the characteristic and such other kinds"? Of the four truths, the truth of ill has the characteristic of oppression, [496] the essence of heart-burning, the manifestation of proceeding. The truth of the origin has the characteristic of production, the essence of not cutting off, the manifestation of impediment. The truth of cessation has the characteristic of calm, the essence of not passing away, the manifestation of the signless.[5] The truth of the Path has the characteristic of going away, the essence of putting off the vices, the manifestation of emerging. And further, the character-

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[1] *Saṃyutta* v, 433.
[2] *Ibid.*
[3] Read *etesaṃ* for *ekesaṃ*.
[4] *Saṃyutta* v, 431.
[5] The five aggregates being the sign.

istics (of the four truths) respectively are procedure and its proceeding, reversion and its reverting. Thus too the being a conditioned state, craving, the not being a conditioned state, and discernment are their respective characteristics. Thus should decision be understood by way of characteristic and such other kinds.

"By synopsis" (of meanings) is here according to the meaning. What then is the meaning of truth? It is that which, to those who have scrutinized it with the eye of understanding, is not changeable like magic, not uncertain like the mirage, not of an impossible nature like the "self" of the heretics, but is the sphere of the knowledge of the Noble Ones by virtue of its being true, unchangeable and real, as evidenced by the oppression, production, calm and going forth. It should be known that the nature of truth is true, unchangeable, real like the characteristic mark of fire and the original nature of the world. As it has been said: "*Monks, 'this ill' is true, it is not false, it is not otherwise.*"[1] Thus should it be expanded. Further:

> Without oppression there's no ill,
> There's no oppression that's not ill,
> The two by nature are conjoined,
> Therefore is ill declared the truth.
> Apart from it no ill exists,
> There is no ill but springs from it,
> It is the basic root of ill,
> And 't is attachment that is truth.
> Without Nirvāna there's no peace,
> There is no peace but springs from it,
> The two by nature are conjoined,
> Nirvāna thus is judged the truth.
> Without the Path there's no escape,[2]
> Without escape[2] it is no Path,
> The Path is true and real escape,
> Therefore it is declared the truth.

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[1] *Saṃyutta* v, 430.

[2] *Niyyānaṃ*, lit. going away or out of.

Thus as to the whole[1] the wise declare
The true, unchangeable and real
To be the nature of the truth
Concerning ill and all the rest.

Thus should decision be understood according to the meaning.

But why synopsis? Here the word "truth" is seen with various meanings, for instance: In such passages as

"*A man should speak the truth, no anger show,*"[2]

it means verbal truth.

In such passages as,

"*On truth the monks and brahmins stand,*"[3]

[497] it means truth as abstinence (from falsehood).

In such passages as,

"*Why do they speak the truths, they who*
Preach other views without a fault?"[4]

it means doctrinal views.

In such passages as,

"*For truth is one, no second has,*"[5]

it means truth in the ultimate sense, also in the sense of Nirvāna and the Path.

In such passages as,

"*Of the four noble truths how many are moral?*" etc.[6]

it means a noble truth; here also this is said with reference to the noble truths. Thus is decision to be understood by way of synopsis.

"Exactitude"—Why are the noble truths stated as four, neither more nor less? Because there is no other truth, and not any one among them is to be eliminated. For there is not a single truth beyond the four, and not a single one among them can be eliminated. As it has been said: "*Monks, it is*

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[1] Read *dukkhādisva pisesena* as *dukkhādisu avisesena*.
[2] *Dhammapada* 224.
[3] Untraced?
[4] *Suttanipāta* 885.
[5] *Ibid.* 884.
[6] *Vibhaṅga*, p. 112.

impossible here in this world for a monk or a brahmin to come and say, 'This is not the noble truth of ill, another is the noble truth of ill. I will put aside this noble truth of ill and will expound another noble truth of ill.'" And also: "*It is impossible, monks, that any monk or brahmin should say, 'This is not the first noble truth of ill that has been taught by the monk Gotama. Casting aside this first noble truth of ill, I will expound another noble truth of ill.'"*[1] Further, in announcing the proceeding (of repeated births), the Blessed One has announced it together with its cause. And he has announced their subsiding, together with the way in which they subside. Thus by the measure of the proceeding and subsiding of repeated births and the causes of both, have the truths been stated as four. Further, they are four by way of states to be comprehended, to be put away, to be realized, and to be developed; by way of the physical basis of craving, craving, its cessation and the means of its cessation; by way of sensual lust, its delight, its extirpation and the means thereof. Thus here should decision be understood by way of the exact number.

"By series"—is the order of instruction. Of the four truths, the truth of ill is stated first as being easy to understand because it is gross and is common to all beings. In order to show its cause the truth of the origin is stated immediately after it. The truth of the cessation comes next in order to show that the cessation of the result is due to the cessation of the cause. Last, the truth of the Path is for the purpose of showing the way to the attainment of that cessation.

[498] Or, ill is stated first in order to agitate the hearts of beings who are intoxicated by the blissful pleasures of life. The Origin is stated immediately after it in order to show that the ill does not come by itself, is not created by the Lord (Paramesvā) and so on, but springs from this cause. Then comes the cessation in order to give comfort by pointing out the way of escape to those who are seeking it and whose hearts have been agitated by the oppression of ill together with its

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[1] *Saṃyutta* v, 428.

cause. Then comes the Path leading to cessation in order that people may reach cessation. Thus here should decision be understood by way of series.

[*The Exposition of Ill.*]

"By decision as to birth and other things"—decision here is in respect of those states: birth and so on, which are stated in the Exposition of the four truths by the Blessed One in the course of an exposition of the noble truths, as twelve states in the exposition of Ill, thus: "*Birth is ill, old age is ill, death is ill, sorrow, lamentation, misery, grief and despair are ill, association with those one does not love is ill, separation from the objects of one's love is ill, the not getting of what is wished for is ill, in short the five clinging aggregates are ill*";[1] as the threefold craving in the exposition of the Origin thus: "*Even this craving, potent for re-birth, that is accompanied by lust and self-indulgence, seeking satisfaction now here now there, to wit: the craving for the life of sense, the craving for becoming, and the craving for not-becoming*";[2] as a single state, that is, Nirvāna, in the exposition of the Cessation thus: "*The utter fading away and cessation of that very craving, giving it up, renouncing it, emancipation from it, detachment from it*";[2] as eight states in the exposition of the Path thus: "*Which is the noble truth of the course leading to the cessation of ill? It is the noble Eightfold Path, to wit: . . . right concentration.*"[2] And the decision is as follows: This word "birth" has many meanings: It is used in the sense of existence in "*one birth, two births.*"[3] It means group in, "*There is, Visākhā, a group of monks called the Niganṭhas.*"[4] It means a characteristic of the conditioned in, "*Birth is comprised under two aggregates.*"[5] It means re-birth in, "*A person's birth is on account of the first thought, the first consciousness which has manifested itself in the mother's womb.*" [499] It means giving birth in, "*The future Buddha, Ānanda, is just born.*"[6] It means family in,

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[1] *Dīgha* ii, 305.
[2] *Ibid.* 308, 309; *Dialogues* ii, 339, 341.
[3] *Dīgha* i, 81.
[4] *Aṅguttara* i, 206.
[5] *Dhātukathā* 15.
[6] *Majjhima* iii, 123.

"*One is not cast off, reviled on account of one's birth.*"[1] It means the Noble Precepts in, "*Since when, Sister, have I become purified by the Noble Precepts?*"[2] And here in this passage the word is used in respect of those aggregates which proceed from the time that beings are conceived in the mother's womb till they issue therefrom. But in the other forms of life[3] it is used only in respect of re-incarnated aggregates. This is the discursive teaching.

Directly speaking, birth is the first appearance of the aggregates of the beings who are reborn in various existences. And the first appearance in the various existences is its characteristic, the giving back (the aggregate to the being) is its function, the emerging (of the aggregate) from the past existence to the present is its manifestation, or the variety of ill is its manifestation (or result). But why is this birth ill? Because it is the physical basis of ills of various kinds. For ills are various, as follows: painful, changeable, compounded, covered, uncovered, figurative, direct. Of these, bodily and mental painful feeling, being ill by nature and by name, is called painful ill. Pleasant sensation is called changeable ill, because it becomes the root-condition of pain through change. Neutral feeling and the remaining compounded things of the three planes of life are called compounded ill, because they are oppressed by the rise and fall of living beings. Bodily and mental illness such as fever due to ear-ache, tooth-ache[4] and born of lust, hate and so on, is called covered ill, because it may be known by asking a question, and the attack is not manifest. It is also called unmanifested ill. Suffering which is set up by the thirty-two punishments due to one's deeds and so on, and which needs no question to make itself known, and is evident, is called uncovered ill, or evident ill. Excepting painful ill, the rest are mentioned in the Dukkhasacca Vibhaṅga.[5] And all, beginning with birth, as being the

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[1] *Aṅguttara* iii, 152. [2] *Majjhima* ii, 103.

[3] Such as the moisture-born or the apparitional.

[4] The *Ṭīkā* explains that though a man, suffering from ear-ache or tooth-ache, may make known his pain by means of his groans, the exact spot where the pain is may be known only by asking him.

[5] Page 99.

physical basis of this and that ill, are figurative ills. Painful ill is called direct ill.

And this birth is ill because it is the physical basis of that ill which, as pointed out in a simile by the Blessed One in such Suttas as Bālapaṇḍita Sutta,[1] leads to a state of woe, and of that ill which, though in a happy course of existence, has its root in descent into the mother's womb and so forth. [500] And this is the ill such as has its root in descent into the mother's womb. For when a being is born thence, he is not born as though on lotus leaves, blue, red, white and so forth, but, like a worm among rotten fish, rotten junkets, and dirty pools and such-like places, is born in the highly loathsome uterine cavity, very narrow, densely dark, a passage for most offensive winds,[2] intensified by the smell of various putridities, below the stomach,[3] above the abdomen,[4] and between the mucous membrane of the belly and the backbones. And there for ten months the child experiences excessive pain, unable to do such things as the bending or stretching of its limbs, cooked like a bag of vegetables, and steamed like a lump of flour, by the heat produced in the uterus. This, so far, is ill which has its root in descent into the womb.

And like a kid in the hands of a drunkard, the young of a snake in the hands of a snake-charmer, the child experiences excessive pain through such acts as dragging forward, dragging round, shaking downwards, shaking on all sides,[5] when the mother suddenly stumbles, walks, sits, rises, turns from side to side and so forth. It experiences sharp pain as though it had fallen into the cold hells when the mother drinks cold water, as though it was deluged by a torrent of embers when she swallows hot rice-gruel, food and so on, as though it was tortured by being hewn with a hatchet and sprinkled with salt water[6] when she swallows anything salty, sour and so on. This is ill which has its root in the care of the embryo.

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[1] *Majjhima* iii, 163. [2] *Pavana*, not in this sense in P.T.S. Dictionary.

[3] Lit. "receptacle for undigested food."

[4] Lit. "receptacle for digested food."

[5] *Adho dhūnanaṃ odhūnanaṃ, tiriyaṃ sabbato vā dhūnanaṃ nidhūnanaṃ.—Ṭīkā.*

[6] *Khārāpaṭicchakaṃ=tacchetvā khārapakkhipanaṃ.—Ṭīkā.*

And in the case of a miscarriage, pain comes upon the child through the operations of cutting and splitting and so forth at the seat of pain, which it is not proper even for the mother's acquaintances and bosom friends to witness. This is ill which has its root in miscarriage.

At the time of birth, the child suffers pain when it is turned upside down as though fallen into hell through the pains of the mother, falls into the very fearful passage of the womb; and is dragged out through its really narrow mouth, like a great elephant through a key-hole, or a denizen of the hells crushed into powder by mountains. This is ill which has its root in child-birth.

The child, having been born, suffers pain as though pierced and cut with pointed needles and sharp razors and so on, when its delicate body like a tender wound is handled, bathed, washed, wrapped in swaddling clothes and so forth. This is ill which has its root in delivery from the mother's womb.

[501] Then afterwards ill comes upon him who in life commits suicide, upon him who, following the example of the naked ascetic and so on, undergoes himself such tortures as baking himself in the sun and burning himself in the fire, and upon him who in anger refuses to eat, and hangs himself. This is ill which has its root in acts done by oneself.

Then a man experiences the pains of murder and physical bondage and so on, at the hands of others. This is ill which has its root in acts done by others. Thus this birth is the physical basis of all this ill.

Hence it is said:

> Should no being be born in hell, where else
> Could he be that he might experience
> Such ills unbearable as burning fire?
> Hence birth is ill, so has the sage declared.
> The lower animals experience
> Such ills as come from whips and goads and sticks.
> But how could that be so without rebirth
> As lower animals? Hence birth is ill.
> The ghosts experience such wondrous ills
> As hunger, thirst, cold air and burning heat.

These happen not to one not born as such.
Hence birth is ill, so has the sage declared.
What ill there is among the fallen gods,
In hells between the worlds, intensely dark,
Intolerably cold, affects not one
Who is not born therein. Hence birth is ill.
Whoso dwells long in mother's womb like as
In hell of excrement and then comes out
Feels dreadful pain. This happens not to one
Who is not born therein. Hence birth is ill.
What need is there for further speech? Ill may
Be found in any place. But without birth
Has it ever been found? Hence birth is ill.
So, first of all, declares the mighty sage.
This, so far, is the decision as to birth.

[502] In "Old age is ill," old age is of two kinds: that which is the characteristic of conditioned things, and that which in continuity is the ageing of the aggregates included in one existence, namely, the state of having broken teeth and so on. The latter is intended here. And the coming to maturity of the aggregates is the characteristic of old age, the bringing them near unto death is its function, the destruction of youthfulness is its manifestation. It is ill because it is the ill of compounded things and the physical basis of ill. It is the physical basis of whatever bodily and mental ill arises caused by various things such as the loosening of limbs, big and small, the change in controlling faculties, deformity, destruction of youthfulness, loss of strength, absence of mindfulness and intelligence, disparagement by others. Hence it is said:

The laxity of limbs, and loss of youth,
The change in faculties, and loss of strength,
And absent-mindedness and other faults,
Disparagement by one's own family,
And dotage also. On account of these
A mortal suffers mind-and-body ill.
Old age has caused all this: hence it is ill.

This is the decision as to old age.

In "death is ill," death is of two kinds: the characteristic mark of conditioned things, concerning which it has been said: "*Old age and death are comprised under two aggregates*,"[1] and the cutting asunder of the faculties included in one existence, concerning which it has been said, "*There is constant fear from death*."[2] The latter is intended here. It is a name also for death which arises on account of birth, death with a purpose, natural death, death which is due to loss of life, death which is due to loss of merit. It has passing away for characteristic, separation for function, not arriving at one's destiny for manifestation. It should be understood as ill because it is its physical basis. Hence has it been said:

> The evil man who sees the ripening
> Of evil deeds, the good man who cannot
> Bear to be separate from those he loves:
> They both, on nearing death, feel mental pain.
> All things in general, through wear and tear,
> Are physically undergoing pain,
> Insufferable, irreparable, as
> The cutting off of joints and bandages.[3]
> [503] Since of such ill, death constitutes the base,
> So death has been declared the same as ill.

This is the decision as to death.

Among "sorrow" and the rest, sorrow is the heart-burning of one who is afflicted by loss of relatives and so on. Although it is the same in sense as grief,[4] still its characteristic is the burning of the heart,[5] conflagration is its function, mourning is its manifestation. And it is ill because it is painful ill, and the physical basis of ill.

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[1] *Dhātukathā* 15.

[2] *Suttanipāta* 576.

[3] The last two lines of the text on p. 502 should be printed as verse.

[4] There being no separate mental property as sorrow. Its characteristics and so on, however, are given separately from those of grief.

[5] *Antonijjhānaṃ cittasantāpo.—Ṭīkā*, which, however, gives two other meanings not in P.T.S. Dictionary, *s.v.*, namely, "inward shrinkage or drying up of thought due to absence of diffusion," *visārarahitaṃ anto eva saṅkucitaṃ cintanaṃ sukkhanaṃ vā anto nijjhānaṃ.*

Hence is it said:

Sorrow pricks the hearts of beings,
Like the poisoned dart.
Grievously and oft it burns,
Like the heated iron.
It bears disease, old age and death and ruin
And other forms of ill: hence ill it's called.

This is the decision as to sorrow.

"Lamentation" is the vocal noise uttered by one afflicted by loss of relatives and so on. Wailing is its characteristic, the publishing of faults and merits is its function, confusion of mind is its manifestation. And it is ill because it is the ill of compounded things, and the physical basis of ill. Hence is it said:

The man who, struck by sorrow's dart, laments,
Feels further pain unbearable and born
Of dried-up throat and lip and palate-blade.
Lament is ill: so says the Blessed One.

This is the decision as to lamentation.

"Misery"[1] is physical ill. It has oppression of the body as its characteristic, causing grief to the unintelligent is its function, illness of the body is its manifestation. It is ill, because it is painful ill and bears mental ill. Hence is it said:

This body-misery oppresses one,
And generates the mental misery.
Therefore particularly is it said
That misery and ill are just the same.

This is the decision as to misery.

[504] "Grief" is mental ill. It has oppression of the mind as its characteristic, tormenting the mind as its function, disease of the mind as its manifestation. And it is ill, because it is painful ill and bears physical ill. For those who are afflicted by mental ill cry out with their hair dishevelled, beat their breasts, roll forward, roll round and round, fall down

[1] *Dukkha*, the same word as for "ill," also translated "pain."

feet upward, carry a weapon, eat poison, hang themselves by a rope, enter the fire and undergo ills of various kinds. Hence is it said:

Since grief gives torments to the mind,
And for the body stores them up,
Therefore do those who have no grief,
Declare that grief is ill indeed.

This is the decision as to grief.

"Despair" is a weakness due to the excessive mental ill of one afflicted by loss of relatives and so on. Some hold that it is a state included in the aggregate of mental coefficients. Heart-burning is its characteristic, moaning is its function, depression is its manifestation. It is ill because it is compounded ill and causes heart-burning and physical depression. Hence is it said:

Despair brings forth excessive ill
Through physical depression and
Through burning of the heart. Therefore
Despair is judged the same as ill.

This is the decision as to despair.

Of these, sorrow is like some food-stuff in a vessel cooked by a weak fire; lamentation is like the boiling over of the vessel when the food-stuff is cooked by a strong fire; despair is like the drying up within the vessel of what remains after the boiling over.

"Association with those one does not love" is meeting with undesirable persons and things. The meeting with undesirables is its characteristic, the causing of mental torture is its function, misfortune[1] is its manifestation. It is ill because it is its physical basis. Hence is it said:

On seeing something undesirable,
It is the mind that first the pain receives.
Then through the mind it spreads the body o'er.
Association with those one does not love
Is of this mind-and-body ill the base.
So it is ill declares the mighty sage.

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[1] Read *anatthabhāva*°, explained by the *Ṭīkā* as *upaddavabhāva*.

[505] "Separation from the objects of one's love" means to be away from desirable persons and things. Separation from the desired object is its characteristic, the production of sorrow is its function, loss of relatives[1] is its manifestation. It is ill because it is the physical basis of sorrowful ill. Hence is it said:

> Through loss of relatives and wealth
> Fools grieve, by sorrow's dart sore pricked.
> Hence separation from one's love
> Has been declared the same as ill.

This is the decision as to separation from the objects of one's love.

As to "the not getting of what is wished for"—the wish to have some impossible thing as in such expressions as, "*Good would it be were we not subject to birth!*"[2] is said to be "the not getting of what is wished for is ill." The wish to have some impossible thing is its characteristic, the search for the impossible thing is its function, the not getting what is wished for is its manifestation. It is ill, because it is its physical basis. Hence is it said:

> The things we want we do not get
> And suffer mental agony.
> The wish for things impossible
> Is of such agony the cause.
> Hence not to get the things we want
> Is ill: so says the conqueror.

This is the decision as to the not getting the things we want.

"In short the five clinging aggregates are ill"—as regards this,

> All kinds of ill, with birth as chief,
> Herein declared or not declared,
> Without these clinging aggregates
> Do not exist.[3] So these are ill,
> So, briefly says the mighty sage,
> Announcer of the end of ill.

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[1] So the *Ṭīkā* which gives an alternative meaning of "loss" by "misfortune" (*upaddava*).

[2] *Vibhaṅga*, p. 101.

[3] Read *ete na vijjati* for *etena vijjati*.

Further, as in the case of the fire and the fuel, weapons and the target, gadflies, mosquitoes and so on and the cow's body, the reapers and the field, village-robbers and the village, —so here also, birth and so on in various ways oppress the five clinging aggregates, in which they are produced as grass, creepers and so forth grow on the earth, the flowers, fruits and sprouts on trees. And birth is the first ill of the clinging aggregates, old age is their middle ill, death is the final ill. Sorrow is the burning ill, struck by the pain of approaching death. Lamentation is the wailing ill of one who cannot bear the last-mentioned pain. Then misery is the ill of physical suffering due to undesirable sensations, called the perturbations of the (four) elements. [506] Grief is the mental suffering which arises in average people through reaction against the physical pain. Despair is the heart-burning[1] ill of those who become depressed through the growth of sorrow and so on. The not getting of what one wants is the pain of unfulfilled desire suffered by those whose heart's desire is upset. Thus the clinging aggregates, upon being examined in various ways are found to be ill. It would not be possible even in many cycles of time to point out and speak about each one of the various forms of ill without remainder. Therefore has the Blessed One declared: "*In short, the five clinging aggregates are ill,*" in order to show all kinds of ill by comprising them under the five clinging aggregates, just as the properties of the waters of the whole ocean may be illustrated by a single water-drop. This is the decision as to the clinging aggregates.

This, so far, is the method in the Exposition of Ill.

[*Exposition of the Origin.*]

In the exposition of the origin "even this craving"[2] is this craving. "Potent for rebirth" means causing rebirth, making for rebirth. Its habit is making for rebirth, thus "potent for

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[1] *Anutthunanaṃ anto nijjhāyanaṃ.—Ṭīkā.*

[2] The footnote references 1, 2 and 6 on p. 506 of the Pali Text should be made to refer to p. 498 (p. 591 of this translation), where the *Dīgha* quotations are given.

rebirth." "That is accompanied by lust and self-indulgence" means lust-and-self-indulgence-accompanied. Together with, one in sense with lust and self-indulgence:—so it is said. "Seeking satisfaction, now here now there" means seeking satisfaction wheresoever an individuality is born. "To wit" is a grammatical particle. Should the question be: Which is that craving?—is the meaning. "The craving for the life of sense, the craving for becoming, the craving for not-becoming"—these will be explained in the exposition of the Causal Genesis.[1] Here grouping the three kinds of craving into one in the sense of producing the truth of ill, the statement "The noble truth of the Origin of ill" has been made. Thus should it be understood.

[*The Exposition of the Cessation of Ill.*]

In the exposition of the cessation of ill, "of that very craving" and so on:—in this way the cessation of the origin has been stated. Why has it been stated? The cessation of ill is through the cessation of the origin. For ill ceases through the cessation of the origin, not otherwise. Hence is it said:

[507] As when the root's free and unharmed,
The tree, though severed, grows again,
So when the craving's not destroyed,
This ill persists in its rebirth.[2]

Thus because ill ceases through the cessation of the origin therefore has the Blessed One shown the cessation of ill through the cessation of the origin. For the Thus-Gone behave like lions:[3] in causing ill to cease and showing the cessation of ill, they concern themselves with the cause, not the effect. But the heretics behave like dogs:[3] in causing ill to cease and showing the cessation of ill, they concern themselves not with the cause, but with the effect by teaching such things as the

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[1] In the following chapter. [2] *Dhammapada* v, 338.

[3] Lions, when shot at by the arrow do not bother the arrow but charge the hunter. Dogs, when hit with sticks, stones, etc., bite these things in anger but not the man who has hit them.

practice of mortifying one's self. Thus should be understood the motive of the instruction regarding the cessation of ill by way of the cessation of the origin. This is the meaning. That very craving having been spoken of as being "potent for re-birth," the path of such craving as has been classified by way of the craving for the life of sense and so on is called the "fading away."[1] For it is said that through disenchantment one is emancipated. Cessation comes through fading away: hence the "fading away and cessation." "The utter fading away and cessation" is the complete fading away and cessation through the uprooting of latent tendencies. Or the construction should be understood as follows:—fading away is spoken of as putting away, hence utter fading away is utter cessation. But in meaning all the terms[2] are synonyms of Nirvana. For in the ultimate sense Nirvana is called the Noble Truth of cessation of ill. Because when Nirvana is reached craving fades away and ceases, therefore it is spoken of as the fading away and cessation. And because when it is reached, craving is given up and so on and there remains not a single attachment to the pleasures of sense, therefore it is spoken of as the "giving up and renouncing of, the emancipation and detachment from" (craving).

It has peace as characteristic, not passing away or, comforting as function, the signless or freedom from delay as manifestation. Should it be said that there is no Nirvana: that it is like the hare's horn, not to be found? No, there is a means of finding it. For it is found by means of suitable attainment, just as the transcendental thought of others is known through knowledge encompassing other's thoughts. Therefore it should not be said that there is no Nirvana because it is not to be found. Nor should it be said that there is no Nirvana because fools and average persons do not find it. Again, it should not be said that there is no Nirvana. Why? Because of the practice of the religion being not barren. [508] For

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[1] Re-punctuate the text accordingly. "Fading away" is *Virāga*, also translated "dispassion" and in the *Dialogues* as "disenchantment."

[2] I.e. the fading away, cessation, giving up, renouncing, emancipation, detachment.

should there be no Nirvana, the good practice comprised under the three aggregates of morality and so on, and preceded by right outlook would become barren, but it is not barren because of the attainment of Nirvana. But (some one might argue that) is the practice not barren[1] because of the absence of the aggregates? It is not so, because there should be no absence[2] of the aggregates; if absent, they would not be happening at the present time and fault might be found that there would be no attainment of the element of Nirvana with the substratum of life remaining at the moment of the Path which is dependent on the present existing aggregates. But (the argument might continue) would there be any fault if at that moment the vices (and not the aggregates) were not to exist? Yes, there would be fault, for then the noble Path would be rendered useless. Besides, supposing the argument to hold good, there were no vices previous to the moment of the noble Path, which thus becomes useless. Hence, the argument does not hold good. But surely extinction is Nirvana, from such expressions as "*Sir, that which is extinction of lust*"[3] and so on? No, because Saintship also becomes just extinction; for it is also shown in such expressions as the one just cited.

Furthermore, Nirvana would have such faults as short duration in time. For if it were extinction, Nirvana would be of short duration, with a conditioned thing for characteristic and would be attainable regardless of right energy. But since that extinction beyond which there is no procedure (of lust and so on) is Nirvana, would it not be free from those faults? No, it would not, because there is no such extinction. Even if there were such an extinction, it would not be able to transcend those faults which have been described. And also a further reason is that the noble Path is considered as Nirvana. For the noble Path extinguishes faults, hence it is called extinction. Beyond it there is no further procedure of faults. And Nirvana has been metaphorically stated as extinction,

[1] Read *Vañjhabhāv°*.
[2] Read *abhāvāsambhavato=abhāva+asambhavato.*
[3] *Saṃyutta* iv, 251.

since in a broad sense it is the sufficing condition of that extinction which is termed cessation without rebirth. But why is it not so stated explicitly? Because of its exceeding subtlety, which is effected by its bearing for the Blessed One freedom from care, and by its being discernible through noble insight. And this Nirvana is not held in common with others, since it is to be reached[1] only by one who is endowed with the Path, and it is without a source since it has no ultimate point. But if it exists[2] in the existence of the Path, then is it not without source? It is not so, because it cannot be produced by the Path. It can only be reached, not produced, by the Path. Hence it is without source. Being without source it is free from old age and death. Owing to the absence of source, old age and death, it is permanent. [509] Does the atom (and such things)[3] also attain to the permanent state as does Nirvana? No, because of the absence of a cause. Are they permanent because of the permanence of Nirvana? No, because the characteristic of a cause does not arise. Are they permanent like Nirvana owing to the absence of (the characteristic of) arising and so on? No, because they are not successful (in their appearance as ultimate truths). But for the reasons already given this Nirvana is permanent; because it transcends the intrinsic nature of matter it is non-material. There is only one goal, since to the Buddhas and so on there is no distinction as to the goal. Nirvana is called *sa-upādisesa*, when, being attained by a man through developing the Path, it is understood to be with residue of the substratum of being, because it is to be understood with reference to the suppression of his vices and the residue of the substratum of being. Nirvana is called *an-upādisesa* with reference to the non-arising of the procedure of aggregates beyond this last phase of consciousness, to the disappearing of those which have arisen and to the absence of the residue of the substratum of being, owing to the putting away of the cause and the destruction of the fruit of action. Being attainable through special insight effected by strong effort and being announced

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[1] Read *pattabbato* for *vatt°*.
[2] Read *bhāvato* for *bhavāto*.
[3] I.e. the original nature, time, person (*pakati, kāla, purisa*).

by the omniscient one, Nirvana, as existing in the ultimate sense, is not non-existent. For this has been said "*Monks, there is that which is not born, not the result of becoming, not made not conditioned.*"[1]

This is the substance of the decision in the exposition of the cessation of ill.

[*The Exposition of the Course leading to the Cessation of Ill.*]

Although the eight states mentioned in the exposition of the course leading to the cessation of ill have been set forth according to the meaning in the exposition of the Aggregates, we shall speak of them here in order to bring out the distinction between the states proceeding in a single moment.

Briefly, the eye of understanding which has Nirvana as the object and extirpates the latent bias of ignorance and which is possessed by the aspirant who practises in order that he may penetrate the four truths is "right outlook." Seeing rightly is its characteristic, the setting forth of the elements is its function, the dispelling of the darkness of ignorance is its manifestation. The (Path-factor) which is possessed by one endowed with right outlook, which is associated with it and kills wrong aims and is the directing of the mind on to Nirvana as the base is "right aims." It has directing of the right mind as characteristic, application of mind as function, the putting away of wrong thoughts as manifestation. That which, being associated with right aims, is, on the part of him who sees rightly and thinks rightly, the doing away with misconduct in speech, [510] the abstaining from wrong speech is called "right speech." Seizing (the listener or associated states) is its characteristic, abstaining is its function, the putting away of wrong speech is its manifestation. That which, being associated with the last, is, on the part of him who so abstains, the extirpating of wrong work, the abstaining from life-taking, and so on is called "right action."[2] Producing is its characteristic, abstaining is its function, the putting

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[1] *Itivuttaka*, p. 37. *Udāna*, p. 80.

[2] Read *pāṇā*°.

away of wrong work is its manifestation. That which, being the purification of right speech and right work, is associated with these two states, and is the cutting off of trickery and so on, the abstaining from wrong living is "right means of livelihood." Purification is its characteristic, the mode of proper livelihood is its function, the putting away of wrong livelihood is its manifestation. That which, being in conformity and association with the last named factor, is the cutting off of laziness and the putting forth of energy on the part of him who is established on the ground of morality, termed right speech and living and work is called "right effort." Upholding is its characteristic, the not producing of immoral states not yet arisen and so on is its function, the putting away of wrong effort is its manifestation. That which being associated with the last, is, on the part of one who makes effort, the thorough shaking off[1] of wrong mindfulness, the non-confusion of mind is called "right mindfulness." Attending is its characteristic, not confusing is its function, the putting away of wrong mindfulness is its manifestation. That which being associated with the last, is the destroying of wrong concentration, the collectedness of mind on the part of him who is guarded by such transcendental mindfulness is called "right concentration." Not wavering is its characteristic, placing well (the mind in the object) is its function, the putting away of wrong concentration is its manifestation.

This is the method in the exposition of the course leading to the cessation of ill.

Thus should be understood the decision as to birth and so on.

"By functioning of knowledge"[2]—by the functioning of the knowledge of the truths is decision to be understood. For twofold is the knowledge of the truths: awakening knowledge and penetrating knowledge. Of these, the awakening knowledge is worldly and proceeds in the cessation and the Path through hearsay and so on. The penetrating knowledge is transcendental and penetrates the four truths by functioning

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[1] *Viniddhunano.* The verb *viniddhunāti* should be registered in the P.T.S. Dictionary.

[2] This resumes the explanation of the verse on p. 585, above.

with the cessation as object. As it has been said, "*Monks, he who sees ill also sees the origin of ill, also sees the cessation of ill, also sees the course leading to the cessation of ill.*"[1] And thus everything should be stated. Its function will be made clear in the purity of knowledge and discernment.[2] [511] In the case of worldly knowledge, knowledge of ill turns back the soul-theory which proceeds by the overpowering might of obsession, knowledge of the origin does the same with the view of eternalism, knowledge of the Path does the same with the doctrine of annihilation, knowledge of cessation does the same with the doctrine of no-action. Or, knowledge of ill puts a stop to the wrong practice regarding the result which attributes permanence, pleasantness, happiness and individuality to aggregates which are devoid of these things. Knowledge of the origin puts a stop to the wrong practice regarding the root-cause which proceeds to find a reason where no reason exists such as that the world proceeds by means of a creative deity, original cause,[3] time, infinite nature, and so forth. Knowledge of the cessation puts a stop to the wrong practice regarding cessation which holds to the belief that final delivery is to be found in the formless worlds and in the summits[4] of the world and so on. Knowledge of the Path puts a stop to the wrong practice regarding the way which proceeds in the belief that the path of purity is to be found in what is not the path of purity, such as the devotion to the pleasures of sense and the mortifying of one's self.

Hence this has been said:

> The world, its cause, its happy end,
> The means thereof—in these a man
> Remains confused, as long as he
> The truths yet understandeth not.

Thus is decision here to be understood by way of the functioning of knowledge.

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[1] *Saṃyutta* v, 437. [2] Ch. XXII, below.

[3] Read °*padhāna*°, which = *paṭṭhāna*.

[4] *Lokathūpika*—"the summit of the world" is the sphere of neither consciousness nor non-consciousness; or (wrongly) according to some it is the asaññasatta world.—*Ṭīkā*.

"Division of contents"—excepting craving and states which are not objects of the cankers, all the remaining states are included in the truth of ill.[1] The thirty-six occupied by craving[2] are included in the truth of origin. The truth of cessation is unmixed with any state. In the truth of the Path are included under the head of right outlook, examination, the bases of magical power, the faculty of understanding, the strength of understanding and investigation of the doctrine as a factor of wisdom; the three kinds of thought concerning emancipation and so on[3] as indicating right aims; the four kinds of good conduct in speech[4] as indicating right speech; the three kinds of good conduct[5] in body as indicating right work; and fewness of wishes and contentment under the head of right living; also faith as faculty, faith as strength, desire as magical power since right speech, work and living are in the habit of being loved by the elect, and such habit is upheld by the hand of faith and its existence depends on them; also the fourfold right exertion, energy as faculty, energy as strength, the wisdom factor of energy as indicating right effort; also the four bases of mindfulness, mindfulness-faculty, mindfulness-strength, mindfulness-the-wisdom-factor as indicating right mindfulness; and also the three kinds of concentration beginning with that which is with applied and sustained thought, mind-concentration, concentration-faculty, [512] concentration-strength, the wisdom-factors of rapture, of repose, of concentration, of indifference as indicating right concentration. Thus here should decision by way of the division of contents be understood.

"Analogy"—the truth of ill is to be regarded like a burden, the truth of the origin like the bearing of the burden, the truth of the cessation like the putting down of the burden, the truth of the Path like the way in which the burden is put down.[6] The truth of ill is like a disease, the truth of the origin is like the cause of the disease, the truth of the cessation is like the allaying of the disease, the truth of the path is like the medicine. Again,

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[1] Read *dukkhasaccaṃ hi* as *dukkasaccamhi*. [2] *Vibhaṅga*, pp. 392, 396.
[3] I.e. emancipation, goodwill and kindness, *Dīgha* iii, 215.
[4] *Aṅguttara* ii, 141. [5] Cf. *ibid.* i, 114. [6] *Saṃyutta* iii, 25.

the truth of ill is like the famine, the truth of the origin is like the scarcity of rain, the truth of the cessation is like the time of prosperity, the truth of the Path is like the abundance of rain. Further, the following similes also should be applied: enmity, cause of enmity, destruction of enmity, means of destroying enmity; poison-tree, root of poison-tree, uprooting it, means of uprooting it; danger, root of danger, freedom from danger, means of attaining freedom; hither bank, flood, thither bank, effort to reach it. Thus here decision should be understood by way of analogy.

"Tetrad"—there is ill, which is not noble truth; there is noble truth, which is not ill; there is that which is both ill and noble truth; there is that which is neither ill nor noble truth. And the same with the origin and so on.

In this tetrad states which are associated with the Path and which are the fruits of monkhood are ill, not noble truth, as being the ill of the activities as expressed in such a statement as "*What is impermanent is ill.*"[1] Cessation is noble truth, not ill. But the other two noble truths may be ill, because they are impermanent, not because of the real nature of the truth of ill to comprehend which one lives the life of holiness in the Blessed One. Except craving, the five clinging aggregates in all respects are both ill and noble truth. States which are associated with the Path and are the fruits of monkhood are neither ill nor noble truth in the sense of the real nature of that for the comprehension of which one lives the life of holiness in the Blessed One. Thus making fitting applications in the origin and so on, one should understand decision by way of the "tetrad."

"The void, and by the single species and by other things."—

First, as to the void all the truths in the ultimate sense are devoid of the person who feels, the agent, the person who has gone into peace, the person who goes. Hence it is said:

[513] For there is ill but none to feel it;
For there is action but no doer;
And there is peace but none enjoy it;
A way there is but no one goes it (*gamako*).[2]

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[1] *Ibid.* ii, 53.

[2] Contradicted in *Expositor*, p. 218, l. 12.

Or again—

> The first two truths are void of permanence,
> Self, bliss and happiness. The deathless way
> Is void of self. The Path is void of bliss,
> Self, permanence. Such is the void in them.

Or, the three truths are devoid of cessation, and cessation is devoid of the other three. Again of the four truths the root-cause is devoid of the result, because of the absence of ill in the origin and of the absence of cessation in the Path. The cause has not a common seed with the result just as the original nature of those who hold to the doctrine of the original nature has a common seed (with such changes as growth and so on). And the result is devoid of the cause, since there is no combination between ill and origin, cessation and Path. The result of a cause does not combine[1] with the cause, as two atoms and so on do (to give a common result) according to those who believe in such combination. Hence it has been said:—

> The three here are devoid of cessation,
> And cessation is also void of them.
> The cause is of the fruit devoid,
> So is the fruit void of the cause.

Thus so far should decision as to the void be understood.

[514] "The single species and by other things."—

Of the four truths, all ill is of one kind by way of procedure; two kinds by way of mind and matter; three kinds by way of arising in the worlds of sense, form and formless; four kinds by way of four sustenances; five kinds by way of the five clinging aggregates. The origin also is of one kind by producing ill; two kinds by way of being associated and not associated with wrong outlook; three kinds by way of the cravings for the life of sense, for becoming and for not becoming; four kinds as to be put away by the four paths; five kinds

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[1] *Hetusamavetaṃ*, explained by the *Ṭīkā* as *ekībhūtam iva sambandhaṃ*, i.e. the cause does not enter into combination with the result in order to form a single thing, much as in chemistry two elements combine to form a single compound.

by way of taking delight in visible forms and so on; six kinds by way of the six groups of craving. Cessation also is of one kind by being the unconditioned element; two kinds, metaphorically, by being the residue of the substratum of being and not the residue of the substratum of being; three kinds as calming the three existences; four kinds as to be attained by the four paths; five kinds as putting a stop to the five ways of taking delight; six kinds by being the extinction of the six groups of craving. The Path also is of one kind as to be developed; two kinds by way of calm and insight, or by way of discernment and development; three kinds by way of the three groups.[1] Since it is part of them, the Path is included in the whole[2] three of them, just as a town is included in the kingdom. As it has been said: "*Friend Visākha, the three groups are not included in the noble eightfold Path. The noble eightfold path, friend Visākha, is included in the three groups. That which is Right speech, friend Visākha, and that which is right action, and that which is right means of livelihood, these states are included in the virtue-group. That which is right effort, that which is right mindfulness, and that which is right concentration, these states are included in the concentration group. That which is right outlook and that which are right aims, these states are included in the understanding group.*"[3] Here in the text quoted the three beginning with right speech are just virtue, therefore are they included in the virtue-group as being the same in kind. Although the phrase "in the virtue-group" is in the locative case, it should be taken in the instrumentive case. And in the three beginning with right effort concentration is not able in its own nature to fix on the object as a single point, but it is able to do so with the help received when energy accomplishes its function of upholding and mindfulness its function of not forgetting.

Here is an illustration: Three friends enter a garden[4] with the intention of enjoying the festival. One of them seeing a champak[5] tree full of flowers cannot reach them with his hand.

[1] I.e. of virtue, concentration, understanding.
[2] *Nippadesehi*, translated as "separately" in the P.T.S. Dictionary.
[3] *Majjhima* i, 301.
[4] Read *uyyānaṃ* for *ñeyyānaṃ*.
[5] Read *campaka°*.

Then the second man bends his back which the other mounts. Still owing to his shaking he is unable to get the flowers. [515] Then the third man offers his shoulder-blade, so that the first man standing on the back of one and hanging on to the shoulder-blade of the other plucks the flowers to his heart's content, adorns himself with them and enjoys the festival. The illustration should be applied thus: The three friends who together have entered the garden are like the three states: right effort and so on, which are produced together. The full-blown champak is like the object. The man who cannot reach the flowers with his hand is like concentration which is not able, in its own nature, to fix on the object as a single point. The friend who bends his back is like energy, and the friend who stands offering his shoulder-blade is like mindfulness. Just as the man standing on the back of one and hanging on to the shoulder-blade of the other plucks the flowers to his heart's content, so is concentration able to fix on the object as a single point through the help received when energy accomplishes the function of upholding and mindfulness the function of not forgetting. Therefore of the three, concentration is the one which is included in the concentration-group as being the same in kind, but energy and mindfulness are included through their functions. And among right outlook and right aims also, understanding is not able, in its own nature, to decide an object to be impermanent, ill or not-self; but is able to do so when applied thought renders help through the repeated impingings. How? Just as a banker,[1] although he wishes to examine coins thoroughly in his hand, cannot turn them over with the surface of his eyes, but can only examine them from various angles by turning them over with his finger-joints, so is understanding unable, in its own nature, to decide an object as impermanent and so forth, but can make the decision regarding an object that has been seized and made over to it by applied thought, which with its characteristic of placing forward impinges on and turns it over, as it were, by striking it repeatedly. Therefore here also right

[1] Compare above, p. 506.

outlook is included in the understanding-group as being the same in kind, but right aims are included through their functions. Thus the Path is included in these three groups. Hence it was said to be of "three kinds by way of the three groups." It is of four kinds by way of the path of stream-winning and so on. Further all the truths are of one kind from being not false or from being knowable; of two kinds as being worldly and transcendental, or as being conditioned and unconditioned; of three kinds are being fit to be put away through discernment, to be put away through development, not to be put away through discernment and development; of four kinds as being fit to be comprehended (to be put away, to be realized, to be developed).

Thus is here decision to be understood by way of the single species and other things.

[516] "Unlike and like portions"—all the truths are like each other in that they are not false, void of the self and difficult to penetrate. As it has been said: "*What dost thou think, Ānanda? Which is more difficult to do or more difficult to accomplish? That a man should shoot from a distance arrow after arrow through a narrow keyhole and miss not once, or that a man should shoot and penetrate with the tip of hair split a hundred times a piece a hair similarly split? This, Sir, is more difficult to do, more difficult to accomplish—that a man should shoot and penetrate with the tip of hair split a hundred times a piece of hair similarly split. A more difficult thing, Ānanda, have they penetrated, who penetrate according to the truth that 'this is ill.' . . . 'This is the course leading to the cessation of ill.'*"[1] They are unlike as regards determining by means of their own characteristics. And the first two are alike as being profound in the sense[2] of difficult to lay to heart, worldly and connected with the cankers. They are unlike as to the kinds of cause and effect and as to being fit to be comprehended and to be put away. The last two are alike as being difficult to lay to heart in the sense of[2] being profound. transcendental and free from the cankers. They are unlike as to the

[1] *Saṃyutta* v, 454.

[2] Read °*ṭṭhena* for °*ttena*.

difference between object and having an object, and as to being fit to be realized, to be developed. And the first and the third are alike as pointing out the result, unlike as regards being conditioned and unconditioned. The second and the fourth are alike as pointing out the cause, unlike as being undoubtedly moral and immoral. The first and the fourth are alike as being conditioned, unlike as to the worldly and transcendental. The second and the third are alike as being neither for probationers nor for non-probationers, unlike as being with and without object.

So shall the seeing man discern
The various modes and ways in which
The likeness and unlikeness of
The noble truths are to be seen.

Thus is ended the Sixteenth Chapter called the Exposition of controlling faculties and the Truths in the section of the development of Understanding in the Path of Purity composed for the purpose of gladdening good folk.

[517] CHAPTER XVII

EXPOSITION OF THE PLANE OF UNDERSTANDING

BECAUSE, from among the states which are the plane of this understanding and which have been stated as the "states such as the aggregates, sense-organs, elements, faculties, truths, dependent origination, are the plane of understanding,"[1] there still remain the dependent origination and things as having dependently originated,[2] included under the "such as"; therefore the turn of their explanation has now arrived.

Of these, it is the states beginning with ignorance which are to be known as the "causal law" (dependent origination). For this has been spoken by the Blessed One: "*What, brethren, is the causal law? Conditioned by ignorance, brethren, (are) activities; conditioned by activities consciousness, conditioned by consciousness name-and-shape, conditioned by name-and-shape sense, conditioned by sense contact, conditioned by contact feeling, conditioned by feeling craving, conditioned by craving grasping, conditioned by grasping becoming, conditioned by becoming birth, conditioned by birth (are) old age, and death, sorrow (grief), lamenting, suffering, grief (sorrow), despair. Such is the uprising of this entire mass of ill. This, monks, is called (causal) happening.*"[3] And old age and death and so on are to be known as things as having causally happened. For this has been said by the Blessed One: "*And what, monks, are things as having causally happened? Decay and death, monks, is impermanent, conditioned, arisen causally, is by nature withering away, passing away, fading away, coming to an end. So too, monks, is birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities,*

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[1] Above, p. 514.

[2] Or, "The Causal Law" and "things as having causally happened": *paṭicca samuppāda* and *paṭicca samuppannā*.

[3] *Kindred Sayings* ii, 1.

ignorance. These also are impermanent, conditioned, arisen causally, are by nature withering away, passing away, fading away, coming to an end. These, monks, are called things as having causally happened."[1]

[518] And here is a brief account. "Causal law" is to be known as causal states; "things as having causally happened" as states generated by those various causes. How may this be known? By the word of the Blessed One. For the Blessed One in the Sutta of the right teaching of the Causal law and things as having causally happened has declared the causal states to be the causal law by means of such equivalent terms as "such wise" and so forth in the course of his teaching the causal law thus: "*What, monks, is causal happening? Conditioned by rebirth is decay and death—whether, monks, there be an arising of Tathāgatas, or whether there be no such arising, this nature of things just stands, this causal status, this causal orderliness, the relatedness of this to that. Concerning that the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying—*

Behold!

"Conditioned by rebirth is decay and death . . .
"Conditioned by becoming is rebirth . . .[2]
"Conditioned by grasping is becoming . . .
"Conditioned by craving is grasping . . .
"Conditioned by feeling is craving . . .
"Conditioned by contact is feeling . . .
"Conditioned by sense is contact . . .
"Conditioned by name-and-shape is sense . . .
"Conditioned by consciousness is name-and-shape . . .
"Conditioned by activities is consciousness . . .
"Conditioned by ignorance are activities. . . .

"*Whether, monks, there be an arising of Tathāgatas, or whether there be no such arising, in each this nature of things just stands,*

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[1] *Ibid.* 22.

[2] The foregoing paragraph is to be understood after each clause.

this causal status, this causal orderliness, the relatedness of this to that. Concerning that the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding, he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying: 'Behold! conditioned by this, that comes to be.' Thus, brethren, that which is here is such wise, not elsewise, not otherwise, the relatedness of this to that: this, brethren, is called causal happening."[1] Therefore causal happening has the characteristic of being conditional to states such as decay and death and so on, the function of closely following after ill, the manifestation of being a wrong path. It is said to be *such wise* as being the origin of this and that state by means of these and those causes, neither more nor less; *not elsewise* because of the impossibility of the resultant states not coming to be once the causes have come together; *not otherwise* because of the non-arising of other states through the causes of other states; *the relatedness of this to that* as being the cause or collection of causes of decay-and-death and so forth, such as have been described. This is the word-meaning of the last-named: the causes of these states (decay and so on) are the relations of this to that (*idappaccayā*) which are just the relatedness of this to that[2] (*idappaccayatā*); or the collection of the causes of these states is the relatedness of this to that.[3] The salient feature should be looked for in the grammar.

But some declare that causal happening is a mere arising when they say that it causally and rightly is an arising[4] which pays no heed to the reasons for the original nature, the person and so on, (things) which exist only in the imagination of the heretics. That [519] is not proper? Why? Because (1) it does not occur in the Suttas, (2) it contradicts the Suttas, (3) it does not possess profundity and system, and (4) it breaks the rules of grammar.

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[1] *Kindred Sayings* ii, 21.

[2] Just as *devā=devatā* (*Ṭīkā*).

[3] Just as the collection of villages is *gāmatā* (*gāmānaṃ samūho*), or a collection of people is *janatā* (*janānaṃ samūho*) (*Ṭīkā*).

[4] *Paṭicca-samuppāda* is here taken to be *paṭicca+sammā+uppāda*, with special emphasis on the *uppāda*.

(1) There is no Sutta which says that the causal law is a mere arising.

(2) To say that the causal law is that (a mere arising) is in contradiction to the Padesavihārasutta. How? For, from what the Blessed One has said, "*Then the Blessed One during the first watch of the night gave attention to the causal happening in direct and reverse order*,"[1] and so on, the giving attention to the causal happening is the first abiding state after the perfect enlightenment, by which a particular mode of life is meant. As it has been said: "*Monks, the state in which I abode after I first attained enlightenment, by that particular mode of life I have lived.*"[2] And in that mode he lived as discerning the causal method, not a mere arising. As he has said, "*I remember living with the feeling caused by wrong outlook, also the feeling caused by right outlook, also the feeling caused by wrong aims*,"[3] and so everything should be expanded. Thus to say that the causal happening is a mere arising contradicts the Padesavihārasutta. It contradicts the Kaccānasutta also, wherein it is said: "*Now he, Kaccāna, who with right insight sees the uprising of the world as it really is, to him it does not occur that the world is not.*"[4] The causal happening in progressive order, since it is a world-condition, has been set forth as the uprising of the world in order that the heresy of annihilation may be destroyed. The mere arising (is not so set forth), because by discerning it (as such), the heresy of annihilation is not killed. But it is killed by discerning the unbroken series of causes, because the unbroken series of causes gives rise to the unbroken series of results. Thus to say that the causal happening is a mere arising is to contradict the Kaccāna Sutta.

(3) Because it does not possess profoundity and system:— Now this has been said by the Blessed One: "*Deep indeed is this causal law, Ānanda, and deep it appears.*"[5] And depth is fourfold, which we shall explain later. That is not to be found in what is a mere arising, and they explain this causal happening adorned with the fourfold method, but that four-

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[1] *Vinaya* i, 2. [2] *Saṃyutta* v, 12. [3] Not traced.
[4] *Kindred Sayings* ii, 12. [5] *Ibid.* 64; *Dialogues* ii, p. 50.

fold method is also not to be found in what is a mere arising. Thus because of its being deep and arising methodically, the causal law is not a mere arising.

(4) It breaks the rules of grammar:—here the word "causal" (*paṭicca*) [520] fulfils its meaning, being construed in the past tense with one and the same subject (as the verb "arises") for instance, "*Because of the eye and visible objects eye-consciousness arises.*"[1] But in the objection, the construction is with the word "arising," which has a passive meaning, and is against the rules of grammar, owing to the absence of the subject to the two verbs. Nothing is effected by such a construction. Hence, as going against the rules of grammar, causal happening is not a mere arising. The objectors might say, "We will construe it with the verb becomes (*hoti*), so that it will be the causal happening." That is not proper. Why? Because the construction is impossible and the arising of an arising[2] would be faulty. For in these passages, "*Monks, I will show you the causal happening. What is the causal happening? This, monks, is called the causal happening,*"[3] there is not a single construction with the verb becomes, and there is no arising of an arising. If it were so, we should have arising of an arising stated.

Again, there are they who imagine that the relatedness of this to that is the *being* (*bhāva*) of the relations of this to that, and the word *being* means that mode of ignorance and so forth; which is the root-condition of the appearance of the activities and so on, and which in the course of change is called the causal happening. That also is not proper. Why? Because the root-condition of ignorance and so on is definitely stated. For the Blessed One has declared ignorance and so on, not their change, to be the root-condition. When he says, "*Wherefore, Ānanda, just that is the root-condition, that is the basis, that is the origin, that is the cause of old age and death,*

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[1] *Saṃyutta* ii, 72. The point here is that *paṭicca*, as a gerund, precedes in action the finite verb *uppajjati*; and both have eye-consciousness for subject. Emphasis is thus laid on the dhamma's of the causal happening, not on their mere arising.

[2] *Hoti*, meaning "arises," comes to pass. It is to *atthi* as the German *wird* is to *ist*.

[3] *Ibid*. i.

to wit, birth,"[1] therefore the statement, that the causal happening is to be regarded as states that are causes, should be understood as the right statement.

The idea that the causal happening has been declared, under the shadow of grammatical construction, to be a mere arising, should be set aside, on considering the meaning of the term thus:

For by the Blessed One it was said:

> Since this expression has a double sense—
> As of a group of states which start from those—
> Therefore it is by access to results[2]
> Declared to be just those causes themselves.

There is the group of states which proceed from causality, and (the wise) desire to seek a double meaning of the term "causal happening" in that group of states. [521] Because, being laid hold of, it conduces to benefit, to happiness, therefore it is worthy of being laid hold of[3] by the wise—hence it is causal (*paṭicca*). And when it arises it does so "with" and rightly, not alone nor without root-condition—thus it is "happening." Thus causal and happening give "causal happening." Further, it arises with, thus it is "happening." But it arises on account of, not regardless of the harmony of causes. Thus it is "causal," such a happening is "causal happening." Of those (resultant states) those groups of root-conditions are the cause—hence "those causes," as being the causes of those resultant states. Just as in the world, molasses, as the cause of phlegm, are spoken of as phlegm-molasses, and the appearance of the Buddhas as the cause of the bliss in the religion is spoken of as: blissful is the appearance of the Buddhas, so the group of causes is spoken of metaphorically as happening through cause or causal happening. Or again,

> The group of root-conditions goes towards,
> Hence causal are they called.
> They cause the states associated to rise,
> Hence happening are they called.

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[1] *Dīgha* ii, 57 (*Dialogues* ii, 52).

[2] *Phalopacārena*. Quotation not traced.

[3] Here is punning on *patīyati*, is made to fall, and *pacceti*=*paṭi-ī*, to have recourse to.

For the group of root-conditions has been explained under the head of single root-condition, such as ignorance and so forth, in order that the activities may be made manifest; and the root-conditions in the sense of yielding a common fruit and of being not deficient have one with the other gone towards the factors of the harmony of causes—hence "causal" is the name given to them. They are called the "happening" because they produce associated states which are not to be separated from one another. Thus causal and happening give "causal happening." Again,

> The group of causes through each other's help,
> Together equally produce the states
> (Resulting from themselves). On that account
> The sage has spoken thus of them.

For those causes, which, among the causes set forth under the head of ignorance and so on, produce the states such as the activities, would not be able to do so, were they mutually independent and deficient. Therefore through mutual dependence, equally and together they produce the resultant states, not a portion at a time. Thus has the sage who is skilled in the use of words in conformity with the sense, declared here the meaning of "causal happening." And thus, by what is said:

> The first sets forth non-eternalism,
> The latter kills annihilationism,
> The two together show the system right.

By the "first," that is, the word *causal* which shows the harmony of causes, [522] is shown the disbelief in eternalism and so on, such as the different doctrines of eternalism, of no cause, of dissimilar causes, of a disposer, because of its dependence on the harmony of causes of things in process of being. For where is the use of a harmony of causes to eternalism and other doctrines which proceed without a root cause? By the "latter" term *happening*, which shows the uprising of states, is shown the destruction of such doctrines as annihilation, non-existence, non-action, because of the

arising of states through a harmony of causes. Seeing that states arise repeatedly by means of previous causes, how could one hold the doctrines of annihilation, non-existence, no-action? And because the various states come to being without cutting off the continuity (of cause and effect) in the respective harmony of causes, by the "two together," that is, the whole term *causal happening* is shown the right system, that is, the middle course and the putting away of such a doctrine as "*The same* (*man*) *acts and experiences; (or) one acts, another experiences*,"[1] the not laying to heart of the verbal usages of country folk, the not going against popular expressions. Thus far is the meaning of just the term "causal happening."

In explaining the causal happening, the Blessed One has fixed the text in this way: "Conditioned by ignorance are activities." And in expounding its meaning, one shall do so by going to an assembly of Analysts,[2] not accusing the teachers (of making a wrong interpretation), not setting aside one's own opinion, not striving to find fault with the opinion of others, not shutting out the Suttas, conforming to the Vinaya, having regard to the Great Authorities,[3] making clear the law, comprising the meaning, again paraphrasing the meaning and setting it forth by means of other methods. But to expound the causal happening is in the nature of things a difficult thing to do, as the Ancients have said:

> The truths, rebirth, the person, causal mode
> Are four things difficult to see and teach.

Therefore, weighing in mind that it is not an easy thing to expound the causal happening except for those who are proficient in scriptural study and spiritual attainment:

> Fain would I now set forth the causal mode,
> But am o'erwhelmed as though drowned in the sea,
> [523] However, this religion is adorned
> With ways of exposition manifold.

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[1] *Saṃyutta* ii, 20.

[2] *Vibhajjavādin*: "perhaps a unique reference outside the accounts of the Third Congress," writes Mrs. Rhys Davids.

[3] *Dialogues* ii, 133.

And in unbroken continuity
Proceeds the path of teachers in the past.
So with the twofold help I will set going
The meaning. Listen ye with fixed minds.

For this has been said by the teachers in the past:—

Whoso attends devotedly[1] to me
Will first and last great honour get,
And getting it will pass[2] beyond
The vision of the king of death.

Thus in the statements: "Conditioned by ignorance are activities" and so on, from the first—

The different kinds of teaching, sense,
Characteristic and so forth,
The factor fixing, single kind—
By these decision should be known.

Of these, "the different kinds of teaching" are these:—

For the Blessed One in the way that four men gather creepers has taught the causal law in four ways: Starting from the beginning or the middle up to the end, and starting from the end or the middle up to the beginning. The first of the four men sees first the root of the creeper, cuts it at the root and pulls it in, takes it and makes use of it. So the Blessed One teaches the causal law starting from the beginning up to the end in this way: "*Thus, monks, conditioned by ignorance are activities. . . . Conditioned by both is old age and death.*"[3] The second man sees first the middle of the creeper, cuts it in the middle and pulls up the upper part, takes it and makes use of it. So the Blessed One teaches from the middle up to the end of this way: "*Delight came upon him as he rejoices in and welcomes and cleaves to that feeling* (*which he experiences*), *that delight which is in the feelings is grasping. Conditioned by that grasping is becoming. Conditioned by becoming is birth.*"[4] The third man sees first the

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[1] The *Ṭīkā* gives the meaning of *aṭṭhiṃkatvā* thus: *evaṃ aṭṭhigataṃ viya karonto aṭṭhiṃkatvā*. The usual meaning is to connect it with *attha*, "benefit," and *s.v.* P.T.S. Dictionary.

[2] Read *gaccheti*. [3] *Majjhima* i, 261. [4] *Ibid.* 266.

top of the creeper, seizes it by the tip, and following it up takes the whole creeper and makes use of it. So the Blessed One teaches the causal law from the end to the beginning thus: "*I have said that birth conditions decay and death. Does it, or does it not, condition them? Or how stands the matter? Birth, sir, does condition decay and death; and that is how the matter* (*stands*) *for us* [524]. . . . *I have said that ignorance conditions activities. Does it, or does it not condition them? Or how stands the matter?*"[1] The fourth man sees first the middle of the creeper, cuts it in the middle, and following it up takes the lower part down to the root and makes use of it. So the Blessed One teaches from the middle up to the beginning thus: "*There are these four sustenances, monks. What is the base? Whence is the uprising? How are they produced? What causes them to be? Craving is their base, from craving is their uprising, craving produces them, causes them to be. What is the base of craving, . . . feeling, contact, sense, name-and-shape, consciousness, activities? Ignorance is the base of activities, from ignorance is their uprising, ignorance produces them, causes them to be.*"[2]

Why does he teach it in this way? Because of its complete auspiciousness, and because of its attaining to embellishment in teaching by himself. The causal law is indeed completely auspicious: it conduces to the penetration of the System[3] (by any of the four ways). And the Blessed One attained to embellished teaching through his connection with the four confidences and analyses and his attainment of the fourfold profundity;[4] and through the attainment of that embellishment of instruction taught the law in various ways. Especially as he sees persons capable of training, perplexed as to the distinctive reasons in procedure, he has taught it, starting from the beginning in the forward order with a view to show that things go on each for its own reason, and to show the order

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[1] *Further Dialogues* i, 187. [2] *Kindred Sayings* ii, 8.

[3] *Ñāyo=maggo* says the *Ṭīkā*, which also gives the alternative meaning of the causal law itself, explaining that the causal law, because of its auspiciousness, is worthy to penetrate itself.

[4] Viz. *dhamma, attha, desanā, paṭivedha*, "doctrine, meaning, exposition, penetration," *Expositor* 28.

of their arising. And as he sees the suffering world thus, "*Alas! this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being born,*"[1] he has taught the discourse in reverse order beginning from the end, in order to show the reason he himself had arrived at of the various kinds of ill, such as old age and death, in consequence of the previous penetration. And he has taught it starting from the middle up to the beginning in order to show the series of cause and effect in going back to the past time,[2] and then starting beckwards therefrom, in the determination of the bases of the sustenances. And he has taught it from the middle up to the end in order to show the future time since the setting up of causes of the future in the present time. Of these, that discourse which purports to show the procedure of things [525] each for its own reason and the order of the procedure to persons capable of training perplexed as to the reason in procedure is a discourse in forward order starting from the beginning, and is the one which is laid down here.

But why is ignorance stated as the beginning? What! is ignorance also a causeless root-cause of the world like the original nature in the view of those who believe in the original nature? It is not causeless. For the cause of ignorance is stated thus: "The uprising of ignorance is due to the uprising of the cankers." Is there, then, a way by which ignorance may be the root-cause? What, then, may it be? (Yes, there is the way of stating it) as the head of discourse on the round of births. For the Blessed One, in discoursing on the round of births, has made two states the head. The first is ignorance, as he has said: "*Monks, the ultimate point of ignorance does not appear, so that one may say: ignorance did not exist formerly, but it has since come to being. Such a statement, monks, is made. However, it is apparent that ignorance is conditioned by that,* (i.e. *cankers*)."[3] The second head is the craving for becoming, as it has been said: "*Monks, the ultimate point of craving for*

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[1] *Kindred Sayings* ii, 6.

[2] Sustenance, craving, feeling, contact, sense, name-and-form, consciousness are of the present. Activities and ignorance are of the past.—*Ṭīkā.*

[3] This and the following quotation are from *Aṅguttara* v, 113, 116.

becoming does not appear, so that one may say: craving for becoming did not exist formerly, but it has since come to being. Such a statement, monks, is made. However, it is apparent that the craving for becoming is conditioned by that (i.e. *feeling*)."

But why does the Blessed One preach the round of births under the head of these two states? Because they are the specific conditions of action which leads to the happy and unhappy fates.[1] For ignorance is the specific condition of action which leads to an unhappy fate. Wherefore? Because the average man overcome by ignorance strives to do the various kinds of actions leading to an unhappy fate, such as life-taking, actions which to him are unpleasant owing to the burning of his lower nature, and are of no advantage to him since they drag him to an unhappy fate; just as a cow to be slaughtered,[2] being oppressed with the torments of the burning heat and the strokes of the cudgel, strives to drink the hot water,[3] though she derives no enjoyment from it owing to her torments and suffering, and it leads to her own disadvantage. Craving for becoming is the specific condition of action which leads to a happy fate. Wherefore? Because the average man, overcome by the craving for becoming, strives to do the various kinds of deeds leading to a happy fate, such as abstinence from life-taking, deeds which being free from the burning of the lower nature he finds to be pleasant, and which dispel the sufferings and torments of an unhappy fate, since they lead him to a happy fate, just as the cow mentioned strives to drink cold water, which owing to the craving for it she finds to be pleasant and dispels her own torments.

Sometimes the Blessed One preached the discourse with its root in a single state out of the two states which are the heads of the discourse on the round of rebirths, for example: [526] "*Even so, monks, there is causal association of activities*

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[1] *Gati*, lit. going, course.

[2] Read *vajjhagāvī tāya* for *vajjhagāvītāya*.

[3] The *Ṭīkā* says that savages apply heat to the body of the cow and beat her with sticks, and give her hot water to drink, so that the flesh may not stick to her bones, and then slay her as she becomes swollen in the body and purging herself of the effects of the hot drinks.

with ignorance, of consciousness with activities,"[1] and so on; also, "*In him, monks, who contemplates the enjoyment that there is in all that makes for grasping, craving grows. Grasping is conditioned by craving!*"[2] Sometimes the discourse has its root in both the states: for instance: "*For the fool, monks, cloaked by ignorance and tied to craving, this body is wrought in this wise:—there is just this body and names-and-shapes without:—thus this pair. Because of the pair (there is) contact, just six spheres of sense. Touched by these, or by one of them, the fool experiences pleasure and pain.*"[3] Among these, the statement: "Conditioned by ignorance are activities" is to be known as a discourse with its root in one state, that is, ignorance. Thus is the decision by way of the different kinds of teaching to be known.

"Sense"—the sense of the terms "ignorance" and the rest is as follows: In the sense of not being fit to fulfil, misconduct in body and so on is a thing not [worthy] to be found.[4] that is, not to be obtained. Ignorance is that which finds the unfindable. Contrariwise, good conduct in body and so on is a thing worthy to be found, that findable thing ignorance does not find. And it is ignorance which has "no knowledge" of the meanings of the aggregates as a heap, of the sense-organs as extension, of the elements as being void, of the controlling faculties as dominant influence, of the truths as being true. And it is ignorance which has no knowledge of the fourfold meaning of ill and so on as oppressing and so forth. It is ignorance that makes beings "run" in all the places of birth, destinies, existences, durations of consciousness, sentient abodes in the endless onfaring (of life). It is ignorance that "runs" its course among "women" and "men" and so on who do not exist in the ultimate sense, and does not run its course among the aggregates and so on which do exist. And it is ignorance because it "covers up" the states which are

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[1] *Kindred Sayings* ii, 27. [2] *Ibid.* 59.

[3] *Ibid.* 19. In text here read *yehi.*

[4] The exegetical word play here on *avijjā, a-yutta. a-vindiya* cannot be rendered in English. So also in the following sentences, on the word play: *avijjā*-av*idita*, jav-*ati*, jav-*eti*, cha-*danato*.

cause and effect in the causal law, and which are the physical objects of life-consciousness and so on.

That because of which (it) goes to a result is cause. "Causal" means, not without, not disregarding. "Goes to" means, arises, also proceeds. Further, the meaning of cause is to render service. It is ignorance and it renders service—thus ignorance rendering service.[1] Hence "conditioned by ignorance."

The word *activities* means: they prepare the conditioned results. Further, activities are of two kinds: those which are conditioned by ignorance and those which come under the name of activities. Of these, the three preparations[2] of merit, demerit, stationariness and the three activities of body, speech and mind make these six activities which are conditioned by ignorance.[3] All of these are just moral and immoral volition, connected with the world. Conditioned activities [527], prepared activities, activities of preparation, applied preparations—these four come under the name of activities. Of these, in such passages as: "*Transient, alas! are all the things of life,*"[4] all things together with their causes are called "conditioned activities." Material and immaterial states born of karma, of the three planes of life are spoken of in the Commentaries as "prepared activities": which also are included in "Transient, alas! are all the things of life," but do not appear to be separately mentioned in the texts. Moral and immoral volition of the three planes of life is called "activities of preparation," which is mentioned in such passages as "*This man, monks, who is ignorant plans an act of merit.*"[5] Bodily and mental energy is called "applied preparation," which is seen in such passages as "*Having run the full course of the momentum, it stood, methinks, as it were, fixed by the axle.*"[6] Not only are these, but also many others come under the name of activities, such as "*Friend Visākha, while one is passing into the state wherein perception and feeling cease, the activity*

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[1] In the text, the word *upakāra*, "render service," occurs but once.

[2] *Abhisaṅkhārā*, the same word for activities (*saṅkhārā* with the prefix *abhi-*).

[3] The words *kāyavacīcittasaṅkhārā tayo* are left out in the text before *ti ime cha*, etc.

[4] *Kindred Sayings* i, 197. [5] *Saṃyutta* ii, 82. [6] *Aṅguttara* i, 112.

of speech ceases first, then that of the body, and lastly that of the mind!"[1] And among them there is no activity which is not included in the conditioned activities. This should be understood by what is said in the succeeding "links" of the causal law: "Conditioned by activities is consciousness" and so on.[2] In what remains to be said: that which is aware is consciousness; that which names is name; that which is corruptible is form (or shape); that which extends what comes[3] (within its causal relationship), and also, leads to the long stretch (of the ocean of life) is sense; that which touches is contact; that which experiences is feeling; that which thirsts is craving; that which clings is grasping; that which comes to be or causes to be is becoming; that which produces is birth; the wearing out is old age; that by which things die is death; the sorrowing is sorrow; lamenting is lamentation; what suffers is suffering, or, what digs up associated states into two by means of genetic and static periods is suffering;[4] the being dejected is grief; excessive sorrowing is despair; "(are)" means "are produced." This verb should be construed, not only with the words beginning with "sorrow," but also with all the terms. Otherwise, the meaning of the clause "Conditioned by ignorance are activities" would not be evident. But when it is construed with the verb "are," the meaning is: ignorance and cause give ignorance as the cause, and conditioned by that ignorance [528] activities come to pass. Thus the cause and the effect are determined. It is the same everywhere. The word "such" shows the method just explained. It shows that the uprising of the states is due to the causes of ignorance and the rest, and not to the creation of an Almighty Lord (*issara*). "This" means, such as has been explained. "Entire" means unmixed, or the whole. "Mass of ill" means collection of ill, not of a sentient being, nor of what is happy or lovely, etc. "Uprising" means birth. "Is" means comes to pass. Thus is decision by way of sense (meaning) to be known here.

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[1] *Further Dialogues* i, 216. [2] Above, p. 615.
[3] Word play, again, on *āyatanaṃ* (field of sense).
[4] Similarly on *duk-kha* and *khaṇ*-dig.

"Characteristic and so forth"—The characteristic and so on of ignorance and so on are as follows: Ignorance has the characteristic of not knowing, the essence of confusion, the manifestation of covering up, the cankers as proximate cause. Preparing is the characteristic of activities, endeavouring is their function, volition is their manifestation, ignorance their proximate cause. Consciousness has the characteristic of knowing specifically, the function of going before (name and form), the manifestation of rebirth, activities, or a physical object as its proximate cause. Name has the characteristic of bending, the function of associating, the manifestation of being undivided, consciousness as its proximate cause. Shape (or form) has the characteristic of being corruptible, the essence of scattering, the manifestation of being indeterminate, consciousness as proximate cause. The sixfold sense has extending (the round of births) as characteristic, seeing and so forth[1] as function, physical object and door (of consciousness) as manifestation, name and form as proximate cause. Contact has touching as characteristic, impinging as function, coming together as[2] manifestation, the sixfold sense as proximate cause. Feeling has experiencing as characteristic, enjoying the taste of the object as function, the pleasant and the painful as manifestation, contact as proximate cause. The condition (of ill) is the characteristic of craving, taking delight is its function, discontent is its manifestation, feeling is its proximate cause. Seizing is the characteristic of grasping, not letting go is its function, opinion based on strong craving is its manifestation, craving is its proximate cause. Action and its fruit are the characteristic of becoming, causing to be and coming to be are its function, the being moral, immoral, and indeterminate is its manifestation, grasping is its proximate cause. The characteristic and so on of birth and the rest should be understood as said in the exposition of the Truths.[3] Thus is decision by way of characteristics and so forth to be known here.

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[1] Seeing, hearing, smelling, tasting, touching, and thinking, for the six senses.

[2] Of object, sense-organ and consciousness.

[3] Page 592 f., above.

"The single kind" (and so forth)—Ignorance is single in not knowing, not seeing, being confused and so on. It is of two kinds by way of non-attainment of knowledge and attainment of false knowledge, also as being due to instigation and not due to instigation; three kinds as being associated with the three kinds of feeling; four kinds as not penetrating the four Truths; [529] five kinds as covering up the evils of the five destinies; six kinds by way of door and object in all non-material states.

The activities are single in being of the nature of resultant states connected with the cankers, and so on; of two kinds as moral and immoral, also as limited and sublime, low and middling, wrong and right, systematized and unsystematized; of three kinds as meritorious preparations and so on;[1] of four kinds as conducive to the four places of birth;[2] of five kinds as leading to the five destinies.[3]

Consciousness is single as being worldly in result and so on; of two kinds as being with and without root-condition; of three kinds as being included in the three existences, associated with the three feelings and as being without root-condition, with two and with three root-conditions; of four and five kinds by way of the origins and the destinies.

Name-and-form is single as being dependent on consciousness, and as conditioned by karma; of two kinds as being with and without an object; of three kinds as the past (present and future); of four and five kinds by way of the origins and the destinies.

The sixfold sense is single as being the source and meeting-place; of two kinds as being the sentient surface and consciousness of what has become, and so on; of three kinds as taking objects at hand, not at hand and neither;[4] of four

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[1] Preparation of merit, of demerit, of stationariness.

[2] The four places of birth or origins (*yoni*) are birth from eggs, from a womb, from moisture, and apparitional birth.

[3] The five destinies or courses (*gati*) are a state of woe, the world of *Petas*, the world of lower animals, men, and devas.

[4] Read °*sampattanobhaya*°. Smell, taste, and touch take objects at hand, the eye takes objects not at hand, the mind takes an object which is neither.—*Ṭīkā*.

kinds and five kinds as being included in the origins and destinies. And contact and the rest should be treated in the same way. Thus by the single kind and so forth is decision to be understood here.

"The factor-fixing"—here sorrow and others are spoken in order to show the continuity of the wheel of life, for they happen to the fool afflicted by old age and death, as it has been said, "*Monks, the average man of no wisdom who is touched by bodily painful feeling grieves and laments and weeps, beats his breast and falls into distraction.*"[1] So long as they proceed, ignorance proceeds and so do the activities conditioned by ignorance. Thus the wheel of life is continuous. Therefore they (sorrow and so on) are taken together with old age and death, and the factors of the causal law are to be understood as twelve. Thus by the factor-fixing also is decision here to be understood. Thus far is the brief discourse.

This is the detailed account:—Ignorance, by the Suttanta method [530] is lack of knowledge in the four things: ill and so on. By the Abhidhamma method it is lack of knowledge in eight things, together with the past and so on. For this has been said: "*What herein is ignorance? It is lack of knowledge about ill . . . about the course leading to the stopping of ill, lack of knowledge about the former things, about the latter things, and about both taken together; lack of knowledge about the relatedness of this to that in the states that have causally happened.*"[2] Although, save for the two transcendental truths, ignorance arises in the others by way of object, the intention here is that it arises by way of covering up. For it, having arisen, remains covering up the truth about ill, and does not allow it to penetrate its own true essential characteristic. It is the same with the origin, the stopping and the Way. It stands covering up the past five aggregates, known as the former things; the future five aggregates known as the latter things; both taken together, that is, the former and the latter things; the relatedness of this to that and the states that have causally happened. It does not allow the

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[1] See text, p. 529, footnote 1.

[2] *Dhammasaṅgaṇī*, § 1162. Cf. *Bud. Psych. Ethics*, p. 260.

truth to penetrate its own true essential characteristic as "This is ignorance, these are the activities." Therefore it has been said that it is lack of knowledge about ill . . . states that have causally happened.

Activities are the six which have already been briefly described as the three beginning with merit and the three beginning with the body. In detail, the thirteen volitions constitute the preparations of merit, namely, eight moral volitions[1] of the realm of sense-desire proceeding by way of almsgiving, virtue, and so on, and five moral volitions of the realms of Form proceeding by way of (spiritual) development. The twelve immoral volitions[2] proceeding by way of life-taking and so on constitute the preparations of demerit. The four moral volitions of the realms of the Formless proceeding by way of (spiritual) development constitute the preparations for stationariness. Thus twenty-nine volitions constitute the three activities. In the other three, intentions in body, speech and thought are activities of the body, speech and thought. This triad is mentioned in order to show the procedure by way of the door of the preparations of merit and so on at the moment of making endeavour for action. Full twenty volitions, namely, eight moral volitions and twelve immoral volitions of the realms of sense-desire, proceeding as door of the body after setting up body-intimation, constitute body-activities. [531] The same volitions, proceeding as door of speech after setting-up speech-intimation, are speech-activities. But here (in these twenty volitions) the volition of higher knowledge as a different thing is not the cause of consciousness; hence it is not mentioned. For the same reason the volition of flurry is not mentioned, and on this account it is to be removed from among the causes of consciousness. But all of them (the twenty volitions) are conditioned by ignorance. And all the twenty-nine volitions arising at the mind-door without setting up either of the two intimations constitute thought-activities. Thus this triad enters into the preceding triad, and is to be regarded in a

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[1] Called *cittāni* (thoughts) in *Dhammasaṅgaṇī* (*Bud. Psy. Ethics*), §§ 1 ff.

[2] Also so-called, *ibid.*, § 325 ff.

sense as being conditioned by ignorance by way of the preparations of merit and so on.

Herein (the objection) may arise :—how can it be known that these activities are conditioned by ignorance ? Because they come to being when ignorance comes to being. For he who has not put away lack of knowledge, called ignorance, about ill and so on, grasps the idea, that the ill of repeated births is a happy notion, through lack of knowledge regarding ill and the former things and so on, and brings about the three kinds of activities which are the root-condition of ill.

Through lack of knowledge about the Origin[1] he brings about the activities which are the root-condition of ill and are the equipment of craving, thinking them to be bliss. And through lack of knowledge about the ending[1] and the Way,[1] he imagines that there is stopping of ill in some particular destiny which is not the ending of ill, and that the way to ending lies in sacrificial rites and religious austerities practised with a view to attain the immortal state and so on, rites and austerities which do not lead to ending, and so aspiring for the ending of ill he brings about the three kinds of activities on account of such rites and austerities.

Further, because that ignorance of the four truths is not put away, he especially brings about the preparations for merit classified as the activities of the body, speech, thought in order that he, not knowing ill to be ill, might attain to that ill which is called the fruition of meritorious act, fully mixed as it is with evils such as birth, old age, disease, death and so forth, just as he who desires a celestial nymph might strive to jump off the peak of a mountain.[2] Not perceiving that at the end of the fruition of meritorious action, considered as bliss, one experiences no satisfaction but the misery of a change involving great suffering, he brings about the preparations for merit which are the cause of such fruition and which have been described already, just as a moth should fall into the flame of a lamp, and a man, greedy for honey-drops, should lick the blade of a knife besmeared with honey. Not per-

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[1] The Second Truth; Third and Fourth respectively.

[2] *Maruppapātaṃ=Pabbata-sikhara-ppapāto.—Ṭīkā.*

ceiving the evils of pursuits after sensual pleasures and so on with their consequences, he imagines them to be bliss, and being overcome by his lower nature brings about the preparations for demerit which proceeds at the three doors, just as a child should play with dung and a man who wishes to die should swallow poison. And, not understanding the ill that is in the changing nature of all things in general among the results of the formless, he brings about, through the perverted views of eternalism and so on, the preparations for stationariness which constitute thought-activities, just as a man who has lost his way should strive to go in the direction of a town inhabited by goblins. Therefore, inasmuch as the activities come to being because ignorance comes to being [532], do not come to being if ignorance does not do so, therefore one should know that these activities are conditioned by ignorance. And this has been said: "*Monks, he who knows not, is ignorant, plans the preparations for merit, also plans the preparations for demerit, also plans the preparations for stationariness. But when, monks, ignorance has been put away, and wisdom has arisen, because of the fading away of ignorance and the arising of wisdom he does not*[1] *plan the preparations for merit.*"[2]

At this stage the objector might say: "We accept that ignorance is the cause of activities. But one ought to ask of which of them and in what way is it the cause?" As to this, the Blessed One has declared the twenty-four causes[3] —namely, root-condition, object, dominant influence, immediacy, direct immediacy, co-existence, reciprocity, dependence, sufficing condition, pre-existence, post-existence, repetition, karma, result, sustenance, controlling influence, jhana, Path, association, dissociation, presence, non-presence, absence, non-absence.

Herein, it is root-condition and cause—thus the root-condition is cause. This has been said: "Being condition it is cause, by being condition it is cause." It is the same with the object-cause and others. Of these, "condition" is an equivalent word for part of speech, reason, root. In the

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[1] Read *vijjuppādā n' eva*.

[2] See note 2, page 532 of text.

[3] *Tikapaṭṭhāna* i, 1.

worldly sense, in such expressions as "*The condition of a promise*," it means part of speech. In the religious sense, in such passages as "*Those states which arise through conditions*,"[1] it means reason. In such passages as "*The three conditions of good* (*karma*), *the three conditions of bad* (*karma*),"[2] it means root, which is the meaning here. And this is the literal meaning of "cause" here: "because of," (*i.e.*) from this one goes: this is "cause." One proceeds to it by not rejecting it, is the meaning. It is said that whatever state stands or arises through not letting go another state, the latter is the cause of the former. In characteristics, a cause has the characteristic of rendering service. For whatever [533] state renders service to the standing or arising of a state is said to be its cause.[3] Such words as condition, reason, base, coming-to-be, source, are the same in meaning, different in form. Thus it is "condition" in the sense of root, "cause" in the sense of rendering service, in a word condition-cause is a state which renders service in the sense of a root. The significance for the teachers is, that it effects goodness in good states and so on, just as paddy-seeds the paddy, and blue-coloured stones the blue rays and so on.

But if this be so, there would be no conditioned-causality in material objects, which originate through condition. The fact is that the condition does not effect goodness and so on, nor is it not cause. For this has been said: "*Of states associated with root-condition and of material things which originate therefrom, root-condition is the cause by way of rendering service to them as root-condition.*"[4]

The indeterminate nature of classes of unconditioned consciousness is effected without this condition. And the goodness and so on of classes of conditioned consciousness is bound up with wise attention and so on, not with the associated condition. And if the goodness and so on were by nature in the associated conditions, it would be bound up with the condition in the condition-associated states; (thus) absence of greed would be either good or indeterminate, but because,

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[1] *Vinaya* i, 40.
[2] *Dhammasaṅgaṇī*, § 1053.
[3] *Paṭṭhāna comy.*, p. 5.
[4] *Tikapaṭṭhāna* i, 1.

it being both good and indifferent, the goodness and so on would have to be looked for among the conditions as among the associated states. There is no contradiction if, instead of taking condition to mean roots by virtue of their effecting goodness and so on, we take them to mean roots by virtue of their effecting a fixed position. For those states which are actually caused by conditions are firm and well-fixed like firmly rooted trees; those which are not conditioned are not well-fixed like watery plants and so on (which have roots) of the size of a sesame seed. Thus the clause "which renders service in the sense of a root" is to be understood as a state caused by condition which renders service by effecting a fixed position.

Of the following causal relations, the object cause is a state which renders service by being object. Because for all states after beginning with "The visible object by means of the element of eye-consciousness," the conclusion is "whatever states of mind and of mental properties arise through whatever states, are caused by way of object-cause of those states," therefore there is no state which is not in that causal relation. Just as a weak man should rise and stand up by leaning on a stick or a rope, so the states of mind and mental properties rise up and remain through visible objects and so on. Therefore all states which are the objects of mind and mental properties are in the object-causal relation.

[534] That state which renders service in the sense of being the chief is cause as dominant influence. It is of two kinds: by way of co-existence and object. Of these, because of the saying: "*The dominant influence of desire-to-act is cause by means of the cause of dominant influence of states associated with desire-to-act and of material objects originating therefrom*,"[1] and so on the four states, called desire-to-act, energy, thought, investigation are to be understood as the dominant influence causes, but not together. For when making desire-to-act the principal, the chief, consciousness proceeds, then desire-to-act, not the others, is the dominant influence. The same with the others. That state with due regard to which the non-material

[1] *Ibid.*, 2.

states proceed, is their dominant influence by way of object. Hence it is said: "*Whatever states of mind and of mental properties arise paying due regard to whatever states, are cause by way of the dominant influence-cause of those states.*"[1]

The state which renders service by immediacy is the immediate cause. The state which renders service by direct immediacy is the directly immediate cause. These two causes may be expanded in many ways, but this is the essence: After eye-consciousness comes mind-element, after which comes mind-consciousness-element and so on—thus inasmuch as the order of consciousness is fulfilled by means of the preceding classes of consciousness, not otherwise, therefore the state which is capable of producing a suitable consciousness immediately after itself is the immediate cause. Hence it was said: "*The immediate cause is eye-consciousness-element and states associated therewith, it is the cause by way of immediacy of mind-element and of states associated therewith,*"[1] and so on. The immediate cause is the same as the directly immediate cause. The difference is only in the letter as with integration and continuity, equivalent term and expression[2] and so on. There is no difference in meaning. The opinion of the teachers, that it is immediate cause by means of immediacy in meaning,[3] and directly immediate cause by means of immediacy in time, conflicts with the statement, that the moral good of the realm of neither perception nor non-perception of one who has emerged from trance is the cause of the attainment of fruition, by way of directly immediate causal relation and so on. And when they say that the capability of states to produce does not wane, but being prevented by the strength of spiritual development, the (resultant) states do not arise quite immediately, this just proves the absence of immediacy in time [535]. We also say that there is no immediacy in time on account of the strength of spiritual development. And because there is no immediacy in time, therefore the directly immediate causality cannot

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[1] *Ibid.*
[2] *Dhammasaṅgaṇī* 642 f., 1306 *f.*
[3] Some read *addhānantaratāya* for *aṭṭhā°*.

arise. For it is their view that the directly immediate cause is dependent on the immediate-in-time. Therefore, without adhering to that opinion, one should conclude that the difference is in the letter, not in the meaning. How? There is no break in these states—they are immediate. They are quite immediate owing to the absence of form—thus they are directly immediate.

A state which is about to arise and which renders service by being together with the arising is co-existent cause, like the lamp and the lamp-light. It is of six kinds by way of the immaterial aggregates, etc. As it has been said: "*The four immaterial aggregates are in co-existent causal relation to one another. So are the four great primaries to one another, name and form at the moment of descent at birth,*[1] *states of mind and mental properties to material states originating from mind, the great primaries to derived material things, material states sometimes are, sometimes are not in co-existent causal relation to non-material states.*"[2] This (clause) is said concerning the heart-basis.

States which mutually render service by causing to be, and giving support are in reciprocal causal relation, like three sticks (in a tripod) supporting one another. It is of three kinds by way of immaterial aggregates, etc. As it has been said: "*The four immaterial aggregates are in reciprocal causal relation. So are the four great primaries, name and form at the moment of appearing.*"[2]

A state which renders service by the circumstances of fixed abode and dependence is the dependent cause, as the earth, a canvas, and so on, to trees, the drawing of pictures and so on. It should be understood in the same way as is said of the co-existent cause: "*The four immaterial aggregates are in dependent causal relation to one another and so on.*"[2] But the sixth portion here has been classified thus: "*The eye-organ is the dependent cause of eye-consciousness-element and states associated with it. The ear, nose, tongue, body organ is the dependent cause of ear—nose—tongue—body-consciousness-ele-*

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[1] Cf. *Mahā-nidāna-Suttanta. Dīgha* ii, 55.
[2] *Tikapaṭṭhāna* i, 3.

ment and states associated with it. That material state by depending on which mind-element and mind-consciousness-element arise is the dependent cause of mind-element and mind-consciousness-element and states associated with them."[1]

This is the literal meaning of "sufficing condition-cause."

[536] For its fruition it depends on, cannot reject that, because of which it arises—thus dependence. Just as despair is excessive sorrowing, so sufficing condition is excessive dependence. It is an equivalent term for strong reason. Hence that state which renders service by being a strong reason is to be known as the sufficing condition. It is of three kinds: object-sufficing condition, immediate sufficing condition, natural sufficing condition.

Of these, in the first place the object-sufficing condition has been classified together with the dominant influence of the object without making any difference, thus: "*Having given charity, observed the precepts and the holy day, one reflects thereon with due regard. One reflects on one's past good behaviour with due regard. Having emerged from Jhāna, one reflects with due regard. Probationers reflect on the Adoption with due regard; they reflect on purification with due regard. They emerge from the Path and reflect on it with due regard,*"[1] and so on. That object with due regard to which mind and mental properties arise, is as a rule the strong object among objects. Thus dominant influence has the meaning of being fit for due regard, sufficing condition of the object, that of a strong reason. In this way the difference between them should be understood.

The immediate sufficing condition also has been classified together with the immediate cause without making any difference thus: "*The preceding moral aggregates are the causes, by way of sufficing conditions, of the succeeding moral aggregates,*"[1] and so on. But in the summary of contents the difference lies where the immediate cause is put down as "*Eye-consciousness-element and states associated with it are in immediate causal relation to mind-element and states associated with it,*"[1] and so on, and the sufficing condition is first put down

[1] *Ibid.*, 4.

as "*The former moral states are the causes, by way of sufficing conditions, of the latter moral states.*" But in meaning it amounts to one and the same. Though this be so, immediacy is to be understood as the ability to produce suitable risings of consciousness immediately after itself; immediate sufficing condition as the strength of the former consciousness in producing the latter consciousness. For there is no rising of consciousness without succeeding consciousness, as there is rising of consciousness even without some phenomenon in the causal relations of conditions and so on. [537] Hence the strength of the cause. Thus the difference between the two is to be understood on this wise: it is the immediate cause by way of producing a suitable consciousness immediately after itself, and it is the immediate sufficing condition by way of the strong reason.

Natural sufficing condition is prepared sufficing condition. Faith, morals and so on, accomplished in their own continuity or long accustomed season, food and so on, are said to be prepared.[1] Or it is a sufficing condition by nature—thus "natural sufficing condition." The meaning is, not mixed with the (other two modes of) object and of immediacy. Its different kinds should be understood in various ways thus: "*With faith as sufficing condition one gives alms, observes the moral code, does the sacred duties, produces the Jhāna, insight, the Path, higher knowledge, attainment. With morality, learning, liberality, understanding as sufficing condition one . . . produces attainment. Faith, morality, learning, liberality, understanding are in the causal relation of sufficing condition to faith, morality, learning, liberality, understanding.*"[2] Thus these states, faith and so on, are prepared sufficing conditions in the sense of strong reasons. Thus is the natural sufficing condition.

The state which, arising first, renders service by proceeding is the pre-existent cause. It is of eleven kinds by way of physical objects and the heart-basis at the five doors. As it is said: "*The eye-organ is in the causal relation of pre-existence to eye-consciousness-element and states associated with it. Ear*

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[1] Punctuate the text accordingly. *Cf.* the double meaning of *pakata* in *Sutta Nipāta, ver.* 286.

[2] *Tikapaṭṭhāna* ii, 165.

. . . nose . . . tongue . . . body-organ, form . . . sound . . . smell . . . taste . . . touch-organ are in causal relation of pre-existence to body-consciousness-element and states associated therewith; and form . . . sound . . . smell . . . taste . . . touch-organ to mind element. That form depending on which mind-element and mind-consciousness-element arise is in the causal relation of pre-existence to mind-element and states associated with it, sometimes is or is not so related to mind-consciousness-element and states associated with it."[1]

The immaterial state which renders service by supporting the pre-existent material states is post-existent cause, as food-longing intent renders service to the bodies of infant vultures. Hence it is said: "*The post-existent* [538] *states of mind and mental properties are in the causal relation of post-existence to this pre-existent body.*"

That state which, in the sense of repeating,[2] renders service in keeping the immediately following states in efficiency and strength is the repetition-cause, like the (effect of the) preceding lessons in books and so on. It is of three kinds as the moral, immoral, and inoperative apperception. As it has been said: "*The preceding moral states are in causal relation of repetition to the latter moral states. The preceding immoral . . . inoperative, indeterminate states are in causal relation of repetition to the latter inoperative indeterminate states.*"

The state which renders service by action, called the exercise of mind, is karma[3]-cause. It is of two kinds by way of moral and immoral volition lasting various moments and by way of all co-existent volition. As it has been said: "*Moral and immoral karma is the karma-cause of resultant aggregates and of the (karma-)made[4] material qualities. Co-existent volition is the karma-cause of associated states and material states originating from itself.*"

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[1] The quotations on this and the following four pages are, unless otherwise indicated, from the *Tikapaṭṭhāna* i, 4-7.

[2] *Sevana* is lit. attending upon, serving; thence practice, repetition.

[3] Lit. action as bringing effect. *Kiriyā:* "action" here, just above, is the act considered as having wrought its effect.—*B. Psy. Eth.*, § 566; *Expositor*, 385.

[4] *Katattā* = *paṭisandhi-kammaja*. See also *Compendium of Philosophy*, p. 144, *n.* 4.

The resultant state which renders service to effortless calm by being effortless calm is result-cause. At the time of happening it is the cause of material things originating from itself, and at rebirth it is the cause of karma-made material things, and everywhere (at both times) of associated states. As it has been said: "*The one aggregate, resultant and indeterminate is the result-cause of three aggregates and of material things originating from mind. . . . At the moment of rebirth the one state, resultant and indeterminate, is the result-cause of three aggregates and the karma-made material things . . . three aggregates are the result-cause of one aggregate . . . two aggregates are the result-cause of two aggregates and the karma-made material things, the aggregates are the result of the (heart) basis.*"[1]

The four sustenances which render service, in the sense of giving support, to material and immaterial (things), are the sustenance-cause. As it has been said: "*Solid food is the sustenance-cause of this body. Immaterial sustenances are the sustenance-cause of associated states and of material things originating therefrom.*" And in the section of queries, it is said: "*At the moment of rebirth resultant and indeterminate sustenance is the sustenance-cause of aggregates associated therewith and, because of what has been done, of material things.*"[2]

Twenty controlling faculties, excepting femininity and masculinity, which render service in the sense of governing [539] are the controlling faculty-cause. Of them, the faculties of the eye and so on are causes of immaterial states, the rest of states of matter and non-matter. As it has been said: "*Eye-faculty is the controlling-faculty-cause of eye-consciousness-element . . . ear . . . nose . . . tongue . . . body-faculty is controlling-faculty cause of body-consciousness-element and states associated therewith. Life-faculty of matter is controlling faculty cause of karma-made material things. The non-material faculties are controlling faculty causes of associated states and material things originating therefrom.*" And in the section on queries it is said: "*At the moment of rebirth resultant and in-*

[1] *Tikapaṭṭhāna* ii, 173, which reads 'aggregate' for 'state' in the fourth line of quotation.

[2] *Ibid.*, 174.

determinate faculties are the faculty-cause of associated aggregates and karma-made material things."[1]

Excepting the pair, pleasurable and painful feeling in the twice-five classes of consciousness, all the seven Jhāna-factors,[2] differentiated as moral and so on, which render service in the sense of access to musing, are Jhāna-causes. As it has been said: "*The Jhāna-factors are the Jhāna-causes of states associated with Jhāna and material things originating from it.*" And in the section on queries it is also said: "*At the moment of rebirth the resultant and indeterminate Jhāna-factors are the Jhāna-causes of the associated aggregates and the karma-made material things.*"[1]

The twelve Path-factors,[2] differentiated as moral and so on, which render service in the sense of leading out hence or thence, are the Path-causes. As it has been said: "*The Path-factors are the Path-causes of states associated with the Path and material things originating from it.*" And in the section on queries it is also said: "*At the moment of rebirth the resultant and indeterminate Path-factors are the Path-causes of the associated aggregates and the karma-made material things.*"[3] These two Jhāna-and-Path-causes do not occur among the twice-five classes of consciousness unconditioned by mind. Thus it should be understood.

The immaterial states which render service through association, said[4] to be one in physical basis, object, origin and cessation, are the association causes. As it has been said: "*The four immaterial aggregates are causes one to another through the association-cause.*"

Material states which render service by not being one in physical basis and so on are the dissociation-causes of non-material states, and so are the non-material states the dissociation causes of the material states. The dissociation-cause is of three kinds, by way of the co-existent, post-existent and pre-existent. For this has been said: "*The co-existent moral aggregates are the dissociation causes of material things originating from mind. The post-existent* [540] *moral aggregates are the*

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[1] *Ibid.*, 175. [2] See *Compendium*, 175. [3] *Tikapaṭṭhāna* ii, 176.
[4] Read °*saṅkhātena*.

dissociation-causes of this pre-existent body."[1] And in the classification of the co-existent in the word "indeterminate" also it is said: "*At the moment of rebirth the resultant, indeterminate aggregates are the dissociation-causes of the original material things. The aggregates are so related to the* (*heart*) *basis, and the* (*heart*) *basis to the aggregates.*"[1] And the pre-existent should be understood by way of the physical basis of eye-consciousness and so on. As it has been said: "*The pre-existent eye-organ is related to eye-consciousness*[2] *through dissociation-cause. . . . So is body-organ to body-consciousness; the* (*heart*) *basis to the resultant indeterminate, inoperative indeterminate aggregates; . . . the* (*heart*) *basis to the moral aggregates; . . . the* (*heart*) *basis to the immoral aggregates.*"[1]

The state which renders service by being a support to a state through presence, the characteristic of the present time, is the presence-cause. Its table of contents has been laid down seven-fold: By way of the non-material aggregates. great primaries, name and form, mind and mental properties, great primaries, sense-organs, (heart) basis. As it has been said: "*The four non-material aggregates mutually are causes through presence. The four great primaries and name and form at the moment of appearing are mutually so related . . . and so are states of mind and mental properties to material objects originating from mind . . . the great primaries to derived material things . . . the eye-organ to eye-consciousness element . . body-organ . . . form-organ . . . touch-organ to body-consciousness-element and states associated with it. Form-organ, touch-organ to states associated with it. . . . That form depending on which mind-element and mind-consciousness-element arise, is the presence-cause of mind-element and mind-consciousness-element and states associated with it.*" But in the section on queries after the table of contents has been laid down as co-existence, pre-existence, post-existence, sustenance, controlling faculty, the exposition is made first regarding the co-existence thus: "*One aggregate is the presence-cause of three aggregates and material things originating therefrom,*"[3] and so on.

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[1] *Ibid.* [2] Read *cakkhu-* before *viññāṇassa.* [3] *Ibid.*, 177.

As to pre-existence, the exposition is made by way of pre-existent eye and so on. As to the post-existence, the exposition is made by way of the post-existent mind and mental properties being in causal relation to this pre-existent body. Among the controlling faculties of sustenance, material food is the presence-cause of this body. [541] The controlling faculty of material life is the presence-cause of karma-made material things. Thus the exposition is made.

Non-material states which have ceased quite immediately and which render service by giving an opportunity for the proceeding of immaterial states which arise immediately after themselves are the non-presence-cause. As it has been said: "*States of mind and mental properties which have ceased quite immediately are in the non-presence causal relation to the present states of mind and mental properties.*"

Those which render service through absence are the absence-causes. As it has been said: "*States of mind and mental properties which are absent quite immediately are the absence-cause of the present states of mind and mental properties.*"

The states which are the presence-cause should be understood as the non-absence-cause by rendering service through non-absence. This couplet of causes is stated by way of embellishing the teaching and to suit the purposes of people who may be saved; just in the same way as the couplet of dissociation from condition is stated after the un-conditioned couplet.

Of merit is the double cause,
Of others it is manifold,
And of the last is counted one.

And here "Of merit is the double cause" means it is cause by way of object-cause and sufficing-condition-cause. For through loss and vanishing at the time of contemplation, ignorance is the object-cause of the preparation for merit of the realm of sense. At the time of knowing the deluded mind by the mind of higher knowledge, it is the sufficing-condition-cause to the activities of the realm of form, that is both to him who is fulfilling meritorious acts of the realm of sense such as alms-giving with a view to transcend ignorance and

to him who is inducing the Jhānas of the realm of form. It is the same with one who does meritorious deeds praying for the glories of the existence of sense and of form owing to his confusion through ignorance.

" Of others it is manifold " means, it is the cause in manifold ways of the preparation for demerit. How ? For it is the object-cause at the time when lust and so forth arise on account of ignorance; the cause by way of object-dominant-influence and object-sufficing condition at the time when regard is paid to ignorance and it is treated pleasantly; the sufficing-condition-cause when one, deluded by ignorance, commits life-taking and so on, not seeing the evils of such deeds; the cause by way of immediacy, direct immediacy, immediate sufficing-condition, repetition, non-presence, absence to the second apperception and so on; the cause by way of condition, co-existence, reciprocity, dependence, association, presence, non-absence when one does any demerit whatsoever. Thus the cause is manifold.

" And of the last is counted one," [542] it is counted as one cause by way of sufficing condition in the case of preparations for stationariness. The fact of its being sufficing-condition-cause is to be understood as said in the preparation for merit.

Here the objector might say, " Is ignorance the sole cause of the activities, or are there other causes ? If it is the sole cause, then the theory of a single-cause arises. If there are other causes, then it is not proper to make the exposition of a single cause as: Conditioned by ignorance activities come to pass." The exposition is not improper. Why ? Because—

> From one come neither one nor more,
> The many yield no single fruit.
> There's then some meaning in the view
> Of single cause and single fruit.

For here (in this world) no single fruit whatsoever comes from a single cause, nor is there a variety of fruits. And there is not a single fruit that comes from various causes. Various fruits are due to various causes. Thus various fruits are seen to arise in the form of shoots possessed of shape, scent, taste,

and so on, from various causes such as the climate, earth, seed, water. So there is some use, some purpose in the explanation of a single cause and a single fruit in "Conditioned by ignorance, activities come to pass; conditioned by activities, consciousness comes to pass."[1] For the Blessed One teaches a single cause or fruit for the embellishment of the teaching and the convenience of possible converts owing to the meaning being sometime established, sometime evident, sometime specific. He has stated one cause-and-fruit by establishing the meaning as "Conditioned by contact feeling comes to pass." For contact is the established root-cause of feeling, because feeling is fixed according to contact, and feeling is the established fruit of contact, for contact is fixed according to feeling. "*Diseases due to phlegm*" thus he has stated a cause as evident, since phlegm is evident, but not so are karma and so on. "*Monks, whatever states are immoral, are all of them rooted in unmethodical attention?*"[2] Thus he has stated a cause as specific (or uncommon) since unmethodical attention is not common to all immoralities, but common to them are physical base, object and so on. Therefore, here this ignorance should be understood as shown to be the root-condition of the activities, though there may be other states such as the physical objects and the co-existent states which make for the activities, because it has been established as the root-condition of other conditions of the activities such as craving, as stated in "*The craving of one who sees delight increases,*" and "*The origination of craving is due to the origination of ignorance,*" and because of its nature being evident and not held in common, in "*If, monks, a man who is ignorant plans an act of merit.*"[3] [543] It is by just this explanation of a single cause and a single fruit that the use everywhere in the exposition of the phrase is to be understood.

Here the objector might say: "If this be so, how can ignorance which has a decidedly undesirable fruit and is blameworthy be the cause of preparations for merit and stationariness?

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[1] *Ṭīkā* says the first clause shows the single cause, the second the single fruit.

[2] Cf. *Saṃyutta* v, 91.

[3] See above, p. 635.

Verily, as a sugar-cane cannot issue from a nimb seed." In what way is that impossible? Verily, in the world,—

> Opposed and unopposed, unlike and like—
> Such are the causes that have brought about
> The states; they are not just results.

For states are effected by causes, opposed or unopposed in existence,[1] intrinsic nature, function and so on. A previous consciousness is a cause of a subsequent consciousness,[2] opposed as regards existence, and so are the previous lessons in arts and science such causes of the subsequent works of art and science. Action is a cause of matter opposed in its intrinsic nature, and so are milk, etc., of curds, etc. Light is opposed in function to eye-consciousness. So are molasses, etc., to intoxicating drinks and so on. But the eye and visible forms and so on are not opposed as regards existence to eye-consciousness and so on. The preceding apperceptions and so on are causes of the latter ones, unopposed as to intrinsic nature and function. And the same holds good for like and unlike causes as for opposed and unopposed causes. For the cause of matter is like matter in the form of the seasons and material food. And so hill-paddy seeds and so on are causes of hill-paddy crops and so on. Unlike matter is cause of non-matter and so is non-matter the cause of matter. Cow's hair, goat's[3] hair, horns, curds, sesame, flour and such things (though unlike) are causes of[4] *dabba* and *bhūtinaka* grasses and so on. But those things of which the causes are opposed or unopposed, like or unlike, are not just their results. Thus this ignorance, though it may have a decidedly undesirable fruit as a result and blameworthy in intrinsic nature, should be understood as a cause, so far as possible, of all these preparations for merit and so on, opposed or unopposed, like or unlike, as to existence, function, intrinsic nature.

[1] *Ṭhāna* is explained by the *Ṭīkā* as *atthitā*.

[2] I.e. the former has ceased while the latter exists.

[3] *Avi* means goat.

[4] I.e. render service to the grasses which grow where the hairs and so on are gathered together.

And its being a cause has been stated in this way: Whosoever has not put away lack of knowledge, called ignorance, about ill and so on, grasps the idea, through lack of knowledge primarily about ill and the former things, that the ill of the round of births is pleasant and strives for the threefold activities which are the conditions of that ill.

Moreover, here is another explanation:—

> Since, he who is confused about rebirth,
> Decease, the round of births, distinctive signs
> Of the activities and states which spring
> [544] Through causal happenings, plans these three kinds
> Of acts, thus ignorance becomes their cause.

But objection might arise thus: How does a man who is confused about these things perform these three kinds of activities? (The answer is)—He who is confused about decease does not consider it as "Everywhere death is the break-up of the aggregates," but thinks thus: "A sentient being dies; it is the transference of the sentient being into another body," and so on. He who is confused about rebirth does not consider it as "Everywhere birth is the manifestation of the aggregates," but thinks thus: "A sentient being arises: it is the manifestation of the sentient being's new physical body," and so on. He who is confused about the revolution of repeated births does not consider it as described as:

> The unbroken series of the aggregates,
> Sense-organs and the elements is called
> The revolution of repeated births—

but thinks thus: "This sentient being goes from this world to the other world, comes from the other world to this world," and so on. He who is confused about the characteristics of the activities does not hold by their intrinsic and general characteristics but thinks that the activities are the self, belonging to the self, eternal, happy, pleasant. He who is confused about the states which spring through causal happening does not hold that the procedure of the activities and so on

is on account of ignorance and so on, but thinks that the self[1] knows or does not know; that it acts and instigates and comes to birth; that the Atom and the Lord and so on put its corporeal form into shape through the embryonic stages and cause it to fulfil the controlling faculties; that it, being endowed with the controlling faculties touches, feels, craves, grasps, incites;[2] or that it becomes in a subsequent becoming; or he thinks that all beings undergo a change in natural state through fate and collision.[3] Thus blinded in his interpretation by ignorance, he plans acts of merit, of demerit and of stationariness, just as a blind man walking on the ground comes across the right path and the wrong path, high ground and lowland, even places and uneven places. Hence it is said:

Just as a blind man walks without a guide,
Sometimes the right pathway, sometimes the wrong,
E'en so the fool forthfaring without guide
Now merit does and then demerit; when
He knows the Law and ponders on the Truths,
His ignorance will cease and bring him peace.

This is the substance of the detailed discourse on the clause: "Conditioned by ignorance activities come to pass."

[545] In the clause "Conditioned by activities consciousness comes to pass," consciousness is of six kinds, beginning with eye-consciousness. Of these, eye-consciousness is of two kinds: moral result and immoral result. And the same with ear-nose-tongue-body-consciousness. Mind-consciousness is of twenty-two kinds, namely, two mind-elements of the moral and immoral results, three unconditioned mind-consciousness-elements, eight classes of conditioned resultant consciousness of the realm of sense, five of the realm of form, four of the realm of the formless. Thus under these six kinds of consciousness are comprised all the thirty-two classes of worldly resultant consciousness. But the transcendental classes of

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[1] Or, the soul, *attā*.

[2] Read *ghaṭiyati*.

[3] The *Ṭīkā* says that the different changes of form undergone such as the state of a deva, of man, etc., are hung together by fate (*niyati*) just as the different sizes of balls are hung by a thread.

consciousness are not included as being not in place in a discourse on the round of births.

Objection might arise "But how may it be known that this consciousness which has been described is 'conditioned by activities'?" It may be known from the absence of result in the absence of accumulated karma. For this consciousness is a result, and a result does not arise in the absence of accumulated karma. If it did, then all the resultant consciousnesses would arise to all beings. But they do not do so. Thus it should be known that it is this consciousness which is conditioned by activities.

But which consciousness is conditioned by which activities? Sixteen are conditioned by the preparations for merit of the realm of sense, namely, five beginning with eye-consciousness which are moral results, one mind-element in mind-consciousness, two mind-consciousness-elements, eight results of the realm of sense. As it is said: "*When, as the result of good karma having been wrought, having been stored up in connection with the sensuous realm, eye-consciousness has arisen . . . ear-nose-tongue-body-consciousness has arisen . . . an element of mind has arisen . . . an element of mind-consciousness (or representative cognition) has arisen, accompanied by joy . . . an element of mind-consciousness has risen, accompanied by indifference . . . accompanied by joy and associated with knowledge . . . accompanied by joy, associated with knowledge and instigated . . . accompanied by joy and disconnected with knowledge . . . accompanied by joy, disconnected with knowledge and instigated . . . accompanied by indifference and associated with knowledge . . . accompanied by indifference, associated with knowledge and instigated . . . accompanied by indifference and disconnected with knowledge . . . accompanied by indifference, disconnected with knowledge and instigated.*"[1] And five results of the realm of form are conditioned by preparations for merit of the realm of form, as it is said: "*When, as the result of just this good karma having been wrought, having been stored up, in connection with the realm of form,* [546] *he, aloof from sensuous desires, enters into*

[1] *Dhammasaṅgaṇī*, §§ 431, 443, 455, 469, 484, 498.

and abides in the First Jhāna . . . the Fifth Jhāna."[1] Thus twenty-one kinds of consciousness are conditioned by the preparations for merit. Seven kinds of consciousness are conditioned by the preparations for demerit, namely, five beginning with eye-consciousness which are immoral results, one element of mind, one element of mind-consciousness as it is said, "*When, as the result of bad karma having been wrought, having been stored up, eye-consciousness has arisen . . . ear-nose-tongue-body-consciousness . . . an element of mind . . . an element of mind-consciousness has arisen.*"[2] And four results of the formless are conditioned by preparations for stationariness. Thus consciousness is of four kinds. As it has been said: "*When, as the result of just this good karma having been wrought, having been stored up in connexion with the realm of the formless, he, by passing wholly beyond all consciousness of form, . . . enters into and abides in that rapt meditation which is accompanied by the perception of a sphere of unbounded space . . . which is accompanied by the sphere of infinite consciousness . . . by the sphere of nothingness . . . by the sphere where there is neither perception nor non-perception . . . even the Fourth Jhāna, to gain which all sense of ease and of ill has been put away.*"[3] Thus knowing that consciousness is conditioned by activities, one should know its procedure thus.

All this proceeds in two ways as procedure and rebirth. Of these, these thirteen, namely, two classes of fivefold consciousness, two mind-elements, unconditioned mind-consciousness-element accompanied by joy, proceed in the procedure of a world[4] where are five constituents. The remaining nineteen proceed in procedure proper to three worlds of becoming and in rebirth. How? The five moral results beginning with eye-consciousness proceed with a result either moral or the reverse, effecting the functions of seeing, hearing, smelling, tasting, touching, through the sensory organisms of eye and so on, with reference to the visible object and so on, desirable or moderately desirable, which has come into the focus of the eye and so on, of him who was born by means

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[1] *Ibid.*, § 499.
[2] *Ibid.*, §§ 556, 562, 564.
[3] *Ibid.*, § 501-4.
[4] *Bhava* (or phase of becoming).

of a moral or immoral result according to the maturity reached by the controlling faculty involved. And the same with the five immoral results, with just this difference, that the object is undesirable or moderately undesirable. And these ten are fixed as to door, object, physical basis, origin and as to function. Then, immediately after the moral results, beginning with eye-consciousness, the moral resultant mind-element [547] proceeds effecting the function of receiving[1] through the heart-basis with reference to the object of those consciousnesses. And the same with the immoral resultant mind-element immediately after the immoral results. And these two elements of mind are not fixed as to door and object, but are fixed as to physical basis, origin and function. It is said in the Majjhima Commentary that immediately after the moral resultant mind-element, the unconditioned mind-consciousness-element accompanied by joy proceeds once or twice by way of registration in the object seized by apperception, effecting the function of examining through the heart basis with reference to the object of that mind-element, after cutting off the process of life-continuum at the conclusion of apperception associated with greed generally in the case of beings of the worlds of sense in a strong object at the six doors. According to the Abhidhamma Commentary, however, two turns of consciousness in registration are postulated. And this consciousness gets two names: registration and supplementary life-continuum. It is not fixed as to door and object, but it is fixed as to physical basis, not fixed as to origin and function. Thus thirteen (classes of consciousness) proceed in the procedure where are five constituents of being.

Of the remaining nineteen none of them can be said not to proceed in rebirth suitable to itself. But in procedure the two unconditioned mind-consciousness-elements, moral and immoral in result, fixed as to physical basis, not fixed as to door, object, origin and function, proceed effecting four functions, namely: the function of examining immediately after the moral and immoral resultant mind-consciousness-

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[1] Read *sampaṭicchanakiccaṃ*.

elements at the five doors; the function of registration at the six doors in the manner already mentioned; the function of life-continuum in the absence of a rising consciousness which cuts off the life-continuum above the birth given by themselves; and the function of passing away in the end. Eight classes of conditioned consciousness of the realm of sense, fixed as to physical basis, not fixed as to door, object, origin, function, proceed effecting three functions, namely: the function of registration at the six doors as mentioned above; the function of life-continuum in the absence of a rising consciousness which cuts off the life-continuum above the rebirth given by themselves; and the function of passing away in the end. Five of the realm of form and four of the realm of the formless proceed effecting the two functions namely: the function of life-continuum in the absence of a rising consciousness cutting off the life-continuum above the rebirth given by themselves and the function of passing away in the end. Of these, those of the realm of form are fixed as to physical basis and object, not fixed as to origin and function; the others are fixed as to physical basis and object and not fixed as to origin and function. Thus proceeds in procedure consciousness of thirty-two kinds conditioned by activities.

And there in procedure the various activities are causes of it by way of karma and sufficing condition. [548] What has just been said above as "Of the remaining nineteen none of them can be said not to proceed in rebirth suitable to itself" has been said too briefly and is difficult to understand. In order to show it in detail these questions are asked: How many rebirths[1] are there? How many are the rebirth-consciousnesses? Where and by which consciousness does rebirth take place? What is the object in rebirth?

Together with rebirth as unconscious beings, there are twenty (modes of) rebirths. There are nineteen rebirth-consciousnesses which already have been described. Of these, by the unconditioned mind-consciousness-element of immoral result, rebirth is in the states of woe. By the moral

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[1] Or re-incarnations, re-unions: *paṭisandhi*.

result, rebirth takes place of persons who are born blind, born deaf, born mad, deaf and dumb and sexless and so on, in the world of men. By the eight conditioned results of the realm of sense rebirth is of persons possessing merit among devas and men. By the five results pertaining to the realm of form, rebirth is in the Brahmā world of form. By the four results pertaining to the realm of the formless, rebirth is in the formless world. And wherever rebirth takes place by whichever consciousness, the rebirth is said to be in conformity[1] with the consciousness. Briefly there are three objects of rebirth: past, present, and undeclared. Unconscious rebirth has no object. Of these, the past is the object of rebirths in the spheres of infinite consciousness and of neither perception nor non-perception; the past or present is the object of the ten pertaining to the realm of sense. The object of the rest is undeclared. Thus because rebirth proceeding as to three objects proceeds immediately after the decease-consciousness of a past or undeclared object, and there is no decease-consciousness with a present object, therefore the mode of the proceeding by way of a happy or evil course of the rebirth of one or other of the three objects immediately after the decease of one or other of the two objects is to be understood. For instance, from the statement that at the time of his death evil deeds hang over an evil man who has stood in the happy course of the realm of sense, and so on, all his accumulated evil deeds or their sign come into the avenue of the mind-door as he is lying on this death-couch. Immediately after the process of apperception ending in registration arisen with reference to such a sign of his deeds, arises the decease-consciousness with the object of life-continuum as its object. On its cessation there arises with reference to that very deed or its sign which has appeared the rebirth consciousness which is included among the evil courses, and is bent by the strength of the vices not yet cut off. [549] This is rebirth with a past object immediately after decease with a past object.

To another person at the time of death there comes into

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[1] Read *anurūpā-paṭisandhi* for *arūpā*°.

the avenue of the mind-door by means of the karma described above, the sign of the evil course such as the colour of fire-flames in places like the hells. Therefore, on the cessation of the life-continuum after having arisen twice, three conscious processes arise, namely, one adverting with reference to that object, five apperceptions and two registrations owing to the slowness of speed due to the proximity of death. Then arises one death-consciousness with the object of the life-continuum as its object. In so far are the past eleven conscious moments. Then to him arises the rebirth consciousness in that very object lasting for the remaining five conscious moments. This is the rebirth with a present object immediately after the decease with a past object.

To another person at the time of death there comes into focus at one or other of the five doors an inferior[1] object which is the condition of lust and so on. When in due course the process ending with the deciding consciousness has arisen to him, there arise five apperceptions and two registrations owing to the slowness of speed due to the proximity of death. Then arises one decease-consciousness with the object of the life-continuum as its object. In so far are the past fifteen conscious moments, namely: two life-continuum, adverting, discerning, receiving, examining, deciding, five apperceptions, two registrations, one decease-consciousness. Then arises rebirth consciousness in that very object lasting for the remaining one conscious-moment. This also is the rebirth with a present object immediately after the decease with a past object. Such is the mode of procedure of rebirth in an unhappy course with a past or present object immediately after the decease in a happy course with a past object.

To one who stands on the unhappy course but has stored up faultless deeds, the faultless deeds or their sign appear at the mind-door as said above. And everything should be understood as said above, only substituting bright features for the dark features.[2] Such is the mode of procedure of rebirth in

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[1] I.e. undesirable.

[2] Instead of saying that the rebirth-consciousness is included in the evil course, *read* that it is included in the happy course. And instead

a happy course with a past or present object immediately after the decease in an unhappy course with a past object.

In the case of one who stands on the happy course and has stored up faultless deeds, the faultless deeds so stored up or their sign appear at the mind-door in accordance with the expression that they hang over him at the time of death. This applies [550] to the faultless deeds of the realm of sense which have been stored up. In the case of him who has stored up sublime deeds, only the sign of the deeds comes into focus. Immediately after the bare apperceptional process which has arisen with reference to that sign and which ends with registration, there arises decease-consciousness making its object the field of the life-continuum. When that ceases, there arises, with reference to the deeds or the sign of the deeds which have come into focus, rebirth-consciousness which is included in the happy course and which is bent by the strength of the corruptions[1] not yet cut off. This is the rebirth with a past or undeclared object immediately after decease with a past object.

To another person at the time of death there appears at the mind-door, by means of faultless deeds of the realm of sense, the sign of the happy course in the form of the rank in the conceiving mother in the world of men, or of the status of the garden, mansion, wish-yielding tree and so on in the world of devas. Immediately after the decease-consciousness the rebirth-consciousness arises to him in the order as shown in the sign of the unhappy course. This is the rebirth with a present object immediately after the decease with a past object.

To another person at the time of death relatives present at the five doors a visible object by means of garlands of flowers, streamers and so on, saying: "This, dear one, is offered as an offering to the Buddha for thy benefit. Keep your mind well-disposed;" or an object of sound by means of preaching on

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of the sign of the evil course such as the fire flames in places like the hells, *read* the sign of the happy course, such as the status of the garden and the wish-yielding tree of the devas, or as the rank in the conceiving mother in the world of men. See immediately below.

[1] *Kilesā.*

the Law, sacred music and so on; or an object of smell by means of incense, perfumes, flavours and so on; or an object of taste by means of honey, molasses and so on, saying: "Taste this, dear one. It is an offering made for thy benefit;" or an object of touch by means of a piece of fine cloth[1] from China or Somāra and so on, saying: "Feel this, dear one, it is an offering made for thy benefit." Five apperceptions and two registrations arise to him owing to the slowness of speed due to the proximity of death at the conclusion of the deciding consciousness arisen in due order as to that object, visible and so on, which had come into focus. Then arises one decease-consciousness with the field of the life-continuum as its object. At the conclusion of that, the rebirth-consciousness arises in that very object lasting for one conscious moment. This also is the rebirth with a present object immediately after the decease with a past object.

In the case of one who stands in the happy course and who has acquired the sublime state by virtue of the Jhāna of the earth-device and so on, there comes into focus at the mind-door at the time of his death one or other from among the moral deeds, the sign of the deeds, the sign of the course pertaining to the realm of sense, or the earth device and so on as the sign, or the sublime consciousness. [551] Or there appears the exalted object which is the condition of the production of merit at the door of either the eye or the ear. Five apperceptions arise to him owing to the slowness of speed due to the proximity of death at the conclusion of the deciding consciousness arisen in due order. There is no registration to those on the sublime course. Therefore, immediately after the apperception one decease-consciousness arises with the field of the life-continuum as its object. At its conclusion there arises the rebirth-consciousness having as object one or other of the objects which have arisen and which is included in one or other of the sublime happy courses of the realm of sense. This is the rebirth with an object, either past, present, or undeclared immediately after the decease in the happy

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[1] Read °*somārapaṭṭādi*°.

course with an undeclared object. In this order should be understood rebirth immediately after decease of the formless. Such is the mode of procedure of rebirth with a past, undeclared or present object immediately after decease in a happy course with a past or undeclared object.

In the case of one who stands in an unhappy course and has done evil deeds, the deed, the sign of the deed or the sign of the course appears at the mind-door as said above, or the object which is the condition of the production of demerit appears at the five doors. Then to him in due course at the conclusion of decease-consciousness there appears rebirth-consciousness which is included in the unhappy course and which has for object one or other of those objects. Such is the mode of procedure of rebirth with a past or present object immediately after decease in an unhappy course with a past object.

In so far has been shown the procedure by way of rebirth of the nineteen kinds of consciousness. And all this consciousness thus:

> Proceeding in rebirth is of two kinds
> Because of karma; two and more in kind
> When mixed with matter and with other things.

This resultant consciousness of nineteen kinds in proceeding in rebirth is, namely, twofold because of karma. And the respective generative karma is the cause of it by way of karma lasting various moments and by way of the sufficing condition. And this has been said: "*Moral-immoral karma is the cause of the result by the sufficing condition.*"[1] By this should also be understood the twofold and more divisions due to its mixed kinds. For instance: Although it proceeds single by way of rebirth, it is [552] twofold as being mixed and unmixed with matter; threefold by the division of the worlds of sense, of form, of the formless; fourfold by way of birth from an egg, from a womb, from moisture and apparitional; fivefold by way of the courses (or destinies); sevenfold by way of the conscious

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[1] Cf. *Tikapaṭṭhāna*, i, p. 5.

durations; eightfold by way of the sentient worlds. Of these,

> The mixed is twofold as to natural state,
> And twofold is the one with natural state.
> Together with the very first mentioned,
> There are at least the two or three decads.

"The mixed is twofold as to natural state," means, that rebirth consciousness which, leaving aside the natural state of non-matter, arises mixed with matter is of two kinds; namely, with or without natural state as it arises without the natural state of femininity and masculinity in the existence of form, and with natural state, excepting rebirth as eunuch in the existence of sense.

"And twofold is the one with natural state," means, of these two that which is with natural state is of two kinds, as it arises with one or other of the natural states of man or woman.

"Together with the very first mentioned,

There are at least the two or three decads":—

namely, there is that rebirth-consciousness mixed with matter, the first in the pair, mixed and unmixed. Together with it at least two or three decads arise by way of the decad of physical basis and body, and of the decad of physical basis and natural state. Matter cannot be less than that. And this matter with such a minimum limitation arises under the name "*kalala* embryo," like the cream of butter drawn with the single thread of the hair of the Himâlayan goat[1] from among the two places of birth called the egg and the womb. Here should be understood what places of birth are possible by way of courses (or destinies). Among them

> The three first birth places are not in hell,
> Nor with the devas, saving those of earth.
> But all the four are with the courses three.[2]

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[1] *Jāti-uṇṇā* is explained by *Ṭīkā* as the hair of a kid a day old, of a Himalayan goat of good breed, of a kid extracted by cutting open the mother.

[2] I.e. men, ghosts, and lower animals.

By the phrase "Nor with the devas" it is to be understood that the first three places of birth are not to be found among the Petas of consuming thirst, for these are apparitional in birth. All the four places of birth are found among the remaining three destinies of lower animals, Peta-world, and men, and among the devas of earth left out above. Among them,

> Nine forms and thirty in the realm of four;
> In apparitional and moisture births
> There are seventy at most,[1] thirty at least.

Among the Brahmās in the realm of form, who are apparitional in birth [553], thirty material forms (*rūpa*) and nine arise together with rebirth-consciousness by way of four groups, namely the decads of the eye, the ear and physical basis and the ennead of life. But excepting the Brahmās of the realm of form, there are, in the other apparitional and moisture births, at the most seventy material forms by way of the decads of the eye, ear, nose, tongue, body, physical basis, and natural state. These are constant among the devas.

Of these, colour, smell, taste, nutritive essence, the four elements, sentient eye, life:—this collection of matter, to the extent of ten material qualities, is known as the eye-decad. So should the remainder be understood. But at least thirty material qualities by way of the decads of the tongue, body, physical basis, arise in a sexless person born blind, deaf, without the sense of taste. And between the highest and the lowest numbers, suitable reckonings should be made.

Having known this, again

> By aggregates, condition, feeling, course,
> Applied and sustained thinking, object, zest,
> One ought to know the difference between
> Divided, undivided four rebirths.

There is the rebirth twofold, as mixed and unmixed, and there is the decease immediately preceding it. The meaning is, that the difference between their being divided and undivided, through the aggregates and so on, should be known.

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[1] Read *sattati ukkaṃsato 'tha.*

How? Sometimes rebirth with four aggregates is undivided as to the object immediately after decease of the formless with four aggregates. Sometimes after an object, external and not sublime, it has an object sublime and internal.[1] Such is the way in the formless planes. And sometimes rebirth is immediately after decease from the formless with four aggregates into the realm of sense with five aggregates. Sometimes immediately after decease from the realm of sense, or from the realm of form with five aggregates rebirth is of the formless with four aggregates. But so (immediately) after decease with a past object, rebirth is with a present object. After decease in some happy courses, rebirth is in some unhappy courses. After unconditioned decease, rebirth is conditioned. After decease with two conditions, rebirth is with three conditions. After decease accompanied by indifference, rebirth is accompanied by joy. After decease without zest, rebirth is with zest. After decease without applied thinking, rebirth is with applied thinking. After decease without sustained thinking, rebirth is with sustained thinking. After decease without applied and sustained thinking, rebirth is with applied and sustained thinking. And so construction should fittingly be made by reversion of the terms (aggregates and the rest).

Merely a state by cause-relations served,
To some other existence forth it goes.
It has had no transition from the past,
Nor there did it become without a cause.

It is not a sentient being, nor the soul, but this which, having got its cause-relations and arising as a mere state of form or formless, is said to approach some other existence. [554] And there is no passage of it from a past existence to this, nor does it appear here without a cause there.

We shall make this evident by the evident order of human decease and rebirth. For when the body of a man who has come nigh unto death, either in the course of nature, or through effort, and who cannot bear the touch of unbearable weapons[2] which cut off the joints and ligaments of all limbs, causing pain

[1] Read °*ṇā*.

[2] Read *satthānaṃ*.

ending in death, wilts up in due course like a discarded green palm-leaf, when the controlling faculties such as the eye become weakened[1] and the controlling faculties of the body, of thought, of life, are established on just the heart-basis, the consciousness, which is dependent at that moment on the remaining heart-basis, proceeds with reference to the object which, among the grave, repeated, proximate and former karmas, is the karma called the activities, served by the remaining cause (of ignorance and so on), or which is called the sign of karma, the sign of the course manifested by that karma. Craving bends the consciousness thus proceeding on to the object, which has the disadvantage of being covered up by ignorance, owing to craving and ignorance not having been put away; the co-existent activities throw it into the object. Being bent by craving and thrown by the activities by way of continuity, it abandons the former basis like a man who crosses a conduit by hanging to a rope tied to a tree on the hither bank, and proceeds by the causes such as the object and so on, reaching, or not reaching the latter basis set up by karma. And here the preceding consciousness is called decease because it passes away; the latter consciousness is called rebirth because it is connected with the beginning of another existence. But the consciousness does not arrive here from a previous existence; nor does it appear from thence without a condition such as karma, activities, the bending[2] on to the object and so on.

> The echo may be (taken) and such similes.
> Because the series is continuous,
> There's no identity nor otherness.

(Thus:—) In the matter of this consciousness not coming over from a previous existence, and its arising from causes included in a past existence, such things as the echo, a lamp, the impression of a seal, the reflection of an image are illustrations. Just as the echo, a lamp, a seal, a shadow are conditioned by

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[1] So the *Ṭīkā* explains *niruddhesu*.
[2] Read °*nati*° as one compound.

sound and so on, and do not move elsewhere, so it is with consciousness. As regards—

> "Because the series is continuous,
> There's no identity nor otherness"—

should there really be identity (or oneness) in the continuity of the series, there would be no formation of curds from milk. And should there really be otherness there would be no curds which are due to milk. It is the same with all causes and effects. Else there would be an end to all worldly usage, and that would not be desirable. Therefore here the view of neither oneness nor otherness should be upheld.

[555] Herein objection might arise:—"Because, the absence of passage from the past to the present being evident, those aggregates of this human personality have ceased, and the karma which is the cause of the fruit does not pass on to that fruit, can any other than the doer get the fruit?[1] And can that fruit come from some other cause? In the absence of one who enjoys, to whom does the fruit go? The present order is therefore not satisfactory." This is the reply:—

> The fruit that comes in continuity
> Is not of any other, nor is it
> From any other (cause.) This purport is
> Effected by preparing (growth) of seeds.

A fruit arising in a certain continuity does not belong to "any other, nor is it from any other cause," because of the inhibition of a decided oneness or otherness. And "this purport is effected by preparing (growth) of seeds":—When preparations for (the growth of) mango seeds and so on have been made, the particular fruit, which arises in time from the conditions obtained in the continuity of that seed, is not the fruit of other seeds, nor is it due to the preparations of other seeds. Neither do the seeds nor the preparations reach the place of the fruit. Thus should the fulfilment (of this simile) be understood.

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[1] Mrs. Rhys Davids writes: raised in *Majjhima* iii, 19; *Saṃyutta* iii, 103.

The meaning is to be understood also by the result that is ultimately given to the graduates in arts and sciences and medicine studied by them when young.

As regards the question: "In the absence of one who enjoys, to whom does the fruit go?"

The saying: "he enjoys" comes into use,
Because the fructification is made.
Even so a tree is said to fructify,
Because of the appearance of the fruit.

For just as owing to the appearance of the fruit of a tree which is only a part of the things called trees, the tree is said to give fruit or has given fruit, so by the appearance of the fruit of ease and ill, called experience, which is only a part of the aggregates known as the devas and men, a deva or man is said to experience ease or ill. Hence there is no need for any other person who enjoys.

But the objector might say: "If this be so are the existing activities causes of the fruit or the non-existing ones? If the existing activities are the cause, then the result should be at the moment of their proceeding. If the non-existing activities are the cause, then they would always be bearing fruit before and after that moment." He should be answered thus:

Through commission root-causes they become,
But they do not carry the fruit always.
Trust-money and such other similes
Should here in this respect be understood.

For the activities are causes through commission of deeds, not because they are existent, or non-existent. As it is said: [556] "*As a result of good karma having been wrought, having been stored up in connexion with the sensuous realm, eye-consciousness arises.*"[1] The activities are fittingly the causes of the results, but owing to the ripening of the result they do not again bear fruit. In order to make this clear, the illustration of trust-money and so on should be understood. For

[1] *Dhammasaṅgaṇī*, § 431.

in the world a man receives in trust the management of a business. He either buys goods or invests the money. The actual carrying on of the business is the cause of the fulfilling of the trust, not whether the business exists or does not exist. But the trust does not constitute a permanent cause of the business, once it has been transacted. Why? Because of the trust having been discharged. So also the activities are causes of their own results. But they do not bear fruit after they have fittingly done so.

So far has been shown the proceeding through the activities as causes of rebirth-consciousness happening as twofold by way of mixed and unmixed.

Now in order to remove confusion as regards all these thirty-two classes of resultant consciousness,

> By virtue of procedure and rebirth
> In life and so on, these activities
> Are to be known as causes such of those.

Herein, the three existences, four places of birth, five courses, seven stations of consciousness, nine sentient abodes are called "becomings (*bhavā*) and so on." The meaning is, that these activities should be known as causes of those classes of resultant consciousness at rebirth and in (vital) procedure and so on.

Of these as regards preparations for merit, the preparation for merit classified as the eight volitions of the realm of sense is generally a twofold cause, by way of karma lasting various moments, and by way of sufficing condition to nine classes of resultant consciousness at rebirth in a world of sense. And the preparation for merit classified as the five moral volitions of the world of form is a twofold cause of five classes of consciousness at rebirth in the world of form. The preparation for merit of the world of sense, mentioned above, is a twofold cause in the manner, mentioned above, at procedure, not rebirth, of seven classes of limited resultant consciousness, without the unconditioned mind-consciousness-element, associated with indifference in a happy course in the world of sense. And the same is such a cause at procedure, not rebirth of five

classes of resultant consciousness in the world of form. It is such a cause [557], in procedure, not at rebirth, of eight classes of limited resultant consciousness in an unhappy world of sense.

And it is a cause (of such consciousness) on meeting with a desirable object on such occasions as when Mahamoggallāna the Elder makes his round of the hells.[1] And a desirable object is obtainable among animals and Petas of great power. The said preparation for merit is such a cause, in procedure and at rebirth, of sixteen classes of moral resultant consciousness in a happy world of sense. But generally speaking the preparation for merit is such a cause in procedure and at rebirth, of ten classes of resultant consciousness in the world of form.

Preparation for demerit,[2] which is classified as the twelve immoral volitions, is such a cause of one consciousness in an unhappy world of sense at rebirth, not in procedure; of six classes of consciousness in procedure, not at rebirth; and of seven classes of immoral resultant consciousness in procedure and at rebirth; and of the same seven in a happy world of sense in procedure, not at rebirth; of four classes of resultant consciousness in the world of form in procedure, not at rebirth. And it is a cause in the world of sense by way of seeing undesirable forms and hearing undesirable sounds. But in the Brahmā world there is no such thing as undesirable forms and so on, nor is there in the deva-world of the world of sense.

Preparation for stationariness is such a cause in procedure and at rebirth of four classes of resultant consciousness in the world of the formless.

Thus by way of rebirth and procedure in the worlds these activities should be understood to be such and such causes to such and such classes of consciousness. And the same with the places of birth and so forth.

This, herein, is the substance of the explanation beginning from the first. Because among these activities the preparation for merit, after giving rebirth, produces all its result in two

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[1] Cf. *Dhammapada Aṭṭhakathā* iii, 69.

[2] Read *apuñ°*.

worlds; and likewise in the four matrices such as the egg; the two courses namely, of devas and men; the four durations of consciousness, namely, different in body and in perception, different in body same in perception, same in body different in perception, same in body same in perception; and in the four sentient abodes, since in the perceptionless sentient abode the preparation is only of the material form, therefore it is as mentioned above, a cause, at rebirth or in procedure as the case may be, of twenty-one classes of resultant consciousness in these two worlds, four matrices, two courses, four durations of consciousness and four sentient abodes. [558] Because the preparation for demerit yields its result by way of rebirth in one world of sense, four matrices, the remaining three courses, one duration of consciousness called different in body same in perception, and such a sentient abode, therefore it is the cause, as said above, at rebirth and in procedure of seven classes of resultant consciousness in one world, four matrices, three courses, one station of consciousness and one sentient abode. Since the preparation for stationariness yields its result by way of rebirth in one world of the formless, one matrix, the apparitional, one course of the devas, three conscious durations beginning with the sphere of the infinity of space, four sentient abodes beginning with the same, therefore, as said above, it is the cause, at rebirth and in procedure, of four classes of consciousness in one world, one matrix, one course, three conscious durations, four sentient abodes. Thus:

By virtue of procedure and rebirth
In life and so on, these activities
Are to be known as causes such of those.

This is the substance of the discourse on the clause "Conditioned by activities consciousness comes to pass."

In the clause: "Conditioned by consciousness, name and form comes to pass":

Decision should be known by classifying
Of name and form, by causal mode and groups,
Procedure in existence and so forth.

As regards "By classifying of name and form"—"name" refers to the three aggregates beginning with feeling because they bend (*namanato*) towards the object. By "form" are understood the four Primaries, and matter derived therefrom. The classification of name and form has been stated in the Exposition of the Aggregates.[1] Thus first of all, decision should here be known by the classifying of name and form. "Procedure in existence and so forth"—"name" proceeds in all worlds, matrices, courses, conscious durations and sentient abodes, excepting one sentient abode.[2] Matter proceeds in two worlds, in four matrices, in five courses, in the first four conscious durations, in five sentient abodes. And when name-and-form proceeds thus, because, [559] at the moment of the conception of beings in the womb which are without specific nature, and of those born from eggs, two heads in the continuity from the material and three non-material aggregates are manifested by way of the decads of the physical basis and the bodily frame, therefore in detail twenty-three states should be understood as name and form conditioned by consciousness, namely twenty from matter and three aggregates which are non-material.

Now if what has not been mentioned is taken into account, fourteen (states) are obtained by leaving out nine material states from one head of continuity; and thirty-three states are obtained by adding the nature-decad of those endowed with nature. And if what has not been mentioned from among these is taken into account, fifteen states are obtained by leaving out eighteen material states from the two heads of continuity. And because, at the moment of conception of the Brahmās among apparitional beings, four heads of continuity from matter and three non-material aggregates are manifested by way of the decads of the eyes' and ears' physical basis and the ennead of life-controlling faculty, therefore in detail forty-two states should be understood as "name and form conditioned by consciousness," namely, thirty-nine states from matter and three immaterial aggregates.

Taking into account what has not been mentioned, fifteen

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[1] Above, Chap. XIV. [2] I.e. the perception-less sentient abode.

states are obtained by leaving out twenty-seven states from three heads of continuity. In the world of sense, however, because at the moment of conception of the remaining beings, the apparitional and the moisture-born who have sense-organs with complete intrinsic nature, seven heads of continuity from matter and three immaterial aggregates are manifested, therefore in detail these seventy-three states should be understood as "name and form conditioned by consciousness," namely, seventy states from matter and three immaterial aggregates.

Taking into account what has not been mentioned, nineteen states are obtained by leaving out fifty-four from the sextet[1] of heads of the continuity of matter: this at the most; but at the least the reckoning of name and form in brief and in detail, as conditioned by consciousness at conception, is to be understood by subtracting those heads of the continuity of matter in which they are deficient. But of formless beings the three non-material aggregates, and of perceptionless beings the ennead of life-controlling faculty from form [are to be reckoned as name and form.] Such in the first place is the way in rebirth.

In procedure at the static moment of rebirth-consciousness, everywhere at the place of the procedure of matter there are manifested the bare octad set up by the caloric order arising together with the rebirth-consciousness. But the rebirth-consciousness does not set up matter, for it is unable to do so owing to weakness from the weakness of the physical basis, just as a man fallen from a precipice cannot give help to another man. The bare octad set up by consciousness [560] appears since[2] the beginning of the life-continuum above the rebirth-consciousness.

At the time of the appearance of sound the ennead of sound appears by means of the caloric order and consciousness proceeding beyond the moment of rebirth. But as regards those beings of the womb who sustain life by material food, from the statement:

> Whatever food and drink his mother takes,
> Sustains the child that is within the womb,

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[1] Read °*sīsachakkato*.

[2] Read *pabhuti citta*°.

the bare octad produced by sustenance appears in the body diffused with the food taken by the mother, and in the case of those of apparitional birth, it appears at the time when first of all they swallow the saliva in their own mouths. Thus there are twenty-six kinds by way of the bare octad produced by sustenance and of the two enneads, at the most, produced by caloric order and consciousness: and there are seventy kinds produced by karma stated previously as arising three times in each conscious moment. These ninety-six kinds of matter, together with the three immaterial aggregates, make altogether ninety-nine states. Because sound is inconstant, making its appearance at any time, therefore its two kinds being left out, the ninety-seven states should fittingly be understood in the case of all beings as "name and form conditioned by consciousness." For in beings both when asleep and when negligent, when eating and drinking, these ninety-seven states proceed day and night as conditioned by consciousness. We shall explain later their state as so conditioned.

That which is karma-born matter, though it is established in the existences, places of birth, courses, durations, sentient abodes, cannot stand without the support of matter set up by three things,[1] nor can the latter stand without its support. Like bundles of reeds fixed together in the four directions though smitten by wind, like a collection of broken boats[2] which have found shelter somewhere in the great ocean, though smitten by the fury of the waves, these states of matter, each giving support to the other do not fall down but stand together for one year, two years—even a hundred years so long as the term of life of the beings, or the merit acquired by them lasts. Thus is decision to be understood by way of "procedure in existence and so forth."

"By groups"—what name conditioned by consciousness there is at procedure and rebirth in the formless and at procedure in existence of the five constituents; and what matter conditioned by consciousness there is everywhere among the

[1] I.e. caloric order, consciousness, material food.
[2] *Vāhanikā*, not in the P.T.S. Dictionary.

perceptionless and at procedure in existence of the five constituents; and what name and form [561] conditioned by consciousness there is everywhere in existence of the five constituents, all that name and form and name-and-form, being grouped together as name-and-form by leaving out those terms which correspond to its members[1] should be understood as "name-and-form conditioned by consciousness."

Is this phrase suitable for the perceptionless beings, who have no consciousness? It is not unsuitable. For

> That consciousness which is the cause,
> Of name and form twofold, is deemed
> As with result and eke without;
> Hence what is said of it is fit.

For that consciousness which is the cause of name and form is considered to be twofold as giving a result and not giving a result. And since this kind of matter is set up by karma among the perceptionless beings, it is conditioned by the consciousness of preparation proceeding in existence of the five constituents. And so is that matter which is set up by karma at the moment of consciousness, which is moral and so on at procedure in the five constituents. Hence is the above statement suitable. Thus is decision to be understood by way of groups also.

As regards "By causal mode"

> Resultant consciousness ninefold condition is
> Of name and form with base material;
> Eightfold of matter that's residual.
> Single of form wherein the consciousness
> Is a preparing; any other kind
> Of this and that the fit condition is.

For at rebirth or at procedure there is name which is called the result. Of this name, whether it is mixed with matter or not, the resultant consciousness, connected with rebirth[2] or any other kind, is the ninefold cause by way of co-existence,

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[1] I.e. the three terms: name, and form, and name-and-form, have their counterparts, as far as the letter goes, in the last term.

[2] Read *paṭisandhikaṃ*.

reciprocity, dependence, association, result, sustenance, controlling faculty, presence, non-absence. Of matter which is the heart-basis the cause is ninefold by way of co-existence, reciprocity, dependence, result, sustenance, controlling faculty, dissociation, presence, non-absence. Leaving out basic matter, of the remaining kinds of matter the cause is eightfold excepting reciprocity from the nine causes. Consciousness of preparation is a single cause by way of sufficing condition by the suttantika method of matter of perceptionless beings or of karma-born matter in existence of the five constituents. All the remaining consciousness beginning from the first life-continuum is to be understood as cause befitting this and that name-and-form. When causal mode is shown in detail, the entire discourse of the Paṭṭhāna should be treated in detail. Hence we do not set about it here.

But,—objection might arise—how can it be known that [562] name-and-form at rebirth is conditioned by consciousness ?

By Sutta-evidence and by fitness. In the Suttas, that feelings and so on are conditioned by consciousness has been averred in many ways such as "*States which are consecutive to consciousness.*"[1]

As to fitness:—

> Effected 'tis by matter seen, and born of mind,
> That consciousness is of unseen matter the cause.

For material things which arise in conformity to mind full of faith or without faith are "seen." And the unseen is inferred from the seen. Thus through visible mind-born matter here in this world consciousness should be known as the cause of invisible rebirth-matter. That matter which is set up by karma, just as matter which is set up by consciousness, is conditioned by consciousness is mentioned in the Paṭṭhāna. Thus herein is decision to be known by causal modes.

This is the detailed discourse on the clause "Conditioned by consciousness, name-and-form [comes to pass]."

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[1] Cf. *Dhammasaṅgaṇī*, §§ 671, 772.

In the clause "Conditioned by name-and-form the sixfold sense comes to pass":

Three aggregates are held to be the "name"
And "form" the essentials, basis physical,
The one remaining (aggregate) of such
And such cause condition is.

Of the name and form which is the cause of the sixfold sense, name means the three aggregates beginning with feeling; form means the constant four essentials, six physical bases, life-controlling faculty which are included in one's continuity. Thus are the essentials, physical bases and so on held to be (form). And the final term name-and-form in the series: name, form, and name-and-form is to be understood as the cause of the sixfold sense, which is the final term in the series: Sixth sense and sixfold sense. Why? Because in the formless world name only is the cause of the sixth sense, not of any other. And it has been said in the Vibhaṅga[1] that the sixth sense is conditioned by name.

But how—objection might arise—may it be known that name and form is the cause of the sixfold sense? Because the latter exists in the existence of the former. For sense exists when this and that name and form exist, not otherwise. And its existence conditional on the existence[2] of name-and-form will become clear in the causal mode. Therefore—

[563] Whatsoever is cause of whatever
At moments of procedure and rebirth,
The wise should understand accordingly.

The explanation is as follows:—

For at formless procedure and rebirth
Just name is cause sevenfold, sixfold, at least.

How? At rebirth name is cause at least sevenfold of the sixth sense by way of the causes of co-existence, reciprocity, dependence, association, result, presence, non-absence. Some sort of name is cause through condition. some through sus-

[1] Page 144.

[2] *Tabbhāvabhāvitā*. Cf. *Compendium of Philosophy*, p. 187, n. 4.

tenance. Thus the cause is also in other ways. In this way is the highest and the lowest number of causes to be understood. At procedure also resultant name is the cause in the way described. The other (non-resultant) is cause at least sixfold by way of causes excepting the result among those mentioned above. Here also some sort is cause through condition, some through sustenance. Thus the cause is also in other ways. In this way is the highest and the lowest number to be understood.

In the other existence also name
Is such a cause of sixth. It is a cause
In six ways of the other five senses.

For in another existence of the five constituents the resultant name becoming friendly with the heart-basis is at least a sevenfold cause of the sixth sense, the mind, as it has been said in the formless. Of the other five senses, that is, the eye and so on, it is a cause in six ways by way of co-existence, dependence, result, dissociation, presence, non-absence, after becoming friendly with the four great primaries. Here also some kind is cause through condition, some through sustenance. Thus the cause is also in other ways. In this way is the highest and the lowest number to be understood.

So also at procedure the result
Is cause of the result, the non-result
Is sixfold cause of non-resultant sixth.

At procedure also as at rebirth in existence of the five constituents the resultant name is at least sevenfold cause of the resultant sixth sense. And by leaving out the resultant cause therefrom the non-resultant is at least sixfold cause of the non-resultant sixth. The highest and the lowest number is to be understood as said above.

Resultant is a fourfold cause therein
Of the remaining five. And it's the same
With the description of the non-result.

[564] For there at procedure (of the five-constituent existence) the resultant name which depends on the physical basis of sensory organism of the eye and so on, or the other[1]

[1] I.e. which depends on the heart-basis.

is a cause in four ways through post-existence, dissociation, presence, non-absence of the remaining five senses, that is, the eye and so on. The non-resultant has been described exactly like the resultant. Therefore the different kinds of name such as the moral should be understood as the fourfold cause of the five senses. Thus name should be understood according to whatever cause it is of whichever sense at rebirth or procedure.

Herein matter in formless existence
Is cause of not a single sense, whereas
In existence of the five aggregates
The heart-basis as matter is sixfold cause
Of sixth at birth. The primaries are cause
In four ways of the five in general.

For at rebirth physical basic matter is a cause in six ways of the sixth sense, the mind, through co-existence, reciprocity, dependence, dissociation, presence, non-absence. The four primaries are a fourfold cause generally at rebirth and procedure by way of whatever sense has arisen of the five senses, that is, the eye and so on through co-existence, dependence, presence, non-absence.

To them threefold are life and sustenance
In procedure. Sixfold are they to sixth,
Of which the fivefold cause is heart-basis.

At rebirth and procedure the life of matter is a cause of the five senses of the eye, etc., in three ways through presence, non-absence, controlling faculty. And sustenance is a cause in three ways through presence, non-absence, sustenance. As to the food-suffused body of those beings who live on food, it is a cause of procedure, not at rebirth. The five senses of the eye and so on are causes in six ways at procedure, not at rebirth, of the sixth sense of the mind, termed consciousness of eye, ear, nose, tongue, body, through the causes of dependence, pre-existence, controlling faculty. dissociation, presence, non-absence. Basic matter is a cause in five ways at procedure, not at rebirth, of the sense of mind, leaving out

the fivefold consciousness, through the causes of dependence, pre-existence, dissociation, presence, non-absence. Thus matter should be understood according to what cause it is of whichever sense at rebirth or at procedure.

[565] What name-and-form is cause of whatever,
So everywhere the wise should understand.

For instance, at rebirth name-and-form, which is called the three aggregates, and basic matter, in a world of the five constituents, is a cause of the sixth sense by way of co-existence, reciprocity, dependence, result, association, dissociation, presence, non-absence and so on. This is only a digest. The detailed account has not been made since one could construe everything from the method shown.

This is the detailed discourse on the clause: "Conditioned by name-and-form the sixfold sense comes to pass."

As to the clause "conditioned by sixfold sense, contact comes to pass,"

In brief eye-contact and so on make six,
In detail thirty-two, like consciousness.

Briefly, "Conditioned by sixfold sense, contact comes to pass" means there are six contacts: namely the contact of eye, of ear, of nose, of tongue, of body, of mind. In all these are thirty-two as in the case of consciousness, mentioned above, which is conditioned by activities, namely, ten made up of five moral results beginning with eye-contact and so on and five immoral results, and the remaining twenty-two which are associated with the worldly resultant consciousness. Of these thirty-two kinds of contact, sixfold sense is the cause, wherein

The wise desire the sixfold sense to mean,
Internal eye and so on with the sixth,
And also these with the external six.

Those who, thinking that this is a discourse on procedure of derived things, set forth the cause and result included in their own continuity, following the text, "Conditioned by the sixth sense, contact comes to pass," leave out the corresponding parts, seeing that the cause of contact is the sixth sense of the

formless as well as the sixfold sense which comprises all senses from elsewhere, and desire the sixfold sense to be the internal eye and so on, together with the sixth sense. And that as well as the sixth sense, as well as the sixfold sense goes under[1] the name of sixfold sense. But those, who set forth the result, as being included in one continuity, and the cause as belonging to a different continuity, also set forth every sense that is the cause of contact, thereby including the external sense, and desire that internal sense, together with the sixth, to be the sixfold sense together with the external senses of matter and so on. [566] That also as well as the sixth sensé and the sixfold sense, as well as the sixfold sense goes under the name of sixfold sense, the corresponding parts being left out.

Here the objector might say: "A single contact is not produced from all the senses, nor are all contacts produced from a single sense. But a single one is stated in 'Conditioned by the sixfold sense contact comes to pass.' Why is that so stated?" This is the reply. It is true that a single one is not produced from all nor are all produced from a single one. But one is produced from many: As eye-contact is produced from eye-sense, matter-sense, mind-sense termed eye-consciousness and the rest of the associated states. Therefore:

"Such-as-He"[2] shows by number singular
That one contact from several senses[3] springs.

"By number singular" means by the singular number in "Conditioned by sixfold sense, contact comes to pass," such-as-He has shown that one contact comes to pass from several senses. Among the senses,

The five in six ways, one in nine,
External six in fitting ways—
Such is the explanation of
The cause-relation of the one.

This is the explanation: Eye-sense and so on are causes of contact of five kinds such as eye-contact and so on in six ways through dependence, pre-existence, faculty, dissociation,

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[1] Read *tveva* for *sveva*. [2] *Tādin*. [3] Read *p' anekā°*.

presence, non-absence. Then the one sense of resultant mind is cause of the manifold resultant mind-contact in nine ways through co-existence, reciprocity, dependence, results, sustenance, faculty, association, presence, non-absence. Among the external senses, the sense of matter is a cause of eye-contact in four ways through object, pre-existence, presence, non-absence, likewise the senses of sound and so on are causes in four ways of ear-contact and so on. Of mind-contact however, those senses of matter and so on and the sense of mental idea[1] are causes in these four ways and also just[2] by way of the object. Thus the cause relation of the external six in fitting ways to this has been explained.

This is the detailed discourse on the clause: "Conditioned by sixfold sense, contact comes to pass."

As to the clause "Conditioned by contact, feeling comes to pass":

> By way of door are mentioned feelings six,
> Such as that born of eye-contact, which are
> Considered to be eighty-nine in kind.

Concerning this clause also, six feelings by way of door are stated in the Vibhaṅga[3] thus:—"*Feeling which is born of eye-contact, . . . of ear-contact, . . . of nose-contact, . . . of tongue-contact, . . . of body-contact, . . . of mind-contact.*"

[567] From association with eighty-nine classes of consciousness, they "are considered to be eighty-nine in kind":—

> Of these feelings the thirty-two results are here—
> Both meant and called "connected with result."
> Of five of them contact is eight-fold cause,
> A single cause of others at five doors.
> At the mind-door also it is the same.

For of the five feelings which have the sentient eye and so on[4] for physical basis, contact of the eye and so on is cause at the five doors by way of the causes of co-existence, reciprocity, dependence, result, sustenance, association, presence, non-

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[1] Should we not read *dhammāyatanañca* for *dhammārammaṇañca*?
[2] Read *ārammaṇa-paccayamatten' eva*.
[3] Page 380.
[4] I.e. ear, etc.

absence. Of the remaining feelings which are results of the world of sense proceeding by way of receiving, examining, registration at each door, the same contact is a single cause through sufficing condition. "At the mind-door also it is the same" means, of the feelings which are results of the world of sense, proceeding by way of registration also at the mind-door, that contact which is termed contact of co-existent mind is cause in the same eight ways: also of the feelings which are results of the three planes[1] proceeding by way of rebirth, life-continuum and decease. But of those feelings of the realm of sense which have proceeded by way of registration at the mind-door, mind-contact which is associated with mind-door-adverting is a single cause by way of sufficing condition.

This is the detailed discourse on the clause "Conditioned by contact, feeling arises."

As regards the verse "Conditioned by feeling, craving comes to pass":—

> Six cravings of matter and other kinds
> Have here been set forth. From the manner of
> Procedure, each is held to be threefold.

For as to this verse, in Vibhaṅga[2] six cravings have been shown by way of the nomenclature derived from the object as craving of matter, of sound, of smell, of taste, of touch, of idea, just as a son derives his name from his father as Seṭṭhi-putta, Brāhmaṇaputta. Each of these cravings from the manner of proceeding is considered to be threefold as craving for sense-desire, craving for existence, craving for non-existence.[3] For when the craving for matter proceeds to enjoy with the taste of sense-desire a material object that has come into the avenue of the eye, it becomes known as sensuous craving. When it proceeds together with the heresy of Eternalism, according to which that very object is permanent, eternal, [568] then it is known as craving for existence: for passion accompanied by the heresy of Eternalism is called the craving for existence. When it proceeds together with the heresy of annihilation, according to which that very object

[1] Read *tebhūmika*° for *eta bhūmika*°. [2] Page 380. [3] *Ibid.*, 365.

is cut off, destroyed, then it is known as craving for non-existence; for passion accompanied by the heresy of annihilation is called the craving for non-existence. And the same with cravings for sound and so on. These make eighteen cravings from among the internal material qualities and eighteen from among the external, giving thirty-six. And these as past, future and present give one hundred and eight. Again they are, briefly, six by way of the material object and so on, and three by way of sensuous craving and so on. Because these beings give much honour to painters, musicians, perfumers, cooks, weavers and physicians, givers of life's elixir,[1] who grant them the material objects and so on, which they taste with jealous enjoyment, just as they give much honour to a nurse out of their feelings for, and jealous pride in their son, therefore all these cravings should be understood as being conditioned by feeling.

Since here one blissful feeling as result
Is meant, of craving it is just one cause.

"Just one"—that is, through just the cause of sufficing condition. Or because:—

A man in pain doth ease desire;
The man of ease desires yet more.
It's neutralness that, being calm,
Is said to be the same as ease.

Therefore the threefold feeling is
The cause of craving. And it's said
By that great sage, that craving is
Conditioned by the feelings three.

It without bias never is,
Although it is by feeling caused,
Therefore it does not come to him,
Who as "brahman" has lived the life.

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[1] *Rasâyatana* is taken to mean the nutritive essence (*ojā*) for the strengthening of life's controlling faculty.

This is the detailed discourse on the clause: "Conditioned by feeling, craving comes to pass."

As to the clause "Conditioned by craving, grasping comes to pass,"

There are four graspings which should be explained
By sense-classification, order due,
And by the brief and full accounts of states.

[569] This is the explanation:—these are the four graspings, namely, of sense-desires, of wrong views, of mere rite and ritual, of a theory of the self. And this is the literal meaning: It clings to sense-desires which are termed the physical basis—thus "grasping of sense-desires." Sense-desires and grasping give the grasping of sense-desires. Grasping means a firm seizure. For the prefix *upa* (in *upādāna*, grasping) denotes firmness as in *upāyāsa* (despair), *upakaṭṭha* (approaching), and so on.

Similarly, views and grasping give the grasping of views. Or, it clings to views—thus "grasping of views." In such views as, the self is eternal, the world is eternal, the latter view clings to the former. Similarly it clings to mere rite and ritual—thus "grasping of rite and ritual." The rite and ritual and the grasping give the grasping of rite and ritual. Graspings themselves are so because they hold that bovine habits and bovine practices and so on are "purity." Similarly, by it they speak, thus "theory." By it they grasp—thus "grasping." What do they speak or grasp? the self. The clinging to a theory[1] about the self is the grasping of the self-theory. By it they cling to the view that just this self-theory is the self. Such is the literal meaning.

"And by the brief and full accounts of states":—the firmness of craving is briefly stated in the text: "*What herein is the grasping of sense-desires? That sensuous desire, sensuous passion, sensuous delight, sensuous craving, sensuous cleaving, sensuous fever, sensuous languishing, sensuous reciprocity, which is excited by the pleasures of the senses—this is called the grasping*

[1] Reading *attano vādūpādānaṃ*.

of sense-desires."[1] Firmness of craving means the subsequent craving which derives its firmness through the cause of the sufficing conditions of the previous craving. Now, say some, that craving is a longing for an object not yet attained, like the stretched-out hand of a thief in the dark; that grasping is the seizing of an object that is attained, like the seizing of treasure by the thief; that fewness of wishes and contentment are their opposing states; further, that they are the roots of the ills of having to search and keep watch. The remaining three graspings are briefly just views. In detail the grasping in sense-desires is the firmness of craving, already described as being of one hundred and eight kinds, for visible objects and so on; the grasping of views is wrong views having ten bases. As it has been said: "*What therein is the grasping of speculative opinion (views)? 'There is no such thing as alms, or sacrifice . . . there are in the world no recluses or brahmins who have reached the highest point, who, having understood and realized by themselves alone both this world and the next, make known the same'—all this sort of speculation . . . this shiftiness of grasp is what is called the grasping of speculative opinion (views).*"[2] Perversion as to the opinion that holiness is by means of rite and ritual is the grasping of rite and ritual. As it has been said: "*What therein is the grasping of rite and ritual? The theory, held by recluses and brahmins outside our doctrine that holiness is got by rules of moral conduct, that holiness is got by rites, that holiness is got by rules of moral conduct and by rites* [570]*—this kind of opinion . . . this inverted grasp is called the grasping of rite and ritual.*"[3] The theory of individuality with the twenty bases is the grasping of a theory of the self. As it is said, "*What therein is the grasping of a theory of the self? When in this world the ignorant, average man who . . . is not trained according to the doctrine of good men, regards the self as bodily shape . . . then this inverted grasp is called the grasping of a theory of the self.*"[4]

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[1] *Dhammasaṅgaṇī*, § 1214.
[2] *Ibid.*, § 1215. See *Buddhist Psychological Ethics*, p. 300.
[3] *Ibid.*, pp. 239-240.
[4] *Ibid.*, pp. 236-239.

Such is here the brief and full accounts of states.

"Order due" is of three kinds: the order of arising, the order of removing, the order of instruction. Of these, the order of the arising of the vices is not stated directly owing to the absence of the first arising of this beginningless round of births. But indirectly, speaking of one world generally the conviction of eternalism and annihilation is preceded by a clinging to the self; then to him who clings to the idea that this self is eternal there arises the grasping of rite and ritual for the purpose of purifying the self. The grasping of sense-desires arises to him who does not look to the next world, and who adheres to the idea that the self is annihilated. Hence first the grasping of a theory of the self, and the grasping of views, rite and ritual, and of sense-desires. Thus is the order of arising in one world. Of them, the grasping of views and the next are put away first, being killed by the path of stream-winning; later the grasping of sense-desires, being killed by the way of saintship. This is the order of their removal. And of them, the grasping of sense-desires is taught first, owing to its large province and obviousness. For through association with the eight classes of consciousness, it has a large province; the others have small provinces being associated with four consciousnesses. And generally it is obvious as being an abode in which mankind delights; not so are the others. One who has a grasping for sense-desires makes much fuss and festivity in order that he may attain his objects. This is his[1] grasping of views, which accordingly is shown immediately after the other kind of grasping. It branches off into two: by way of the grasping of rite and ritual and of a theory of the self. Of the two the grasping of rite and ritual, being gross, is shown first, being easily understood on seeing the cow-and-dog-rites. Finally owing to its subtleness comes the grasping of a theory of the self. Such is the order of their instruction.

A single cause is craving of the first,
And sevenfold, eightfold of the other three.

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[1] Construe *sassatan* as *sa assa tan*.

And here, in the grasping-tetrad, the craving of sense-desires is a single cause of the first grasping of sense-desires by way of sufficing condition, because it arises in objects in which craving delights. Of the remaining three it is a cause in seven ways:—[571] through co-existence, reciprocity, dependence, association, presence, non-absence, or it is eightfold, taken together with sufficing condition. And when the cause is through sufficing condition, it is not co-existent (with the present).

This is the detailed discourse on the clause "Conditioned by craving, grasping comes to pass."

As to the clause "Conditioned by grasping, becoming comes to pass":—

> By meaning, state, group, difference, usefulness,
> Whate'er is cause of what should one decide.

Of these, it becomes—this is "becoming." It is twofold as karma-becoming and rebirth-becoming. As it is said: "*Becoming is twofold: there is karma-becoming, there is rebirth becoming.*"[1] Of these, karma as becoming is karma-becoming. Similarly rebirth itself as becoming is rebirth-becoming. And here rebirth becomes, thus it is becoming. And as karma, because it is the reason for bliss, is spoken of as

> *For Buddhas to appear is bliss,*[2]

so, because it is a reason for becoming, it is to be understood as becoming, the cause being used for the effect. Thus should decision be known by way of the meaning.

"By state":—briefly, volition and states termed karma, such as covetousness associated with volition, are karma-becoming. As it is said: "*What therein is karma-becoming? The preparation for merit, the preparation for demerit, the preparation for stationariness whether of the limited stage or the sublime stage—this is called karma-becoming. And all karma leading to becoming is karma-becoming.*"[3] Of these, thirteen volitions are the preparation for merit, twelve are the

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[1] *Vibhaṅga*, p. 137. [2] *Sukho, Dhammapada*, ver. 194.
[3] See note 4, page 571 of text, referring to *Vibhaṅga*, p. 137.

preparation for demerit, four are the preparation for stationariness. Thus, by the expression: "Whether of the limited stage or the sublime stage" is meant the feebleness or strength of the results of these volitions. And by the expression "And all karma leading to becoming" are meant covetousness and so on which are associated with volition.

Rebirth-becoming is briefly the aggregates produced by karma and is ninefold in kind. As it is said: "*What therein is rebirth-becoming? The becoming of sense-desires, of matter, of non-matter, of perception, of non-perception, of neither perception nor non-perception, of one constituent,* [572] *of four constituents, of five constituents—this is called rebirth-becoming.*"[1] Of these, becoming which is termed sense-desires is becoming of sense-desires. And the same with becoming of matter and of non-matter. Becoming of those possessed of perception,[2] or, in this becoming is perception:—thus "perception-becoming." The contrary is becoming of non-perception. Owing to the absence of gross perception and the presence of refined perception there is, in this becoming, neither perception nor non-perception: hence "becoming of neither perception nor non-perception." Becoming mixed with one aggregate of matter is one-constituent-becoming, which also means, that in it there is one mixture. And the same with becomings of four and five constituents.

Of them (in nine kinds) becoming of sense-desires is the five derived aggregates, likewise matter-becoming. Non-matter-becoming is four such aggregates. Perception-becoming is four or five. Non-perception-becoming is one derived aggregate; becoming of neither perception nor non-perception is four. Becomings of one constituent and so forth are one, four, five aggregates by way of derived aggregates. Thus by way of states should the conclusion be understood.

"By usefulness":—although the preparations for merit and so on have been mentioned in the exposition of the activities, just as in the exposition of becoming, there is advantage

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[1] *Ibid.*

[2] Read *saññāvataṃ*, explained by the *Ṭīkā* as *saññāvantānaṃ puggalānam.*

in the repetition, because the activities of the previous exposition are causes of rebirth here, by way of past karma, and because the activities of the present exposition are causes of rebirth in the future by way of present karma. Or, in the previous exposition, volition has been said to be the activities in this way: "*What therein is the preparation for merit? Moral volition of the realm of sense.*"[1] But here states associated with volition as well are so described, from the expression "*And all karma leading to becoming.*"[2] And previously it has been said that the activities are karma which is the cause of consciousness; now they are described as karma which produces becoming of non-perception. For that matter what is the use of making many statements? In "conditioned by ignorance, activities come to pass" the moral and immoral states such as the preparations for merit and so on have already been mentioned. Here, in "Conditioned by grasping, becoming comes to pass," the moral, immoral and indeterminate states are mentioned owing to the inclusion of rebirth-becoming. Therefore everywhere the repetition serves its purpose. Thus by way of "usefulness" also is the conclusion to be understood.

"By group, difference":—by the difference and grouping of becoming, conditioned by grasping. For the karma which, conditioned by grasping of sense-desires, produces becoming of sense-desire is the becoming of karma. The aggregates produced by it are rebirth-becoming. And the same with becoming of matter and non-matter. Thus [573] there are two becomings of sense-desires conditioned by the grasping of sense-desires. In them are included the becomings of perception and of the five constituents. There are two becomings of matter, in which are included the becomings of perception, of non-perception, of one and five constituents. There are two becomings of non-matter, in which are included the becomings of perception, of neither perception nor non-perception, and of the four constituents. Thus there are six becomings, with those which are included therein. As there are six

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[1] *Vibhaṅga*, p. 135.

[2] Above, p. 686.

becomings conditioned by the grasping of sense-desires, together with the included states, so is it the same with becomings which are conditioned by the remaining graspings. Thus there are twenty-four *different kinds* of becomings conditioned by the graspings together with the included states.

"By groups":—grouping the karma-becoming and the rebirth-becoming, we get one becoming of sense-desires, conditioned by the grasping of sense-desires, together with the included states. Similarly with the becoming of matter and non-matter. Thus we get three becomings. Similarly with those conditioned by the remaining graspings. Thus by way of groups together with the included states there are twelve becomings conditioned by the graspings.

But generally speaking, the karma which, conditioned by grasping, leads to the becoming of sense-desires is becoming of karma. The aggregates produced by it are the becoming of rebirth. And the same with the becomings of matter and non-matter. Thus, conditioned by grasping together with the included states, there are two becomings of sense-desires, two of matter, two of non-matter. In this other way then there are altogether six becomings. Or, without having recourse to the divisions of karma-becoming and rebirth-becoming, there are three becomings by way of the becomings of sense-desires and so on, together with the included states. Again, without having recourse to the divisions of becomings of sense-desires and so on, there are two becomings: karma-becoming and rebirth-becoming. And without having recourse to the division of karma and rebirth, there is a single becoming: viz., becoming as stated in "Conditioned by grasping, becoming comes to pass." Thus here by way of the different kinds and groupings of "becoming conditioned by grasping" is the conclusion to be understood.

"Whate'er is cause of what":—the meaning is that decision should be known according to what grasping is cause of what. And here, which is the "cause of what"? Any (grasping) whatsoever is cause of any (becoming) whatsoever. For the average man is like a madman. Without considering what is proper, or what is improper, he aspires to any becoming

whatsoever, by means of any grasping whatsoever, and does any act whatsoever. Therefore what some say, namely, that becomings of matter and non-matter are not due to the grasping of rite and ritual should not be accepted. We should accept that all (becomings) are due to all (graspings). For instance some one here, through hearsay, or as a result of his opinion, thinks thus: "These things which are known as sense-desires are fulfilled both among the families[1] of wealthy princes in the world of men, and also in the world of devas of the world of sense," and he, being deceived [574] into hoping to get them by listening to the bad doctrine and so on, does misdeeds of the body and so on by means of the grasping of sense-desires, thinking to fulfil sense-desires by deeds. Through the fulness of his misdeeds he goes to a state of woe. Or longing for sense-desires of the present life and keeping watch over the things he has acquired, he does misdeeds of the body and so on, by means of the graspings of sense-desires. Through the fulness of his misdeeds he goes to a state of woe. The karma which is the condition of his rebirth there is the becoming of karma. The aggregates which produce the karma are the becoming of rebirth. And the becomings of perception and of the five constituents are included in that becoming of sense-desires.[2]

Another man, who finds his knowledge growing by listening to the good doctrine and so on, does good deeds of the body and so on by means of the grasping of sense-desires, thinking to fulfil his sense-desires by such deeds. Through the fulness of his good deeds he is reborn among devas or men. The karma which is the condition of his rebirth there is the becoming of karma; the aggregates which produce the karma are the becoming of rebirth. And the becomings of perception and of the five constituents are included in that becoming of sense-desires. Thus is the grasping of sense-desires the cause of the becoming of sense-desires together with its different kinds and the included states.

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[1] Read *khattiya-mahāsālakulādisu*.

[2] The *Ṭīkā* adds, that they are only partially included in that becoming of sense-desires.

Another man, hearing or imagining, that greater than that[1] is the fulfilment in the becomings of matter and non-matter, produces the attainments of matter and non-matter by means of the grasping of sense-desires, and through the strength of his attainments is reborn in the Brahmā world of matter and of non-matter. The karma which is the condition of his rebirth there is the becoming of karma; the aggregates which produce the karma are the becoming of rebirth. And the becomings of perception, non-perception, neither perception nor non-perception, and of one, four, or five constituents are included in that becoming. Thus is the grasping of sense-desires the cause of the becomings of matter and non-matter, together with their different kinds and the included states.

Another man clings to the heresy of annihilation: viz., that what is known as the self is annihilated, completely annihilated in the becoming of attainments in a world of sense or in one or other of the becomings of matter and non-matter, and does deeds which lead thereto. His deeds constitute the becoming of karma; the aggregates which produce the karma are the becoming of rebirth, and the becomings of perception and so on are included therein. Thus is the grasping of views the cause of the three becomings of sense-desires, matter and non-matter, together with their different kinds and the included states.

Another man, by means of the grasping of a theory of the self thinks, that what is known as the self is happy and free from torments in the becoming of attainments in a world of sense, or in one or other of the becomings of matter and non-matter, and does deeds which lead thereto. That karma of his is the becoming of karma; the aggregates which produce it [575] are the becoming of rebirth. And included therein are the becomings of perception and so on. Thus is the grasping of a theory of the self the cause of the three becomings, together with their different kinds and the included states.

Another man by means of the grasping of rite and ritual thinks that this rite and ritual easily reaches perfection for

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[1] I.e. among devas and men.

one who fulfils it in the becoming of attainments in a world of sense, or in one or other of the becomings of matter and non-matter, and does deeds which lead thereto. That karma of his is the becoming of karma; the aggregates which produce it are the becoming of rebirth. And included therein are the becomings of perception and so on. Thus is the grasping of rite and ritual the cause of the three becomings, together with their different kinds and the included states. Thus should decision be known according to what is cause of what.

And here what is the cause of what becoming in what way ?

That grasping is the cause of matter-and
Non-matter-becomings through condition
Sufficing and of sense-becomings through
Such cause of co-existence should be known.

This fourfold grasping is a single cause, through sufficing condition, of becomings of matter-and-non-matter, of moral karma included under the becoming of sense-desires in karma-becoming, and also of rebirth-becoming. It is a cause of immoral[1] karma-becoming, associated with itself in the becoming of sense-desires through the different kinds of causes, such as co-existence, reciprocity, dependence, association, presence, non-absence, root-condition. Of the dissociated it is a cause through sufficing condition.

This is the detailed discourse on the clause: " Conditioned by grasping, becoming comes to pass."

In " Conditioned by becoming, birth comes to pass " and the rest, the decision regarding birth and so on should be understood as explained in the exposition of the Truths.[2] And here, by becoming is meant karma-becoming, which—and not rebirth-becoming—is the cause of birth, and that in two ways through karma and sufficing condition.

Objection might arise: How may it be known that becoming is the cause of birth ?

By seeing divisions such as low and high (in the born aggregates), although there is equality in external causes. For al-

[1] Read *sampayuttākusalā*.

[2] Ch. XVI, p. 591 f.

though there is equality in external causes, such as the parents, union, blood[1] and food, even in the case of twins there are seen such divisions as low and high. Such divisions are not without condition, for they do not always happen to all. [576] There is no other condition than karma-becoming, since there is no other reason in the subjective continuity of beings who give rise to it. Hence karma-becoming is the condition. For karma is the condition of the divisions of the low and the high among beings, as the Blessed One has said: "*It is their deeds which divide people into high and low.*"[2] Therefore may it be known that becoming is the cause of birth. And because when there is no birth, there is no old age and death, nor states such as old age, death and sorrow, but when there is birth there are old age-and-death and states beginning with sorrow, which are bound with old age and death, in the case of a foolish person who has been touched by painful states called old age and death, and which are not bound therewith in the case of one who has been touched by this and that painful state,[3] therefore, this birth should be known as the cause of old age and death and sorrow and so on. It however constitutes a single cause by way of the point[4] of sufficing condition.

This is the detailed discourse on "Conditioned by becoming, birth comes to pass" and so on.

Ignorance is accomplished by sorrow and the like.

Because sorrow and so on are mentioned last (in the formula), therefore that which comes first in the wheel of becoming: "Conditioned by ignorance, activities come to pass," namely:—

> This ignorance is by sorrow and such
> Others accomplished. This wheel of life
> Unknown in beginning,[5] bereft of one
> To do and feel, void through the void twelve parts,—

should be understood to proceed continuously for ever.

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[1] Read °*sonitā*°. [2] *Majjhima* iii, 203. *Further Dialogues* ii, 268.
[3] Such as a loss of relatives and so on.
[4] The *Ṭīkā* explains this to be such as is not found in the *Paṭṭhāna* but is found in the *Suttanta* methods of exposition.
[5] Read *aviditādim idaṃ*.

How "is ignorance accomplished by sorrow and such others"? How is "this wheel of life unknown in beginning"? How "bereft of one to do and feel"? How "void through the void twelve parts"?

Herein sorrow, grief, despair are not dissociated from ignorance. What is called lamentation occurs in a deluded person. Thus when these are effected, ignorance is effected. Further, it has been said that ignorance springs up through the origination of the cankers. And these states such as sorrow are due to the origination of the cankers. How? When disjointed from objective sense-desires, sorrow has the cankers of sense-desires for its origin. As it is said:

Should sense-desires decrease in that person,
Who makes of them a vehicle, who grows
Excited over them, he just becomes
Corruptible as though by arrow shot.[1]

And it has been said:

"*From sense-desire is sorrow born.*"[2] And all of them have their source in the canker of views. As it has been said: "*In him who says 'I am the body,* [577] *body is mine' and is possessed by this idea sorrow and lamenting, suffering, grief and despair arise, owing to the unstable and changeful nature of body.*"[3] And as they spring from the canker of views so do they from the canker of becoming. As it is said: "*Then, whatsoever devas there be, long-living, beautiful and blissful, long established in lofty palaces, when they hear the Norm-teaching of the Tathāgata, they become fearful, fall a-trembling and a-quaking,*"[4] as do the devas frightened by the fear of death on seeing the five signs.[5] And as they spring from the canker of becoming, so do they from the canker of ignorance. As it is said "*Monks, he is a fool who, here and now, experiences threefold pain and grief.*"[6] Thus because these states (sorrow

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[1] *Sutta-Nipāta*, verse 767.
[2] *Dhammapada*, verse 215.
[3] *Saṃyutta* iii, 3.
[4] *Kindred Sayings* iii, 71.
[5] The five signs are: the flowers worn by them become faded, their clothes become dirty, sweat exudes from their armpits, their complexion changes, they do not delight in the world of devas.—*Ṭīkā*. Cf. *Iti.* v, § 83.
[6] *Majjhima* iii, 163.

and so on) spring from the cankers, therefore when they are effected, they give effect to the cankers which are the condition of ignorance. And when the cankers are effected, ignorance is also effected, since it exists in the existence of the cause. Thus herein should be understood, "ignorance is by sorrow and such others accomplished."

The wheel of life, unknown in beginning.

But because, when, the cause thus existing, ignorance is effected, there is no end to the series of cause and effect which again runs as "Conditioned by ignorance activities come to pass, conditioned by activities consciousness comes to pass," therefore in effect the wheel of life, proceeding in twelve parts through the series of cause and effect, is without a beginning.

But if this be so, does it not contradict the statement that ignorance is just the beginning in "Conditioned by ignorance activities come to pass"?

The statement is not just about the beginning. It is a statement about the ground-work. For of the threefold round of births,[1] ignorance is the ground-work. The round of births of the remaining vices and karma and so on impede the fool, who clings to ignorance, just as a snake being seized by the head, entwines the body round the seizing arm. But when ignorance is cut off, there is release from the rounds of births, just as when the snake's head is cut off, the man's arm is released from the coils of the snake. As it is said: "*But from the utter fading out and ceasing of ignorance is the ceasing of activities*"[2] and so on. Thus bondage comes of clinging to ignorance, and release from letting it go. And the above statement is about its being the ground-work, not just the beginning:—thus should the expression "The wheel of life, unknown in beginning" be understood.

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[1] I.e. of the vices, of karma and of result.

[2] *Saṃyutta* ii, 4, 12, 17.

[578] *Bereft of one to do and feel.*

Because this wheel of becoming is the proceeding of activities and so on through such causes as ignorance and so on, therefore it has nothing to do with any other maker of the round of births such as Brahmā, with the idea that "Brahmā is great,[1] Brahmā is the best, the creator," or with any other self who experiences happiness and misery, and who is imagined to be on this wise—"*This self of mine speaks, is sentient.*"[2] Thus "Bereft of one to do and feel" should be understood.

Void through the void twelve parts.

And because ignorance is void of permanence from its nature of rising and falling; of pleasantness from being corrupted and corruptible; of bliss from being oppressed by rise and fall; and of an obedient individuality from being connected with its own causes, and the same with its parts: activities and so on; or, because ignorance is not the self, nor of the self, neither is it in the self, nor does it possess the self, and the same with the parts: activities and so on, therefore this wheel of becoming should be understood to be void through the void twelve parts.

The three times of the wheel of becoming.

Having known this, one should know further that—

Its roots are craving, ignorance;
Its times are three, past and so on,
To which respectively belong
Two, eight, and two, from its twelve parts.

The two states: ignorance and craving should be understood to be the root of this wheel of becoming. As carrying on the past, it has its root in ignorance and its end in feeling; as being continuous with the future, it has its root in craving and its end in old age and death. Thus it is twofold. The former is spoken by way of one who walks in views, the latter by way

[1] Read *mahā Brahmā* for *Mahābrahmā*.

[2] *Majjhima* i, 8.

of one who walks in craving. For the ignorance of those who walk-in views, and the craving of those who walk in craving lead them to repeated births. Or the former is spoken for the purpose of extirpating the theory of annihilation, the unbroken series of causes being made clear by the production of results; the latter is spoken for the purpose of extirpating the theory of eternalism, it being clear that states which have made their appearance undergo old age and death. Or, the former is stated by way of those who are still in the mother's womb, as it shows the proceeding of states in due sequence; the latter is by way of the apparitional as showing the simultaneous appearance[1] of states. The past, present and the future are its three times. The two factors: namely, ignorance and activities as they appear in their nature in the Pali text, are of the past time. The eight beginning with consciousness and ending in becoming are of the present time. The two, namely, birth and old-age-and-death are of the future.

[579] Again it should be understood that,

> The thrice-knit cause, condition and effect,
> The forming of four groups, the round of three,
> The spokes of twenty modes:—this wheel of life,
> Keeps rolling on and on without a break.

Here, the interval between the activities and rebirth-consciousness is called once-knit condition and effect; the interval between feeling and craving is known as once-knit effect and condition; the interval between becoming and birth is once-knit condition and effect. Thus, "The thrice-knit cause, condition and effect" is to be understood.

(*The forming of four groups.*)

There are four groups of the unions determined by the beginning and the end, namely: ignorance and activities form one group; consciousness, name-and-form, sixfold sense, contact, feeling, the second group; craving, grasping, becoming

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[1] Read *sahupatti*° for *sakupatti*°. The *Ṭīkā* explains this as the simultaneous appearance of the aggregates (*upapatti-kkhandhānaṃ ekajjhaṃ upapattiyā*).

the third; birth, old age and death the fourth. Thus, "the forming of four groups" is to be understood.

(*The spokes of twenty modes.*)

Five causes in the Past and Now a fivefold fruit;
Five causes Now, and yet to come a fivefold fruit.[1]

"The spokes of twenty modes" should be understood by way of the spokes which are termed these twenty modes.

Of these, by "Five causes in the Past" are meant these two: ignorance and activities. But because a man with no knowledge craves and, in craving, grasps, and becoming arises in him through grasping, therefore craving, grasping and becoming also are meant here. Therefore was it said: "*In the previous karma-becoming, confusion is ignorance; effort is activities; desire is craving; clinging is grasping; volition is becoming. Thus these five states of the previous karma-becoming are the causes of the present rebirth.*"[2]

In this passage, "in the previous karma-becoming" means, in karma-becoming that is past, the meaning being:—when karma-becoming is made in a past birth. "Confusion is ignorance" is that confusion which at that time is in regard to ill and so on, and by means of which a man who is confused does a deed. "Effort is activities" means, the previous volitions which have arisen in him who is doing a deed, such volitions, for instance, as a thought, that he will give alms, and who is getting ready the materials thereof for a month or a year. [580] The volition of one who places gifts in the hands of those who receive them is called becoming. Or, volition in six apperceptions with one adverting is called the activities of effort; the seventh volition is becoming. Or any volition is becoming; the associated volition is activities of effort. "Desire is craving":—this means that craving which is a wish, and aspiration for a resultant rebirth-becoming entertained by one who is doing a deed. "Clinging is grasping"—the clinging, the seizure, the perversion which proceeds in such a way as "By doing this deed, which is the

[1] *Compendium* 190.

[2] *Paṭisambhidā* i, 52.

cause of karma-becoming, I shall enjoy, or cut off the pleasures of sense in such and such a place" is known as grasping. "Volition is becoming" means, volition spoken of at the end of effort is becoming. Thus should the meaning be understood.

"And Now a fivefold fruit," this is that which begins with consciousness and ends in feeling as mentioned in the Pali. As it is said: "*Here rebirth is consciousness, descent is name-and-form, sensory organism is sense-organ, the being touched is touch, the being felt is feeling. Thus these five states here in rebirth-becoming are the cause of previous karma.*"[1] In that text, "rebirth is consciousness" is that consciousness which is called rebirth, because it arises by way of continuity through different becomings. "Descent is name-and-form" is that name-and-form which is a descent, as it were a coming and an entering into the matrix of states material and non-material. "Sensory organism is sense-organ"—this is said by way of the five sense-organs, the eye and so on. "The being touched is touch":—that which is in touch with an object, and arises touching it, is touch. "The being felt is feeling" is the feeling which is felt as a result, having arisen together with rebirth-consciousness, or with touch conditioned by six-fold sense. Thus should the meaning be understood.

"Five causes Now" are craving and the rest. In the Pali are mentioned craving, grasping, becoming. When becoming is mentioned, the activities which precede it or which are associated with it are also mentioned; together with craving and grasping, (ignorance) which is associated[2] therewith is mentioned. Or, that ignorance by which the deluded man does acts is mentioned. Thus are the five. Hence was it said: "*From the maturity of sense-organs here delusion is ignorance, effort is activities, desire is craving, clinging is grasping, volition is becoming. Thus these five states here in karma-becoming are causes of rebirth in the future.*"[3]

In that passage by the phrase "from the maturity of sense-organs here" is shown confusion of one with mature sense-

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[1] *Ibid.*
[2] Read *sampayuttā.*
[3] *Paṭisambhidā* i, 52.

organs at the time of doing karma. The rest is plain in meaning.

[581] "And yet to come a fivefold fruit"—these are the five beginning with consciousness, which are mentioned along with birth. And of them is old-age-and-death. Hence was it said: "*In future rebirth is consciousness, descent is name-and-form, sensory organism is sense-organ, the being touched is touch, the being felt is feeling.*"[1] Thus these five states in a future karma-becoming are causes of karma done here. Such are the spokes of twenty modes.

(*The round of three,*
Keeps rolling on and on without a break.)

The activities and becoming are the round of karma; ignorance, craving and grasping are the round of the vices; consciousness, name-and-form, sixfold sense, contact, feeling are the round of result. Thus with these three rounds the wheel of becoming, "the round of three . . . keeps rolling on and on" turning repeatedly "without a break," because it does not cease so long as the wheel of corruptions is not cut off.

(*By way of origin in truths.*)

And this wheel of becoming, thus revolving—

By way of origin in truths, function,
And simile, prevention, different kinds
Of deep methods should fittingly be known.

Herein because moral and immoral karma have been stated without distinction in the *Saccavibhaṅga*[2] as the truth of origin, therefore (be it understood that) as stated in "Conditioned by ignorance activities come to pass," through ignorance the activities are of the second truth having the second truth as their cause; through the activities consciousness is of the first truth due to the second truth.[3] Through consciousness and so on the factors beginning with name-and-form and

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[1] *Ibid.*

[2] *Vibhaṅga*, p. 106 f.

[3] Remembering that the first truth is the result and the second truth is the cause.

ending in resultant feeling are of the first truth due to the first; through feeling craving is of the second truth due to the first. Through craving grasping is of the second truth due to the second; through grasping becoming is of the first and second truths due to the second. Through becoming birth is of the first truth due to the second; through birth old-age-and-death is of the first truth due to the first. This should then be known fittingly by way of origin in the truths.

(*By way of function.*)

And because ignorance brings confusion to beings as regards objects and is the cause of the appearance of the activities; likewise the activities [582] make preparations for conditioned things and are the cause of consciousness; and consciousness cognizes the object and is the cause of name-and-form; and name-and-form gives support to each other and is the cause of the sixfold sense; and the sixfold sense proceeds in its own range and is the cause of contact; and contact touches the object and is the cause of feeling; and feeling enjoys the taste of the object and is the cause of craving; and craving lusts after the things of lust and is the cause of grasping; and grasping clings to what it can cling to and is the cause of becoming; and becoming throws (a man) into the various courses of life and is the cause of birth; and birth produces the aggregates by proceeding as their first appearance and is the cause of old-age-and-death; and old-age-and-death is established in the maturity and breaking up of the aggregates and is the cause of the appearance of a new becoming, it being the abode of sorrow and so on:—therefore, in all the terms, this should be understood by way of the double function of procedure.

(*By way of prevention.*)

And because the clause "Conditioned by ignorance activities come to pass" inhibits the view that there is a doer; and the clause "Conditioned by activities consciousness comes to pass" inhibits the view of the transmigration of the self; and the clause "Conditioned by consciousness name-and-form comes to pass" inhibits the idea of density, by showing the

break-up of things conceived to be the self; and the clause "Conditioned by name-and-form sixfold sense comes to pass," inhibits such views as the self sees, etc., knows, touches, feels, craves, grasps, becomes, is born, decays, dies:—therefore, as inhibiting also false views, this wheel of becoming is fittingly to be known.

(*And by way of simile.*)

And because ignorance is like a blind man who does not see the states in their intrinsic and general characteristics, the activities conditioned by ignorance are like the stumbling of the blind man, consciousness conditioned by the activities is like the fall after the stumbling, name-and-form conditioned by consciousness is like the appearance of an abscess on the fallen man, sixfold sense conditioned by name-and-form is like the accumulation of matter when the abscess is about to burst, contact conditioned by sixfold sense is like hurting the accumulated matter on the abscess, feeling conditioned by contact is like the pain due to the hurting, craving conditioned by feeling is like the longing for a cure, grasping conditioned by craving is like the having recourse to wrong medicine, [583] becoming conditioned by grasping is like the application of wrong ointment resorted to, birth conditioned by becoming is like the manifestation of a change[1] in the abscess due to the application of the wrong ointment, old-age-and-death conditioned by birth is like the bursting of the abscess due to the change;—or again, because ignorance overpowers beings through lack of vision, or false vision, as cataract overpowers the eyes; and the fool, who is overpowered by it, wraps himself with the activities which produce fresh becomings, as the silkworm wraps itself with bits of cocoon; consciousness possessed by the activities finds a resting-place in the courses of life as a prince, taken in hand by the prime minister, finds a place in the kingdom; by dwelling on the sign of rebirth, consciousness gives rise to various kinds

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[1] The *Ṭīkā* says the change is shown by the swelling of the abscess and the appearance of pus.

of name-and-form at rebirth, as the magician creates false objects; sixfold sense established in name-and-form attains to growth, increase and development, like a forest bush growing on a good soil; contact is produced from the friction of sense-organs, as fire is produced from the rubbing of fire-sticks; feeling arises in him touched by contact, as burning arises in him who is touched by fire; craving increases in him who experiences feelings, as thirst grows in one who drinks salt water; the man of craving has a desire for becoming, as the thirsty man longs for water; the grasping of such a man through itself clings to becoming, as the fish through greed for raw food grasps at the hook; birth takes place when there is becoming, as a sprout comes out when there is seed; there is certain old-age-and-death to one who is born, as a tree that has risen must surely fall:—therefore by way of simile also is the wheel of becoming to be fittingly understood.

(*And by different kinds of deep methods*:—)

And because the Blessed has said this: "*Deep, Ānanda, is this causal law, and it looks deep too*"[1] concerning the profundity in meaning, in doctrine, in teaching, and in penetration, therefore is this wheel of becoming fittingly to be understood under different aspects of profundity.

Herein, whereas it is difficult to understand the arising of old-age-and-death from birth, it is not that old-age-and-death is not due to birth, that it is due to nothing other than birth, that is, so arises from birth:—such arising constitutes its profundity. And the same with the activities, the arising of which is conditioned by ignorance:—therefore is the wheel of becoming profound in meaning. This so far is [584] the profundity in meaning. For the result of a cause is said to be the meaning, as it is said: "*Knowledge in respect of the result of a cause is the analysis of meaning.*"[2] And because from the difficulty to understand that mode and that period[3] in which ignorance is cause of the various activities, the causal

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[1] *Dīgha* ii, 55. See *Dialogues* ii, 50, n. 2.
[2] *Vibhaṅga*, p. 239.
[3] *Avatthā* in *yad-avatthā*.

relation of ignorance to the activities is a profound matter; and the same with the profundity of the cause-relation of activities . . . birth to old-age-and-death—therefore is this wheel of becoming profound in doctrine. Thus is herein the profundity in doctrine. For doctrine is a name for cause, as it is said: "*Knowledge in respect of the cause is the analysis of doctrine.*"[1] And because it is taught for various reasons and in various ways, the teaching is profound, in which no knowledge other than omniscience finds a resting-place. For it is taught in some suttas by the direct method, in others by the reverse method, sometimes by the direct and reverse method, sometimes by the direct or reverse method from the middle, sometimes only three joints and four sections, sometimes two joints and three sections, sometimes one joint and two sections—therefore is this wheel of becoming profound in the teaching. This is the profundity of teaching.

And because that intrinsic nature of ignorance and so on, by the intuition of which ignorance and so on are rightly penetrated as to their characteristics, is difficult to fathom, therefore is this wheel of becoming profound in penetration. For since the nature of ignorance being opposed to knowledge, to discernment, to the penetration of the truths is a profound (matter); and profound is the nature of the activities being prepared, putting forth energy, being with and without passion; as also is the nature of consciousness being void, being not occupied, not transmigrating, manifesting itself in rebirth; and the nature of name-and-form arising together, being separate and not separate in classification, bending and changing; and the nature of sixfold sense being the dominant influence, the world, the door, the field, the province; and the nature of contact being the touching, impingeing, concourse, meeting together; the nature of feeling enjoying the taste of objects, being pleasant, painful and neutral, not the soul (*jīva*) and experiencing; the nature of craving being a delighting, an attachment, a flowing, like a creeper, like a river, an ocean of thirst, hard to fill; the nature of grasping being a clinging,

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[1] *Vibhaṅga*, p. 293.

seizing, laying to heart, perversion, difficult to transcend; the nature of becoming being co-ordinating, preparing, throwing one on to a place of birth, on to a course, on to a conscious duration, on to an abode; the nature of birth being a first birth, complete birth, descent (into the matrix), coming to birth, appearance; and the nature of old-age-and-death being a falling off, decaying, breaking, transforming,—is the profundity in penetration here to be understood.

(*It should fittingly be known*:—)

And because there are four methods as to the meaning [585] namely, the method of sameness, of difference, of non-occupation, of the nature of being such, therefore according to the different methods also this wheel of becoming should fittingly be known.

Of these, the *method of sameness* is the unbroken continuity, as in "Conditioned by ignorance activities come to pass, conditioned by activities consciousness comes to pass," like the growth of a tree from a seed through sprouts and so on. He who sees it rightly, knowing it to be an unbroken series of cause and effect, abandons the heresy of annihilation; seeing it wrongly by grasping the sameness of the unbroken series proceeding by way of cause and effect, he clings to the heresy of eternalism. The fixing of the characteristics belonging to ignorance and so on is known as the *method of difference*. He who sees it rightly as the repeated arising of fresh states, abandons the heresy of eternalism; seeing it wrongly by grasping the different kinds of a state which has fallen into a single continuity as though it had fallen into several continuities, he clings to the heresy of annihilation. *Non-occupation* is the absence of occupation on the part of ignorance, that it must produce the activities, and on the part of the activities that they must produce consciousness and so on. He who sees it rightly, knowing the absence of a doer, abandons the theory of the self; seeing it wrongly not grasping that, there being no occupation, the cause of ignorance and so on is effected by the order of intrinsic

nature, he clings to the heresy of non-action. The activities and so on arise because of ignorance and so on, just as curds and so on are due to milk and so on, not to other causes:— this is known as the *nature of being such*. He who sees it rightly, knowing that a result comes in accordance with a cause, abandons the theory of no-cause and the theory of no-action; seeing it wrongly not grasping the proceeding of a result in accordance with a cause but holding some impossible view that something arises from somewhere, he clings to the theory of no-cause and the doctrine of assurance. Thus the wheel of becoming

> By way of origin in truths, function,
> And simile, prevention, different kinds
> Of deep methods should fittingly be known.
> Therefore this wheel of life, being very deep
> Is fathomless, a jungle of pathways[1]
> Impassable. It may not be severed
> E'en by the sword of knowledge sharpened on
> The noble stone of fixity of thought.
> This awful danger of repeated births
> Is ever present like the falling disc[2]
> Of thunderbolt. Not e'en[3] in dream can there
> Be such a one as has transcended it.

[586] For this has been said by the Blessed One: "*Deep, Ānanda, is this causal law, and it looks deep too. It is through not understanding this law, through not penetrating it, that this generation has become a tangled skein, a matted ball of thread, like to muñja-grass and rushes, unable to overpass the state of woe, the evil way, the downfall, the repeated round of births.*"[4] Hence abandoning all other duties and practising to the end that he may bring benefit and happiness to himself and others,

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[1] Read *nānānayagahaṇato.*
[2] *Asanivicakkaṃ=asanimaṇḍalaṃ.* Cf. P.T.S. Dictionary *s.v.*
[3] Read *supinantare pyatthi* (*=pi+atthi*).
[4] *Dīgha* ii, 55. Cf. *Dialogues* ii, 50.

The wise and mindful one here should
Be always heedful of the deep
And varied causal mode,[1] that he
May get therein a foothold firm.

Thus is ended the seventeenth chapter called the Exposition of the Plane of Understanding in the section of the development of Understanding in the Path of Purity composed for the gladdening of good folk.

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[1] Read *paccayākāra*° as one compound.

[587] CHAPTER XVIII

EXPOSITION OF THE PURITY OF VIEWS

Now it has been said that[1] the two purities which are the root, namely the purity of morality and the purity of mind, should be fulfilled, after making one's knowledge mature through study and questioning in those states which are the plane (of understanding). Of these the purity of morality is the well purified fourfold morality, such as restraint according to *Pātimokkha*, treated in detail in the exposition of morality.[2] And the purity of mind is the eight attainments together with the access-concentration, which have been treated at length in all modes in the Exposition of Concentration[3] discussed under the head[4] of morality. Therefore all of them should be understood in the way described. But in what has been said such as, "The five purities in respect of views, the overcoming of doubt, the knowledge and discernment of the (right) path and the wrong path, the knowledge and discernment of the middle way, knowledge and discernment are the 'body,'"[1] the discernment of name-and-form according to fact is "purity of views."

A man who is desirous of fulfilling it (viz., that purity), and who is progressing in calm should first of all rise from one or other of the jhānas of the realms of form, or of the formless —excepting the realm of neither perception nor non-perception —and seize by way of characteristic, function and so on, the jhāna-factors, such as applied thinking (*vitakko*) and the states associated therewith. Having seized all of them, he should fix them as *name* in the sense of (naming or) bending, owing to their tendency to (name, or to) bend towards the

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[1] Page 514.
[2] Page 19, above, Chap. I.
[3] Above, Chap. XI.
[4] Read *cittasīsena* for *cittasīlena*.

object. Then just as a man, seeing a snake inside his house, would chase it and find its hole, so the ascetic, considering the name and making search "Depending on what does this name proceed?" would see that it is the heart-basis on which it depends. [588] Then he sees the things which are the support of the heart-basis and the remaining derived material qualities which depend on them—thus he sees form.[1] And he fixes all these as form, owing to their liability to change. Then he fixes name and form briefly thus: "Name" has the characteristic of bending, "form" has the characteristic of changing.

And he who is progressing in bare insight, who also is progressing in calm, seizes the four elements briefly or at length, by one or the other of the ways of seizing the elements mentioned[2] in the determination of the four elements. Then to him are manifested ten material qualities by way of the body-decad, namely, the four elements, colour, smell, taste, nutritive essence, life, clearness of the sense of touch in the hair which is produced by karma, when the elements are manifested in their own true functions and characteristics. There are also manifested in it[3] ten material qualities by way of the sex-decad[4] owing to the existence of sex. In it are also manifested the set of eight ending in nutritive essence[5] produced by sustenance, the same produced by the caloric order, the same produced by mind:—twenty-four in addition to the others. Thus in each of the twenty-four parts[6] of the body produced by the four causes there are forty-four material qualities. But in each of the four parts, namely, sweat, tears, saliva, mucus, which are produced by the caloric order and by mind there are sixteen by means of the two sets of eight, ending in nutritive essence. And in each of the four parts, namely, the stomach, excrement, pus, urine, which are produced by the caloric order, there are eight by means of the set of eight, ending in

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[1] *Rūpa*, translated also by "matter," "material quality."
[2] Page 402 f. above.
[3] I.e. in "hair," among bodily features.
[4] *Bhāva*, i.e. being a man or woman.
[5] For enumeration, see p. 395, *n*. 2 above.
[6] Excepting the eight which are mentioned immediately below.

nutritive essence and produced by caloric order. Thus is the way as regards the thirty-two parts.

And when the thirty-two parts are manifested, ten other modes[1] are manifested. Of these, in that portion of fire, which, being born of karma, wholly transmutes food and so on in digestion, there are nine material qualities, namely, the set of eight ending in nutritive essence and life. Likewise in the portion of inhalings and exhalings of breath, which are born of mind, there are nine, namely, the same set of eight and sound. In each of the remaining eight, which are produced by the four causes, there are manifested thirty-three material qualities, namely, the set of nine ending in life and three sets of eight ending in nutritive essence. Thus when the material things and derived material qualities are manifested by means of the full forty-two modes, sixty other material qualities are manifested by way of the physical object and the door, namely, five decads of the eye and so on, and the heart-basis-decad.

Taking all of them as one, by the characteristics of changing, he views them as form. And when he has seized form thus, the non-material states appear to him by way of the door. And they are the eighty-one worldly consciousnesses, made up of twice five consciousnesses, three mind-elements, sixty-eight mind-consciousness-elements. [589] And, generally speaking, the seven mental properties, which are co-existent therewith, namely, contact, feeling, perception, volition, life, conscious duration, attention make their appearance. But the transcendental thoughts are seized neither by him who has just bare insight, nor by him who is progressing in calm, because they are unattainable.[2] Taking all the non-material states as one, by the characteristics of bending, he views them as "name."

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[1] The ten modes are made up of four of the fire-element and six of the air-element. The four fiery modes are "Whatever gives heat, whatever consumes, whatever burns up, whatever wholly transmutes food and drink in digestion," and the six *airy* modes are "Wind discharged upwards, wind discharged downwards, wind in the stomach, wind in the abdomen, vapours that traverse the several members, inhalings and exhalings of breath." These are all described on p. 405, above.

[2] Read *anadhi*°.

Thus does one person determine name-and-form at length by way of the determination of the four elements.

Another man does so by way of the eighteen elements. How? Here a monk considers the elements thus: "In this individuality there are eye-element . . . mind consciousness element," and does not recognize the eye, as does the world, to be the lump of flesh, which, variegated with white and black circles, has length and width, and is bound in the eye-cavity with veins as with strings, but determines, as the eye-element, that sensory organism of the eye which has been described in the derived material qualities in the Exposition of the Aggregates.[1] But he does not determine, as the eye-element, the other fifty-three material qualities, namely, the nine co-existent material qualities comprising the four elements which are the support of the eye-organism, the four attendant material qualities of colour, smell, taste, nutritive essence and the protecting life-faculty; the twenty karma-born material qualities which are established in the organism by way of the decads of the body and sex; and the twenty-four underived material qualities by way of the three sets of eight ending in nutritive essence which are produced by sustenance and so on. In the same way (he proceeds) with the ear-element and the rest. But as regards the body-element the remaining material qualities are forty-three.

But others make nine out of those produced by the caloric order and mind, by including sound in each case, and thus they enumerate up to forty-five. Thus the ten material qualities, namely, five sensory organisms and their fields:—shapes, sounds, smells, tastes, tangible things—make ten elements. And the remaining material qualities also are elements of mental states. Thoughts which proceed by depending on the eye, and making an object of matter, are known as the element of eye-consciousness. Thus twice five consciousnesses make five elements of consciousness. The three thoughts of mind-element make one mind-element. The sixty-eight thoughts of mind-consciousness element make one

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[1] Page 517, above.

mind-consciousness element. Thus all the eight-one worldly consciousnesses make seven elements of consciousness. The mental properties, such as contact, which are associated therewith, make one element of mental state. Thus here ten and a half elements are *form*, seven and a half[1] [590] are *name*. Thus one man determines name-and-form by way of the eighteen elements.

Another man does so by way of the twelve sense-organs. How ? Excepting the fifty-three material qualities, he determines just the sensory organism of the eye as the sense-organ of the eye, as described under the eye-element. In the same way he determines the elements of ear, nose, tongue, body, to be the sense-organs of ear, nose, tongue, body. The five states which are their objects are determined to be the sense-organs of matter, sound, smell, taste, tangible thing and the seven worldly elements of consciousness to be the sense-organ of mind. He determines contact and so on, which are associated therewith, and the remaining matter to be the sense-organ of mental state. Thus ten and a half sense-organs are form, one and a half are name. Thus one man determines name-and-form by way of the twelve sense-organs.

Another man determines it by way of the aggregates even more briefly. How ? In this body the four elements produced by the four causes, and colour, smell, taste, nutritive essence, the five sensory organisms which all depend on the elements, and basic matter, and sex and life-faculty and sound-products by two causes:—these seventeen material qualities can be mastered, can be determined as material form.

Body-intimation, speech-intimation, space-element, buoyancy, pliancy, wieldiness, integration, continuity, ageing, impermanence of form:—these ten material qualities cannot be mastered; they are mere limitation of difference in mode and change, they cannot be determined as material form, but they are considered to be material qualities from the mere limitation of difference in the mode and change of material qualities. All these twenty-seven material qualities are the aggregate

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[1] *Aḍḍhaṭṭhamā.* The P.T.S. Dictionary gives the meaning only as four, i.e. half of eight.

of matter, the feeling which arises, together with the eighty-one worldly consciousnesses, is the aggregate of feeling, the perception associated with those consciousnesses is the aggregate of perception, the activities are the aggregate of activities, the consciousness is the aggregate of consciousness. Thus the aggregate of matter is "form," the four non-material aggregates are "name." Thus one monk here determines "name and form" by way of the five aggregates.

Another man determines name-and-form briefly thus: He grasps "form" (or matter) in this individuality briefly thus:— "Whatever form there is, is (*a*) the four great primaries and (*b*) form derived from the four great primaries." Likewise he grasps the sense-organ of mind and a portion of the sense-organ of mental state as "name." And this name and this form give rise to (the dual idea) name-and-form.

[591] If, after grasping "form" under various conditions, he grasps "name," and it does not appear to him because it is refined, he should not lose heart but contemplate, attend to, grasp and determine form repeatedly. For as form appears to him cleansed, disentangled, well-purified, so the states of the formless registering the states of form manifest themselves. Just as a man, not seeing the reflection of his face by looking at an unburnished mirror, would not throw away the mirror, but would have it burnished until the reflection of his face appears; as a man, scattering sesamum seeds into a mortar, sprinkling them with water, and grinding them once or twice and not getting the oil, would not throw away the seeds, but would sprinkle hot water and crush and grind them until he sees clear sesamum oil issuing therefrom; as a man, wishing to purify water, gets hold of clear water-strychnos, and putting his hand inside the jar, scrubs it once or twice, and when the water does not become clear, does not throw away the strychnos, but scrubs the jar again and again, until the mud subsides and the water becomes clear and transparent; so the monk should not throw down the burden, but should contemplate, attend to, grasp and determine form repeatedly. For as form appears to him cleansed, disentangled and well-purified, so the hostile vices subside, the mind becomes clear like the water

on top of the mud, and the registering states of the formless manifest themselves.

In the same way should this meaning be made clear by other similes, such as (pressing) the sugar-cane (for sugar), (extorting information out of a) thief, (taming) an ox, (churning) milk curds (for cream, and cooking) fish.[1]

As he grasps thus the well-purified form, the states of the formless appear to him in three aspects, by way of contact, by way of feeling, or by way of consciousness. How? To one who is grasping the elements in such a way as "the earthy-element has the characteristic of solidity,"[2] contact appears as the first impact; feeling associated therewith is the aggregate of feeling; perception is the aggregate of perception; volition together with feeling is the aggregate of activities; mind is the aggregate of consciousness. [592] Likewise the earthy element, in hairs, etc., in the inhalings and exhalings of breath, has the characteristic of solidity, contact appears as the first impact, feeling associated therewith is the aggregate of feeling . . . mind is the aggregate of consciousness. Thus the states of the formless appear by way of contact. To one (who grasps the elements in such a way as) "The earthy element has the characteristic of solidity," the feeling which enjoys the essence (of solidity) of the registered object appears as the aggregate of feeling, the perception associated therewith is the aggregate of perception, contact and volition associated therewith are the aggregate of activities, mind associated therewith is the aggregate of consciousness. Likewise the earthy element in hair, etc., in the inhalings and exhalings of breath, has the characteristic of solidity, feeling which enjoys the essence of the registered object is the aggregate of feeling . . . mind associated therewith is the aggregate of consciousness. Thus the states of the formless appear by way of feeling.

To another one (who grasps the elements in such a way as) "The earthy element has the characteristic of solidity," consciousness, cognizing the object, appears as the aggregate

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[1] The information about these similes has been taken from the *Ṭīkā*.

[2] See above, p. 422.

of consciousness, feeling associated therewith is the aggregate of feeling, perception is the aggregate of perception, contact and volition are the aggregate of activities. Thus the states of the formless appear by way of consciousness.

Construction should be made by this method by way of the four elements in the forty-two parts of elements beginning with hair on this wise: "In the hair set up by karma the earth-element has the characteristic of solidity," and by way of the entire special method in the remaining elements of eye and so on which are the reasons for the grasping of form.

Because to him who grasps well-purified form the states of the formless manifest themselves in three ways, therefore it is he, not another, who should strive to grasp the formless. For if, when one or two of the states of form have appeared,[1] he gives up form, and begins to grasp the formless, the subject of his meditation falls off, like the mountain cow mentioned in the development of the earth-device.[2] [593] But when he tries hard to grasp the formless after having grasped the well-purified form, the subject of his meditation attains increase, growth and development. He determines the four formless aggregates, which have appeared thus by way of contact and so on, as "name," and the four great primaries, which are the object of the formless, and form which is derived from the four great primaries, as "form." Thus he determines the twofold division into name-and-form of all the states of the three planes, that is, the eighteen elements, twelve sense-organs, five aggregates, as though by means of a sword he had opened a box, or split a twin palmyra bulb,[3] and comes to the conclusion, that there is no being, or person, or deva, or Brahmā higher than the mere name-and-form. After thus determining name-and-form in its true essence, and in order that he may the more easily put away this worldly concept of a being, a person, transcend the confusion arising out of such concept, and place the mind on a plane free from

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[1] Should it not be "has *not* appeared," reading *anupaṭṭhite* ?
[2] See above, p. 176.
[3] Reading *yamakatālakaṇḍaṃ*.

such confusion, he determines it, assimilating[1] the meaning derived from many suttantas, that it is mere name-and-form; it is no being, no person. For this has been said:

For just as, when the parts are rightly set,
The word chariot *ariseth (in our minds)*
So doth our usage covenant to say:
A being *when the aggregates are there.*[2]

Thus also has it been said: "*Just as it is by and because of wattle and withies, grass and clay, that a space is enclosed which is called a house, so it is by and because of bones and sinews, flesh and skin, that a space is enclosed which is called a visible shape.*"[3]

Again it has been said:

"*Nay, it is simply Ill that rises, Ill*
That doth persist, and Ill that wanes away.
Nought beside Ill it is that comes to pass,
Nought else but Ill it is doth cease to be."[4]

Thus in many hundreds of suttantas has name-and-form been set forth, not a being, not a person. Therefore just as when the parts such as the axle, wheel, frame, pole, are put together in a certain manner, the mere word "chariot" comes into use, but there is no such thing as "chariot" in the ultimate sense when any of the parts are examined:—as when the parts of a house, such as wattle, are set up in a certain manner enclosing a space, the mere word "house" comes into use, but there is no such thing as a house in the ultimate sense; as when the thumb and the fingers and so on are placed in a certain manner, [594] the mere word "fist" comes into use; as the mere words "lute," "army," "town," "tree," come into use when their respective parts, such as the body of the lute and the strings,[5] elephants and horses, walls and houses and gates, trunk and branches and leaves are arranged in certain positions, and there is no such thing (any of these, e.g.) as a tree in the ultimate sense, on

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[1] Read *saṃsandetvā*.
[2] *Kindred Sayings*, i, 170.
[3] *Further Dialogues*, i, 137.
[4] *Kindred Sayings*, i, 170, n. 2.
[5] Read *doṇi-tanti*.

examining each part, so when the five clinging aggregates exist, the mere word "being," "person," comes into use, but on examining each of the states, in the ultimate sense there is no such thing as a being, (it is) the object of a misconception that makes one say "I am" or "I"; in the ultimate sense there just is name-and-form. The discernment of him who sees thus is called the discernment of reality.

And he who puts away discernment of reality, and clings to the view that a being exists, must admit that it is either perishable, or imperishable. If he admits that it is imperishable, he falls into the theory of eternalism; if he admits that it is perishable, he falls into the theory of annihilation. For there is no other state which is an issue of that being, as curd is an issue of milk. He who holds that a being is eternal sinks.[1] He who holds that it is annihilated is carried away by extremism.[2]

Hence said the Blessed One: "*Being obsessed, monks, by two views, some devas and men sink in the pleasures of becoming, some are carried away by extremism; only those who possess the eye (of truth) see the truth. And how, monks, do some sink in the pleasures of becoming? Monks, there are devas and men who delight in becoming, find pleasure in becoming, revel in becoming. When they are taught the Law for the cessation of becoming, their mind does not respond, does not have faith, is not steady or intent. Thus, monks, some sink in becoming. And how, monks, are some extremists? Being oppressed by, ashamed of, disgusted with becoming, some take delight in non-becoming, saying, 'Since, masters, it is said that this self on the dissolution of the body, is cut off, perishes, and does not exist after death, that is peace, that is noble, that is the truth.' Thus, monks, are some extremists. And how, monks, do those possessed of the eye see? Here, monks, a monk sees the five aggregates*[3] *as such. Seeing the five aggregates as such he practises, in order that he may be disgusted with them, have no passion for them,*

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[1] I.e. Sinks in the pleasures of becoming, or it may mean "recedes from the cessation of becoming."

[2] Or, "runs past the cessation of becoming."

[3] *Bhūta.* Read *bhīkkhu bhūtaṃ.*

that they may cease. Thus, monks, does one who has the eye see."[1]

Therefore just as a wooden doll, void of soul, without life or force, walks or stops by means of the string attached to wood; [595] and appears to be endowed with force and vitality, so this name-and-form, though without soul, life or force, walks or stops owing to mutual association, and appears to be endowed with force and vitality. Hence said the Ancients:

There is here truly name-and-form,
Wherein exists no being nor man.
'Tis void and fashioned like a doll,
A lump of ill, like grass and sticks.

Not only by the simile of the wooden doll, but also by such similes as sheaves of reeds should the illustration be made. For as when two sheaves of reeds are placed one against the other, one gives support to the other, and one falls down together with the other, so in the five-constituent existence name-and-form depend on one other, so that one is the support of the other, and one falls together with the other through death.[2] Hence said the Ancients:—

The couple name-and-form depend on one another,
When one breaks up, so through relation doth the other.

And as when sound arises depending on a drum struck by the hand, the drum is one, the sound another, drum and sound do not mix together, the drum is void of the sound, and the sound is void of the drum, even so when name proceeds depending on form, called the physical basis, door, object, form is one, name another, name-and-form do not mix together, name[3] is void of form and form is void of name. Nevertheless on account of the drum, sound arises, on account of form, name arises. Hence said the Ancients:—

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[1] Not traced. Is this passage in the *Piṭakas*?

[2] Cf. *Kindred Sayings*, ii, 80, where name-and-form *and* consciousness are the two sheaves of reeds.

[3] Read *nāmaṃ rūpena* for *nāma-rūpena*.

The fivefold contact-states come not from eye
Or form, or anything behind the two.
The states conditioned from a cause proceed,
As sound arises when the drum is struck.
The fivefold contact-states come not from ear,[1]
Or sound or anything behind the two . . .
The fivefold contact-states come not from nose
Or smell or anything betwixt the two . . .
The fivefold contact-states come not from tongue
Or taste or anything betwixt the two. . . .
[596] The fivefold contact-states come not from body
Or touch or anything betwixt the two . . .
It is not material form or field of thought
From which the states conditioned come to pass.
The states conditioned from a cause proceed,
As sound arises when the drum is struck.

Of the two, "name" is without power, and is unable to proceed[2] by its own power. It does not eat, or drink, or speak, or adopt any of the four postures. "Form" is also without power, and is unable to proceed by its own power.[3] It has no desire to eat, to drink, to speak, or adopt any of the postures. But depending on name, form proceeds: depending on form, name proceeds. When there is a desire on the part of name to eat, to drink, to speak, or to adopt any of the postures, form eats, drinks, speaks, adopts the posture.

To make the meaning clear they cite this simile:[4] Suppose a born-blind and a cripple wished to go to some other place. The born-blind said to the cripple, "I say! I can do what is to be done by legs, but I have no eyes to enable me to see even and uneven places." The cripple said to the born-blind, "I say! I can do what is to be done by the eyes, but I have no legs to enable me to go forward or step backwards."

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[1] Read *Na sotato*.

[2] Read *pavattituṃ*.

[3] The *Ṭīkā* adds that, nevertheless, name is not without power as regards believing, putting forth energy, etc. (*saddahanussāhanādīsu*), nor is form without power as regards maintaining, binding, etc. (*sandhāraṇābandhanādisu*).

[4] For a more graphic account see *Expositor*, 371, where, in line 1, read "inability" for "non-inability."

The born-blind was highly delighted and made the cripple mount his shoulder. The cripple sat there and gave out directions saying, " Give up the left and take the right path. Give up the right and take the left."

Herein the born-blind is without power or strength and cannot go by his own power or strength, and so is the cripple. But there is nothing to prevent their going when they depend on one another. So both name-and-form separately are without power, unable to arise in their own power, or to perform their various functions. But when one depends on the other, there is nothing to prevent their arising or procedure. Hence this is said:

> They neither rise nor stand in their own strength:
> These states conditioned which themselves are weak,
> And must obey the will of other states.
> [597] By others are they caused, of others are
> The object, they have come to pass by means
> Of cause and object and such other things.
> As by a boat men roam about the sea,
> So by the form, the group of name proceeds.
> As by the men, the boat goes on the sea,
> So by the name, the group of form proceeds.
> As men and boat together cross the sea,
> So name and form on one another rest.

Thus the discernment of name-and-form according to the truth, which is brought to the stage free from confusion when one has determined name-and-form in such manner and mastered the idea of a being is to be known as the Purity of Views, for which the determination of name-and-form and the analysis of all compounded things are synonyms.

Thus is ended the eighteenth chapter called the Exposition of the Purity of Views in the section of the development of understanding in the Path of Purity composed for the purpose of gladdening good folk.

[598] CHAPTER XIX

EXPOSITION OF PURITY OF THE TRANSCENDING OF DOUBT

KNOWLEDGE established by the transcending of doubt in the three (phases of) time through grasping the causes of this name-and-form is called Purity of the transcending of doubt.

The monk who desires to fulfil it sets about making a search for the condition and cause of name-and-form, just as a clever physician seeks for the origin of a disease, or a compassionate man, seeing a young little child lying on its back on the road, thinks of its parents, saying "Whose child may it be?" From the beginning he reflects thus: "This name-and-form is not without condition since it is the same name-and-form everywhere, at all times, in all cases. It is not caused by a creative deity or others, for there is no creator, or anyone beyond the name-and-form. And they who say the Creator and others are mere name-and-form, according to them the name-and-form arises without such conditions as those called creator and so on. Therefore, since it must have its root-condition and cause, which are they?" Attending thus to the condition and cause of name-and-form, he grasps the condition and cause of the body-group thus: "This body is not born amidst water-lilies, lotuses, white lotuses, white water-lilies and so on, or amidst rubies, pearls and so on. It is born between the stomach and the colon, with the membrane of the stomach behind, the back-bones in front, surrounded by the intestines and the mesentery, itself evil-smelling, loathsome and repulsive, confined in a place, evil-smelling, loathsome and repulsive, like worms in rotten fish, decomposed corpses,[1] putrid junkets, cesspools, pools of mud and so on. And of the body that is born thus, [599] these

[1] *Pūtikuṇapa* is omitted in the Burmese texts.

four states: ignorance, craving, grasping, karma are the root-condition, as having produced it, and sustenance is the cause, as having supported it. Thus these five states are its root-condition and cause. Of these the three beginning with ignorance are the sufficing condition of this body, like the mother of a child; karma is the generator, like the father of a son; sustenance is the supporter,[1] like the nurse of a child."

Having thus made a grasp of the cause of the group of "form," he again makes a grasp of the group of "name" in this wise: "*It is because of the eye and of visible objects that eye-consciousness arises.*"[2] Having seen thus the proceeding of name-and-form according to the cause, he discerns that, as it proceeds now, so it proceeded causally in the past, and will proceed causally in the future. As he discerns thus, the fivefold doubt concerning the past expressed as "*Was I in ages past? Was I not in ages past? What was I then? How was I then? From what did I pass to what?*"; and the fivefold doubt concerning the future expressed as "*Shall I be in ages to come? Shall I not be in ages to come? What shall I then be? How shall I then be? From what shall I pass to what?*"; and the sixfold doubt concerning the present expressed as "*Or, again it is present time*[3] *about which he is in doubt asking himself: Am I? Am I not? What am I? How am I? Whence came my being? Whither will it pass?*" —all this doubt is put away.

Another man sees the cause of "name" twofold: as being held in common, and not held in common; the cause of form fourfold by way of karma and so on. For twofold is the cause of "name": held in common and not held in common. Of these, the six doors, such as the eye, and the six objects, such as visible form, are causes of name held in common,

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[1] *Sandhāraka.*

[2] *Majjhima* i, 111. This reference, given as footnote 1 on page 599 of Visuddhi Magga Pali text, should be to this passage (which should be marked i in the Pali text) and not to the immediately following quotation, which is from *Majjhima* i, 8.

[3] *Majjhima* i, 8, from which these quotations on doubt concerning the three times are made, reads *ajjhattaṃ*, "self." See *Further Dialogues*, i, 5.

since from them all aspects of name arise, as moral and so on. Attention and so on are causes not held in common. For wise attention, hearing the Good Law and so on, are the cause of morality [600]; the opposites are the cause of immorality; karma and so on are the cause of the result; life-continuum[1] and so on are the cause of the inoperative. The causes of form are four, namely karma, consciousness, the caloric order, sustenance.

Of these, karma is the past cause of form produced by itself; consciousness is the present cause of form produced by itself; the caloric order and sustenance are causes of form produced by themselves at the static moment.[2]

Thus a man makes a grasp of the cause of name-and-form. Having seen thus the proceeding of name-and-form causally, he discerns that, as it now proceeds, so also in the past it proceeded causally, and in the future it will proceed causally. As he discerns thus, doubt in the three times is put away in the way described.

Another man, seeing that the activities called name-and-form reach old age, and those that have reached old age break up, makes a grasp of the cause of name-and-form by way of the causal law in the reverse way thus: Old age-and-death of activities happens when there is birth; birth happens when there is becoming; becoming when there is grasping; grasping when there is craving; craving when there is feeling; feeling when there is contact; contact when there is sixfold sense; sixfold sense when there is name-and-form; name-and-form when there is consciousness; consciousness when there are activities; activities when there is ignorance. Then his doubt is put away in the manner described.

Another man makes a grasp of the cause of name-and-form by the causal law in the direct order, already shown in full as "Conditioned by ignorance activities come to pass." Then his doubt is put away as said above.

Another man makes a grasp of the cause of name-and-form

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[1] *Bhavaṅgaṃ.*

[2] Viz. the middle of the three instants of every happening; genesis, stasis, ceasing.

by way of the round of karmas and the round of results thus: In the previous karma-becoming delusion is ignorance, effort is activities, desire is craving, approach is grasping, volition is becoming. These five states in the previous karma-becoming are the causes of rebirth in the present. In the present existence rebirth is consciousness, descent is name-and-form, sensory organism is sense-organ, the being touched is contact, the being felt is feeling—these five states of the present rebirth-becoming are the causes of previously performed karma. From the maturity of sense-organs here delusion is ignorance . . . volition is becoming—these five states of the present karma-becoming are the causes of rebirth in the future.

[601] In this respect there are four kinds of karma:[1] karma (the fruit of which is) to be experienced in this life, karma (the fruit of which is) to be experienced in (the next) life, karma (the fruit of which is) to be experienced in some after life, karma "which has been."[2] Of them, the first apperceptional volition, moral or immoral, out of the seven classes of consciousness in a single process of apperception, is known as karma (the fruit of which is) to be experienced in this life. It gives fruit during this very life. That which is unable to do so is karma "which has been," so called by way of the triple statement: there was no fruit of karma, there will be no fruit of karma, there is no fruit of karma. The seventh apperceptional volition which effects its purpose is known as karma (the fruit of which is) to be experienced in (the next) life. It yields fruit in the immediately succeeding life. That which is unable to do so is, as said above, karma "which has been." Volition of the five apperceptions between the first and the seventh is known as karma (the fruit of which is) to be experienced in some after life. It yields fruit in the future when an opportunity occurs. There is no karma "which has been" when the round of births is proceeding.

Further there are four kinds of karma: weighty karma,

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[1] For this and the two following paragraphs see *Compendium*, pp. 144-5.

[2] *Ahosi-Kammaṃ.*

abundant karma,[1] proximate karma, outstanding karma. Of them, that *weighty* karma, whether moral or immoral, which among weighty and light deeds is a deed such as killing a mother, or a very great deed, is the first to give fruit. Likewise that *abundant* karma which, among abundant or slender deeds,[2] is either good conduct or bad conduct is the first to give fruit. The karma of recollection, at the time of death, is proximate karma, which a man nearing death is able to recall, and by which he is reborn. That karma which is not of the first three kinds, and which has had many opportunities of repetition, is *out-standing* karma. In the absence of the other three kinds, it brings on rebirth.

Again, there are four kinds of karma: reproductive karma, maintaining karma, unfavourable karma, destructive karma. Of them, *reproductive* karma is both moral and immoral, and reproduces the resultant aggregates of mind and matter at rebirth and at procedure. The *maintaining* karma is unable to reproduce a result. It maintains and prolongs the happiness or ill, which arises when rebirth has been granted, and a result yielded by another karma. The *unfavourable* karma oppresses, afflicts and gives no opportunity of long life to the happiness or ill, which arises when rebirth has been granted, and a result yielded by another karma. The *destructive* karma, though itself moral and immoral, [602] kills some other karma which is weak, inhibits its result and makes room for its own results. That result, which is due to the opportunity thus given by the karma, is called *uprisen* result.

Thus the difference among these twelve kinds of karma, both as karma and as result, is evident in its true essence to the Buddhas who possess a knowledge of karma and its result, which knowledge is not held in common with their disciples. But their difference as karma and as result should be partially known by one possessed of insight. Therefore just this gist of the distinction between karmas has been made.

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[1] *Bahulaṃ.* For this *Compendium*, *l.c.*, has *āciṇṇakaṃ*, "chronic karma."

[2] Read *bahulābahulesu.*

Thus, by throwing this twelvefold karma into the round of karmas, a man makes a grasp of the cause of name-and-form by way of the round of karmas and the round of results. Having seen thus the proceeding of name-and-form causally, by way of the round of karmas and the round of results, he discerns that, as it now proceeds, so also in the past it proceeded causally by way of the round of karmas and the round of results, and also in the future it will proceed causally by way of the rounds of karmas and the round of results. Thus proceed karma and its results, the round of karmas and the round of results, the procedure of karma and the procedure of result, the continuity of karma and the continuity of result, action and the fruit of action. And he discerns:—

> From karma come to pass results,
> Result has karma for its source.
> From karma comes a future life,
> And in this way the world proceeds.

As he discerns thus, all the sixteen kinds of doubt concerning the past and so on expressed as "Was I in ages past?" and so on are put away. In all becomings, places of birth, courses, durations and abodes there appear just the name-and-form proceeding by way of cause and effect. Beyond the cause he sees not a doer, beyond the proceeding of results he sees not anyone to enjoy the results. And by means of right understanding he sees clearly that, to say there is a doer, when there is a cause, there is some one to enjoy when there is proceeding of results, is, among the wise, only a concept, a mere usage.[1] Hence said the Ancients:—

> Of karma there's no doer; nor is there
> Somebody to experience its result.
> It's nothing but bare states that come to pass.
> To see this is to have discernment right.
> The starting point of karma and result,
> Proceeding thus together with their cause,
> May not be known, just like the starting point
> Of trees and other things that grow from seeds.

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[1] Read *vohāranti'cc'ev'*.

Their non-proceeding is not manifest
Within the stream of life that is to come.
The heretics who do not know this truth
Are no more independent in their views.
[603] They hold, there is a person, and they grasp[1]
As Nihilists, and as Eternalists,
At all the sixty-two perverted views,[2]
Thus causing contradiction 'mongst themselves.
They're bound fast by the chains of their own views;
The stream of craving carries them away.
And as the stream of craving carries them,
They do not get release from suffering.
The Buddha's own disciple-monk,
Who knows this truth by knowledge high,
Acquires a thorough knowledge of
The subtle cause, profound and void.
There is no karma in result,
Nor is result in karma found;
Each of the other is devoid;
Apart from karma there's no fruit.
As fires dwell not in sun, cowdung,
Or gem, or outside of these things,
But only is produced by means
Of all its parts constituent,
So fruit is not in karma or outside;
Nor in the fruit is karma to be found.
The karma is devoid of fruit,
Nor is the fruit in karma[3] found.
But it's the karma and naught else,
From which the fruit is reproduced.
For there's no deva, no Brahmā,
The maker of the round of life.
It's nothing but bare states that come to pass,
The right conditions being all fulfilled.

To him who having made a grasp of the cause of name-and-form by way of the round of karmas and the round of results,

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[1] Read *gahetvāna*. [2] *Dīgha* i, 39. [3] Read in the text *kamme na*.

and who has put away doubt in the three times, all states, past, future and present are known by way of death and rebirth. This is his full knowledge realized.[1]

He knows this: those aggregates which were born through karma in the past ceased even there. But other aggregates are born in this existence because of past karma; there is not a single state that has come over to this existence from a past existence. And the aggregates born through karma in this existence will cease. Others will be born in the next existence; there is not a single state that will go over to the next existence from this.

Further, just as the rehearsing voice from the mouth of the teacher does not enter the pupil's mouth,[2] yet it cannot be denied that, because of it, the rehearsal takes place in the latter's mouth; as the charmed water drunk by a (sick man's) messenger does not enter the stomach of the sick man, yet it cannot be denied that because of it the disease is cured; as the decoration on the face does not go to the reflection of the face on the surface of a mirror and so on, yet it cannot be denied that, because of it, the decoration appears there; as the flame of a lamp does not go from one wick to the other, yet it cannot be denied that, because of it, the flame appears on the other wick;—even so nothing comes over to this existence from the past, nor does anything pass over to the future from the present [604], yet it cannot be denied that because of the aggregates, sense-organs, elements of the past existence they are born here, or that, because of them being here, they are born in the future.

> As consciousness of eye, that comes at once
> After the element of mind, does not
> Come thence, yet similarly is born at once,
> So at rebirth thought is continuous;
> The first breaks up, the second thought is born.
> No break nor interval between them is,
> Naught goes from hence and yet rebirth takes place.

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[1] Read *ñāta-pariññā*.

[2] Cf. *Questions of King Milinda* (S.B.E.), i, 111, where it is what the teacher utters, not his voice.

Thus the knowledge which grasps the cause of name-and-form in all respects, on the part of one who has known all states by way of death and rebirth, gains in strength and the sixteen kinds of doubt are completely put away. Not only these, but also the eight kinds of doubt[1] expressed in this way:—"*One is perplexed about the Teacher,*" and so on, are also put away, and the sixty-two heretical views[2] are discarded. Thus the knowledge which is established by the transcending of doubt in the three (phases of) time, by grasping the cause of name-and-form in various ways, is to be known as Purity through the Transcending of doubt. Knowledge of the law of cause and effect,[3] knowledge of the reality, right discernment are its synonyms. For this has been said: "*Conditioned by ignorance activities come to pass as results. And both these states are results. Thus understanding of the grasp of the cause is knowledge of the law of cause and effect.*"[4]

"*Attending to the impermanent, which states does he know and see as they really are? How does that become right discernment? How in consequence are all things seen clearly as impermanent? Concerning what is his doubt put away? Attending to ill, to not-self, which states does he know and see as they really are? . . . is his doubt put away? Attending to the impermanent he knows and sees the sign as it really is, hence the name right discernment. Thus in consequence all things are seen clearly as impermanent. Doubt concerning them is put away. Attending to ill, he knows and sees the procedure as it really is. Attending to the not-self he knows and sees the sign and procedure as they really are; hence the name right discernment. Thus in consequence all states are seen clearly as not the self. Doubt concerning them is put away. That which is knowledge according to the reality, and that which is right discernment, and that which is the transcending of doubt: are these* [605] *states different in meaning and in the letter, or are they one in meaning, and*

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[1] *Dhammasaṅgaṇī*, § 1004. [2] *Dīgha* i, 39.
[3] *Dhammaṭṭhiti*. See *Kindred Sayings*, ii, 88, n. 2.
[4] *Paṭisambhidā* i, 50.

different in the letter? That which is knowledge according to the reality and that which is right discernment and that which is the transcending of doubt: these states are one in meaning and different in the letter."[1]

He who is endowed with this knowledge, has gained insight, obtained comfort and a foothold in the Buddha's religion, and is assured of salvation, is known as a junior Stream-winner.

> Therefore the monk, who wishes to transcend
> His doubt, should mindful be and grasp
> The cause of name-and-form in all respects.

Thus is ended the nineteenth chapter called the Exposition of Purity through the Transcending of Doubt in the section of the development of understanding in the Path of Purity composed for the purpose of gladdening good folk.

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[1] *Ibid.* ii, 62 f.

[606] CHAPTER XX

EXPOSITION OF PURITY IN THE KNOWLEDGE AND DISCERNMENT OF THE (RIGHT) AND THE WRONG PATHS

Now the knowledge established by knowing the right Path and the wrong Path thus " This is the Path, this is not the Path " is known as Purity in the knowledge and discernment of the right and wrong Paths.

He who wishes to achieve it should apply himself first of all to methodical insight, known as the contemplation of groups.[1] Why ? Because to him who has begun to have insight, knowledge of the right and wrong Paths arises, when illumination and other (influences)[2] arise. Indeed when such influences arise in him, he has knowledge of the right and wrong Paths. And the contemplation of groups is the beginning of insight; therefore it has been set forth immediately after (the preceding chapter on) the transcending of doubt. And further, because knowledge of the right and wrong Paths arises when there exists comprehension of scrutiny, and the comprehension of scrutiny immediately follows comprehension of the known, therefore he who wishes to achieve that Purity in the knowledge and discernment of the right and wrong Paths should first apply himself to the contemplation of groups.[3]

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[1] " The concise contemplation, in groups, of states divided into various divisions by way of the past etc. (i.e. present and future) is group-contemplation. This, they say, is a term of the dwellers of Jambudīpa (India). The insight into states by such method as " whatever matter "—this, they say, is a term of the dwellers of Tambapaṇṇidīpa (Ceylon) "—*Ṭīkā*. [Atītādivasena anekabhedabhinne dhamme kalāpato saṃkhipitvā sammasanaṁ kalāpasammasanaṁ. Ayaṁ kira Jambudīpavāsīnaṁ abhilāpo. Yaṁ kiñci rūpan ti ādinā nayena hi dhammānaṁ vipassanā, ayaṁ kira Tambapaṇṇidīpavāsīnaṁ abhilāpo.]

[2] On illumination and nine other insight-corrupters, which " arise to the scion of good family who is well-behaved, devoted to what is fitting (i.e. knowledge), who has begun his insight." See p. 771.

[3] " Because what is known as group-contemplation is not included in any one single Purity; some describe the course of insight without

[*The Three Comprehensions.*]

Therein this is the conclusion: There are three worldly comprehensions: *comprehension of the known, comprehension of scrutiny*, and *comprehension of rejection*, concerning which it has been said "*The understanding which is higher knowledge is knowledge in the sense of what is known. The understanding which is comprehension is knowledge in the sense of scrutinizing. The understanding which is rejection is knowledge in the sense of abandoning.*"[1] Now understanding which proceeds by way of noting the individual characteristics of several states as: matter has the characteristic of altering form, feeling has the characteristic of experiencing, is known as *comprehension of the known*. Insight-understanding which makes characteristics its object and [607] which proceeds by putting forward (or attributing) the general characteristics[2] of those very states in such wise as, matter is impermanent, feeling is impermanent and so on, is known as *comprehension of scrutiny*. Insight-understanding which makes characteristics its object, and which proceeds by way of rejecting the perception of permanence etc., in those very states, is known as *comprehension of rejection*.

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touching it. Though this be so it has been set forth separately and wholly in the Suttantas and placed as the beginning of insight for the easy attention of beginners in Analytical Knowledge"—*Ṭīkā*. [Yasmā kalāpasammasanaṁ nāma ekavisuddhiyaṁ pi na antogadhaṁ, ekacce ca taṁ anāmasitvā va vipassanācāraṁ vaṇṇenti. Evaṁ sante pi taṁ Suttantesu ekadesena anavasesato ca dassitaṁ. Paṭisambhidāyaṁ ādikammikānaṁ manasikārasukaratāya vipassanāya ādibhāvena ṭhapitaṁ.]

[1] *Paṭisambhidā* i, 1, 87.

[2] "The (general) characteristics of hardness, of touching etc. belonging to the element of extension, to contact etc., should be considered with regard to the three moments (of genesis, stability, breaking-up) as having the intrinsic nature brought about (or accomplished) by the fixedness of outward form. Not so are the characteristics of impermanence etc., which are held to be like attributed material qualities since they are considered chiefly in the modes of breaking, rising, falling, being oppressed and unruly"—*Ṭīkā*. [Yathā paṭhavīphassādīnaṁ kakkhaḷaphusanādilakkhaṇāni tīsu pi khaṇesu sallakkhitabbāni paṭiniyatarūpatāya sabhāvasiddhān' eva hutvā gayhati. Na evaṁ aniccatādilakkhaṇāni, tāni pana bhaṅgudayabbayapīḷāvasavattanākāramukhena gahetabbato samāropitarūpāni viya gaṇhantī ti.]

Now the plane of comprehension of the known extends from the classification of activities to the grasping of causes; for within this range lies the dominant influence of penetration into the individual characteristics of states. And the plane of comprehension of scrutiny extends from the contemplation of groups to the reviewing of rise and fall; for within this range lies the dominant influence of penetration into general characteristics. Onwards from the reviewing of the break-up of states is the plane of comprehension of rejection; for, beginning therefrom, he who reviews states as impermanent rejects the perception of permanence, he who reviews states as ill rejects the perception of bliss, he who reviews states as not-self rejects the perception of the self; being disgusted with them he rejects delight,[1] being dispassionate he rejects passion, reviewing them as ended (*nirodhento*) he rejects origination, in relinquishing them he rejects clinging. Thus is the dominant influence of the seven reviewings which effect the rejection of the perception of permanence etc. Thus in these three comprehensions the classification of complexes and the grasping of causes being effected, the meditator attains comprehension of the known; and the other two are still to be attained. Hence it was said "Because knowledge of the right and wrong Paths arises when there exists comprehension of scrutiny, and the comprehension of scrutiny immediately follows comprehension of the known, therefore he who wishes to achieve that Purity in the knowledge and discernment of the right and wrong Paths should first apply himself to the contemplation of groups."[2]

Therein this is the text (*Pāḷi*): "*How does understanding in the concise determination of past, future and present states (become) knowledge in contemplation? Whatever matter there is, whether past, future or present, subjective or . . . distant or proximate, all matter he determines as impermanent. This is one contemplation. He determines it as ill. This is one contemplation. He determines it as not-self. This is one contemplation. Whatever feeling there is . . . whatever cognition*

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[1] Read *nandiṃ*. The commas should be readjusted and *pe* in the preceding line deleted.

[2] P. 731.

(consciousness) . . . he determines as not-self. This is one contemplation. The eye . . . decay and death, whether past, future or present he determines as impermanent. This is one contemplation. He determines them as ill, as not-self. This is one contemplation. Understanding in the concise determination that matter past, future or present is impermanent in the sense of being extinct, ill in the sense of fearful, not-self in the sense of without essence is knowledge in their contemplation. [608] (Similar understanding as regards) *feeling . . . cognition (consciousness) . . . eye . . . decay and death . . . is knowledge in their contemplation. Understanding in the concise determination that matter past, future or present is impermanent, conditioned,*[1] *generated through cause, liable to extinction and liable to fall, liable to dispassion and liable to cessation is knowledge in their contemplation. Understanding in the concise determination that feeling . . . cognition (consciousness) . . . eye . . . decay and death past, future or present is* (each) *impermanent, conditioned . . . liable to cessation is knowledge in their contemplation. Understanding in the concise determination that decay and death have birth as their cause; if there is no birth, there is no decay nor death is knowledge in their contemplation. Understanding in the concise determination that in the past time also and in the future time also decay and death have birth as their cause; if there is no birth there is no decay nor death is knowledge in their contemplation. Understanding in the concise determination that birth has becoming as its cause . . . complexes have ignorance as their cause; if there is no ignorance, there are no complexes is knowledge in their contemplation. Understanding in the concise determination that in the past time also and in the future time also complexes have ignorance as their cause; if there is no ignorance, there are no complexes is knowledge in their contemplation.*

"It is knowledge in the sense of what is known, understanding in the sense of understanding. Hence it is said that understanding in the concise determination of past, future and present states is knowledge in their contemplation."[2]

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[1] I.e. by karma, consciousness, temperature, sustenance.

[2] *Paṭisambhidā* i, 53.

And here in the expression to be filled up "*eye* . . . *decay and death*" are included the following aggregates (*rāsi*) of states: states proceeding at the door together with the door and object, the five aggregates (*khandhā*), six doors, six objects, six types of cognition, six kinds of contact, six of feeling, six of perception, six of volition, six of craving, six of applied thought, six of sustained thought, six elements, ten devices, thirty-two parts of the body, twelve sense-organs, eighteen elements, twenty-two controlling faculties, three elements, nine becomings, four jhānas, four immeasurables, four attainments, twelve factors of genesis through cause.

For this has been said in the Abhiññeyya Niddesa: "*Monks,* [609] *all is to be thoroughly known. And what, monks, is the all that is to be thoroughly known? Monks, the eye is to be thoroughly known; matter . . . eye-cognition* (*consciousness*) *. . . eye-contact,—this feeling which is caused by eye-contact, is pleasurable or painful, neither pleasurable nor painful, —that also is to be thoroughly known. The ear . . . this feeling which is caused by mind-contact, is pleasurable or painful, neither pleasurable nor painful,—that also is to be thoroughly known.* (Similarly as regards) *matter . . . cognition, eye . . . mind, matter . . . ideas, eye-cognition . . . mind-cognition* (*consciousness*), *eye-contact . . . mind-contact, feeling born of eye-contact . . . feeling born of mind-contact, perception of matter . . . perception of ideas* (*dhamma*), *volition of matter . . . volition of ideas, craving for matter . . . craving for ideas, applied thinking to matter . . . applied thinking to ideas, sustained thinking to matter . . . sustained thinking to ideas; the element of extension . . . the element of cognition* (consciousness); *earth-device . . . cognition-*(consciousness)*-device; hairs . . . brain; eye-organ . . . idea-organ; eye-element . . . mind-cognition-element; eye-faculty . . . faculty of one who has perfected knowledge; element of sensuousness, element of matter, element of non-matter; existence of sensuousness, existence of matter, existence of non-matter; existence of perception, existence of non-perception, existence of neither perception nor non-perception, becoming of one constituent, becoming of four constituents, becoming of five constituents; first jhāna. . .*

fourth jhāna, mental emancipation through good-will . . . mental emancipation through indifference; attainment of the sphere of infinite space . . . attainment of the sphere of neither perception nor non-perception; ignorance is to be thoroughly known . . . old age and death are to be thoroughly known."[1] Because there so stated at length, therefore here all has been concisely stated by the *peyyāla* expression to be filled up.

And because those transcendental states which come in this concise expression have not been submitted (*lit.* gone up) to contemplation, therefore they are not to be taken in this special chapter. And of those which have been submitted to contemplation those (states), to whomsoever they are evident, are grasped easily. And it is the contemplation of these that one should strive for.

[*Contemplation of the five aggregates by way of impermanence etc.*]

Therein this is concerning the application of the system by way of aggregates: "*Whatever matter there is . . . all matter he determines as impermanent. This is one contemplation. He determines it as ill, as not-self. This is one* [610] *contemplation.*"[2] Thus far this monk classifies all matter indefinitely indicated as "*whatever matter*" into eleven positions, namely, by the triplet of the past and the four couplets of subjective and so on. "*He determines all matter as impermanent*"—*i.e.*, contemplates it as impermanent. How? By the method next stated. For this has been stated "*matter past, future or present is impermanent in the sense of being extinct.*"[2] Therefore this (phrase) "*past matter*" (means) that because it has become extinct in the past it has not reached this (present) becoming; hence it is impermanent in the sense of being extinct. The matter which is "*future*" (means) it will come to birth in the next becoming. Even that will indeed be extinct then, it will not reach a becoming after that; hence it is impermanent in the sense of being extinct. The "*matter which is present*" also is extinct even now, it does not go further; hence it is impermanent in the

[1] *Ibid.* 5 f. [2] P. 733.

sense of being extinct. That which is subjective becomes extinct as just subjective, it does not get to the objective state; hence it is impermanent in the sense of being extinct. That which is objective . . . gross, refined, inferior, superior, distant . . . proximate becomes extinct just there and does not get to the distant state; hence he contemplates that it is impermanent in the sense of being extinct. In this way, that all is impermanent in the sense of being extinct is one contemplation. Differentiated, it is of eleven kinds.

And all this is ill in the sense of fearful. "In the sense of fearful" (means) because it is beset with fear. For what is impermanent brings fear as to the gods at (the preaching of) the Sīhopama Sutta.[1] In this way that even this is ill in the sense of fearful is one contemplation. Being differentiated, it is of eleven kinds.

And as all is thus ill it is "*not-self in the sense of without essence.*" "In the sense of without essence" (means) by the absence of the self-essence which is thus fashioned, that the self is unruly (i.e. obeying no man's will), instigates, feels and controls itself (or self-willed). For what is impermanent, that is ill,[2] and is unable to inhibit its own impermanence, or its oppression by rise and fall. Whence is its position to instigate and so on? Hence He said "*Indeed, monks, if this body were the self, it would not be liable to sickness etc.*"[3] In this way that even this is not self in the sense of without essence is one contemplation. As differentiated it is of eleven kinds.

[611] The same with feeling etc.

But because what is impermanent is assuredly differentiated as conditioned etc., therefore in order to show its synonyms in various ways, or to show the procedure of attention the text is again worded as "*Body past, future or present is impermanent, conditioned, generated through cause, liable to extinction, liable to fall, liable to dispassion, liable to ending.*"[4] The same with feeling etc.

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[1] *Saṃyutta* iii, 84 f. [2] *Ibid.* 82. [3] *Ibid.* 66.

[4] *Ibid.* 24. The *Ṭīkā* comments on this quotation thus: The terms *liable to extinction* and the following are its synonyms, but not the three first; for impermanence is not a synonym of itself. The second and

For the strengthening of his contemplation of the five aggregates as impermanent, ill, not-self the Blessed One has spoken of that contemplation of impermanence etc., as of different kinds, by differentiating[1] adaptive knowledge in the differentiation[2] of these expressions: "*Which are the forty ways in which he gets adaptable patience? Which are the forty ways in which he enters upon absolute certainty?*" in such a way as this "(He contemplates) *the five aggregates as impermanent, ill, disease, boil, thorn, evil, sickness, foreign, crumbling, calamity, danger, fear, misfortune, shaky, disintegrating, uncertain, non-protection, non-shelter, non-refuge, null, vain, empty, not-self, tribulation, perverse in nature, without essence, rooted in evil, murderous, unprosperous, cankerous, conditioned, deadly carnality, liable to birth, liable to decay, liable to ailment, liable to death, liable to sorrow, liable to lamentation, liable to despair, liable to corruption.*[3] Thus seeing the five aggregates in these forty ways as impermanent *he gets adaptable patience.* Seeing that cessation of the five aggregates is permanent nibbāna, *he enters upon absolute certainty.*" By way of that also he contemplates these five aggregates. How?

He contemplates each aggregate *as impermanent* because it is not eternal,[4] but has a beginning and end; *as ill* because it is oppressed by rise and fall and is the basis of ill; *as disease* because it is maintained by causes and is rooted in disease; *as boil* because it is connected with the stake of ill and exudes impure corruptions and is swollen, cooked and disintegrated by birth, decay and break-up; *as thorn* because it is productive of injury, pricks internally and is difficult to extract; *as evil* because it is blameworthy, brings deterioration and is the basis of evil; [612] *as sickness* because it does not produce

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third terms *conditioned, generated through cause* are not synonyms of impermanence because they denote nothingness and maturity. [Taṁ pana khayadhamman ti ādīnaṁ vasena veditabbaṁ, na purimānaṁ tiṇṇaṁ. Na hi tad eva tassa pariyāyo hoti, nāpi saṅkhatapaṭicca-samuppannapadāni hutvā abhāvadīpanato pākabhāvadīpanato.]

[1] Construe with line 2 from end of paragraph.

[2] "Vibhaṅge," l. 5 of para. [3] *Paṭisambhidā* ii, 238.

[4] For *aniccan-tikatāya* read *anaccantikatāya*, "not going beyond the end."

independence and is the proximate cause of sickness; *as foreign* because it is unruly and not to be disposed of; *as crumbling* because it crumbles by ailment, decay, and death; *as calamity* because it brings manifold destruction; *as danger* because it brings many unknown disadvantages and is the basis of all dangers; *as fear* because it is the mine of all fears and is opposed to the highest comfort called the calming of ill; *as misfortune* because it is bound up with many disadvantages and is attached to faults, and because like misfortune it is not worthy to be acquiesced in; *as shaky* because it is shaken by ailment, decay and death and the worldly conditions such as gain etc.; *as disintegrating* because it is liable to disintegrate both through exertion and its own essential nature (*rasa*); *as uncertain* because it is liable to drop at all periods and has no stability; *as non-protection* because it is unable to give protection and no security is to be obtained from it; *as non-shelter* because it is not worthy to be resorted to and does not provide shelter to those who resort to it; *as non-refuge* because it does not destroy the fear of those who depend on it; *as null* because it is without such fixedness, pleasantness, bliss, and individuality as are imagined; *as vain* because it is null or insignificant for in the world an insignificant thing is called vain; *as empty* because it is devoid of (the self) which could be ruled by no master,[1] which could instigate, feel and establish; *as not-self* because it is itself under no master etc.; *as tribulation* because it has the ill of procedure[2] and the tribulation of ill, or—tribulation means it goes, proceeds (*vā*) miserably[3]—it is the appellation of a miserable man, and as tribulation it resembles tribulation in that the aggregates are miserable; *as perverse in nature* because of its changeable nature through the two causes of decay and death; *as without essence* because of weakness and easiness of breaking like the bark; *as rooted in evil* because it is the condition of evil; *as murderous* because it

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[1] Read *Sāminivasī°*.

[2] *Pavatti*, which is *vaṭṭa* (round of births) and is *dukkha* as opposed to *nivatti*, which is *nirodha* (cessation) and is *sukha*.

[3] *Ādīnaṃ*, an adverb like *ekamantaṃ*. The meaning is *atiriya kapaṇaṃ.—Ṭīkā.*

kills friendship like a foe with a friendly face; *as unprosperous* because it is without prosperity and produces the unprosperous state; *as cankerous* because it is the proximate cause of the cankers; *as conditioned* because it is brought about by conditions and causes; *as deadly carnality* because it is the carnality of deadly death (*maccumāra*) and deadly corruptions; *as liable to birth, decay, ailment, death* because it has the nature (*pakati*) of birth, decay, ailment and death; *as liable to sorrow, lamentation, despair*[1] because it is the condition (*hetu*) of sorrow, lamentation and despair; *as liable to corruption* because it has the nature of the province of the corruptions of craving, of wrong views, of misconduct. Thus he contemplates it by way of the contemplation of impermanence etc., stated as being of (forty) different kinds.

For here [613] there are fifty *reviewings of the impermanent*, ten being made of each aggregate as impermanent, crumbling, shaky, disintegrating, uncertain, perverse in nature, essenceless, unprosperous, conditioned, liable to death; twenty-five *reviewings of the not-self*, five being made of each aggregate as foreign, null,[2] vain, empty, not-self; and the remaining one hundred and twenty-five *reviewings of ill*, twenty-five being made of each aggregate as ill, disease, etc. Thus to him who contemplates the five aggregates by this contemplation of two hundred kinds beginning with that of impermanence that contemplation of the impermanent, ill and not-self termed methodical insight becomes firm. Thus far is the system of striving for contemplation after the method of the Pāli text.

[*The Nine Modes.*]

He who, though he has thus applied himself in methodical insight, cannot achieve it, should make his controlling faculties sharp in the nine ways in which they are sharpened and in which he sees the extinction of complexes as they arise, to wit: he achieves it by careful work, achieves it by constant work, achieves it by profitable work, by seizing the general marks of concentration, by the proper production of the enlighten-

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[1] In this and the preceding term *dhamma* is used for *pakati* and *hetu*.

[2] For *parittato* read *rittato*.

ment-factors, he establishes impartiality regarding body and life, wherein he overcomes (ill) by zeal[1] and by not shrinking at intervals (before the end is reached). He should avoid the seven unprofitable things and serve the seven profitable things in the way in which it is mentioned in the exposition of the earth-device[2] and should contemplate sometime *matter* and sometime *non-matter*.

[*Method of the Contemplation of Matter.*]

Contemplating *matter* he should see its coming to birth, as for instance: this matter comes to birth through the four instruments by way of karma etc. Therein matter, in coming to birth for all beings, comes to birth first through karma. Indeed to embryos at the moment of conception thirty material things termed the basis-body-sex-decads by way of the three series come to birth, and they (come to birth) even at the genesis-moment of rebirth-consciousness; and as at the genesis-moment, so also at the stability-moment and the break-up moment. Therein matter has a sluggish cessation.[3] heavy transformation; consciousness has a quick cessation and light transformation. Hence He has said "*Monks, I do not see any other single state so light in transformation* [614] *as this consciousness, monks.*"[4] Indeed while matter persists sub-consciousness (or life-continuum) arises sixteen times and ceases. The genesis-moment, stability-moment and break-up moment of consciousness are all alike. But the genesis- and break-up moments of matter are light (short) like those[5] (of consciousness); but its stability-moment is large (long) and goes on until sixteen (units of) consciousness arise and cease. The second life-continuum arises depending on the (heart-) basis which has arisen at the genesis-moment of rebirth-consciousness, which has reached the occasion[6] and (which takes the causal relation of) pre-existence. The third life-continuum arises depending on the (heart-) basis which has arisen together

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[1] *nikkamena*. Or "emancipation" reading *nekkhammena*.
[2] P. 147.
[3] For it lasts for seventeen thought-moments. See *Comp.* 26.
[4] *Aṅguttara* i, 10.
[5] Read *Tehi* for *Te hi*.
[6] *ṭhāna* which is explained by the *Ṭīkā* as *ṭhitikkhaṇa*. So also below.

with that (second life-continuum), which has reached the occasion[1] and (which takes the causal relation of) pre-existence. In this way is the procedure of consciousness to be understood as long as life lasts.

Now to one who is near to death sixteen (units of) consciousness arise depending on a single (heart-) basis, which has reached the occasion[1] and (which takes the causal relation) of pre-existence. Matter which has arisen at the genesis-moment of rebirth-consciousness ceases together with the sixteenth consciousness above the rebirth-consciousness; that which has arisen at the occasion[1]-moment ceases with the genesis-moment of the seventeenth consciousness; that which has arisen at the break-up moment ceases after reaching the occasion-moment of the seventeenth consciousness. And this proceeds as long as the process (of consciousness) lasts.

To beings of spontaneous birth there even so proceed seventy material things by way of the seven series.

Therein this differentiation should be understood: karma, set up by karma, caused by karma, caused by karma and set up by consciousness, caused by karma and set up by sustenance, caused by karma and set up by temperature. Wherein *karma* means moral and immoral volition. *Set up by karma* means the resultant aggregates and the full seventy material things beginning with the eye-decad. *Caused by karma* means the same. For karma is the upholding cause of (a state) set up by karma. *Caused by karma and set up by consciousness* means matter set up by resultant consciousness. *Caused by karma and set up by sustenance* means that the nutritive essence (*ojā*) which has reached the occasion in material things set up by karma sets up another (matter) with nutritive essence as the eighth, and there (in this new matter) also it reaches the occasion and (sets up) another (matter), and in this way joins four or five procedures (of matter). *Caused by karma and set up by temperature* means that the heat element born of karma reaching the occasion sets up (matter) which has nutritive essence as the eighth and which is set up by temperature and

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[1] *Ibid.*

there also the temperature sets up another (matter) with nutritive essence as the eighth and in this way joins four or five procedures. So far the coming to birth of karma-born matter is to be seen.

[615] In the consciousness-born also this differentiation is to be understood: consciousness, set up by consciousness, caused by consciousness, caused by consciousness and set up by sustenance, caused by consciousness and set up by temperature.

Therein eighty-nine (units of) consciousness are known as *consciousness*:

> Of them the two and thirty consciousnesses,
> And six and twenty, twenty less by one,
> And sixteen are declared to be, of form
> The genitors, the postures, intimation.[1]

For eight moral, twelve immoral, ten inoperative free from mind-element as the realm of sense; two higher classes of consciousness as moral inoperative—thus thirty-two (classes of) consciousness generate matter, postures, intimation. The remaining ten of the realm of matter and free from results, eight of the realm of non-matter, eight (classes of) transcendental consciousness—these twenty-six (classes of) consciousness generate matter and the postures but not intimation. Ten (classes of) sub-consciousness in the realm of sense, five in the realm of matter, three mind-elements, one mind-cognition-element, which is resultant, without root-conditions, and accompanied by joy—these nineteen (classes of) consciousness generate only matter but not the postures or intimation. Twice fivefold cognitions, rebirth-consciousness of all beings, decease-consciousness of those purged of the cankers, four immaterial results—these sixteen (classes of) consciousness generate neither matter, postures nor intimation.

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[1] *Janakāmatā* of this verse is explained by the *Ṭīkā* as *janakājanakāmatā*, the first groups being progenitors (*janaka*) and the last, i.e. sixteen, being non-progenitors (*ajanaka*). [Janakājanakā matā ti purimakatikoṭṭhāsasaṅgahitā janakā, pacchimakoṭṭhāsikā soḷasā ti vuttā ajanakā ti matā.]

And of these, those which generate matter (do so) not at the stability-moment or the break-up moment, for then consciousness is weak, but it is strong at the genesis-moment. Therefore depending on the (heart-) basis with (the causal relation of) pre-existence it sets up matter.

Set up by consciousness means the three immaterial aggregates and seventeen kinds of matter, to wit, the nine marked by sound, body-intimation, vocal intimation, space-element, buoyancy, plasticity, wieldiness, integration, continuity.

Caused by consciousness means matter set up by four things and declared thus: "*post-existent states of consciousness, and properties of consciousness are cause of this pre-existent body.*"[1] *Caused by consciousness and set up by sustenance* means that the nutritive essence reaching the occasion in material things set up by consciousness sets up another (matter) with nutritive essence as the eighth and thus joins two or three procedures.

Caused by consciousness and set up by temperature (*utu*) means that the temperature set up by consciousness [616] reaching the occasion sets up another (matter) with nutritive essence as the eighth and so joins two or three procedures. Thus the coming to birth of consciousness-born matter should be seen.

As regards (material things) born of sustenance also the differentiation into sustenance, set up by sustenance, caused by sustenance, caused by sustenance and set up by sustenance, caused by sustenance and set up by temperature is to be understood.

Therein *sustenance* means material food.

Set up by sustenance means the fourteen kinds of matter, to wit, matter with nutritive essence as the eighth and which has obtained derived karma-born matter as causal relation and which, being established therein (karma-born matter) is set up by nutritive essence which has reached the occasion,—space-element, buoyancy, plasticity, wieldiness, integration, continuity.[2]

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[1] *Tikapaṭṭhāna* i, 5.

[2] "By the statement 'which has obtained derived karma-born matter as causal relation' it shows that the nutritive essence which is external

Caused by sustenance means matter set up by four things and declared thus: "*Material food is the cause, by giving nutritive aid* (paccaya), *of this body.*"[1]

Caused by sustenance and set up by sustenance means that in material things set up by sustenance the nutritive essence reaching the occasion sets up another (matter) which has nutritive essence as the eighth. And the nutritive essence there also (in this new matter sets up) another and thus it joins the procedure ten or twelve times. Sustenance taken in a day nourishes one for seven days. But celestial nutritive essence nourishes one for a month or even two. And nourishment taken by a mother diffuses through the child's body and sets up matter. Sustenance besmeared on the body also sets up matter. Sustenance born of karma means derived sustenance, which also reaching the occasion sets up matter. The nutritive essence there also sets up another and thus joins four or five procedures.

Caused by sustenance and set up by temperature means that the heat element set up by sustenance reaching the occasion sets up (matter) which has nutritive essence as the eighth and which is set up by temperature. There also this sustenance is the cause by being the progenitor of (material things) set up by sustenance. (It is the cause) of the rest of them by way of dependence, of sustenance, of presence and of continuance. Thus should the coming to birth of matter born of sustenance be seen.

In those born of temperature also the differentiation into

(to the body) and is not derived does not perform the function of bearing matter. And the attainment of the causal relation is said to be by means of dependence on karma-born phenomena (i.e. matter); hence the phrase 'being established therein.' And the term 'derived' is distinctively said in order to preclude that matter which is caused by karma, set up by consciousness etc., and which also may be considered as karma-born because it has karma as root"—*Ṭīkā*. [Upādiṇṇaṁ kammajarūpaṁ paccayaṁ labhitvā ti etena bahiddhā anupādiṇṇa-ojā rūpāharaṇakiccaṁ na karotī ti dasseti. Paccayalābho c' assa kammajabhūtasannissayatā vasenā ti āha. Tattha patiṭṭhāyā ti, tattha kammapaccayacittasamuṭṭhānādirūpassa pi kammamūlakattā siyā kammajapariyāyo ti taṁ nivattanatthaṁ upādiṇṇan ti visesetvā vuttaṁ.]

[1] *Ibid.*

temperature, set up by temperature, caused by temperature, caused by temperature and set up by temperature, caused by temperature and set up by sustenance is to be understood.

Therein *temperature* means the heat element set up by four things. It is of two kinds, hot season and cold season.

Set up by temperature means that the temperature, set up by four things getting the derived (matter) as causal relation, reaches the occasion and sets up matter in the body. [617] That (matter set up by temperature) is of fifteen kinds: nine marked by sound, space-element, buoyancy, plasticity, wieldiness, integration, continuity.

Caused by temperature means that temperature is the cause of the procedure and destruction of material things set up by the four things.

Caused by temperature and set up by temperature means, that the heat element, set up by temperature reaching the occasion, sets up another (matter) with nutritive essence as the eighth. The temperature there also sets up another, and thus the setting up by temperature, being established for a long time[1] in the derived portion proceeds.

Caused by temperature and set up by sustenance means, that the nutritive essence, set up by temperature reaching the occasion, sets up another (matter), with nutritive essence as the eighth. The nutritive essence there also sets up another, and thus joins the procedure ten or twelve times. Therein this temperature is the cause of those set up by temperature as progenitor and of the rest by way of dependence, presence, continuance.

Thus is the coming to birth of matter born of temperature to be seen. For he who sees the coming to birth of matter thus is known to contemplate matter in time.

[*Method of the Contemplation of Non-matter.*]

And as by contemplating matter (he sees the coming to birth of matter) so also by contemplating *non-matter* he should see the coming to birth of non-matter. And this is done by

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[1] "I.e. ten or twelve times"—*Ṭīkā*. [Dīgham pi addhānan ti dasadvādasa vāre ti.]

way of eighty-one risings of worldly consciousness, i.e. this non-matter comes to birth indeed as nineteen different risings of consciousness at conception by virtue of karma exerted in a previous existence. And its mode of coming to birth is to be understood as said in the Exposition of the Causal Law.[1] That (non-matter) is by way of life-continuum beginning from the consciousness immediately following the rebirth-consciousness. At the end of life it is by way of decease. Whichever (consciousness) among them is of the realm of sense is by way of identification (or registration) in a strong (vivid) object at the six doors. But at procedure because of the eye being unimpaired and of visible objects having reached the avenue of the eye, eye-consciousness depending on light and conditioned by attention comes to birth together with the associated states, for a visible object which has reached stability at the stability-moment of the sensory organism of the eye impinges on the eye. In that impact life-continuum arises twice and ceases. Next the inoperative mind-element in that object arises effecting the function of adverting. Immediately afterwards arises eye-consciousness which is either moral resultant or immoral resultant and which sees that very object. [618] Next the resultant mind-element arises receiving that very object. Next the resultant element of mind-consciousness without root-conditions arises scrutinizing that very object. Next is the inoperative element of mind-consciousness, without conditions, accompanied by indifference determining that very object. After that there is from among the moral, immoral or inoperative classes of consciousness of the realm of sense either a consciousness without root-conditions and accompanied by indifference or five or seven apperceptions come into play. Next there comes to beings of the realm of sense whichever identification is conformable to apperception from among the eleven classes of identifying consciousness. And the same in the remaining doors also. But at the mind-door classes of lofty consciousness also arise. For he who thus sees the coming to birth of non-matter is known to contemplate non-matter in time.

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[1] Ch. XVII.

[*The putting forward of the Three Characteristics* (*a*) *by way of the matter-septad* (sevenfold attention to matter).]

Thus contemplating matter at one time and non-matter at another time and putting forward the three characteristics and progressing gradually, he achieves the culture of understanding.

Another one puts forward the three characteristics by way of the sevenfold (attention to) matter and the sevenfold (attention to) non-matter and contemplates the complexes. Therein he who contemplates matter, putting forward the three characteristics in such ways as the clinging to and putting down (of new existence at birth and death), as the passing away of the old in age, as caused by (lit. made of) sustenance, as caused by temperature, as born of karma, as set up by consciousness, as natural matter (or matter by nature)—is known to contemplate it by putting them forward by way of the sevenfold (attention to) matter. Hence the Ancients say:

> The clinging to and putting down, and mind,
> The passing of the aged, sustenance,
> And season, karma, matter natural—
> These seven he views with insight in detail.

Therein *clinging to* means conception; *putting down* means decease. Thus the meditator by means of these, the clinging to and putting down, limits one hundred years and puts forward the three characteristics in the complexes. How? All complexes within this range are impermanent. Why?—because of the procedure of rise and fall, of being perverse, of lasting for a time, of the denial of permanence. Because then the complexes which have arisen reach stability, fade during stability through decay, and reaching decay must certainly break-up, therefore owing to the repeated oppression (of birth, decay and break-up), to their difficulty in bearing such oppression,[1] to their being the basis of ill, and to bliss being denied are they ill. And because there is no obeying

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[1] Or, "owing to the difficulty of bearing them because of such oppression."

the will[1] of anyone (*vasavattibhāvo*) regarding these three positions: let the complexes which have arisen not reach stability; let them which have reached the occasion (stability) not decay; let them which have reached decay not break-up;—and they are void of such mode of obedience, therefore as being void, under no master, unruly (*avasavattito*) and denying the self are they not-self.

[619] Thus having put forward the three characteristics in matter having the limit of a hundred years by way of the clinging to and laying down (of life), he next puts them forward *by way of the passing of the aged.* Therein "passing of the aged" means the passing away of the full-grown matter of one old by age, by virtue of which he puts forward the three characteristics; such is the meaning. How? He classifies the hundred years into three periods: first, middle and last. The first thirty-three years form the first period, the next thirty-four years the middle period, and the following thirty-three years the last period. It being classified into these three periods, matter proceeding in the first period ceases therein without reaching the middle period. Therefore it is impermanent, what is impermanent is ill, what is ill is not-self. And matter proceeding in the middle period ceases therein without reaching the last period. Therefore it also is impermanent, ill and not-self. And matter proceeding thirty-three years in the last period is not known to be capable of going beyond death. Therefore it also is impermanent, ill and not-self. Thus he puts forward the three characteristics. Having thus put them forward from the passing away of the aged by way of the first and other periods, he again puts them forward by way of these ten decades: the decades of feebleness, of play, of beauty, of strength, of understanding, of decline, of stooping forward, of being humpbacked, of silliness (dotage), of lying in bed.

In those ten decades then the first ten years of a person living a hundred years are known as the *feeble-decade*; for

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[1] "No one is able to alter their characteristics. Even magic power can not do more than change their state"—*Ṭīkā.* [Na hi lakkhaṇaññathattaṁ kenaci kātuṃ sakkā. Bhāvaññathattam eva hi iddhivisayo.]

then he is feeble, fickle, youthful. The next ten years are known as the *play-decade*; for then he is given up to love of play. The next ten years are known as the *beauty-decade*; for then his beauty-organ attains development. The next ten years are known as the *strength-decade*; for then his strength and might attain development. The next ten years are known as the *understanding-decade*; for then his understanding is well established; they say that, even to a person who is by nature of weak understanding, a little understanding arises at that time. The next ten years are known as the *decline-decade*; for then his love of play, his beauty, strength and understanding decline. The next ten years are known as the *stooping-forward-decade*; for then his [620] body (lit. self-state) stoops forward. The next ten years are known as the *humpback-decade*; for then his body is bent, like a ploughshare. The next ten years are known as the *silly-decade*; for then he is silly, forgets whatever he has done. The next ten years are known as the *lying-in-bed-decade*; for the man of hundred years is usually lying in bed.

Therein this meditator reflects thus in order to put forward the three characteristics from the passing away of the aged by way of these decades: matter proceeding in the first decade ceases therein without reaching the second; therefore it is impermanent, ill and not-self. Matter proceeding in the second decade . . . ninth decade ceases therein without reaching the tenth. And matter proceeding in the tenth decade ceases therein without reaching a new existence; therefore it is impermanent, ill and not-self. Thus he puts forward the three characteristics.

Having thus put forward the three characteristics from the passing away of the aged by way of the decades, he again puts them forward from the passing away of the aged dividing the hundred years into twenty portions of five. How? He reflects thus: matter proceeding in the first five years ceases therein without reaching the second five years; therefore it is impermanent, ill and not-self. Matter proceeding in the second five years, third . . . matter proceeding in the nineteenth five years ceases therein without reaching the

twentieth five years. Matter proceeding in the twentieth five years is not known to be capable of going beyond death; therefore it also is impermanent, ill and not-self.

Having thus put forward the three characteristics from the passing away of the aged by way of the twenty portions, he again puts them forward by way of twenty-five portions made up of four years each. Then by way of thirty-three[1] portions made up of three years each, fifty portions made up of two years each, hundred portions of one year each, then dividing one year into three portions, i.e. the three seasons of the rains, winter and summer, he puts forward by way of each single season the three characteristics in that matter which passes away through old age. How? Matter proceeding during four months in the rains ceases therein without reaching the winter; matter proceeding in winter ceases therein without reaching the summer; matter proceeding in summer ceases therein without reaching again the rains; therefore it [621] is impermanent, ill and not-self. Having thus put them forward he again divides one year into six portions: "matter proceeding in two months in the rains ceases therein without reaching the autumn, matter proceeding in autumn . . . the winter, matter proceeding in winter . . . the cold season, matter proceeding in the cold season . . . the spring, matter proceeding in spring . . . the summer, matter proceeding in summer ceases therein without again reaching the rains. Therefore it is impermanent, ill and not-self." Thus he puts forward the three characteristics in that matter which passes away through old age. Having thus put them forward he puts forward the three characteristics next by way of the dark and bright fortnights as "matter proceeding in the dark fortnight ceases therein without reaching the bright fortnight, matter proceeding in the bright fortnight ceases therein without reaching the dark fortnight; therefore it is impermanent, ill and not-self." He puts forward the three characteristics next by way of night and day as "matter proceeding in the night ceases therein without reaching the day, matter pro-

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[1] Obviously one portion has four years to make the total 100.

ceeding in the day also ceases therein without reaching the night; therefore it is impermanent, ill and not-self." Then he divides that night and day into six portions by way of morning etc., and he puts forward the three characteristics as "matter proceeding in the morning ceases therein without reaching midday, matter proceeding in midday . . . the evening, matter proceeding in the evening . . . the first watch, matter proceeding in the first watch . . . the middle watch, matter proceeding in the middle watch ceases therein without reaching the last watch, matter proceeding in the last watch ceases therein without again reaching the morning; therefore it is impermanent, ill and not-self."

Having thus put forward the three characteristics he again puts them forward in that very matter by way of advancing, retreating, looking straight, glancing aside, bending and stretching of limbs; "matter proceeding in stepping forth ceases therein without reaching the retreating, matter proceeding in retreating . . . the looking straight, matter proceeding in looking straight . . . the glancing aside, matter proceeding in glancing aside . . . the bending of limbs, matter proceeding in the bending of limbs ceases therein without reaching the stretching of limbs; therefore it is impermanent, ill and not-self."

Then he divides the turn of one foot-step into six portions by way of lifting, carrying, extending, relaxing, placing and arresting.

Therein *lifting* means raising the foot from the ground; *carrying* means taking it forward; *extending* means guiding the foot hither and thither on seeing anything such as a stump, thorn, snake, etc.; *relaxing* means causing the foot to come down; [622] *placing* means putting it on the surface of the ground; *arresting* means pressing the foot to the ground when the other foot is lifted.

Therein in the lifting (of a foot) the two elements of extension and of cohesion are deficient and feeble; the other two (elements) are preponderating and strong. Likewise in the carrying and extending. In the relaxing, the two elements of heat and of mobility are deficient and feeble;

the other two are preponderating and strong. Likewise in the placing and the arresting. Thus he makes the six portions, and by way of them puts forward the three characteristics in that matter which passes away through old age. How? He reflects thus, "The elements proceeding in the lifting (of a foot) and the[1] material things derived therefrom—all those states cease therein without reaching the carrying of it; therefore they are impermanent, ill and not-self. Likewise those proceeding in the carrying . . . the extending, those proceeding in the extending . . . the relaxing, those proceeding in the relaxing . . . the placing, those proceeding in the placing cease therein without reaching the arresting. Thus having arisen there (in any of those six portions) and not reaching any other portion the complexes break up even there severally knot by knot, joint by joint, limit by limit making a crackling noise *taṭa taṭa* like sessamum seeds thrown into a heated potsherd; therefore they are impermanent, ill and not-self." Subtle is the contemplation of matter of one who so has insight into the complexes broken knot by knot.

And as regards the subtleness of it this is a simile. They say that a certain man living on the frontier and accustomed to torches of firewood and (dried) grass, etc., who had never before seen an oil-lamp came to town. Seeing a lamp burning in a street-shop he asked a man "Friend, what indeed is this so delightful?" The man replied, "What is there delightful in this? It is known as a lamp. The path on which it has gone at the extinction of the oil and the extinction of the wick will not be apparent." To him another said, "This (statement) is gross; for the flame, when this wick burns in due course, will cease at every third part without reaching any other place." To him another said "This also is gross; for the flame will cease at the space of every finger, at the space of every half-finger, at every thread, at every fibre without reaching any other fibre." It is not possible for the flame to make itself apparent without the fibre.

[623] Therein like the knowledge of the man that the path

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[1] Read *yāni* for *yoni*.

on which the lamp has gone at the extinction of the oil and the extinction of the wick will not be apparent is the meditator's attribution of the three characteristics from the clinging to and putting down (of life) in matter limited by a hundred years. Like the knowledge of the man that the flame will cease at the third part of the wick without reaching any other place is the meditator's putting forward of the three characteristics in matter passing away through old age and limited by a third portion of a hundred years. Like the knowledge of the man that the flame will cease at the space of every finger without reaching anywhere else is the meditator's putting forward of the three characteristics in matter within the limits of ten, five, four, three, two years, one year. Like the knowledge of the man that the flame will cease at the space of every half-finger without reaching anywhere else is the meditator's putting forward of the three characteristics in matter limited to four months and two months by dividing one year threefold and sixfold by way of each season. Like the knowledge of the man that the flame will cease at every thread without reaching anywhere else is the meditator's putting forward of the three characteristics in matter limited by the dark and bright fortnights, by night and day, and by the six portions of a night and day, that is, by morning and so on. Like the knowledge of the man that the flame will cease at every fibre without reaching anywhere else is the meditator's putting forward of the three characteristics in matter limited by advancing and so on and by each of the portions of lifting the foot and so on.

Having thus in various ways put forward the three characteristics in matter which passes away through old age he again classifies[1] that matter making four portions as that which is produced by (lit. made of) sustenance and so on and puts forward the three characteristics in each portion. Therein matter produced by sustenance is evident to him by way of being famished and satiated. For matter set up at the time of being famished is faded, fatigued, ill-favoured, ill-formed, like a burnt stump and a crow seated in a basket of live-coals.

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[1] *Visaṅkharitvā*, explained as *vibhajjitvā* by the *Ṭīkā*, which gives *visaṅgharitvā* and *visaṁgharitvā* as alternate readings.

That set up at the time of being satiated is contented, full, soft, unctuous, pleasant to the touch. He grasps that matter and puts forward the three characteristics therein thus "matter which proceeds at the time of being famished ceases then without reaching the time of being satiated; therefore it is impermanent, ill and not-self."

Matter produced by the season is evident by way of cold and heat. For matter set up in the time of heat is faded, fatigued, ill-favoured. [624] Matter set up by the cold season is contented, full, soft, unctuous, pleasant to the touch. He grasps that matter and puts forward the three characteristics therein thus, "matter proceeding in the time of heat ceases then without reaching the time of cold. Matter proceeding in the time of cold ceases then without reaching the time of heat; therefore it is impermanent, ill and not-self."

That born of karma is evident by way of the door which is the sense-organ.[1] For in the eye-door there are thirty karma-born material things by way of the eye-decad, body-decad, sex-decad. And twenty-four are those which uphold them and are set up by temperature, consciousness and sustenance—thus there are fifty-four. Likewise in the doors of the ear, of nose and of tongue. In the body-door there are forty-four by way of the body-decad and sex-decad and as set up by temperature and so on. In the mind-door[2] there are fifty-four by way of the heart-basis-decad, body-decad, sex-decad and as set up by temperature and so on. He grasps all that (karma-born) matter and puts forward the three characteristics therein thus, "matter proceeding in the eye-door ceases therein without reaching the ear-door; matter proceeding in ear-door ceases therein without reaching the nose-door—matter proceeding in nose-door ceases therein without reaching the tongue-door—matter proceeding in the tongue-door ceases therein without reaching the body-door—matter pro-

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[1] This is thus different from the door which "receives its name from the act" and which is discussed by Buddhaghosa in the *Atthasālinī*. See *Expositor*, 113.

[2] The heart as the basis of apperception with adverting is called the mind-door. See also *Compendium*, 123, n. 1.

ceeding in body-door ceases therein without reaching the mind-door; therefore it is impermanent, ill and not-self."

That set up by consciousness is evident by way of one joyful and grieved. For matter which has arisen in the time of joy is unctuous, soft, full, pleasant to the touch. That which has arisen in the time of grief is faded, fatigued, ill-favoured. He grasps that and puts forward the three characteristics therein thus, "matter proceeding in the time of joy ceases then without reaching the time of grief, matter proceeding in the time of grief ceases then without reaching the time of joy; therefore it is impermanent, ill and not-self."

To him thus grasping matter set up by consciousness and putting forward the three characteristics therein, this meaning becomes evident:—

Associated with one consciousness
Are life and individuality
And bliss and ill. The moment lightly goes.
The gods last four and eighty thousand aeons,[1]
But by two consciousnesses aren't conjoined.
[625] Whether a man be dying or alive,
His aggregates, once they have ceased, are all
Alike: they're gone and do not take rebirth.
Those aggregates that have just broken up,
And those that will break up in time to come,
And those that are in course of breaking up[2]
Are not dissimilar in character.
No birth takes place without coming to be.
The present is the time by which one lives.
The world is dead when consciousness breaks up.[3]
The concept by the ultimate is bound.[4]

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[1] On the life-term of gods see *Compendium*, 142.

[2] *Tad-antarā-niruddhānaṁ*. It is possible to read *tad-antarā-aniruddhānaṁ*, which would then mean "those present ones which are not yet broken up."

[3] Thus there is death, philosophically speaking, even during the present term of life.

[4] "There is a concept of continuity, which is within the range of word-expression as when we say, Tissa lives, Phussa lives. This saying is made with reference to the existing or present consciousness together

The broken aggregates are not stored up,
Nor does the future hold a piled up heap;
And e'en those aggregates that have been born
Are like a mustard seed on needle's point.[1]
And predestined is break-up of the states,
Which have been born. Unmixed with the old states,
They undergo the process of decay.
No one can see the place from whence they come,
Or where it is they go on breaking up.
Like lightning-flash in space they rise and fall.[2]

Having thus put forward the three characteristics in matter produced by sustenance and others, he again puts them forward in natural matter. *Natural matter* means matter in external (continuity) unbound[3] by controlling faculty and of such kinds as iron, copper, white lead, black lead, gold, silver, pearl, ruby, cat's eye, conch, coral, red ruby, spinelle, earth, rock, mountain, grass, tree, creeper arising from the revolving world-cycle. That is evident to him by way of a Cape-jasmine sprout etc., for a Cape-jasmine sprout is at first slightly red. Again after two or three days it is less red. Then it has the colour of a tender shoot, then of a mature shoot, then of a green leaf, then of an indigo leaf, then from the time of having the colour of an indigo leaf, being bound up[4] with the continuity of similar[5] matter it becomes in just a year a

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with its base. But that concept in such a saying is really in the ultimate sense. For truly the mere name or tribe (of Tissa and Phussa) cannot grow old"—*Ṭīkā*. [Yāyaṁ taṁ taṁ santaṁ sanissayaṁ cittaṁ upādāya Tisso jīvati, Phusso jīvati, vacanapavattiyā visayabhūtā santānapaññatti. Sā ettha paramatthikā, paramatthabhūtā, tathā hi vadanti nāmagottaṁ na jīratī ti.]

[1] "As the mustard seed as soon as it touches the point of the needle falls off, so the complexes having arisen break up; there is no standing ground for them"—*Ṭīkā*. [Yathā nāma sūciyaṁ ṭhititāyaṁ sāsapo khitto tassā sīkhaṁ phuṭṭhamatto vigacchati na tiṭṭhati, evaṁ saṅkhārā uppajjitvā bhijjanti, na tesaṁ avaṭṭhānaṁ atthi.]

[2] Some of these verses in the Pali are the same as those translated on p. 274.

[3] Read *anindriyabaddhaṃ*.

[4] "By way of a series of cause and effect," [hetuphalaparaṁparāya sambandhanavasena pavattantaṁ]—*Ṭīkā*, which reads *pabandhāpayamānaṃ* for the textual ṃ-*anuppabandhāpayamānaṃ*.

[5] "In colour etc." [vaṇṇādinā samānabhāga]—*Ṭīkā*.

sere leaf and falls off the stalk. He mentally grasps it and puts forward the three characteristics therein, "matter proceeding in the time when it is slightly red ceases without reaching the time of deep red, matter proceeding in the time of deep red ceases without reaching the time of less red, matter proceeding in the time of less red ceases without reaching the time of tender-shoot-colour—that proceeding in the time of tender-shoot-colour ceases without reaching the time of mature-shoot-colour—that proceeding in the time of mature shoot-colour ceases without reaching the time of green-leaf-colour—that proceeding in the time of green-leaf-colour ceases without reaching the time of indigo-leaf-colour—that proceeding in the time of indigo-leaf-colour ceases without reaching the time of sere leaf—that proceeding in the time of sere leaf [626] ceases without reaching the time of falling off[1] the stalk; therefore it is impermanent, ill and not-self."

In this way he contemplates all natural matter. Thus then he contemplates the complexes putting forward the three characteristics by way of the sevenfold (attention to) matter.

[*Putting forward* (or attribution) *of the Three Characteristics (b) by way of the non-matter-septad.*]

In what then has been said as "by way of the sevenfold (attention to) non-matter"[2] this is the table of contents: as groups, as pairs, as momentary flash, as serial order, as removing of views, as thorough removing of conceit, as finishing of desire.

Therein *as groups* means states such as contact and the four others. How does he contemplate them as groups? Here (in this religion) a bhikkhu reflects thus: "The contact-quintet-states (i.e., contact and the four others) which have arisen in the contemplation that these hairs are impermanent, ill and selfless; the contact-quintet-states which have arisen in the contemplation that hairs of the body . . . brain are impermanent, ill and not-self—all of them without reaching anywhere else perish knot by knot, limit by limit, crackling

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[1] Read *patanakālaṃ* for *pahanakālaṃ*. [2] P. 748.

like sessamum seeds thrown into a heated potsherd, therefore they are impermanent, ill and not-self." This then is the method in the Purity-discourse. But in the Ariya-lineage-discourse the consciousness which proceeds (in the contemplation) that in the seven positions of the sevenfold (attention to) matter above, matter is impermanent, ill and not-self—in contemplating that consciousness as impermanent, ill and not-self by another consciousness, one is said to contemplate them as groups. That is most fitting and so we shall differentiate the remaining (tables of content) by that method.

As pairs means that here a bhikkhu contemplates matter between the clinging to and laying down (of life) as impermanent, ill and not-self and contemplates that consciousness itself as impermanent, ill and not-self by another consciousness. He contemplates as impermanent, ill and not-self matter which passes away through old age, which is produced by sustenance, by temperature, which is born of karma, set up by consciousness, which is natural matter and contemplates that consciousness itself as impermanent, ill and not-self by another consciousness. Thus he is known to contemplate them as pairs.

As momentary flash means that here a bhikkhu contemplates matter between the clinging to and laying down (of life) as impermanent, ill and not-self and contemplates that first consciousness by a second consciousness, the second by a third, the third by a fourth, the fourth by a fifth that the (consciousness) itself (in each case) is impermanent, ill and not-self. He contemplates matter which passes away through old age, which is produced by sustenance, by temperature, [627] born of karma, set up by consciousness, and is natural matter as impermanent, ill and not-self and contemplates that first consciousness by a second, the second by a third, the third by a fourth, the fourth by a fifth that the (consciousness) itself (in each case) is impermanent, ill and not-self. Thus contemplating four (classes of consciousness at a time) beginning from the grasping of matter he is known to contemplate them as momentary.

As serial order means that he contemplates matter between

the clinging to and laying down (of life) as impermanent, ill and not-self and contemplates that first consciousness by a second, the second by a third, the third by a fourth, . . . the tenth by an eleventh that the (consciousness) itself (in each case) is impermanent, ill and not-self. He contemplates matter which passes away through old age, is produced by sustenance, by temperature, born of karma, set up by consciousness, is natural matter as impermanent, ill and not-self and it behoves him to contemplate during the whole day in the serial order of insight the first consciousness by a second, the second by a third . . . the tenth by an eleventh that the (consciousness) itself (in each case) is impermanent, ill and not-self. However the subject of meditation on matter and on non-matter as far as the tenth consciousness-contemplation is familiar to him. Therefore he should stop at the tenth. So it is said (in the Ariya-lineage-discourse). Contemplating thus he is known to contemplate them in serial order.

Regarding the three, *as removing of views, as removing of conceit and as finishing of desire*, no separate method of contemplation is known to exist. Still he who sees whatever matter above and non-matter here has been grasped, does not see any other thing known as a being beyond the matter and non-matter. Since he does not see a being, the perception of a being is removed. And views do not arise to one who grasps the complexes by consciousness which has removed the perception of a being. When views do not arise, views are known as removed. Conceit does not arise to one who grasps the complexes by consciousness which has removed views. When conceit does not arise, conceit is known as thoroughly removed. Craving does not arise to one who grasps the complexes by consciousness which has thoroughly removed conceit; and when craving does not arise desire is known as finished. This then is said in the Purity discourse.[1] But in the Ariya-lineage discourse[1] this method has been shown placing the table of contents thus: as removing of views, as thorough removing of conceit and as finishing of desire. For there is no such thing

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[1] P. 759.

as thorough removing of views to one who holds "I have insight, the insight is mine." [628] Views are known as removed to one who holds that only complexes have insight into, contemplate, determine, grasp, classify complexes. There is no such thing as thorough removing of conceit to one who holds "I have a good insight, I have a delightful insight." Conceit is known as thoroughly removed to one who holds "Only complexes have insight into, contemplate, determine, grasp, classify complexes." There is no such thing as finishing of desire to one who relishes in insight thus "I am able to have insight." But desire is known as finished to one who holds "Only complexes have insight into, contemplate, determine, grasp, classify complexes." Were complexes the self, it would be proper to hold them to be the self. But being not the self, they have been (wrongly) held to be the self; therefore they are not the self in the sense of being unruly, impermanent in the sense of being nothing (*abhāva*) after becoming, ill in the sense of oppression by rise and fall. To one who sees thus views are known as removed. Were complexes permanent, it would be proper to hold them as permanent; but being impermanent they have been held to be permanent; therefore they are impermanent in the sense of being nothing after becoming, ill in the sense of oppression by rise and fall, not-self in the sense of being unruly. Conceit is known as thoroughly removed to one who sees thus. Were complexes bliss it would be proper to hold them to be bliss, but being ill they have been held to be bliss; therefore they are ill in the sense of oppression by rise and fall, impermanent in the sense of being nothing after becoming, not-self in the sense of being unruly. Desire is known as finished to one who sees thus. So to him seeing the complexes *as not-self* views are known as thoroughly removed; seeing them *as impermanent* his conceit is known as thoroughly removed; seeing them *as ill* his desire is known as finished. Thus this insight stands each in its own place.[1]

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[1] "When the reviewing of the not-self is sharp, heroic, clear, the other two follow it. By it then views are removed. For all views are rooted in the self-view, and the reviewing of the not-self is directly

[*The eighteen Great Insights.*]

Thus having put forward (or attributed) the three characteristics by way of the sevenfold (attention to) non-matter he contemplates the complexes. And thus far the subject of meditation on matter and on non-matter is familiar to him.

Thus he, familiar with the subject of meditation on matter and non-matter, penetrates first here (in scrutinizing comprehension) a part of the eighteen great insights which are to be attained in all modes by way of the comprehension of rejection beginning upwards with the reviewing of break-up, and rejects states opposed thereto. The eighteen great insights are known to be understanding which reviews impermanence etc., wherein developing the reviewing of impermanence he rejects the perception of permanence, [629] developing the reviewing of ill he rejects the perception of bliss, developing the reviewing of the not-self he rejects the perception of the self, developing the reviewing of disgust he rejects delight, developing the reviewing of dispassion he rejects passion, developing the reviewing of cessation he rejects origination, developing the

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opposite the self-view. When the reviewing of impermanence is sharp, heroic, clear, the other two follow it. By it then conceit is thoroughly removed. For in the holding of the permanence-view there is the vaunting of conceit like that of Bakabrahmā such as 'This is permanent, this is eternal.' And the reviewing of impermanence is directly opposite the holding of the permanence-view. When the reviewing of ill is sharp, heroic, clear, the other two follow it. Then desire is finished. For when there is the notion of bliss, craving is seized. And the reviewing of ill is opposed to desire. Thus by the different functions of the three reviewings the removing of views etc. are brought about. Hence it is said that this insight stands each in its own place"—*Ṭīkā*. [Yadā anattānupassanā tikkhā surā visadā pavattati, itarā dve pi tadanugatikā; tadānena diṭṭhi-ugghāṭanaṁ kataṁ hoti. Attadiṭṭhimūlakā hi sabbā diṭṭhiyo. Anattānupassanā ca attadiṭṭhiyā ujupakkhā. Yadā pana aniccānupassanā tikkhā surā visadā pavattati, itarā dve pi tadanugatikā; tadānena mānasamugghāṭanaṁ kataṁ hoti. Sati hi niccagāhe mānajappanā idaṁ niccaṁ idaṁ dhuvan ti ādinā brahmuno viya. Aniccānupassanā ca niccagāhassa ujupakkhā. Yadā pana dukkhānupassanā tikkhā surā visadā pavattati, itarā dve tadanugatikā. Tadā nikantipariyādānaṁ kataṁ hoti; sati hi sukhasaññā taṇhāgāho, dukkhānupassanā ca nikantipaṭipakkhā. Evaṁ tissannaṁ anupassanānaṁ kiccavisesavasena diṭṭhi-ugghāṭanamādīni honti. Tena vuttaṁ iti ayaṁ vipassanā attano ṭhāne yeva tiṭṭhatī ti.]

reviewing of relinquishment he rejects clinging, developing the reviewing of extinction he rejects the perception of density, developing the reviewing of falling he rejects exertion, developing the reviewing of perversion he rejects the perception of fixedness, developing the reviewing of the signless he rejects the sign,[1] developing the reviewing of the unhankered he rejects hankering,[2] developing the reviewing of the empty he rejects conviction, developing insight into states called the higher understanding[3] he rejects the conviction of clinging to essence, developing the knowledge and discernment of the true nature of things he rejects the conviction of confusion, developing the reviewing of tribulation he rejects the conviction of attachment, developing the reviewing of reflection he rejects non-reflection, developing the reviewing of separation from the round of births[4] he rejects the conviction of fetters. Because among them (eighteen great insights) complexes have been seen by him by virtue of the three characteristics of impermanence,

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[1] "The sign is just the appearance, as it were bodily, through the classification of their own functions, of the complexes, which have been seized as stable or permanent in the intervals of time, by the notion of oneness in continuity and in mass"—*Ṭīkā*. [Nimittan ti santatiyaṁ samūhe ca ekattasaññāya gayhamānaṁ kālantarā va ṭhāyībhāvena niccabhāvena ca saṅkhārānaṁ sakiccaparicchedatāya saviggahaṁ viya upaṭṭhāṇamattaṁ.]

[2] *Panidhi*, lit. "laying-down-toward," is mind bent by craving toward complexes as the self. Cf. *Aṅguttara* i, 8.

[3] "The insight which cognizes an object, such as a visible object, and sees the breaking-up of the identifying consciousness and which proceeds by seizing the emptiness by way of breaking-up thus: 'complexes are breaking, death is to complexes, there is nothing else,' is higher understanding; and that being insight into dhammas is insight into states called the higher understanding"—*Ṭīkā*. [Rūpādi ārammaṇaṁ ñatvā tadārammaṇassa cittassa bhaṅgaṁ disvā saṅkhārā eva bhijjanti saṅkhārānaṁ maraṇaṁ na añño koci atthī ti bhaṅgavasena suññataṁ gahetvā pavattā vipassanā adhipaññā ca sā dhammesu ca vipassanā ti adhipaññādhammavipassanā.]

[4] "Indifference to complexes and the adaptive knowledge are called the reviewing of separation from the rounds of rebirth. For by means of it the consciousness shrinks, retracts from all complexes like a water-drop on a lotus leaf"—*Ṭīkā*. [Saṅkhārupekkhā anulomañāṇañ ca vivaṭṭānupassanā, tassā hi vasena tassa padumapalāse udakabindu viya sabbasaṅkhārehi cittaṁ paṭilīyati paṭikuṭati.]

etc., therefore are the reviewings of impermanence, ill and the not-self penetrated.

And because it has been said that which is the reviewing of impermanence and that which is the reviewing of the signless are states which are one in meaning, the letter only being different; and likewise that which is the reviewing of ill and that which is the reviewing of the unhankered are states which are one in meaning, the letter only being different; and that which is the reviewing of the not-self and that which is the reviewing of the empty are states which are one in meaning, the letter only being different[1]—therefore are those (three reviewings) also penetrated. But every insight into states called the higher understanding is (the same as) insight. The knowledge and discernment of the true nature of things is included in the Purity of transcending doubt.[2] Hence these two also (insight into states called the higher understanding and knowledge and discernment of the true nature of things) are penetrated. In the remaining insight-knowledges some are penetrated, others are not.[3] The differentiation among them we shall explain afterwards. For it is concerning what has already been penetrated that this was said, "Thus he, familiar with the subject of meditation on matter and non-matter, penetrates first here a part of the eighteen great insights which are to be attained in all modes by way of the comprehension of rejection beginning upwards with the reviewing of break-up and rejects states opposed thereto."[4]

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[1] On p. 629, line 22 of the Pāli text, after *nānan* insert *yā ca anattānupassanā yā ca suññatānupassanā, ime dhammā ekatthā, vyañjanam eva nānan.*

[2] Ch. XIX.

[3] "For when the reviewing of impermanence is effected, the reviewings of cessation, of extinction, of falling, and of perversion are also partially effected. When the reviewing of ill is effected, the reviewings of disgust and of tribulation are partially effected. When the reviewing of not-self is effected the others, i.e. reviewings of reflection and of the separation from the round of rebirth, are partially effected"—*Ṭīkā.* [Aniccānupassanāya hi siddhāya nirodhānupassanā khayānupassanā vayānupassanā vipariṇāmānupassanā ca ekadesena siddhā nāma honti. Dukkhānupassanāya siddhāya nibbidānupassanā ādīnavānupassanā ca, anattānupassanāya siddhāya itarā ti.]

[4] P. 762.

[*Reviewing-knowledge of Rise and Fall.*]

So by the rejection of the perceptions of permanence and so on, opposed to the reviewing of impermanence and so on[1] he acquires pure knowledge, reaches the fulness[2] of contemplating-knowledge and [630] begins to apply himself to attain that reviewing of rise and fall which is described immediately after that contemplating knowledge as "*Understanding in reviewing the perversion of present states is knowledge in rise and fall.*" And in applying himself he begins concisely. Therein this is the Pāli: "*How is understanding in reviewing the perversion of present states knowledge in reviewing their rise and fall? Matter that is born*[3] *is present. The characteristic of its coming to birth is the rise. The characteristic of its perversion is the fall. The reviewing is the knowledge. Feeling that is born . . . perception . . . mental activities . . . consciousness; eye that is born . . . becoming*[4] *that is born is present. The characteristic of its coming to birth is the rise. The characteristic of its perversion is the fall. The reviewing is the knowledge.*"[5] By the method of this Pāli he thoroughly reviews the birth, the genesis, the new mode which are the characteristics of the coming to birth of the mind-matter that has been born as the rise, and its extinction, break-up which are the character-

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[1] Read *aniccānupassanādi.* [2] Lit. "other bank."

[3] I.e. "has got individuality within the three moments of genesis, stability and breaking-up."

[4] Read *bhava.* "Though in the group-contemplation etc. under the head of birth-decay-death states have been spoken of as possessing birth, decay and death, here in the Exposition of the knowledge of rise and fall, to say that birth is present, the characteristic of its coming to birth is the rise and the characteristic of its perversion is the fall etc. would imply that these three states (birth, decay, death) possess birth, decay and death, have been accomplished and acquiesced in. To guard against that the explanation ends with becoming among the factors of genesis through cause"—*Ṭīkā.* [Kiñcāpi kalāpasammasanādīsu jātijarāmaraṇasīsena jātijarāmaraṇavanto dhammā vuttā idha pana udayabbayañāṇaniddese jāti paccuppannā tassā nibbattilakkhaṇaṁ udayo, vipariṇāmalakkhaṇaṁ vayo ti ādinā vuccamāne jātijarāmaraṇānaṁ jātijarāmaraṇavantatā nipphannatā ca anuññātā viya hotī ti. Taṁ pariharituṁ paṭiccasamuppādaṅgesu bhavapariyosānā va desanā gatā.]

[5] *Paṭisambhidā* i, 54.

istics of perversion as the fall. So he understands: "Previous to the arising of this mind-matter there was no heap or accumulation of what has not arisen. Of that which is arising there is no such thing as arrival from a heap or accumulation. Of that which is ceasing there is no such thing as going to any major or minor point of the compass. Of that which has ceased there is in no place such a thing as a ground-stand (*avaṭṭhāna*) from a heap, accumulation or hidden deposit.[1] As when a lute is played there is of the sound which has arisen no accumulation previous to its arising, neither does it, arising, come from an accumulation. Of the ceasing sound, too, there is no going to any major or minor point of the compass, neither does the sound which has ceased stand accumulated anywhere; but in fact depending on the lute and the vellum and the man's suitable effort, not having been it becomes, having become it disappears. So all states of matter and of non-matter, not having been become, having become disappear." Having thus made a concise attention to the rise and fall *he* again *sees* in the differentiation of this knowledge of the rise and fall *the rise of matter-aggregate from a cause having arisen*[2] *thus: because ignorance has arisen*[3] *matter arises. He sees the rise of matter-aggregate from a cause having arisen thus: because*

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[1] Neither in the past nor in the future is there any heap or accumulation. It arises for the present due to concurrent causes. In the *Expositor*, p. 79, Buddhaghosa has shown that this concurrence from many causes or "harmony of antecedents" means "the mutual contribution towards the production of a common result. Therefore this also shows that there is no single agent" such as Brahmā, Prajāpati, Puruṣa, Kāla or Viṣṇu as creator, or nature as original cause.

[2] *Paccayasamudayaṭṭhena = paccayassa uppannabhāvato ti—Ṭīkā.*

[3] "'Because ignorance has arisen' means because of the arising of ignorance; because of the existence, is the meaning. For arising opposed to cessation is also another word for existence (or presence). Therefore in the existence of ignorance accomplished in a previous existence, there is the arising of matter in this existence"—*Ṭīkā.* [Avijjāsamudayā ti avijjāya uppādā, atthibhāvā ti attho. Nirodhavirodhi hi uppādo atthibhāvavācako pi hotī ti vutto 'yaṁ attho. Tasmā purimabhavasiddhāya avijjāya sati imasmiṁ bhave rūpassa uppādo hotī ti attho.] Thus arising (samudaya) here does not mean the rise of the present with three moments of genesis, stability and breaking-up, but refers to the initial rise of ignorance, the source of all *dukkha*.

craving . . . because karma . . . because sustenance[1] *has arisen matter arises. Seeing the characteristic of coming to birth also he sees the rise of matter-aggregate. Seeing the rise of matter-aggregate he sees these five characteristics. . . . He sees the fall of matter-aggregate because of the cessation of the cause thus: from the cessation of ignorance matter ceases. He sees the fall of matter-aggregate because of the cessation of the cause thus: from the cessation of craving . . . from the cessation of karma . . . from the cessation of sustenance matter ceases.* [631] *Seeing the characteristic of its perversion also he sees the fall of matter-aggregate. Seeing the fall of matter-aggregate also he sees these five characteristics.*

Likewise *he sees the rise of feeling-aggregate from a cause having arisen thus: because ignorance has arisen feeling arises. He sees the rise of feeling-aggregate from a cause having arisen thus: because craving . . . karma . . . contact has arisen feeling arises. Seeing the characteristic of its coming to birth also he sees the rise of feeling-aggregate. Seeing the rise of feeling-aggregate he sees these five characteristics. He sees the fall of feeling-aggregate because of the cessation of the cause: from the cessation of ignorance . . . of craving . . . of karma . . . of contact feeling ceases. Seeing the characteristic of its perversion also he sees the fall of feeling-aggregate. Seeing the fall of feeling-aggregate he sees these five characteristics.*[2]

As in the feeling-aggregate so in the aggregates of perception, of activities, and of consciousness. But there is this difference: in the case of consciousness-aggregate this statement "*because of the arising of mind-matter . . . because of the cessation of mind-matter*" is in the place of contact.[3] Thus

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[1] "Material food is taken here as being stronger than the other causes of procedure. Ignorance and craving are brought in as being the sufficing condition of karma"—*Ṭīkā*. [Pavattipaccayesu kabaḷīkārāhārassa balavakārato eva gahito . . . Avijjātaṇhupanissāya sati ten' eva kammunā rūpakāyanibbatti.]

[2] *Paṭisambhidā* i, 55 f.

[3] "'Because with contact one feels, cognizes, wills. Because of contact arise feeling, feeling born of eye-contact, perception, volition. Thus contact is the cause of the procedure of the aggregates of feeling, perception and activities. With its cessation they cease. But in Mahāpadānamahānidānasutta and in the section of mutual causal

by his insight of rise and fall, fifty characteristics, ten being made of each aggregate, have been declared. By means of these he attends *causally* and *momentarily* in detail: thus is the rise of matter, thus is the fall of matter, thus matter

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relation in Abidhamma, from the expression that cognition is through the cause of mind-matter, mind-matter is the cause of the procedure of cognition, it ceases with its cessation"—*Ṭīkā*. [Phuṭṭho vedeti, phuṭṭho sañjānāti, phuṭṭho ceteti, phassapaccayā vedanā, cakkhusamphassajā vedanā, saññā, cetanā ti vacanato phasso vedanāsaññāsaṅkhārakkhandhānaṁ pavattipaccayo, taṁ nirodhā ca tesaṁ nirodho. Mahāpadānamahānidānasutte Abhidhamme ca aññamaññapaccayavāre nāmarūpapaccayā viññāṇan ti vacanato nāmarūpaṁ viññāṇassa pavattipaccayo, taṁ nirodhā tassa nirodho ti vuttaṁ.]

"Herein some say: The discernment of the rise and fall of the aggregates of non-matter is by way of time and continuity, not by way of the moment. In their opinion there should be no discernment from the moment. But others say: Not considering such divisions as the past etc. in discerning the rise and fall causally, he views that feeling should arise, be obtained from ignorance etc. as cause owing to a general connection. He does not view the (present) arising. And when ignorance etc. do not exist he views that feeling should not arise, nor be obtained; he does not view the (present) breaking-up. It is fitting that he should view the arising and breaking-up of present states in discerning their rise and fall momentarily. For whoso attends to states of matter and non-matter with reference to their rise and fall by way of a continuous series in due course, his knowledge, when culture becomes strong, becomes sharp, clear and so the rise and fall appear to him as momentary. And he attending to the rise and fall first causally casts off ignorance and other states as cause, and seizing the aggregates in the rise and fall attends to their rise and fall causally and momentarily. And when his knowledge becomes sharp and clear, then the states of matter and non-matter appear to him as arising and breaking moment by moment"—*Ṭīkā*. [Ettha ca keci tāva āhu: arūpakkhandhānaṁ udayavayadassanaṁ addhāsantativasen' eva, na khaṇavasenā ti. Tesaṁ matena khaṇato udayavayadassanam eva na siyā. Apare panāhu: paccayato udayavayadassane atītādivibhāgaṁ anāmasitvā sabbasādhāraṇato avijjādipaccayā vedanāsambhavaṁ labbhamānataṁ passati, na uppādaṃ; avijjādi-abhāve ca tassā asambhavaṁ alabbhamānataṁ passati, na bhaṅgaṁ. Khaṇato udayavayadassane paccuppannānaṁ uppādaṁ bhaṅgañ ca passatī ti taṁ yuttaṁ. Santativasena hi rūpārūpadhamme udayato vayato ca manasikarontassa anukkamena bhāvanāya balapattakāle ñāṇassa tikkhavisadabhāvappattiyā khaṇato udayavayā upaṭṭhahantī ti. Ayaṁ hi paṭhamaṁ paccayato udayabbayaṁ manasikaronto avijjādike paccayadhamme vissajjetvā udayabbayavanto khandhe gahetvā tesaṁ paccayato udayavayadassanamukhena khaṇato pi udayabbayaṁ manasikaroti. Tassa yadā ñāṇaṁ tikkhaṁ visadaṁ hutvā pavattati, tadā rūpārūpadhammā khaṇe khaṇe uppajjantā bhijjantā ca hutvā upaṭṭhahantī ti.]

rises, thus matter falls. As he attends thus his knowledge becomes more clear: "Thus they say these states not having been become, having become they disappear." As he sees the rise and fall thus in two ways, causally and momentarily, the distinctions among the Truths, the causal law, methods and characteristics become evident.

For that which he sees thus: from the arising of ignorance etc. is the rising of aggregates, and from the cessation of ignorance etc. is the cessation of aggregates—is the discernment of the rise and fall causally. And he, seeing that which is the characteristic of their coming to birth and the characteristic of perversion sees the rise and fall of aggregates—this is the discernment of rise and fall momentarily. For the characteristic of their coming to birth is at the genesis-moment only, the characteristic of their perversion is at the break-up moment only. Thus as he sees the rise and fall in two ways, *causally* and *momentarily*, by his discernment of the rise causally, the Truth of origination becomes evident owing to his understanding the progenitor. [632] By his discernment of the rise and fall *momentarily*, the Truth of ill becomes evident owing to his understanding the ill of birth. By his discernment of the fall *causally*, the Truth of cessation becomes evident owing to his understanding the non-arising of causally related states when the causes themselves do not arise. By his discernment of the fall *momentarily*, the Truth of ill becomes evident owing to his understanding the ill of death. "Whatever discernment he has of the rise and fall—this is the worldly Path," thus the Truth of the Path is evident from his killing of confusion therein (rise and fall). And by his discernment of the rise *causally*, the cause happening in direct order is evident from his understanding that *this* (cause) *existing*, *this* (result) *becomes*.[1] By discernment of the fall *causally*, the causal happening in reverse order is evident from his understanding that *owing to the cessation of this* (cause) *this* (result) *ceases*.[2] Moreover by discernment of the rise and fall *momentarily*, states causally generated are evident from his under-

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[1] *Majjhima* ii, 32.

[2] *Saṃyutta* ii, 28.

standing the characteristic of the conditioned, to wit, states undergoing the rise and fall are indeed conditioned states, and they are causally generated. By discernment of the rise *causally*, the method of their oneness is evident from his understanding the unbrokenness of continuity through the connection between cause and effect; the more easily then does he reject the annihilationist view. By discernment of the rise *momentarily*, the method of their variety is evident from his understanding the genesis of every fresh (complex); the more easily then does he reject the eternalist view. And by his discernment of the rise and fall *causally*, the principle of no effort is evident from his understanding the unruliness of states; the more easily then does he reject the theory of the self. And by discernment of the rise *causally*, the way of nature is evident from his understanding the genesis of effect in conformity with its cause; the more easily then does he reject the non-action view.[1] And by his discernment of the rise *causally*, the characteristic of not-self is evident from his understanding that states are free from effort and arise in connection with causes. By discernment of the rise and fall *momentarily*, the characteristic of impermanence is evident from his understanding that states, having become, are nothing[2] and from his understanding of their vacuity (*viveka*) before and after (i.e. past and future.)[3] The characteristic of ill also is evident from his understanding the oppression by rise and fall. The characteristic of intrinsic nature also is evident from his understanding that states are limited by the rise and fall. In the characteristic of intrinsic nature the short duration of the conditioned characteristic also is evident

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[1] "In the existence of action (or cause), whence can there be the non-action view ?"—*Ṭīkā*. [Sati kāraṇe kuto akiriyavādo ?]

[2] "I.e. having arisen they cease "—*Ṭīkā*. [Uppajjitvā nirujjhanaṁ hi hutvā abhāvo.]

[3] "I.e. that they are void in the past and future, for complexes do not exist before or after the three moments. .Hence ' from his understanding of their vacuity before and after.' The sense is, he penetrates that they are finite "—*Ṭīkā*. [Pubbantāparantaviveko atītānāgatabhāvasuññatā. Na hi saṅkhārā khaṇattayato pubbe pacchā ca vijjanti, tasmā pubbantāparanta-vivekāvabodhato ti ādi. Antatā paṭivedhato ti attho.]

from his understanding the absence of the fall at the rising moment and of the rise at the falling moment. Thus to him to whom the distinction among the Truths, the causal law, methods, characteristics is evident the complexes appear constantly new thus: "So they say that these states, not having arisen before arise (now), having arisen they cease." [633] Not only constantly new; they appear also limited (*paritta*) in stability, like a dew-drop at sunrise,[1] like a water-bubble,[2] like a line drawn with a stick on water,[3] like a mustard-seed on the point of an awl,[4] and like lightning flash. They also appear without essence, essenceless like a magic show,[5] mirage,[6] dream, whirling disc of fire, celestial town, foam,[7] banana stem.[8] Thus far he penetrates full fifty[9] characteristics in this manner: "It arises liable to fall, and having arisen it falls," and attains the tender insight-knowledge known as the established reviewing of the rise and fall, owing to which attainment he is counted as one who has begun his insight.

[*Insight-corrupters.*]

Then in him who has begun his insight by means of this tender insight ten insight-corrupters arise. For insight-corrupters do not arise in the Ariyan disciple who has reached penetration, to one of depraved conduct, to one who has given up his subject of meditation, or to an idle person. But they arise in the scion of good family who is well behaved, devoted to what is fitting, who has begun his insight. And which are those ten corrupters?

Illumination, knowledge, rapture, repose, bliss, resolve, uplift, presentation, indifference, desire. For this has been said: "*How does the mind wrongly seized by excitement as to the doctrine arise? To one who attends to impermanence illumination arises. He adverts to illumination that illumination is the doctrine; the distraction therefrom is excitement. The mind*

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[1] *Jātaka* iv, 122.
[2] *Saṃyutta* iii, 141.
[3] *Aṅguttara* iv, 137.
[4] *Sutta Nipāta* 625, *ver.*
[5] *Saṃyutta* iii, 141.
[6] *Sutta Nipāta* 807, *ver.*
[7] *Dhammapada* 46, *ver.*
[8] *Saṃyutta* i, 154.
[9] Read *Samapaññāsa.*

wrongly seized by that excitement does not understand acccording to the true nature of things a presented (object) *as impermanent, does not understand according to the true nature of things a presented* (object) *as ill . . . as not-self. Likewise to one who attends to impermanence knowledge arises . . . rapture . . . repose . . . bliss . . . resolve . . . uplift . . . presentation* (or appearance) *. . . indifference . . . desire arises. He adverts to desire that desire is the doctrine; the distraction therefrom is excitement. And the mind wrongly seized by that excitement does not understand according to the true nature of things a presented* (object) *as impermanent,* [634] *does not understand according to the true nature of things a presented* (object) *as ill . . . as not-self.*"[1]

Therein *illumination* means insight-illumination. When that arises the meditator seizes what is not the Path as the Path, and what is not the fruition as the fruition saying, "Never indeed has such illumination arisen to me before now. Surely I have reached the Path, I have reached the fruition." And the course of insight of him who has seized what is not the Path as Path, what is not the fruition as fruition is known to have gone astray. He lets go his original subject of meditation and rests relishing the illumination. And this illumination indeed arises in the case of some bhikkhu illuminating just his seat, in the case of others the interior of the chamber, of others the exterior of the chamber also, of others the whole monastery, a *gavuta*, half *yojana*, one, two, three *yojana*—and in the case of some it makes one (continuous) light from the surface of the earth as far as the Akaniṭṭha Brahmā world. And that of the Blessed One's arose illuminating the ten thousand world-elements. So here is a story of its variety: It is said that two elders sat down within a double-gabled house on Mt. Cittala. And it was the holy day of the dark fortnight. The quarters were overcast with rain-clouds. At night there was a four-fold darkness. Then one elder said, "Reverend sir, on the lion's seat in the shrineyard flowers of the five colours are visible to me now." The other replied to

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[1] *Paṭisambhidā* ii, 100 f.

him, "You have said nothing wonderful, friend. Now to me fishes and turtles in the great ocean are visible at a *yojana* distance." But this insight-corrupter arises generally in one who has obtained calm insight. Because of the inoperation of the corruptions which have been discarded by attainment such a person produces the thought "I am a saint" like Mahānāga the elder, resident at Uccavālika, like Mahādatta the elder, resident at Hankanaka, and like Cūḷasumana the elder, resident at Nikapennakapadhānaghara on Mt. Cittala.

Therein this story is an illustration: It is said that a certain great saint, purged of the cankers, master of analytical knowledge, by name Dhammadinna the elder resident at Tāḷankara was a giver of admonition to a large assembly of bhikkhus. One day he sat in his daily seat and reflected "What now! Has our master Mahānāga the elder resident at Uccavālika [635] finished his duties of monkhood or not?" And seeing that he (the latter) was only an average person and deciding "If I do not go he will die the death of an average person," rose by his magical power into the sky and descending near the elder, who was seated in his daily seat saluted him, paid his respects and sat aside. "What, friend Dhammadinna, have you come at an unusual time?" On this being asked he replied, "Reverend sir, I have come to ask a question." "Then ask, we shall answer as we know it, friend." On this being said (Dhammadinna) asked a thousand questions. The elder answered every question without a hitch. When (Dhammadinna) said "Reverend sir, very sharp is your knowledge. When did you attain this dhamma?" he replied, "Sixty years ago, friend." "Reverend sir, could you use your concentration?" "Friend, this is not difficult." "Then create an elephant, Reverend sir." The elder created an elephant all white. (Dhammadinna) said, "Now, Reverend sir, make this elephant come towards you with fixed ears,[1] tail stretched out, trunk thrust into mouth, trumpeting terrifically." The elder did so, and seeing the terrible form of the swift-coming elephant rose and began to run. The elder (Dhammadinna), purged

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[1] *Añjitakaṇṇo = niccalaṭhapitakaṇṇaputo—Ṭīkā.*

of the cankers, stretching out his hand caught him by the edge of the robe and said "Reverend sir, is there such a thing as timidity in one purged of the cankers?" The other knowing himself to be then an average person said, "Friend Dhammadinna, be[1] thou my protector," and sat on his heels at his feet. "Reverend sir, I have come with the thought of becoming your protector. Do not be anxious"—so saying (Dhammadinna) preached to him the subject of meditation. The elder took it and ascending the terrace walk attained at the third stride the highest fruition, saintship. The elder, it is said, had been faulty in conduct. Such bhikkhus waver in illumination.

Knowledge means insight-knowledge. It is said that in him who weighs, scrutinizes[2] the states of matter and of non-matter there arises knowledge of unfaltering speed, sharp, heroic, exceeding clear like Inda's discharged thunderbolt.

Rapture is insight-rapture. It is said that in him the five-fold rapture,[3] to wit, the lesser rapture, momentary rapture, flooding rapture, transporting rapture, thrilling rapture arise, at that time diffusing the whole body.

Repose means insight-repose. It is said that in him then as he sits in his nightly or daily place there is [636] no suffering, no heaviness, no rigidity, no unwieldiness, no sickness, no crookedness of body[4] and mind. But indeed his body and mind are reposed, light, plastic, wieldy, very clear, straight. His body and mind being upheld by these, repose and so on, he at that time enjoys delight known as non-human, concerning which it is said:

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[1] Read *hohī*.

[2] "By way of the reviewing of rise and fall such as, thus matter rises, thus matter ceases"—*Ṭīkā*. [Evaṁ pi rūpaṁ udeti, evaṁ pi rūpaṁ vetī ti ādinā uadayabbayānupassanam ev' ettha tulanaṁ tīraṇañ ca veditabbaṁ.]

[3] Above, p. 166.

[4] "*Kāya* here means the material body and not the three mental aggregates of feeling, perception, mental activities"—*Ṭīkā*. [Kāyagahaṇena rūpakāyassa pi gahaṇaṁ veditabbaṁ, na vedanādikkhandhattayass' eva.] On the different meanings of *kāya* see *Expositor* 171, 199, 408, 486.

Non-human bliss comes to the monk who has
Entered the empty house,[1] whose mind is calm,
Who has the right insight into the Law.
Inasmuch as he contemplates the rise
And fall of aggregates, he gets the joy
And rapture ending[2] in the deathlessness,
Which is enjoyed by those who know the truths.[3]

Thus in him arises repose associated with buoyancy etc., and effecting this non-human delight.

Bliss means insight-bliss. It is said that in him at that time there arises bliss, exceeding noble and flooding his whole body.[4]

Resolve means faith. For in him there arises faith, associated with insight, strong and exceedingly serene to consciousness and its properties.

Uplift means energy. For in him there arises energy associated with insight, not slack, not exceedingly strenuous, well upheld.

Presentation means mindfulness. For in him there arises mindfulness associated with insight, well-fixed, well-established, planted, like the immovable king of mountains. Whatever subject[5] he adverts to, ponders, attends to, considers, that very subject rushes and enters into him and presents itself to his mindfulness as does the other world to divine vision.

Indifference means insight-indifference and adverting-indifference.[6] For in him at that time there arises strong in-

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[1] I.e. Insight, " which should be regarded as the empty house because it is void of the notions of permanence etc. and because it is the meditator's basis of bliss "—*Ṭīkā*. [Sā pi niccabhāvādisuññatāya yogino sukhasannissayatāya ca suññāgāran ti vattabbaṁ.]

[2] Read *amatantaṃ*.

[3] *Dhammapada ver.* 373, 374.

[4] Cf. *Dīgha* i, 73 f.

[5] Read *ṭhānaṃ*.

[6] " Insight-indifference is established by neutrality (lit. middleness) in the investigation of the complexes, which are the object of investigation. So proceeding it is, in meaning, the indifference, which is equanimity. Adverting-indifference is spoken of as proceeding by way of indifference in adverting; it is volition associated with mind-door-adverting-consciousness "—*Ṭīkā*. [Vicinitavisayattasaṅkhārānaṁ vicinane majjhattabhāvena ṭhitā vipassanupekkhā, sā pana atthato tathā pavattā tatramajjhattupekkhā va. Manodvārāvajjanacitta-

sight-indifference which is neutral to all complexes; so also does adverting-indifference at the mind-door. Indeed to him who adverts to any subject, it (the indifference) becomes heroic and sharp like the discharged Inda's bolt[1] and a heated iron barb shot through a folded leaf[1] and bears him along.

Desire means insight-desire. For in him there arises subtle desire having the mode of calm, making an attachment for insight adorned thus with illumination etc. [637] It is not possible to grasp that desire as corruption. As in illumination so when any one of these (other nine) arises, the meditator seizes what is not Path as the Path, what is not fruition as the fruition, "Never before now indeed has such knowledge arisen to me, . . . such rapture, . . . repose, bliss, resolve, uplift, presentation, indifference, desire. Surely I have reached the Path, surely I have reached the fruition." The course of insight of him who seizes what is not Path as the Path, what is not fruition as the fruition is known to have gone astray. Letting go his original subject of meditation he sits down relishing the desire.

And herein illumination etc. are called corrupters as being the bases of corruptions and not because they are immoral. But desire is both corrupter and corruption-basis. And they are ten by way of the basis only. And they make full thirty by way of seizure. How? For he who holds, "My illumination has arisen" seizes views. He who holds, "Delightful is the illumination that has arisen" seizes conceit. He who delights in illumination seizes craving. Thus there are three seizures in illumination by way of views, conceit, craving. Likewise in the rest. Thus there are full thirty corrupters by way of seizure. On account of them the unskilled, inexperienced

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sampayuttā cetanā āvajjane ajjhupekkhanavasena pavattiyā āvajjanupekkhā ti vuttā.] *Upekkhā*, hedonic indifference, is a "zero-point between pain and pleasure, joy and sorrow." Equanimity (*tatramajjhattatā*) is "the more complex intellectual and ethical *upekkhā*" (*Compendium* 66, 83).

[1] The simile holds good both for adverting which precedes omniscience and for insight which follows adverting. The *Ṭīkā* has Āvajjanāya indavajiratattanārācasadisatā ca sūratikkhabhāvo ca sabbaññutañāṇapūrecarā viya tadanucarañāṇassa tathābhāvena daṭṭhabbā.

meditator wavers, is distracted by illumination etc., each of which he thoroughly reviews as "This is mine, this is I, this is myself." Therefore the Ancients say

> The mind is agitated, shakes by faith,
> Illumination, knowledge, bliss, repose,
> Indifference, presentation, and uplift,
> Resolve, indifferent adverting, desire.

But the skilled, clever, experienced, intelligent meditator, when illumination etc. arise, classifies them by understanding and investigates thus: "This illumination has arisen in me indeed. But indeed it is impermanent, conditioned, generated through cause, liable to extinction, liable to fall, liable to dispassion, liable to cessation." Or then this thought occurs to him: "Were illumination the self, it would be proper to hold it to be the self. But being not the self, it has been held to be the self; therefore it is not-self in the sense of being unruly, impermanent in the sense of being nothing after having become, ill in the sense of oppression by rise and fall." Thus all should be expanded by the method stated in the sevenfold attention to non-matter.[1] And as with illumination so also with the rest. Having thus investigated it, he thoroughly reviews illumination as "This is not mine, this is not I, this is not myself. . . ." [638] He thoroughly reviews knowledge . . . desire as "This is not mine, this is not I, this is not myself." So reviewing thoroughly he wavers not, quakes not on account of illumination etc. Hence the Ancients say

> Whoso by understanding has searched out
> These subjects ten is skilful in regard
> To states and is not scattered in his mind.

Thus not going to distraction he disentangles the tangle of the full thirty kinds of corrupters and determines the Path and the wrong Path as, "Illumination and the other states are not the Path, but insight and knowledge freed from the corrupters and going along the (right) course is the Path." So his knowledge, established in knowing the right and wrong Paths

[1] Above, p. 761.

as "This is the Path, this is not the Path" should be understood as Purity of the knowledge and discernment of the right and wrong Paths.

[*Determination of the Three Truths.*]

And by thus much is the determination of the three Truths made by him. How? In purifying views, first of all, he has determined the Truth of ill by determining name and form. In purifying the transcending of doubt he has determined the Truth of origination by grasping the cause. In purifying the knowledge and discernment of the right and wrong Paths he has determined the Truth of the Path by limiting (*avadhāraṇena*) rightly the Path. Thus first of all by this worldly knowledge the determination of the three Truths is made.

Thus is ended the twentieth chapter called the Exposition of Purity of the knowledge and discernment of the right and wrong paths in the section of the development of understanding in the Path of Purity, composed for the purpose of gladdening good folk.

CHAPTER XXI

EXPOSITION OF PURITY IN KNOWLEDGE AND DISCERNMENT OF PROGRESS

[639] Now insight, where training has been achieved by virtue of the eight knowledges, and of knowledge adapted to the truths as the ninth, is known as Purity in the knowledge and discernment of progress.[1] And here "eight" should be understood as these eight knowledges:—

(1) The reviewing knowledge of rise and fall[2] which is freed

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[1] "In the sense of knowing the rise and fall etc. and of seeing as though visually, it is knowledge and discernment beginning with knowledge of the rise and fall. Because of purification from the opposite it is Purity of knowledge and discernment. And that purity by itself progresses towards the Ariyan Path—this is progress. Hence Purity of knowing and discernment of Progress"—*Ṭīkā*. [Udayabbayādīnaṁ pana jānanaṭṭhena paccakkhato dassanaṭṭhena ca ñāṇadassanāni udayabbayañāṇādīni. Tāni yeva paṭipakkhato visuddhattā ñāṇadassanavisuddhi; sā eva ariyamaggapaṭipajjati etāyā ti paṭipadā cāti paṭipadāñāṇadassanavisuddhi.]

[2] "That the knowledge of rise and fall is included in the comprehension of scrutiny is said with reference to that knowledge when it has just arisen before it becomes familiar. For when it becomes familiar it takes its stand with the comprehension of removal because of its having removed the perception of permanence etc. Therefore by attaining this knowledge some among the eighteen great insights are obtained. Indeed just by the scrutinizing of ordinary modes or forms without penetration, visually, of the rise and fall there should be no thorough removal of the opposite, without which latter removal whence can there be the unimpeded vehemence like the adamant or the sharpness or cleanness of the knowledges? Therefore knowledge of rise and fall when it has become familiar should be regarded as belonging to the comprehension of removal"—*Ṭīkā*. [Tam pana uppannamattaṁ appaguṇaṁ sandhāya vuttaṁ. Paguṇaṁ hi niccasaññādipahānasiddhiyā pahānapariññāya adhiṭṭhānabhūtaṁ. Yato tadadhigamena aṭṭhārasasu mahāvipassanāsu ekaccā adhigatā eva honti. Na hi udayabbayānaṁ paccakkhato paṭivedhena vinā sāmaññākārāni tīraṇamattena sātisayaṁ paṭipakkhappahānaṁ sambhavati, asati ca paṭipakkhappahāne kuto ñāṇādīnaṁ vajiram iva avihatavegatā tikhiṇavisadāditā vā? Tasmā paguṇabhāvappattaṁ udayabbayañāṇaṁ pahānapariññāpakkhiyam eva daṭṭhabbaṁ.]

from the corruptions, progresses along the right course and is termed insight;

(2) The reviewing knowledge of breaking-up;
(3) The knowledge of the presence of fear;
(4) The reviewing knowledge of tribulation;
(5) The reviewing knowledge of repulsion;
(6) The knowledge of desire for release;
(7) The reviewing knowledge of analysis;
(8) The knowledge of indifference to complexes (*saṅkhārā*).

The ninth knowledge adapted to the truths is a synonym of adaptation. Therefore one desirous of achieving it (Purity in the knowledge and discernment of progress) should begin with the knowledge of rise and fall which is freed from the corruptions, and apply himself to these (nine) knowledges.

[(1) *The reviewing knowledge of rise and fall.*]

But (if anyone should ask), what is the advantage of applying oneself to the knowledge of rise and fall ?—(the answer is) the noting well of the characteristics is the advantage.[1] For the knowledge of rise and fall being corrupted by the ten corruptions above is not able to note well the three characteristics according to their true peculiar property ; but being freed from the corruptions it is able (to do so). Therefore applica-

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[1] " Does not this knowledge note the rise and fall of things and not the three characteristics ? True it should not be regarded as having the three characteristics for its sphere. But when the rise and fall are penetrated the characteristic of impermanence becomes evident. Consequently that which is impermanent is ill, that which is ill is not-self. Thus the other characteristics also become evident. Moreover when the knowledge of the rise and fall is grasped the mode of becoming and being nothing, of repeated oppression and of unruliness becomes the more evident. For this reason, and not because of itself, the application of this knowledge has the advantage of noting well the three characteristics "—*Ṭīkā*. [Na kho pana etaṁ evaṁ daṭṭhabbaṁ udayabbayañāṇaṁ lakkhaṇattayavisayaṁ hotīti. Udayavaye pana paṭividdhe aniccalakkhaṇaṁ pākaṭaṁ hutvā upaṭṭhāti. Tato yadaniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tadanattā ti itaralakkhaṇaṁ pi. Athavā uadayabbayagahanena hutvā abhāvākāro abhiṇhasampaṭipīḷanākāro avasavattanākāro ca vibhūtataro hotīti kāraṇabhāvena udayabbayañāṇayogassa lakkhaṇattayasallakkhaṇattatā veditabbā na samukheneva.]

tion herein should be made for the purpose of noting well the characteristics.

[640] But because of what being not attended to, do the characteristics not appear, being hidden by what? Because the rise and fall are not attended to, the characteristic of impermanence does not appear, as long as it is hidden by continuity. Because repeated oppression is not attended to, the characteristic of ill does not appear as long as it is hidden by the postures. Because the differentiation (*vinibbhoga*) of the elements is not attended to, the characteristic of the not-self does not appear so long as it is hidden by density.[1] But when the rise and fall are grasped and continuity is broken, the characteristic of impermanence appears in its true peculiar property. When one attends to repeated oppression and removes (the concealed pain in)[2] the postures, the characteristic of ill appears in its true peculiar property. When the various elements are differentiated and the differentiation of destiny[3] is made, the characteristic of not-self appears in its true peculiar property.

And herein this differentiation (*vibhāga*) should be under-

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[1] *Ghanena*, "what is unbroken."

[2] From the *Ṭīkā*, *labbhamānadukkhapaṭicchādakabhāva*.

[3] I.e. into mass, function, object. Cf. *Expositor* 76. "*Samūha* is mass, a conception of those who have not threshed out the complexes and who regard as one lump material and immaterial states, which arise mutually supporting each other. Though there is distinction of the different functions of states, they are considered as one:—this is function. Though there is difference in object-seizing in states which take objects, they are considered as one as regards the object:—this is object. When that notion of mass in the elements is differentiated by knowledge and viewed thus, they perish like a mass of foam crushed by the hand. The states which arise according to cause become void, mere states. Thus the characteristic of not-self becomes the more evident"—*Ṭīkā*. [Aññamaññupatthambhesu samuditesu rūpārūpadhammesu ekattābhinivesavasena aparimadditasaṅkhārehi gayhamānā samūhaghanatā. Tathā tesaṁ tesaṁ dhammānaṁ kiccabhedassa sati pi paṭiniyatabhāve ekato gayhamānā kiccaghanatā. Tathā sārammaṇadhammānaṁ sati pi ārammaṇakaraṇabhede ekato gayhamānā ārammaṇaghanatā. Tā dhātūsu ñāṇena pi vinibbhijjitvā vinibbhijjitvā dissamānā hatthena parimajjiyamāno phenapiṇḍo viya vilayaṁ gacchanti. Yathāpaccayaṁ pavattamānā suññā ete dhammamattā ti anattalakkaṇaṁ pākaṭataraṁ hoti.]

stood:—impermanence, characteristic of impermanence, ill, characteristic of ill, not-self, characteristic of not-selfness.

Of these, impermanence means the five aggregates. Why? Because of rising and falling, and being otherwise,[1] or being nothing after having been. Rising and falling and being otherwise are the characteristic of impermanence; or, it is the change of form (or the mode of change) termed the being nothing after having been.

And from the expression "*that which is impermanent is ill*,"[2] those very five aggregates are ill. Why? Because of repeated oppressiveness. The mode of repeated oppressiveness is the characteristic of ill.

And from the expression "*that which is ill is not-self*,"[2] those very five aggregates are not the self. Why? Because they are unruly. The mode of unruliness is the characteristic of not-self.

And all this the meditator notes well according to their true peculiar property by means of the reviewing knowledge of the rise and fall which is freed from the corruptions and is termed insight progressing along the right course.

[(2) *The Reviewing Knowledge of Breaking-up.*]

Having thus noted them well, as he again and again weighs, scrutinizes material and immaterial states as impermanent, ill and not-self, his knowledge becomes sharp and keeps (sharp), the complexes appear quickly. When the knowledge keeps sharp and the complexes appear quickly he does not arrive at their genesis, stability or procedure[3] or the sign; but his mindfulness establishes itself in their extinction, fall, breaking-up and cessation. [641] And as he sees "Thus what goes under the name of complex arises, and thus it ceases," there arises to him, attending thus to one theme, the insight-knowledge called the reviewing of breaking-up; concerning which it has been said: "*How is understanding which analyzes the object in reviewing breaking-up knowledge in insight? Consciousness arises with matter as object and breaks up. He reviews the*

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[1] I.e. through decay by way of genesis, stability and breaking-up.
[2] *Saṃyutta* iv, 1. [3] The *Ṭīkā* defines this as *upadiṇṇakapavatta*.

breaking-up of that consciousness which analyzes that object. How does he review it? He reviews it as impermanent and not permanent, reviews it as ill and not bliss, reviews it as not-self and not as the self,[1] *is disgusted and not delighted, dispassionate and not passionate, causes it to cease and not to arise, relinquishes it and does not cling to it. Reviewing it as impermanent he rejects the perception of permanence, reviewing it as ill he rejects the perception of bliss, . . . reviewing it as not-self he rejects the perception of the self, . . . being disgusted he rejects delight, . . . being dispassionate he rejects passion, . . . causing it to cease he rejects the origination, relinquishing it he rejects clinging. Consciousness arises with feeling as object . . . perception as object . . . the activities as object, cognition as object, eye as object, . . . Consciousness arises with decay and death as object and breaks up . . . in relinquishing it he rejects clinging.*

The basis-shifting, strength of adverting,
And understanding-reverting . . . this is
Analysis-insight. The fixing both
(Unseen and seen) as one by following
The object, on cessation being intent . . .
This is the seeing of the sign of falling.
Analyzing how the object breaks
And empty seems, he gets the higher kind
Of understanding. Skilled in insights four,
Reviewings three and three appearances,
He does not tremble at the various views.

It is knowledge in the sense of knowing, understanding in the sense of understanding. Hence it is said that understanding which analyzes the object in reviewing breaking-up is knowledge in insight."[2]

There "*which analyzes the object*" means knowing by analysis[3] of any object. Seeing as extinguishing and falling, is the meaning.

"*Understanding . . . in reviewing breaking-up*" is that

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[1] Read *attato* for *anattato* in line 9 of text, p, 641.

[2] *Paṭisambhidā* i, 57 f.

[3] The *Ṭīkā* defines analysis as the knowing. [Patisaṅkhānaṁ nāma ānanaṁ.]

understanding in reviewing the breaking-up of that knowledge which has arisen by analyzing the object and extinguishing and falling. It is said to be knowledge in insight.

[642] "*How?*"—this is the meaning of the query of desire to discourse. Then to show *how* that is so, "*with matter as object*" etc. is said.

Therein "*consciousness arises with matter as object and breaks up*" means consciousness having matter as object arises and breaks up; or having matter as object consciousness arises and breaks up, is the meaning.

"*Which analyzes that object*"—knowing by analysis that material object and seeing it as extinguishing and falling is the meaning.

"*Reviews the breaking-up of that consciousness*"—by whatever consciousness that material object is seen as extinguishing and falling he reviews the breaking-up of that consciousness by another consciousness is the meaning. Hence the Ancients say: "He has insight into both the known (object) and the knowing (knowledge)."

And here "*reviews*" means views repeatedly; views in many modes and repeatedly is the meaning. Hence it is said "*Reviews—how does he review it? He reviews it as impermanent*" etc. Therein because what is known as breaking-up is the highest point of impermanence, therefore the meditator who reviews breaking-up *reviews* what goes under the name of complex *as impermanent, not permanent.*

Then because what is impermanent is ill, what is ill is not-self, he *reviews* that *as ill and not bliss, reviews it as not-self, not as the self.*

And because what is impermanent, ill, the not-self should not be delighted at, and what should not be rejoiced at should not be lusted after, therefore herein, by following up the reviewing of breaking-up, he *is disgusted with* what goes under the name of complex seen as impermanent, ill, not-self, *does not delight in it, has no lust (or passion) for it.*

Thus having no passion for it, he in good time *causes* passion *to cease, and not to arise* by worldly knowledge. "He does not make its arising" is the meaning. Or then, being

thus dispassionate, he, by means of inferential knowledge, to wit, "As what is seen goes as complex, so also does the unseen" causes it to cease and not to arise. He attends to it as ceased, views its cessation only and not its origination, is the meaning.

Thus progressing he *relinquishes* it, does *not* cling to it. What has been said? That this reviewing of impermanence etc. [643] is said to be abandonment, relinquishment, and rushing relinquishment because of the abandoning by way of parts of the corruptions, together with the aggregates[1] and constituents,[1] and because, on discerning the faults of the conditioned, (the heart) inclines to and rushes into nibbāna, which is the reverse of that (the conditioned). Therefore the monk, endowed therewith (i.e. the reviewing), abandons the corruptions in the said manner and rushes into nibbāna. He does not cling to the corruptions under the influence of coming to birth. He does not, through its unseen faults, cling to the conditioned as object. Hence it is said: "*relinquishes and does not cling to it.*"

Now to show that the rejection of those states is by means of those knowledges, it has been said beginning thus: "*Reviewing it as impermanent he rejects the perception of permanence,*" and so on.

Therein "*delight*" means craving with rapture.

The rest is as said.

In the verse "*The basis-shifting*" means that by seeing the breaking-up of matter and by again seeing the breaking-up of that consciousness also by which the breaking-up of that (matter) has been seen, there is a shifting of the basis from the first basis (matter) to the other basis (insight).

"*And understanding-reverting*" means establishing in the fall by rejecting the rise.

"*Strength of adverting*" means ability to advert immediately for the purpose of discerning the breaking-up of matter, and again of that of the consciousness which has the breaking-up (of that matter) for object.

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[1] These two are really not to be removed but are said to be so because of the corruptions being removed.

"*Analysis-insight*"—this is known as the reviewing of breaking-up with analysis of the object.

"*The fixing both* (*unseen and seen*) *as one by following the object*"—by following, going after the object seen, visually determining both (the seen and unseen) as one in intrinsic nature: "as this (seen) one, so what goes as complex broke up in the past and will break up in the future also," is the meaning. And this has been said by the Ancients:

> "Discerning purity in present life,
> A man infers it for future and past.
> And all activities are crumbling down
> Like dew-drops at the rising of the sun."

"*On cessation being intent*" means intentness on that very cessation which is termed the breaking-up after making the determination of both as one by way of breaking-up; the giving weight to, inclining, sloping, bending towards that, is the meaning.

"*This is the seeing of the sign of falling*"—such (determination), it has been said, is known as insight into the characteristic of falling.

"*Analyzing how the object*" means knowing the first object as matter etc. "*How the object breaks*" means after seeing the breaking-up of that object he reviews the breaking-up of the identifying (or registering) consciousness.

[644] "*And empty seems*" means, as he reviews the breaking-up thus, the complexes are just breaking; their breaking-up is death; there is nothing else. Thus the appearance as empty is fulfilled. Hence the ancients say:

> "The aggregates are ceasing; there's nought else.
> The break-up of the aggregates is death.
> The ardent man wisely their loss discerns,
> As though a gem were drilled with adamant."[1]

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[1] I.e. he attends to the hole that has been made and not to the colour of the gem. So the meditator attends only to the breaking-up of the aggregates and not to the aggregates themselves.

"*He gets the higher kind of understanding*" is that which analyzes the object, and that which reviews the breaking-up, and that which is appearance as empty. This, it is said, is known as insight of the higher understanding.

"*Skilled in . . . reviewings three*" means, the monk is clever in the three reviewings of impermanence etc.

"*In insights four*" means, in the four insights into repulsion etc.

"*And three appearances*" means, through skill in this threefold appearance as extinguishing and falling, fearful, empty.

"*Does not tremble at the various views*" means, does not waver in the various views such as eternalism etc.

He not wavering thus, his attention proceeds as "what has not yet ceased is ceasing, what has not yet broken is breaking," and he sees the breaking-up of all complexes forsaking the sign of genesis, of stability and of procedure as he would see a fragile jar breaking, fine dust being scattered, sessamum being fried. Just as a man with eyes to see, standing on the bank of a lake or river while it rains big drops, would see on the surface of the water big bubbles of water rising and as quickly breaking, so he sees that all complexes are continually breaking-up. Indeed concerning such a meditator this has been said by the Blessed one:

"*The king of death perceives not him,*
Who looks upon the world
Like as a bubble or mirage."[1]

As he thus sees repeatedly that all complexes are continually breaking-up, the reviewing knowledge of breaking-up, set off with eight advantages, gains strength. And these are the eight advantages:

Rejection of views regarding existence.
Abandonment of desire for life.
Constant application in what is fitting.
Purity of life.

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[1] *Dhammapada, ver.* 170.

Rejection of anxiety.
Expulsion of fear.
Getting of patience and temperance.
Overcoming of discontent and pleasure-loving.

[645] Hence say the Ancients.

"Seeing these eight supreme advantages,
The Sage reviews break-up and contemplates
Repeatedly to gain the deathless state,
Like one whose head is wrapped in blazing cloth."

The reviewing of knowledge of breaking-up is ended.

[(3) *Knowledge of the presence of fear.*]

To him who thus resorts to, develops, increases the reviewing of breaking-up which has for object the extinction, fall, breaking-up, cessation of all complexes, the complexes which are breaking in all becomings, places of birth, destinies, stations (*ṭhiti*), sentient abodes appear greatly fearful, like a lion, tiger, leopard, bear, wild beast,[1] ogre, demon, vicious ox, vicious dog, vicious elephant in rut, snake of terrible poison, lightning-disc, cemetery, battleground, blazing mass of live-coal etc., to a timid man who desires to live in bliss. As he sees that the past complexes have ceased, the present ones are ceasing, and so also those that are coming to birth in future will cease, there arises in this matter what is known as knowledge as to the presence of fear.

Of that this is a simile: It is said that the three sons of a certain woman offended the king. The king ordered their execution. She went with her sons to the execution-place. They then cut off the eldest son's head and were beginning to cut off that of the middle one. Seeing the head of her eldest son cut off and that of the middle one being cut off, she forsook attachment for her youngest son: "This one also will be just like them." Therein the woman's seeing the head of her eldest son cut off is like the meditator's discerning the cessation of the past complexes. Her seeing the head of the middle son

[1] Read *accha-taraccha-*.

being cut off is like his discerning the cessation of the present complexes. Her forsaking of attachment for the youngest son saying, "This one also will be just like them" is like his discerning the cessation of the future complexes: "complexes that are coming to birth in future also will break up." To him seeing thus there arises in this matter knowledge as to the presence of fear.

A further simile: It is said that a woman who gave birth to still-born sons[1] gave birth to ten sons. [646] Of them nine had died. One died in her hands. Another was in her womb. Seeing that the nine had been still-born and that the tenth was dying she forsook attachment for the one in her womb: "This one also will be just like them." Therein the woman's recalling the death of her nine dead boys is like the meditator's discerning the cessation of the past complexes. Her seeing the dying condition of the one in her hands is like the meditator's discerning the cessation of the present complexes. Her forsaking of the attachment for the one in her womb is like his discerning the cessation of the future complexes. To him thus seeing there arises in one moment knowledge as to the presence of fear.

But is this knowledge of the fearful appearance itself fearful, or is it not? It is not. For it is just a scrutinizing thus "the past complexes have ceased, the present ones are ceasing, the future ones will cease." Therefore just as a man with eyes to see, looking at three live-coal pits at the city-gate, himself does not have fear; it is just a scrutinizing to him thus "Whoever falls herein, all will experience not a little pain." Or a man with eyes to see, looking at three spikes placed in a row: acacia-spike, iron-spike, gold-spike, himself does not have fear; it is to him just a scrutinizing, "Whoever falls on these spikes, all will experience not a little pain." So knowledge of the appearance of fear is itself not fearful. It is just its scrutinizing

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[1] *Pūtipajā*, lit. putrid offspring. "Just as putrid food etc. do not stand in their intrinsic nature but become rotten so every one of her sons as he is born does not live but dies"—*Ṭīkā*. [Yathā pūtibhūtaṁ odanādi na sabhāvena tiṭṭhati vinassati, evaṁ yassā itthiyā vijātavijātā puttā na jīvanti maranti eva, sā pūtipajā ti vuttā.]

that in the three existences resembling the three coal pits and the three spikes, past complexes have ceased, present ones are ceasing, future ones will cease. But because to it just the complexes in all existences, places of birth, destinies, durations, abodes have reached destruction and seem fearful and appear as fearful, therefore it is said to be the presence of fear.

So this is the Pāli on the appearance of fear to him: "*To him who attends to impermanence what appears as fear? To him who attends to ill, . . . not-self what appears as fear? To him who attends to impermanence the sign appears fearful. To him who attends to ill procedure appears fearful. To him who attends to not-self the sign and procedure appear fearful.*"[1]

Therein "*sign*" is the sign of complexes.[2] This is a synonym for past, future, present complexes. [647] For he who attends to impermanence sees only the death of complexes. Hence to him the sign appears fearful.

"*Procedure*" is the procedure of material and immaterial existence. For he who attends to ill sees only the repeated oppression of the procedure (though) considered as bliss. Hence to him procedure appears fearful. And he who attends to not-self sees both (sign and procedure) like an empty village, a mirage, celestial city etc., null, void, empty, ownerless, guideless. Hence to him sign and procedure both appear fearful.

Knowledge of the appearance of fear is ended.

[(4) *The Reviewing Knowledge of tribulation.*]

To him who resorts to, develops, increases that knowledge of the appearance of fear in all becomings, places of birth, destinies, stations, sentient abodes there appears no protection, no shelter, no destiny, no refuge. In the complexes

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[1] *Paṭisambhidā* ii, 63.

[2] The complexes are the sign. But the *Ṭīkā* says that it means the appearance or manifestation of the complexes as though in their bodily form, each being classified in its own function by way of mass etc. [Saṅkhāranimittan ti saṅkhārānaṁ samūhādighanavasena sakiccaṁ paricchedatāya ca saviggahāna viya upaṭṭhānan ti.]

obtainable in (lit. gone to) all existences, places of birth, destinies, durations, abodes there is not one complex to desire or misconstrue (as the self). The three existences appear like coal-pits filled with flameless coals, the four primaries like snakes of terrible and quick poison,[1] the five aggregates like murderers with uplifted swords, the six subjective organs like an empty village, the six objective organs like murdering robbers of villages, the seven conscious durations and the nine sentient abodes are as though burning, ablaze, aflame with the eleven fires; and all complexes are like a boil, disease, thorn, evil, sickness and appear tasteless, essenceless, a mass of great tribulations. How? They are to a timid man desirous of blissful life like a dense forest infested by wild beasts though it stands out in delightful form, like a cave with a leopard inside, like water in which are sharks and water-demons, like enemies with uplifted swords, like food with poison in it, like a pathway infested by robbers, like burning embers,[2] like a battle-ground to which armies have been despatched. For as that man coming to these: the forest infested by wild beasts etc., is frightened, agitated, horrified and sees only tribulation on all sides, so this meditator, when all complexes appear fearful, sees by way of the reviewing of breaking-up only their essence-lessness, tastelessness, tribulation on all sides. As he sees thus there arises what is known as knowledge of tribulaton, concerning which this has been said: "*How does understanding in the appearance of fear become knowledge in tribulation?*

[648] *Genesis is fear—thus understanding in the appearance of fear becomes knowledge in tribulation. Procedure is fear . . . the sign is fear . . . exerting is fear . . . conception is fear . . . destiny is fear . . . coming to birth is fear . . . bringing forth*[3] *is fear . . . birth is fear . . . decay is fear . . . ailment is fear . . . death is fear . . . sorrow is fear . . . lamentation is fear . . . despair is fear, thus understanding in the appearance of fear is knowledge in tribulation.*

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[1] Like the Kaṭṭhamukha, Pūtimukha, Aggimukha, Satthamukha, says the *Ṭīkā*. For these snakes see *Expositor* 395.

[2] Some read *agāraṃ*, "like a house burning."

[3] Read *upapatti* for *uppatti*.

That non-genesis is safety is knowledge in the tranquil path. That non-procedure . . . non-despair is safety is knowledge in the tranquil path.

That genesis is fear, non-genesis is safety is knowledge in the tranquil path. That procedure . . . despair is fear, non-despair is safety is knowledge in the tranquil path.

Understanding in the appearance of fear that genesis is ill is knowledge in tribulation. Understanding in the appearance of fear that procedure . . . despair is ill is knowledge in tribulation.

That non-genesis is bliss is knowledge in the tranquil path. That non-procedure . . . non-despair is bliss is knowledge in the tranquil path.

That genesis is ill, non-genesis is bliss is knowledge in the tranquil path. That procedure . . . despair is ill, non-despair is bliss is knowledge in the tranquil path.

Understanding in the appearance of fear that genesis is carnal is knowledge in tribulation. Understanding in the appearance of fear that procedure . . . despair is carnal is knowledge in tribulation.

That non-genesis is not carnal is knowledge in the tranquil path. That non-procedure . . . non-despair is not carnal is knowledge in the tranquil path.

That genesis is carnal, non-genesis is not carnal is knowledge in the tranquil path. That procedure . . . despair is carnal, non-despair is not carnal is knowledge in the tranquil path.

Understanding in the appearance of fear that genesis is complex is knowledge in tribulation. Understanding in the appearance of fear that procedure . . . despair is complex is knowledge in tribulation.

That non-genesis is nibbāna is knowledge in the tranquil path. That non-procedure . . . non-despair is nibbāna is knowledge in the tranquil path.

That genesis is complex, non-genesis is nibbāna is knowledge in the tranquil path. That procedure . . . despair is complex, non-despair is nibbāna is knowledge in the tranquil path.

[649] *Procedure and exertion, genesis,*
Conception, sign—all these he views as ill.
In tribulation such a knowledge is.

The absence of these five phenomena
He views as happiness. This constitutes
His knowledge in the path of peacefulness.
On five themes tribulation-knowledge rests.
On five is knowledge of the peaceful path.
These ten he knows. In twofold knowledge skilled,
He does not tremble at the various views.

It is knowledge in the sense of knowing, understanding in the sense of understanding. Hence it is said that understanding in the appearance of fear is knowledge in tribulation."[1]

Therein "*genesis*" means production here (in this world) with a former karma as cause.

"*Procedure*" is the proceeding[2] of what has arisen thus. "*Sign*" is the sign of all the complexes.

"*Exerting*" is karma which is the condition of conception in future.

"*Conception*" is production in future.

"*Destiny*"[3] is that destiny by which there is that conception.

"*Coming to birth*" is the coming to birth of the aggregates.

"*Bringing forth*"[4] is the procedure of results said to be attained or brought forth.[5]

"*Birth*" is the birth which is the cause of decay etc. and is caused by becoming. Decay and death etc. are evident.

And herein the five beginning with genesis are said by way of basis of the knowledge of tribulation. The rest is said by way of synonyms. For this pair of coming to birth and birth are synonyms of genesis and conception; this pair of destiny and bringing forth[4] are of procedure; decay etc. are of the sign. Hence he said:

"*Procedure and exertion, genesis,*
Conception, sign—all these he views as ill.
In tribulation such a knowledge is."

And,

"*On five themes tribulation-knowledge rests.*"

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[1] *Paṭisambhidā* i, 59 f. [2] Read *pavatti* for *pavattati*.

[3] *Gati* is so called because it is to be traversed by way of good and bad conduct. Genesis, procedure, exerting karma refer to present complexes, conception to future ones. Genesis also includes past karma-complexes. Sign refers to those in the three times.

[4] Read *upapattī*. [5] Read *upapannassa*.

That "*that non-genesis is safety is knowledge in the tranquil path*" etc. has been said to show the knowledge which is the opposite of the knowledge of tribulation. Or it has been said to generate comfort for those whose hearts are agitated by seeing tribulation in the appearance of fear—(the comfort) that there is also absence of fear, safety and absence of tribulation. Or because the mind of him to whom genesis etc. stand out clearly as fearful is inclined to their opposites, therefore [650] it has been said also to show the advantages of knowledge in tribulation which has been accomplished by means of the appearance of tribulation. Thus it should be understood.

And herein because that which is fearful is from the fixed order of things ill, and that which is ill is carnal, not freed from the carnalities[1] of the round of births, carnalities of the world and carnalities of the corruptions, and that which is carnal is just complex, therefore it has been said that *understanding in the appearance of fear that genesis is ill is knowledge in tribulation* etc. Though this be so, the variety (of the knowledge) here is to be understood by way of procedure from the various modes such as the mode of fear, mode of ill and mode of carnalities.

"*These ten he knows*" means, understanding the knowledge of tribulation he understands, penetrates, realizes ten knowledges: five having genesis etc. as basis and five having non-genesis etc. as basis.

"*In twofold knowledge skilled*" means, through skill in these two: knowledge of tribulation and knowledge of the tranquil path.

"*He does not tremble at the various views*" means, does not waver in views proceeding by way of the view that nibbāna etc. are ultimate under present conditions. The rest here is plain.

The reviewing knowledge of tribulation is ended.

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[1] Derived aggregates as being dependent on *vaṭṭa* are called carnality of *vaṭṭa* or round of births. The five pleasures of sense, being enjoyed by the lower nature are called the carnality of the world. The lower nature itself is carnality of the corruptions.

[(5) *The reviewing knowledge of repulsion.*]

Thus seeing all complexes as tribulation he is repelled by, frets against, does not delight in what is known as complexes, which are breakable, and which appear in all the existences, places of birth, destinies, conscious durations, sentient abodes. Just as a golden swan which delights at the foot of Mt. Cittakūṭa[1] does not delight in a dirty puddle at the gate of a Caṇḍāla[1] village, but delights only in the seven great lakes; even so this meditator, a swan, does not delight in what goes as the breakable complexes, the tribulation of which he has well seen, but delights in the seven reviewings which are endowed with the delight of development and the joy of development. And as the lion, king of beasts when shut in a golden cage is not delighted but delights in the Himâlaya 3,000 *yojana* in expanse, so this meditator, a lion, does not delight in existence with the three kinds of pleasant destiny but delights in the three reviewings. And as the king of elephants, Chaddanta, all white, with seven limbs touching the earth, possessed of magical power, sky-traversing is not delighted in the midst of a city but delights in the Chaddanta lake-forest in the Himâlaya,[2] so [651] this meditator, a noble elephant, does not delight in all that is considered as complexes but delights in the tranquil path seen in such manner as *non-genesis is safety* etc.; he inclines, slopes, bends his mind to it.

The reviewing knowledge of repulsion is ended.

[(6) *The knowledge of desire for release.*]

And this (knowledge of repulsion) is one in meaning with the preceding pair of knowledge. Hence the Ancients say: One (knowledge of the) appearance of fear gets three names. It has seen all complexes as fear—thus it comes to be known as *appearance of fear*. It has produced tribulation in those very complexes—thus it comes to be known as *reviewing of tribulation*. It has arisen repelled by those very complexes—thus it comes to be known as *reviewing of repulsion*. And it is said in the Pāli: "*that which is understanding in the appearance of*

[1] Pronounced Ch-.

[2] Cf. *Jātaka* v, 37.

fear and that which is knowledge of tribulation and that which is repulsion—these states are one in meaning; only the letter is different."[1] And the consciousness of this scion of noble family who through this repulsion-knowledge is repelled by, frets against and does not delight in (complexes), does not cling, adhere, bind itself to a single complex among the breakable complexes in all the existences, places of birth, destinies, conscious durations, sentient abodes. There is only a desire to be released, to escape from all that is considered as complexes.

How? As a fish inside a net, frog in a snake's mouth, wild fowl caught in a cage, deer in the power of a strong snare, snake in the hands of a snake-charmer, elephant sunk in a big swamp, nāga-king in supaṇṇa's mouth, moon entered into Rāhu's mouth, man surrounded by enemies and so on desire to be released, to escape from each (bondage), so the consciousness of that meditator desires to be released, to escape from all that is considered as complexes. Then to him who is thus without attachment to, and is desirous of release from all that is considered as complexes there arises the knowledge of desire for release.

The knowledge of desire for release is ended.

[(7) *The Reviewing Knowledge of Analysis.*]

Thus desirous of release from the breakable complexes in all existences, places of birth, destinies, durations, abodes [652] he again attributes, that he may be released from all that is considered as complexes, the three characteristics to those complexes by the reviewing knowledge of analysis and grasps them. He views all complexes as impermanent because they end in impermanence, last only for a time, are limited by rise and fall, are crumbling, shaky, breaking-up, uncertain, liable to perversion, essenceless, unprosperous, conditioned, liable to death and so on. He views them as ill because they are repeatedly oppressive, unbearable, basis of ill, disease, boil, thorn, evil, sickness, calamity, danger, fear, misfortune, non-protection, non-shelter, non-refuge, tribula-

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[1] *Paṭisambhidā* ii, 63.

tion, root of evil, murderous, cankerous, deadly carnalities, liable to birth, liable to decay, liable to ailment, liable to sorrow, liable to lamentation, liable to despair, liable to corruptions and so on. He views them as foul, that is, attendant of the characteristic of ill, because they are ungraceful,[1] malodorous, despicable, abominable, bare in their foulness,[2] deformed, loathesome[3] and so on. He views them as not-self because they are foreign, null, void, empty, ownerless, masterless, unruly and so on. For by seeing them thus he is known to have attributed the three characteristics and grasped the complexes.

But why does he thus grasp them?—in order to achieve the means of release. Of that this is a simile: It is said that a certain man thinking "I will catch fish" took a fish-basket and sank it in the water. He inserted his hand by the basket-mouth and catching in the water a snake by the neck was glad thinking "I have caught a fish." He thinking "Great is the fish I have got" raised it up and looking at it knew by seeing three stripes on its neck that it was a snake. He was frightened and seeing the danger (lit. tribulation) was repelled by the catch and was desirous of releasing it. In making a way of release he loosened his hand beginning from the tip of the tail and raised his arm and twirled the snake two or three times above his head and, making it weak, got rid of it saying "Go, vile snake!" He ascended the bank of the lake with speed and saying "Ho! from the mouth of a great snake I am freed" stood looking at the way he had come.

Therein like the time when that man, catching the snake by the neck with the thought it was a fish, rejoiced, is the time when this meditator, after first obtaining his individuality, rejoices. Like the seeing of the three stripes after extracting

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[1] *Ajaññato ti amanuññato, asobhaṇato vā—Ṭīkā.*

[2] "I.e. displaying their foulness or destroying their pleasantness by lack of adornment"—*Ṭīkā.* [Amaṇḍanena vā tesaṁ asubhatā pākaṭā hotīti amaṇḍanahatā . . . amaṇḍanena sakkā etesaṁ subhabhāvaṁ hantun ti.]

[3] "Like excrement—*gūthaṁ viya pariccajitabbaṁ vā vigacchaṁ.* Or, they bind the on-looker to themselves through the fetter of hatred, *paṭighasamyojanavatthutāya passante attanibandhatī ti vigacchaṁ*"—*Ṭīkā.*

its head from the basket-mouth is [653] the discernment of the three characteristics in the complexes after making a differentiation of density. Like the time of that man's fright is this man's knowledge of the appearance of fear. Like the seeing afterwards of danger is the reviewing knowledge of tribulation. Like the being repelled by his catch is the reviewing knowledge of repulsion. Like his desire of releasing the snake is knowledge of desire for release. Like the making of the means of release is the attributing of the three characteristics to the complexes by the reviewing knowledge of analysis. As indeed that man twirled the snake and, making it weak and unable to strike back, released it altogether, so this meditator twirls the complexes by attributing the three characteristics and making them weak and unable to appear again in the modes of permanence, bliss, pleasantness, the self, releases them altogether. Hence it is said that he so grasps them in order to achieve the means of release.

By this much has the analytic knowledge arisen to him, concerning which it has been said: "*To him who attends to impermanence analyzing on what does the knowledge arise? To him who attends to ill . . . to not-self analyzing what does the knowledge arise? To him who attends to impermanence knowledge arises analyzing the sign. To him who attends to ill knowledge arises analyzing the procedure. To him who attends to the not-self knowledge arises analyzing the sign and procedure.*"[1]

And herein "*analyzing the sign*" means, knowing by way of the characteristic of impermanence the sign of the complexes to be uncertain, lasting for a time. Although the knowledge does not[2] arise after having known first, yet it has been so said by virtue of common usage as in "Because of Mind and states there arises mind-cognition" etc. Or, by the method of oneness it has been said so making one out of the first (i.e. knowing) and the last (i.e. arising). Thus it should be understood. In this way the meaning in the other two terms also should be understood.

The Reviewing Knowledge of Analysis is ended.

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[1] *Ibid.*

[2] Read *ca na* for *ca pana*.

[*The Reviewing Knowledge of Emptiness.*][1]

Having thus grasped that *all complexes are empty*[2] by means of the reviewing knowledge of reflection he again grasps the two-pointed emptiness that *it is empty of the self or anything connected with the self*.[3] Thus he does not see the self nor does he see any other thing established in the requisite part of the self. Now [654] the four-pointed emptiness has been stated as: Not I anywhere, or in anything of anybody's, and not mine anywhere, nor is anything in anything. That again he grasps.

How? For "not I anywhere" means that he does not see the self in anything. "Or in anything of anybody's" means that he does not see the self of himself ascribable to any state of any other (person). The meaning is that he does not see that it is ascribable by imagining a brother in a brother's place, a friend in a friend's place, or a requisite in a requisite's place. In "and not mine anywhere" first reserving the word "mine," he does not see the self of another anywhere in anything, this is the meaning. Now bringing in the word "mine," "nor is anything in anything of mine" means he does not see that the self of another is anywhere in any state of mine, a brother in one's brother's place, friend in a friend's place, requisite in a requisite's place—thus in any place he does not see the self of another ascribable to any state, is the meaning. Thus because he does not see the self anywhere, does not see it ascribable to any state of another, does not see the self of another or that it is ascribable to any state of himself, therefore by him the four-pointed emptiness has been grasped.

Having thus grasped the four-pointed emptiness he again grasps the emptiness in six ways. How? the eye is empty of the self or anything connected with the self, of permanence, of fixedness, of eternity, of non-liability to perversion . . . the mind is empty . . . material objects are empty . . . ideas (*dhammā*) are empty . . . eye-consciousness . . . mind-consciousness[4] . . . eye-contact is empty, and thus the method should be taken as far as decay and death.

Having thus grasped emptiness in the six ways he again

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[1] Transfer (8) to p. 659, l. 12 in the Pāli text. [2] *Cf. Saṃyutta* iii, 167.
[3] *Ibid.* iv, 54. [4] Read *mano viññāṇaṃ*.

grasps it in eight ways, namely: *matter is essenceless, without essence, devoid of essence as regards the very essence of permanence or the very essence of fixedness, or the very essence of bliss, or the very essence of the self, or as regards permanence, or fixedness, or eternity, or non-liability to perversion. Feeling . . . perception . . . activities . . . consciousness,* eye . . . decay and death is essenceless, without essence, devoid of essence as regards the very essence of permanence, or the very essence of fixedness, or the very essence of bliss, or the very essence of the self, or as regards permanence, or fixedness, or eternity, or non-liability to perversion. *Just as a reed is essenceless, without essence, devoid of essence, as a castor-oil plant, as á fig, as a setavaccha tree, as a butea tree, as a mass of foam, as a water-bubble, as a mirage, as a banana trunk* [655], *as a magic show is essenceless, without essence, devoid of essence, even so matter . . .*[1] decay and death is essenceless, without essence, devoid of essence as regards the very essence of permanence or . . . non-liability to perversion.

Having thus grasped emptiness in the eight ways he again grasps it in ten ways. How? *He views matter as null, views it as void, empty, not-self, masterless, not to be treated at will, unreachable, unruly, foreign, aloof. He views feeling . . . consciousness as null . . . aloof.*[2] Having *thus* grasped emptiness *in the ten ways* he again grasps it in twelve ways, namely: *matter is not a sentient being,*[3] *not a living soul* (*jīva*), *not human*

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[1] *Cullaniddesa* 278 f. [2] *Ibid.* 279.

[3] Since no one even in common usage calls just *rūpa* by the name *satta* in the sense of what is commonly known by the concept "sentient being," *satta* here refers to the *attā* which heretics imagine and so call because it clings (*saj*) to *rūpa* etc. and makes other people cling to it. This mistaken idea of the heretics of *satta* is meant here. Similarly with *jīva* etc. where also some false idea of the heretics is meant and not the concepts accepted in common usage. Derivations of the other terms are: *jīva* in the sense of living (*jīv*), *nara* of carrying (*nī*), *mānavā* of being the place where conceit arises saying I am (*māna-vā*), *itthī* where the embryo is, *purisa* because he lies (or is) above exalted by being the chief (*purim seti*), *attā* where the conceit of I is placed, heretics call it *aham* as being the basis of self-exaltation in each individual—*Ṭīkā*. [Rūpaṁ na satto ti ādīsu yo lokavohārena satto, rūpaṁ so na hotī ti ayam ettha idha nādhippeto, tassa vuttasiddhattā, na hi loko rūpamattaṁ satto ti vohārati. Bāhirakaparikappito pana attā satto ti

being, not lad, not woman, not male person (purisa), not the self, not anything connected with the self, not I, not mine, not another's, not anybody's; feeling . . . consciousness . . . is not anybody's.[1]

Having thus grasped emptiness in the twelve ways he again grasps emptiness in forty-two ways by way of scrutinizing comprehension: He views *matter as impermanent, ill, disease, boil, thorn, evil, sickness, foreign, crumbling, calamity, danger, fear, misfortune, shaky, breaking-up, uncertain, non-protection, non-shelter, non-refuge, nor something to go to as refuge, null, void, empty, not-self, tasteless, tribulation, liable to perversion, essenceless, root of evil, murderous, unprosperous, cankerous, conditioned, deadly carnality, liable to birth, liable to decay, liable to ailment, liable to death, liable to sorrow, to lamentation, to ill, to grief, to despair, as origination, as passing away, as escape.*[2] He views feeling . . . consciousness as impermanent . . . as escape.[3] This has also been said: "*Viewing matter as impermanent . . . as escape he looks upon*

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adhippeto. So hi tehi rūpādīsu sattavisattatāya paresañca sañjāpanaṭṭhena satto ti vuccati. Rūpaṁ so na hotī ti attho. Suññatāpariggaṇhanaṁ h' etan ti, esa nayo na jīvo ti ādīsu pi . . . naranaṭṭhena netubhāvena naro, aham asmī ti mānuppattiṭṭhānatāya māno ettha vā ti pavattati mānavo, ṭhiyati ettha gabbho ti itthī, paṭṭhānabhāvena puriṁ setī ti puriso, āhito ahaṁ māno etthā ti attho, paccattaṁ tassa tassa ahaṅkāra-vatthutāya ahan ti ca diṭṭhigatikehi attā vuccati.]

[1] *Ibid.* with a few variant readings.

[2] *Paṭisambhidā* ii, 238 which omits *asaraṇībhūtato* and *anassādato* and reads *saṅkilesikadhammato* for the last three.

[3] Discernment here varies with the aspect thus: "Whatever bliss, joy arises on account of *rūpa* is its taste. Such discernment is the revealing of emptiness by way of cause and causal relation. Whatever *rūpa* is impermanent, ill, liable to perversion—is the tribulation of *rūpa*. Such discernment is by revealing the emptiness of impermanence etc. The discipline in and removal of passionate desire in *rūpa* is the escape from *rūpa*. Thus exposition of emptiness should be made by discerning as origin and cessation and also as taste, tribulation and escape"—*Ṭīkā*. [Yaṁ rūpaṁ paṭicca uppajjati sukhaṁ somanassaṁ ayaṁ rūpassa assādo ti dassanaṁ paccayapaccayuppannavibhāvanena suññatāvibhāvanaṁ. Yaṁ rūpaṁ aniccaṁ dukkhaṁ viparīṇāmadhammaṁ ayaṁ rūpassa ādīnavo ti ca dassanaṁ niccatādisuññatāvibhāvanato. Tathā yo rūpe chandarāgavinayo chandarāgappahānaṁ idaṁ rūpassa nissaranan ti evaṁ samudayādidassanānaṁ itaresañca yathāraham suññatānupassanānubrūhanatā daṭṭhabbā.]

the world as empty. Viewing feeling . . . consciousness as impermanent . . . as escape he looks upon the world as empty.[1]

[656] *O Mogharājan! look upon the world*
As void, and do thou ever heedful bide.
Cut out the (worldly) theories of the self,
So may'st thou get past death; so an thou look,
The King of death shall no more look on thee.[2]

[*Discourse of Deliverance.*]

Having thus seen the complexes as empty and attributed the three characteristics, and grasping them by putting away fear and delight, he becomes indifferent (*udāsino*) and impartial to complexes. He does not seize them as I or mine, but is like a man who has forsaken his wife. As if a man were to have a wife, desirable, loveable and dear; without her he could not abide even a moment, so very much he cherished her. He were to see that woman standing or seated, talking or laughing with another man. He would be angry, displeased and experience violent grief. Seeing the fault of that woman at a subsequent time, he would be desirous of release from her and were to forsake her and would not hold her as his. From that time, even if he saw her with any man whatsoever, doing anything whatsoever, he would not be angry nor fall into grief. In fact he would be indifferent and impartial. Even so this (meditator) being desirous of release from all complexes, grasps them by means of the reviewing of analysis, and seeing nothing to seize as I, mine, puts away fear and delight and becomes indifferent and impartial to all complexes. The consciousness of him who knows and sees this in the three existences, four places of birth, five destinies, seven conscious durations, nine sentient abodes shrinks, retracts, sinks and does not expand, but indifference or repulsion is established. As for example water-drops on a lotus leaf bent ever so slightly would shrink, retract, sink and not spread; or as a fowl's feather or a knot of nerves thrown into fire would shrink, retract, sink, not spread—even

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[1] *Cullanid.* loc. cit.

[2] *Sutta-Nipāta,* ver. 1119.

so the consciousness of him who in the three existences . . . but indifference or repulsion is established. Thus to him arises what is known as knowledge of indifference to complexes.

And if this knowledge views the tranquil path, nibbāna as calm, it forsakes the whole procedure of the complexes and rushes into nibbāna. If it does not view nibbāna as calm, it proceeds again and again [657] having the complexes for object like the mariners' crow[1] which knows the quarters of the globe. It is said that mariners who are merchants embarking on a boat take a crow which knows the quarters. When the boat is tossed by the wind and rushes out into unknown places and the shore does not appear, they let go the crow. It stands on the mast-top and rises up into the sky and going to all the quarters, main and intermediate, goes away in a certain direction if it sees the shore there. If it did not see it, it would return again and again and alight on the mast-top. Even so if this knowledge of indifference to complexes views the tranquil path, nibbāna as calm, it forsakes the whole procedure of complexes and rushes into nibbāna. If it does not view it (so), it proceeds again and again having the complexes for object.

It grasps the complexes under various aspects[2] as (clearly as) flour ground on a plate or as carded cotton with seeds taken out, and rejecting fear and delight and being impartial in the investigation of the complexes, is established by virtue of the threefold reviewing. Being so established it becomes the entrance to the threefold deliverance and the cause of the differentiation of the seven Ariya persons. Then because of its proceeding by way of the threefold reviewing, it is said to become the entrance to the threefold deliverance by way of the dominant influence of the three controlling faculties. For the three reviewings are said to be three entrances to deliverance. As has been said: "*Indeed these three deliverance-entrances lead to exit from the world, to the thorough reviewing of all complexes as regards their limitation and course, to the conscious rushing into the signless element, to the mental agitation in all complexes.*

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[1] Cf. *Dialogues* i, 282-3.

[2] Read *nānappakārato*.

to the conscious rushing into the unhankered element, to the thorough reviewing of all states as foreign, to the conscious rushing into the element of emptiness. These three deliverance-entrances lead to exit from the world."[1]

Therein "*as regards their limitation and course*" means, limitation and course by way of rise and fall. For the reviewing of impermanence makes a limit that before their rise complexes were not; and in following up their destiny reviews thoroughly that beyond their fall they do not go, that herein they disappear.

"*To the mental agitation*" means, to the agitation of consciousness. For by means of the reviewing of ill consciousness is agitated in the complexes.

[658] "*To the thorough reviewing . . . as foreign*" means, to the thorough reviewing as not-self thus "not I, nor mine."

These three expressions should be understood to have been said by way of the reviewing of impermanence etc. Therefore in the immediately following answer it has been said, "*To him who attends to impermanence complexes appear as extinct. To him who attends to ill complexes appear as fearful. To him who attends to not-self complexes appear as empty.*"[1]

But which are those deliverances of which these reviewings are the entrances? The signless, the unhankered, the empty. For it has been said, "*He who is attending to impermanence, being abundant in resolve, gets the signless deliverance. He who is attending to ill, being abundant in repose, gets the unhankered deliverance. He who is attending to not-self, being abundant in wisdom, gets the empty deliverance.*"[2] And herein "*signless deliverance*" is the Ariya Path as proceeding in the mode of the signless, making nibbāna the object. Indeed it is "signless" from arising in the signless element and "deliverance" from being delivered from the corruptions. In the same way it is "unhankered" as proceeding in the mode of the unhankered, making nibbāna the object; and "empty" as proceeding in the mode of emptiness, making nibbāna the object. Thus it should be understood.

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[1] *Paṭisambhidā* ii, 48.

[2] *Ibid.* 58.

But that pair of deliverances which is stated in Abhidhamma to be thus: "*When after rejecting what is considered as views he develops, in order that he may attain the first plane, the transcendental jhāna which is the exit and which leads to dispersion, then he, aloof from sensualities and achieving the first jhāna, lives the unhankered emptiness*"[1]—has been stated directly concerning the arrival (of the path) from insight; for although insight-knowledge has been stated in the Paṭisambhidāmagga as follows: "*the reviewing knowledge of impermanence is empty deliverance, because it releases the conviction of permanence; the reviewing knowledge of ill . . . (because it releases) the conviction of bliss; the reviewing knowledge of not-self is empty deliverance because it releases the conviction of the self*"[2]—they are thus empty deliverance by way of releasing conviction; and "*the reviewing knowledge of impermanence is signless deliverance because it releases the sign as permanence, the reviewing knowledge of ill . . . (because it releases) the sign as bliss; the reviewing knowledge of not-self is signless*[3] *deliverance because it releases the sign as the self*"[4]—they are thus [659] signless deliverance by way of releasing the sign; and "*the reviewing knowledge of impermanence is unhankered deliverance because it releases the hankering as permanence, the reviewing knowledge of ill . . . hankering as bliss, the reviewing knowledge of not-self is unhankered deliverance because it releases the hankering as the self*"[4]—they are thus said to be unhankered deliverance by way of releasing hankering—still that is not signless, speaking directly, because it does not reject the sign of complexes but it is, directly speaking, empty and unhankered. And by virtue of its arrival (at the Path) deliverance is brought out at the moment of the Ariya Path; therefore only the pair of deliverances: unhankered and empty is stated (in Abhidhamma)—thus it should be understood.

So far is this the discourse on deliverance.

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[1] *Dhammasaṅgaṇī*, § 510.
[2] *Paṭisambhidā* ii, 67.
[3] Read *animitto*.
[4] *Ibid.* 68.

[(8) *Knowledge of indifference to complexes.*]

Moreover in what has been said as "It is the cause of the differentiation of the seven Ariya persons"[1] there are these seven Ariya persons: (1) faith-follower, (2) faith-delivered, (3) mental-realizer, (4) twice-delivered, (5) dhamma-follower, (6) sight-attained, (7) understanding-delivered. Of their differentiation this knowledge of indifference to complexes is the cause.

(1), (2) For he who attending to impermanence is abundant in resolve gets faith-faculty; he is *faith-follower* at the moment of the stream-winning path. In the remaining seven places he is *faith-delivered*. (3) And he, who attending to ill is abundant in repose, gets concentration-faculty; he everywhere (in all the eight places) is known as *mental-realizer*.[2] (4) And he who having reached the immaterial jhāna has reached the highest fruition is known as *twice-delivered*. (5) And he who attending to not-self is abundant in wisdom gets understanding-faculty; he is *dhamma-follower*[3] at the moment of the stream-winning path. (6), (7) In the (following) six places he is *sight-attained* and in the highest fruition *understanding-delivered*.

For this has been said: "*To him who attends to impermanence faith-faculty is preponderating. By the preponderance of faith-faculty he attains the stream-winning path; hence he is called faith-follower.*"[4] Also [660] "*to him who attends to impermanence faith-faculty is preponderating; by the preponderance of faith-faculty he realizes the fruition of stream-winning; hence he is called faith-delivered* etc."[5] Further it has been said "*Believing he has been delivered—he is faith-delivered. He*

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[1] Above, p. 803. For the seven Ariyas see *Further Dialogues* i, 336 and *note* 3 to text, p. 659.

[2] *Kāya* here means the three mental factors. See *Expositor* 199. But *Further Dialogues* loc. cit. has "he that has fathomed the corporeal."

[3] This definition gives *dhamma* the meaning of *paññā*.

[4] *Paṭisambhidā* ii, 53.

[5] *Ibid.* 23.

has realized the finality of touch"[1] (i.e. *arūpajhāna*)—*he is mental-realizer. He has reached the finality of sight* (*or view*) —*he is sight-attained. He who believes is delivered—he is faith-delivered. First he touches the jhāna-touch, afterwards realizes cessation, nibbāna—he is mental-realizer. Ill are complexes, bliss is cessation, thus it is known, seen, discerned, realized, touched by understanding—he is sight-attained.*"[2] And in the other four terms, he follows after faith, by faith he gets along, goes along—he is *faith-follower*. Likewise he follows after the dhamma termed understanding, or by dhamma he gets along—he is *dhamma-follower*. By the immaterial jhāna and by the Ariya Path, thus in both parts (or on both sides) he is delivered—he is *twice-delivered*. Understanding (the four truths) he is delivered—he is *understanding-delivered*. Thus should the word-definition be understood.

And this knowledge of indifference to complexes is one in meaning with the foregoing pair of knowledges. Therefore the Ancients said: "This knowledge of indifference to complexes being one gets three names. Above it is known as the *knowledge of desire for release*, in the middle it is known as *the reviewing knowledge of analysis*, at the end it is known as *the knowledge of indifference to complexes* which has reached the summit." In the Pāli also it has been said: "*How does understanding which is desire for release, analysis and establishment become knowledge of indifference to complexes? The under-*

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[1] "*Phuṭṭhantaṁ sacchikato ti phuṭṭhānaṁ anantaraṁ phuṭṭhanto. Phuṭṭhānaṁ arūpajhānānaṁ anantaro kālo ti adhippāyo.* He who by *arūpajhāna* is freed from *rūpakāya*, and by means of discarding-removal from a portion of his *nāmakāya*, as it were glances at and makes clear but does not realize the deliverance called the cessation. But when he makes cessation the object and some of the cankers are ended, then he realizes it. Therefore he is called *kāyasakkhī*. But as some of the cankers are still not ended he is not said to be *delivered*"—*Ṭīkā*. [Yo hi arūpajhānena rūpakāyato nāmakāyekadesato ca vikkhambhanena vimokkhena vimutto, tena nirodhasaṅkhāto vimokkho ālocito pakāsito viya hoti, na pana kāyena sacchikato. Nirodhaṁ pana ārammaṇaṁ katvā ekaccesu āsavesu khipitesu tena so sacchikato hoti. Tasmā so sacchikātabbaṁ yathā ālocitaṁ nāmakāyena sacchākāsī ti kāyasakkhī ti vuccati na tu vimutto ekaccānaṁ āsavānaṁ aparikkhīṇattā.]

[2] *Ibid.* ii, 52.

standing which is desire for release, analysis and establishment as to genesis is knowledge of indifference to complexes. The understanding which is desire for release, analysis and establishment as to procedure . . . sign . . . despair is knowledge of indifference to complexes. The understanding which is desire for release, analysis and establishment as to genesis as ill . . . fearful, carnal . . . as to genesis as the complexes . . . as to despair as the complexes is knowledge of indifference to complexes."[1]

Therein *it is a desire for release as well as analysis and establishment*—thus (knowledge) of desire for release, analysis and establishment. Thus [661] the desire to abandon genesis etc. on the part of him who is being repelled through knowledge of repulsion previous to (the Path) is desire for release. The analysis in the middle to make a means of release is analysis. The being indifferent at the conclusion of release is establishment; concerning which (knowledge) it has been said "*genesis is complexes, to those complexes he is indifferent. This is indifference to complexes*"[2] etc. Thus this is only one knowledge.

And further by the Pāli it should be understood that this is only one.[3] For it has been said "*that which is desire for release, and that which is reviewing of analysis, and that which is indifference to complexes: these states are one in meaning, only the letter is indifferent.*"[4]

Thus the insight of that scion of noble family who has attained to indifference to complexes, having reached the summit leads to the emergence. Whether it is insight which has reached the summit or it is emergence-leading—this is a name for the three knowledges beginning with that of indifference to complexes.[5] For it is "summit reached" from having reached the summit, the highest state. It goes to the emergence—thus "emergence-going." Because it emerges from the objective sign, which is the basis of conviction, and

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[1] *Ibid.* i, 60 f.
[2] *Ibid.* i, 61.
[3] Read *ekam evā*.
[4] *Ibid.* ii, 64.
[5] The others being adaptation and adoption.

from the subjective procedure,[1] the path is called emergence. It goes to that—thus "emergence-going." It unites with the Path, is the meaning.

Therein this is the table of contents for the elucidation[2] of conviction and emergence: subjectively convinced, one emerges from the subjective. Subjectively convinced, one emerges from the objective. Objectively convinced, one emerges from the objective. Objectively convinced, one emerges from the subjective. Convinced in matter, one emerges from matter. Convinced in matter, one emerges from non-matter. Convinced in non-matter, one emerges from non-matter. Convinced in non-matter, one emerges from matter. One emerges from the five aggregates together. Convinced as to the impermanent, one emerges from the impermanent. Convinced as to the impermanent, one emerges from ill, from the not-self. Convinced as to ill, one emerges from ill, impermanent, the not-self. Convinced as to the not-self, one emerges from the not-self, impermanent, ill. How?

Some one here (in this world) from the outset is convinced as regards the subjective complexes, being convinced he sees them. And since by just discerning the bare (*suddha*) subjective, there is no emergence of the Path but the objective also has to be discerned, therefore he sees the aggregates of another and underived complexes also as impermanence, ill, not-self. At times he [662] contemplates the subjective, at times the objective. As he contemplates thus, his insight at the time of contemplating the subjective unites with the Path. He is said to be convinced subjectively and emerge from the subjective. If, when he is contemplating the objective, his insight unites with the Path, he is said to be convinced subjectively and emerge from the objective. And the same

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[1] "This threefold procedure is called subjective because of the procedure of the corruptions in its own continuity and because, on that account, of the procedure of derived aggregates arising in the absence of Path-culture"—*Ṭīkā*. [Taṁ hi sasantatiyaṁ kilesappavattabhāvato taṁnimittaṁ asati maggabhāvanāya uppajjanakaupādiṇṇakhandhapavattabhāvato ca.]

[2] Read *āvibhāv°*.

with emerging from the objective and subjective on being convinced objectively.

Another from the first is convinced as regards matter; being convinced he views phenomenal matter (*bhūtarūpa*) and derived matter all in one lump. And since there is no emergence by the Path which just discerns the bare matter, the non-matter also has to be discerned, therefore he makes that matter the object and views non-matter saying "the feeling, perception, activities, consciousness which have arisen—these are non-matter." At times he contemplates matter, at times non-matter. As he contemplates thus, his insight, when he is contemplating matter, unites with the Path. He is said to be convinced of matter and emerge from matter. If, when he is contemplating non-matter, his insight unites with the Path he is said to be convinced of matter and emerge from non-matter. And the same with emerging from non-matter and matter, on being convinced of non-matter. When he, being convinced that *whatever is liable to arise is liable to cease*[1] emerges so, he is said to emerge from the five aggregates together.

From the outset one contemplates complexes as impermanent. But since by just contemplating them as impermanent there is no emergence, he should contemplate them as ill and not-self also, and he contemplates them as ill and not-self also. As he progresses thus, when he is contemplating them as impermanent there is emergence; he is said to be convinced as to the impermanent and emerge from the impermanent. If when he is contemplating them as ill and not-self there is emergence, he is said to be convinced as to the impermanent and emerge from the ill and the not-self. And the same with being convinced as to ill and the not-self and the remaining emergences.

And here (among them) he who is convinced as to impermanence, as to ill also, as to the not-self also—emergence is from impermanence at the time of emerging. The three persons also are abundant in resolve, get faith-faculty, are delivered by

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[1] *Majjhima* iii, 280.

the signless deliverance, are faith-followers at the first Path-moment, faith-delivered in the seven places. [663] But if emergence be from ill, the three persons are abundant in repose, get concentration-faculty, are delivered through the unhankered-deliverance, are everywhere mental-realizers. But he to whom among them the immaterial jhāna is the basis, is twice-delivered at the highest fruition. Moreover to them emergence is from the not-self. The three persons also are abundant in wisdom, get understanding-faculty, are delivered through the deliverance of emptiness, are dhamma-followers at the first Path-moment, sight-attained in the six places, understanding-delivered at the highest fruition.

Now for the elucidation of this insight leading to emergence together with the first and last knowledges (i.e. appearance of fear and adoption) twelve similes should be understood.[1] Their list is this:

> Black snake and bat, house, ox, and ogress, child,
> Thirst, hunger, cold and heat, and darkness, poison.

And it is proper to bring out these similes as established in any[2] of the knowledges beginning with the appearance of fear. And when they are brought out on this occasion everything becomes evident, from the appearance of fear up to fruitional knowledge. Therefore, it is said, they should be brought out just here.

(1) *Bat.*—They say that a bat alighted on a five-branched Madhuka tree thinking "here I shall get flower or fruit." It examined (*parâmasitvā*) one branch and did not see anything obtainable there either flower or fruit. And as the first, so the second, third, fourth, fifth branch it examined and saw nothing (obtainable). Saying "this indeed is a fruitless tree. There is nothing obtainable here," it forsook attachment for that tree and going up a straight branch, looked up stretching out its head from the fork (of the tree), flew up into the sky and alighted on another fruit-tree. Therein the meditator should be regarded as the bat. Like the five-branched

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[1] Read *veditabbā*.

[2] Read *katthaci*.

Madhuka tree are the five clinging aggregates. Like the alighting there of the bat is the meditator's conviction in the five aggregates. Like its examination of one particular branch without seeing anything obtainable there and its examination of the other branches is the meditator's contemplation of the aggregate of matter without seeing anything obtainable there and his contemplation of the remaining aggregates. Like its forsaking of attachment for the tree saying it indeed was fruitless are [664] the three knowledges of desire for release etc. of the meditator who is repelled by discerning the characteristics of impermanence etc. in the five aggregates. Like its going up the straight branch is the meditator's adaptive knowledge. Like the lifting of its head and looking up is adoptive knowledge. Like the flying up in the sky is Path-knowledge. Like the alighting on another fruit-tree is fruitional knowledge.

(2) *The black-snake simile* has been mentioned in analytic knowledge.[1] But in the application of the simile this is distinctive: like the getting rid of the snake is adoptive knowledge. Like the standing after releasing it and looking at the path he had come is Path-knowledge. Like the going and standing in the place out of danger is fruitional knowledge.

(3) *House.*—It is said that when the owner of a house had taken his evening meal and gone to bed and slept, the house caught fire.[2] He awaking saw the fire and being frightened thought "Good indeed it is for me to get away before I am burnt," and looking about saw a way out and got away and went in haste and stood at a safe place. Therein like the house-owner falling asleep after eating and going to bed is the foolish average man seizing the five aggregates as I, mine. Like the time of being frightened on waking and seeing the fire is knowledge of the appearance of fear after progressing in good progress and seeing the three characteristics. Like the looking for a way of getting away is knowledge of desire for release. Like the seeing of the way is adaptation. Like the getting away is adoptive knowledge. Like the going in haste is Path-

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[1] Above, p. 797.

[2] Read *ādittaṃ*.

knowledge. Like the standing in the safe place is fruitional knowledge.

(4) *Ox.*—It is said that while a cultivator was asleep at night his oxen breaking through the cattle-pen ran away. At early dawn he went there and looking saw that they had run away and following up their foot-marks saw the King's oxen. Thinking "they are my oxen" he brought them back and at full dawn perceived "these are not my oxen but the king's oxen." He was frightened thinking "I must flee before the King's men seize me as a thief and lead me to utter destruction" and fled in haste leaving the oxen and stood in a place out of danger. Therein like the seizing of the king's oxen thinking "my oxen" is the seizing by the foolish average man of the aggregates as I, mine. Like the perceiving them as the king's oxen at full dawn is the perceiving by the meditator of the aggregates by way of the three characteristics as impermanent, ill, not-self. Like the time of fear is knowledge of the appearance of fear. Like the desire to go after forsaking them is desire for release. Like the forsaking is adoption. Like the flight is the Path. Like the standing in the dangerless place after flight is the fruition.

[665] (5) *Ogress.*—It is said that a man lived with an ogress. At night she thinking "he is asleep" went to the cemetery of raw corpses and ate human flesh. He saying "Where does she go?" followed her and saw her eating human flesh and knowing that she was not a human being was frightened thinking "Before she eats me I must fly." He fled in haste and stood in a safe place. Therein like the living with the ogress is the seizing of the aggregates as I, mine. Like the knowing her to be an ogress by seeing her eat human flesh at the cemetery is knowing the aggregates as impermanent etc. by seeing the three characteristics. Like the time of fear is the appearance of fear. Like the desire for flight is the desire for release. Like the forsaking of the cemetery is adoption. Like the hasty flight is the Path. Like the standing in the dangerless place is the fruition.

(6) *Child.*—It is said that a woman doted on her child. Seated on an upper terrace she heard the cry of a child in the

streets. Thinking "Is my child being hurt by some one?" she went in haste and with the perception that it was her child seized the child of another. She then perceived "this is another's child" and with fear of reproach looked here and there and saying "Let no one call me a child-kidnapper" she put down the child there, again ascended the terrace in haste and sat down. Therein the seizing of another's child thinking it was her own is the grasping of the five aggregates as I, mine. Like the perceiving "this is another's child" is the perceiving by way of the three characteristics that (the aggregates) are not I, not mine. Like the fear of reproach is the appearance of fear. Like the looking here and there is knowledge of desire for release. Like the putting down of the child there is adaptation. Like the time of standing in the streets after putting it down is adoption. Like the ascending of the terrace is the Path. Like the sitting down after ascending is the fruition.

(7-12) *Thirst,*[1] *hunger, cold and heat and darkness, poison*—these six similes are mentioned to show that one who is established in insight leading to emergence faces, inclines, slopes, bends towards the transcendental state.

(7) For as a very hungry man, oppressed by hunger longs for delicious and tasty food, so this meditator touched by the hunger of the round of the stream of existence longs for the food of mindfulness as regards (lit. going to) the body, that ambrosial taste.

(8) And as a thirsty man with throat and mouth quite dry longs for a drink of many ingredients, so this meditator [666] being touched by the thirst of the round of the stream of existence longs for a drink of the eightfold Ariya Path.

(9) And as a man touched by the cold longs for the heat, so this meditator touched by the cold of craving and affection in the round of the stream of existence longs for the heat of the Path that burns up the corruptions.

(10) And as a man touched by the heat longs for the cold, so this meditator burned by the heat of the eleven fires in the round of the stream of existence longs for nibbāna, the quieting of the eleven fires.

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[1] Read *pipāsaṃ*.

(11) And just as a man overcome by darkness longs for the light, so this meditator wrapped and enveloped by the darkness of ignorance longs for the development of the path lit up by knowledge.

(12) And as a man touched by poison longs for a poison-antidote, so this meditator touched by the poison of the corruptions longs for nibbāna, the ambrosial medicine that counteracts the poison of the corruptions. Hence it has been said "the consciousness of him who knows and sees this in the three existences . . . in the nine sentient abodes shrinks, retracts, sinks and does not expand but indifference or repulsion is established. As for example water-drops on a lotus leaf bent ever so slightly"—thus all should be understood in the way stated previously.[1] By this much is he known as one who is in the habit of shrinking, concerning whom it is said:

> *A monk who does not show himself in life*
> *Is so in harmony, so they declare,*
> *That he habitually withdraws himself*
> *And follows the aloofness of the mind.*[2]

Thus this knowledge of indifference to complexes having fixed the meditator's habit of shrinking (or withdrawing himself) fixes higher up the distinction of the enlightenment-factors, Path-factors, jhāna-factors, progress and deliverance of the Ariya Path also. Some elders indeed say that basic jhāna fixes the distinction of enlightenment-factors, Path-factors, jhāna-factors. Others say that aggregates which are the object of insight fix them. Others say that personal wish fixes them. Among their doctrines it should be understood that this previous insight leading to emergence only fixes them. In this matter here is a discourse in order: the Path which has arisen to one of dried-up insight by insight-fixing, and the Path which to one who gets attainment has arisen without making jhāna the basis, and the Path which is produced by making the first jhāna the basis [667] and contemplating the

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[1] Above, p. 802.

[2] *Sutta Nipāta*, ver. 809.

paṛticular complexes (i.e. other than the first jhāna)[1] are of the first jhāna. In all (the Paths) there are the seven enlightenment-factors, eight Path-factors, five jhāna-factors. For insight previous to those (ariya Paths), being accompanied by joy and also accompanied by indifference, reaches the state of being indifferent to complexes at the time of emergence and is accompanied by joy. In the Paths produced by making the second, third, fourth jhānas the basis in the fifth method, the jhāna has in due order four, three, two factors. But in all of them there are seven Path-factors. In the fourth (i.e. Path with fourth jhāna as basis) are six enlightenment-factors. This distinction is due to the fixing by the basic jhāna and to the fixing by insight. For the insight previous to them (paths) is accompanied by joy and accompanied also by indifference; (insight) leading to emergence is accompanied by joy only. But there are two jhāna-factors by way of indifference and one-pointedness of consciousness in the Path produced by making the fifth jhāna the basis. The enlightenment-factors and path-factors are just six and seven. This distinction is due to the double fixing of both (of basic jhāna and insight). For in this method the previous insight is accompanied by joy or accompanied by indifference; the emergence-leading is accompanied by indifference only. The same is the method in the Path produced by making immaterial jhānas the basis.

Thus the attainment which has emerged in a place close to the Path which is produced after emerging from the basic

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[1] "One who has not got jhāna but has just the bare insight is of dry-insight. For he being not soaked in the juice of jhāna has dried, hard insight. Particular complexes are other complexes than the basic jhāna . . . Without the insight leading to emergence the basic jhāna etc. which are only the condition of fixing are not discerned. But even when the basic jhāna etc. are absent the emergence-leading insight is the condition of the Path being connected with the first jhāna to those of dry insight and others"—*Ṭīkā*. [Ajhānalābhī suddhavipassanāyāniko sukkhavipassako, so hi jhānasinehena vipassanā asiniddhabhāvato sukkhālukhā vipassanā etassā ti sukkhavipassako ti vuccati. Pakiṇṇakasaṅkhārā ti pādakajhānato aññe saṅkhāre . . . na hi vuṭṭhānagāminiṁ vinā kevalaṁ pādakajhānādayo niyamahetū diṭṭhā, vuṭṭhānagāminī pana pādakajhānādīnaṁ abhāve pi sukkhavipassakādīnaṁ maggassa paṭhamajhānikabhāvahetu.]

jhāna and after contemplating any of the complexes produces resemblance to itself as the colour of the ground simulates that of the iguana. But in the second doctrine of elders the path is produced after emerging from this and that attainment and contemplating this and that state attained and resembles this and that attainment. There also insight-fixing is to be understood by the said method. In the third doctrine of elders the path is produced by making this and that jhāna the basis in conformity with one's own wish and contemplating these and those jhāna-states and resembles this and that jhāna. But that (i.e. such resemblance) is not fulfilled merely by wish without the basic jhāna or contemplated jhāna. This purport is to be explained by the Nandakovāda Sutta.[1] Here also insight-fixing is to be understood by the said method.

Thus, it should be understood, indifference to complexes fixes the enlightenment-factors, Path-factors, jhāna-factors. And if from the first in discarding the corruptions, it is able to discard them only with pain, with application, with external aid, the progress is known as painful; [668] contrariwise the progress is easy. And if after discarding the corruptions it makes the Path, home of insight, become manifest slowly, it is known as sluggish in higher knowledge; contrariwise it is quick in higher knowledge. Thus this indifference to complexes standing in the place of arrival gives each its own name to the Path. Hence the Path gets four names. And this progress is to some monk manifold, to others single in the four Paths. And to Buddhas the four paths were easy in progress and quick in higher knowledge: so were they to the Captain of the Law. And the first Path of Mahāmoggallāna the Elder also was easy in progress and quick in higher knowledge, but his three upper Paths were painful in progress and sluggish in higher knowledge.

And as the progress so are the dominant influences, manifold to some monk in the four Paths and single to others in the four (Paths). Thus indifference to complexes fixes the distinction of the progress. And how it fixes the distinction of deliverance has already been said.[2]

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[1] *Majjhima* iii, 270 f.

[2] Above, p. 815.

Still what is known as the Path gets its name for five reasons: *by its own peculiar property, by the opposite, by its own quality, by the object, or by the arrival.*

For if indifference to complexes emerges after contemplating the complexes as impermanent, he is delivered by the signless deliverance; if it emerges after contemplating them as ill, he is delivered by the unhankered deliverance; if it emerges after contemplating them as not-self, he is delivered by the empty deliverance. This is known as the name *according to the peculiar property* (of the Path).

And because it (Path) makes a differentiation of the density of the complexes by the reviewing of impermanence and comes rejecting the sign of permanence, sign of fixedness, sign of eternity, therefore it is signless. And it is unhankered because it rejects the perception of bliss through the reviewing of ill and comes drying up hankering and longing. And it is empty because it rejects the perception of the self, a being, or person through the reviewing of the not-self and sees the complexes as empty. This is known as the name *according to the opposite.*

Also it is empty by being empty of lust etc., signless from the absence of the sign of matter etc. or from the absence of the sign of lust etc., unhankered from the absence of hankering after lust etc. This is the name *according to its own quality.*

This (Path) makes as object nibbāna which is empty, signless and unhankered; thus is it called empty, signless, unhankered. This is the name *according to its object.*

[669] Again, *arrival* is twofold; insight-arrival and Path-arrival. Therein in the Path the insight-arrival is obtained,[1] at fruition the Path-arrival. For the reviewing of not-self is known as emptiness; the Path of the insight of emptiness is empty. The reviewing of impermanence is known as signless; the path of insight of the signless is signless. This name (of signless for the Path) is not obtained[2] in the Abhidhamma teaching. It is obtained in the Suttanta teaching.

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[1] Read *labbhati.*

[2] "For insight and path are not the opposite of the sign"—*Ṭīkā.* [Vipassanā nimittapaṭipakkhā na hoti . . . maggo na nimittassa paṭipakkho.]

For there (in the Suttas) adoptive knowledge makes the signless nibbāna the object and being known as the signless itself stands in the place of arrival and gives the name to the Path. So say they (the Ancients). Hence is the path called the signless. Also it is fitting to say that through the Path-arrival fruition is signless. The reviewing of ill is known as unhankered because it comes drying up hankering after the complexes. Through the unhankered insight the Path is unhankered.[1] The fruition of the unhankered Path is unhankered. Thus the insight gives its own name to the Path and the Path to the fruition. This is the name according to the arrival.

Thus this indifference to complexes fixes the deliverance-distinction.

Knowledge of indifference to complexes is ended.

[*Adaptive Knowledge.*]

To him who resorts to, develops, increases that knowledge of indifference to complexes resolute faith becomes stronger, energy is well upheld, mindfulness is well-established; thought (*citta*) is well-concentrated, indifference to complexes grows sharper. "Now to him the Path arises"—so indifference to complexes contemplates complexes as impermanent or ill or not-self and lapses into life-continuum. Immediately after the life-continuum, adverting which is the door of the mind arises, making complexes the object, as impermanent or ill or not-self in the way made by indifference to complexes. Then immediately after that inoperative consciousness which has arisen setting life-continuum in motion, there arises the first apperceptional consciousness which is called the preamble (or preparation) closely following the gapless continuity of consciousness and making complexes the object in the same way. Next arises the second apperceptional consciousness which is called the access making complexes the object in the same way. Next [670] arises the third apperceptional consciousness which is called the Adaptation similarly

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[1] Read *appaṇihito*.

making complexes the object. These (preamble etc.) are their individual names.

Yet because it is common (to all apperceptions) it is proper to call this threefold (consciousness) the resort, preamble, access, adaptation. To what is it adaptive? To (the states) in the first and last parts. For it is adaptive to the three functions of the first eight insight-knowledges and to those of the thirty-seven constituents of enlightenment in the higher (Path-moment). For because it has proceeded referring to complexes by way of the characteristics of impermanence etc. it is adaptive to the true functions of these eight knowledges as though saying in purport "Knowledge of rise and fall has indeed seen the rise and fall of states possessing rise and fall, and the reviewing of breaking-up has indeed seen the breaking-up of states possessing breaking-up, and the fearful has indeed appeared fearful to the knowledge of the appearance of fear, and the reviewing of tribulation has indeed seen tribulation in the tribulation-associated, and the knowledge that produces repulsion is indeed repelled by what should be repelled, and the knowledge of desire for release has indeed produced desire for release from what should be released, and what should be analyzed has indeed been analyzed by the analytic knowledge, and what should be regarded with indifference has been indeed regarded with indifference by indifference to complexes." And at the higher (Path-moments it is adaptive) to the thirty-seven accessories of enlightenment because of its progress in (or attainment of) what should be attained.[1]

For as a righteous king seated in the law-court hears the decision given by the magisterial high ministers. Rejecting the evil way he becomes impartial and adapts himself to their decision which he approves saying "be it so" and also to the ancient royal law; so the application (*sampadā*) is to be under-

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[1] "Without such attainment it is not possible for Adoption to make nibbāna the object and without adoption there is no Path-knowledge"—*Ṭīkā*. [Na hi anulomañāṇe tathā anuppanne gotrabhūñāṇaṁ nibbānaṁ ālambituṁ sakkoti, gotrabhūñāṇe vā anuppanne maggañāṇaṁ n'uppajjatī ti.]

stood. Adaptive knowledge is like the king. The eight knowledges are like the eight magisterial high ministers. The thirty-seven accessories of enlightenment are like the ancient royal law. As the king saying "be it so" adapts himself to the decision of the magistrates and to the royal law, so this (adaptive knowledge) which arises referring to the complexes as impermanent etc. adapts itself to the true functions of the eight knowledges and of the thirty-seven accessories of enlightenment at the upper (Path-moment). Hence it is called truth-adaptive knowledge.

Adaptive Knowledge is ended.

[671] *Sutta Concordance.*

And this adaptive knowledge is the conclusion of insight leading to emergence which has complexes for object. But taken all in all, the adoptive knowledge is the conclusion of insight leading to emergence.

Now to prevent confusion regarding this insight leading to emergence, this sutta-concordance should be understood as follows: Indeed this insight leading to emergence has been called atammayatā in the Saḷāyatana-Vibhaṅga sutta[1] as "*Monks, depending on atammayatā, coming to atammayatā there is that indifference which is one in meaning, which rests on an object of one meaning;*[2] *reject that, transcend that.*"[3] It is

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[1] *Majjhima* iii, 220. [2] Read *ekatthā ekatthasitā.*

[3] "Craving, because it does not arise without complexes, is called *tammayā* or *tammayatā*: 'that made of.' Or the aggregates associated with craving are so called. Insight leading to emergence is called *a-tammayatā* because it is opposed to craving. The indifference which is dependent on this *atammayatā* and which is one in meaning and which the bhikkhu is exhorted to reject, transcend is the feeling-indifference included in the *arūpa* state of consciousness. It is spoken of thus: Bhikkhus, there is that indifference which is dependent on the sphere of infinite space . . . sphere of neither perception nor non-perception and which is one in meaning and rests on one meaning. For that indifference which is included among the four *arūpa* states of consciousness is the same in nature, takes the same object, hence it is said to be one in meaning and one in object. It should be rejected with the corruptions which such indifference has for object"—*Ṭīkā.* [Ye lokiye saṅkhāre ārabbha anulomapariyosānāvuṭṭhānagāminivipassanā pavattati, taṁ sannissitā tappaṭibaddhā taṇhā, tehi vinā apavattanato

called repulsion in the Alagaddasuttanta,[1] "*Being repelled he becomes dispassionate. Owing to dispassion he is delivered.*" It is called knowledge of the Law of cause in the Susīma Suttanta:[2] "*First, Susīma, is knowledge of the law of cause, afterwards knowledge in nibbāna.*" It is called the height of perception in the Poṭṭhapāda Suttanta:[3] "*Poṭṭhapāda, first perception*[4] *arises, then knowledge.*" It is called the chief factor of purification in the Dasuttara Suttanta:[5] "*Purity in the knowledge and discernment of progress is a factor in wrestling for purification.*" It is called by three names in the Paṭisambhidā-magga:[6] "*that which is desire for release and that which is reviewing of analysis*[7] *and that which is indifference to complexes: these states are one in meaning, only the letter is different.*" It is called by two names in the Paṭṭhāna:[8] "*Adaptation of adoption, adaptation of cleansing.*" It is called purity in the knowledge and discernment of progress in the Rathavinīta Suttanta:[9] "*Sir, is the holy life lived in the Blessed One for the sake of purity in the knowledge and discernment of progress?*"

By many names the great Sage has extolled
Th' emergence-going insight, calm and pure.
Desirous of emerging from the great
And fearful mire of the existence-ill,
The wise by birth should strive his best alway.

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tammayā nāma, tammayā va tammayatā, tammayā vā taṇhā sampayuttā khandhā, tesaṁ bhāvo tammayatā, sā eva taṇhā, tappaṭipakkhā vuṭṭhānagāminivipassanā atammayatā, tena vuttaṁ atthakathāyaṁ atammayatā nāma taṇhā, tassā pariyādiyanato vuṭṭhānagāminivipassanā atammayatā ti. Nissāyā ti taṁ atammayataṁ nissayaṁ katvā bhāvetvā ti attho. Ekatthā ti ettha ayaṁ Pāli: Atthi bhikkhave upekkhā ākāsānañcāyatananissitā . . . nevasaññānāsaññāyatananissitā, ayaṁ bhikkhave upekkhā ekatthā ekatthasitā ti, yā hi taṁ taṁ arūpacittuppādapariyāpannā upekkhā sā ekasabhāvattā ekārammaṇattā ca ekatthā ekatthasitā ti vuccati, sā pana taṁ taṁ jhānasahagatavedanupekkhā ca tadārammaṇavipassanupekkhā cā ti vadanti. Taṁ pajahathā ti tadārammaṇakilesapahānena pajahatha, tenāha taṁ atikkamathā ti.]

[1] *Ibid.* i, 139. [2] *Saṃyutta* ii, 124. [3] *Dīgha* i, 185.
[4] Read *saññā* for *saññaggaṃ*. [5] *Ibid.* iii, 288.
[6] ii, 64. [7] Read *paṭisaṅkhānupassanā yā*.
[8] *Tikapaṭṭhāna* ii, 159. [9] *Majjhima* i, 147.

Thus is ended the twenty-first chapter called the exposition of Purity of the knowledge and discernment of progress in the section of the development of understanding in the Path of Purity composed for the purpose of gladdening good folk.

CHAPTER XXII

EXPOSITION OF PURITY IN KNOWLEDGE AND DISCERNMENT

[672] [*The First Path-Knowledge.*]

NEXT is adoptive knowledge.[1] Because it stands in the place of the adverting to the Path it does not appertain to Purity in the Knowledge and discernment[2] of Progress, neither to Purity in Knowledge and Discernment.[3] It is not commonly used between (the sixth and seventh Purities). However, because it falls into the stream of insight, it is counted as insight. And the knowledge in these four Paths:—Path of Stream-winning, Path of Once-returning, Path of Non-returning, Path of Arahatta—is known as Purity in Knowledge and Discernment.

Therein there is indeed nothing else to be done by one who wishes to achieve the first Path-knowledge. For whatever may have to be done by him has been done by him as he was producing insight with adaptation as the conclusion. Thus when by those three[4] adaptive knowledges, each in conformity with its own strength, the very thick darkness hiding the truths has been dispelled, the consciousness of him in whom adaptive knowledge has arisen does not rush into, nor stand in, nor resolve upon, nor adhere to, nor stick to, nor bind itself to all that is considered as complexes but shrinks, retracts, sinks from it as water from a lotus leaf. The whole

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[1] *Gotra-bhū-ñāṇaṃ ;* lit. knowledge of the becoming of the clan.

[2] Read *Paṭipadāñāṇa-dassana-visuddhiṃ.*

[3] "Hence it is said to stand in the place of adverting to the Path pointing out the object to the elements of cognition like the inoperative mind-element"—*Ṭīkā.* [Tato eva c' etaṁ viññāṇadhātūnaṁ visayaṁ uddesantaṁ dassanakiccaṁ karontaṁ kiriyamanodhātu viya maggassa āvajjanaṭṭhāniyaṁ vuccati.]

[4] The *Ṭīkā* includes two in three. [Tīsu vā dvinnaṁ antogatattā.]

sign as object and also the whole procedure as object appear as an impediment.

Then, when the whole of the sign and procedure as object appears as an impediment, there arises in him at the end of resorting to the (second or third) adaptive knowledge[1] the knowledge of adoption, which has reached the summit, which is the crown of insight, which never turns back, which makes its object nibbāna, ending, that is signless, procedure-less, without complexes;[2] which passes beyond the kinship of average men, the appellation of average men, the plane of average men; which enters into the kinship of Ariyas, the appellation of Ariyas, the plane of Ariyas; which effects the state of causal relation; which is the first turning to, first laying to heart of, first considering of nibbāna as object, [673] in six (causal) modes of the Path, to wit, contiguity, immediate contiguity, repetition (or habitual recurrence), sufficing dependence, absence, abeyance. Concerning which it has been said, "*How does understanding in the turning of emergence from the objective become adoptive knowledge? It overcomes genesis—thus (it is) adoptive. It overcomes procedure . . . despair—thus it is adoptive. It overcomes the objective sign of complexes, thus it is adoptive. It rushes into non-genesis, thus it is adoptive. It rushes into non-procedure . . . non-despair, cessation, nibbāna, thus it is adoptive. Having overcome genesis it rushes into non-genesis, thus it is adoptive*"[3]—thus should all be expanded.

There is this illustration showing the mode of procedure of adaptation and adoption in various objects, though they are proceeding by one adverting in one process (*vīthi*):—As a man, desiring to jump across a big ditch and stand on the further bank, runs with speed and, seizing a hanging rope or pole tied to a tree-branch on the near bank of the ditch, jumps up, and with body inclined, sloped, bent towards the further

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[1] "Because adoption cannot arise after the first adaptive knowledge, since the latter has not got the causal relation of repetition"—*Ṭīkā*. [Na paṭhamassā ti dasseti tassa anāsevanattā, na hi aladdhāsevanaṁ gotrabhūñāṇaṁ uppādetuṁ sakkoti.]

[2] *Vi-saṅkhāraṃ*.

[3] *Paṭisambhitā* i, 66.

bank reaches the top of the further bank, and releasing that (rope or pole) alights swaying on the further bank, and slowly rights himself, so this meditator, desiring to stand in nibbāna which is the further bank of existence, place of birth, destiny, duration, abode, runs with the speed of the reviewing of rise and fall etc., and by means of the adverting of adaptation seizes, as impermanent or ill or not-self, the hanging rope of matter, or the stick of one or other of the aggregates of mind which is tied to the branch of the tree of individuality, and without releasing it, jumps up by the first adaptive consciousness, and by means of the second (adaptation) has his mind inclined, sloped, bent towards nibbāna, as the body (of the man in the simile) is inclined, sloped, bent towards the further bank; and with the third (adaptation) is now near the goal of nibbāna, as the other man reaches the top of the further bank; and by the cessation of that (third) consciousness he releases the complexes as object, and by means of adoptive consciousness falls onto nibbāna without complexes, the further bank. Still, as the (causal relation of) practice[1] is not obtained in the one object (nibbāna) he, like the swaying man, is not yet well-established. Afterwards he is established by means of the Path-knowledge.

Therein adaptation is able to dispel the darkness of the corruptions hiding the truths, but not to make nibbāna the object. Adoption is able to make nibbāna the object, but not to dispel the darkness which hides the truths. Herein (is) this simile:[2]—[674] It is said that an intelligent man, thinking "I will observe the conjunction of stars," went out at night and looked up to see the moon. Being hidden by clouds, the moon did not appear to him. Then a wind arose and dispersed the thickest clouds, another the middling thick ones, a third the thinnest. Then the man saw the moon in the sky clear of clouds, and observed (lit. knew) the conjunction of stars.

Herein, like the three clouds is the darkness of the corruptions, thick, middling, thin, which hide the truths. Like the three winds are the three classes of adaptive consciousness. Like the intelligent man is adoptive knowledge. Like the

[1] Or repetition, or pursuit (*āsevanā*).

[2] *Expositor*, 312 f.

moon is nibbāna. Like the dispersing of the clouds by each of the winds, in order, is the dispelling of the truths-hiding darkness by each adaptive consciousness. Like the man's seeing the pure moon in the sky clear of clouds is the discerning of pure nibbāna by adoptive knowledge, when the truths-hiding darkness clears away. As the three winds are able to disperse the moon-hiding clouds, not to see the moon, so the adaptations are able to dispel the truths-hiding darkness, not to see nibbāna. As the man is only able to see the moon, not to disperse the clouds, so adoptive knowledge is only able to see nibbāna, not to dispel the darkness of corruptions. Therefore this is said to be the adverting to the Path. Indeed, though it is not adverting, it stands in the place of adverting, and ceases as it were giving a sign (*saññā*) to the Path: "Do thou thus arise!"[1] And the Path, without there being a releasing of the sign that has been given, follows that knowledge closely in an unbroken succession, and arises piercing and bursting the aggregates of greed, of hate, of delusion, never before pierced and never before burst.

Herein is this simile:—It is said, that an archer caused one hundred planks to be placed in a place eight *usabha's* distant, and wrapping his face with cloth and fixing the arrow, stood on a wheel-machine. Another man turned the wheel-machine and, when the planks were facing the archer, gave intimation (*saññā*) by a stick (struck) thereon. Not missing the intimation from the stick, the archer shot the arrow, and pierced the hundred planks. Herein, like the intimation of the stick is adoptive knowledge. Like the archer is Path-knowledge. Like the archer's not missing the intimation from the stick, and piercing the hundred planks is the Path-knowledge's [675] not releasing the sign given by adoptive knowledge, making nibbāna the object and piercing and bursting the aggregates of greed, hate, delusion never before pierced and never before burst.[2] This Path not only does the piercing of the aggregates of greed etc., but also dries up the ocean of ill in the round of the stream of existence which

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[1] Read in text *nibbattāhîti*.

[2] See also *Expositor* ii, 312-3 for these two similes.

is without beginning, shuts all the gates of the place of evil doom, brings the seven Ariyan treasures into one's presence, rejects the eightfold false path,[1] quiets all enmities and fears, leads to the cherished (lit. breast-born) sonship of the supremely Perfect Buddha, conduces to the obtaining of many hundred other advantages. Thus the knowledge associated with the stream-winning Path which bestows many advantages is knowledge in the stream-winning Path.

The First Path-Knowledge is ended.

[*The Second (Path)-Knowledge.*]

Immediately after the knowledge (of stream-winning Path) there arise, as its result (lit. ripening), two or three classes of fruitional consciousness. Because the transcendental and the moral give immediate result, this and more has been said:

"*That concentration which they say is prompt (in result)*"[2] and "*For the extinction of the cankers he attains sluggishly the immediate result-giving (Path).*"[3]

But some say that there are one, two, three or four classes of fruitional consciousness. That should not be said. For at the end of the practice of adaptation, adoptive knowledge arises. Therefore by the lowest[4] limit (or classification) there should be two classes of adaptive consciousness. For one (adaptation) does not get the causal relation of repetition. Also, one apperceptional process has the measure of seven consciousnesses. Therefore whoever has two adaptations, has adoption as the third, and the Path-consciousness as the fourth, and three classes of fruitional consciousness. Whoever has three adaptations has adoption as the fourth, Path-consciousness as the fifth and two classes of fruitional consciousness. Hence the statement that two or three classes of fruitional consciousness arise.

But some say, that whoever has four adaptations has adoption as the fifth, Path-consciousness as the sixth, one fruitional consciousness. But because one may induce the

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[1] Namely, the wrong states mentioned on p. 838, below.
[2] *Sutta Nipata*, ver. 226.
[3] *Aṅguttara* ii, 149.
[4] Read *sabbantimena*.

fourth or the fifth, not more (or higher), owing to the proximity of life-continuum, that has been denied and should not be believed in essence.

[676] By this much, then, is one the second Ariya-person known as stream-winner. However much he may be negligent, he is able, after running on, going on, among devas and men seven times, to make an end of ill.[1] And at the conclusion of the fruition his consciousness lapses into life-continuum. Then, cutting off the life-continuum, the mind-door-adverting arises in order to survey the Path. When it ceases, seven Path-surveying apperceptions (arise) in order. Again, lapsing into life-continuum, the advertings etc. arise in order to survey the Fruit etc. in the same manner. Because of their arising he surveys the Path, surveys the Fruit, surveys the rejected corruptions, surveys the remaining corruptions, surveys nibbāna. Indeed, he surveys the Path thus: "Verily by this Path have I come." Then he surveys the fruit thus: "Such an advantage has been got by me." Then he surveys the rejected corruptions: "These very corruptions have been rejected by me." Then he surveys the corruptions to be killed by the three upper Paths: "These very corruptions have remained in me." Then finally he surveys the deathless nibbāna: "This state by way of object has been penetrated by me."

Thus are the five surveys of the Stream-winning Ariya-disciple's. And as are the stream-winner's, so are the Once-returner's and the Never-returner's. But for the Saint there is not the surveying of the remaining corruptions.

Thus there are in all nineteen surveyings. And this is the supreme classification. For to probationers there is or is not the surveying of rejected and remaining corruptions. Indeed because of the absence of that surveying, Mahānāma asked the Blessed One "*Which indeed is that state in me, not subjectively rejected, by which states of greed stand as one occupying my consciousness?*"[2] All should be understood in detail.

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[1] Cf. *Points of Controversy* xiii, 5.

[2] *Majjhima* i, 91.

And after surveying thus, that Stream-winning Ariya-disciple, seated even there in his seat, or at some subsequent time, applies himself to the weakening[1] of sensuous passion and ill-will, and to the reaching of the second plane. He collects the faculties, strengths and enlightenment-factors and, by means of his knowledge that what are considered as complexes, divided into matter, feeling, perception, activities, consciousness, are impermanent, ill, not-self, he threshes out and turns them in his mind, and dives into insight-process. As he thus [677] progresses, when, by one adverting, adaptation and adoption-knowledge arise at the conclusion of indifference to complexes in the way mentioned, the Path of the Once-returner arises immediately after the Adoption. The knowledge associated with it is knowledge in the Path of the Once-returner.

The Second Knowledge is ended.

[*The Third Path-Knowledge.*]

Immediately after this (second) knowledge the fruitional consciousness should be understood as above. So far he is the fourth Ariya-person, known as the Once-returner. Coming only once to this world, he is able to make an end of ill. His subsequent surveying is as above. Having surveyed thus,

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[1] "As in its less frequent arising and obsession. For corruptions do not arise to the once-returner as frequently as they do to the people who follow the round of births but only at times and sparsely. Even when they do arise they do not crush, cover him in darkness but having been put away by the first two Paths they are very mild and sparse. But some say that to the Once-returner corruptions arise only after a long time, but that when they do arise they come thick, as witness the birth of his sons and daughters. This however is no reason, for conception may take place even without actual sexual intercourse"—*Ṭīkā*. [Tattha dvīhi kāraṇehi tanubhāvo adhiccuppattiyā pariyuṭṭhānamandatāya ca sakadāgāmissa hi vaṭṭānusārī mahājanassa viya kilesā abhiṇhaṁ na uppajjanti kadāci kadāci viraḷākārā hutvā uppajjanti, tathā uppajjantā pi maddantā chādentā andhakāraṁ karontā na uppajjanti, dvīhi pana maggehi pahīnattā mandamandā tanukākārā hutvā uppajjanti, keci pana sakadāgāmissa pi kilesā cirena uppajjanti, uppajjantā pi bahulā va uppajjanti, tathā hi' assa puttadhītaro dissantī ti, taṁ akāraṇaṁ, vatthupaṭisevanena vinā pi gabbhagahaṇasambhavato.]

this Once-returning Ariya-disciple, seated even there in his seat, or at a subsequent time, applies himself to the entire rejection of sensuous lust and ill-will, and to the reaching of the third plane. He collects the faculties, strengths and enlightenment-factors and, by means of his knowledge that what are considered as complexes are impermanent, ill, not-self, he threshes out and turns them in his mind and dives into the insight-process. As he thus progresses, when the adaptive and adoptive knowledges arise by one adverting at the conclusion of indifference to complexes as above, the Path of the Non-returner arises immediately after the adoption. The knowledge associated with it is the knowledge in the Path of the Non-returner.

The Third Knowledge is ended.

[*The Fourth Path-Knowledge.*]

Immediately after this knowledge the classes of fruitional consciousness should be understood as above. By this much is he the sixth Ariya-person, known as the Non-returner, *of spontaneous birth, passing away there, not liable to return,*[1] not coming back again by way of conception to this world. His subsequent surveying is as above. Having surveyed thus, that Non-returning Ariya-disciple, seated even there in his seat, or at a subsequent time applies himself to the entire rejection of lust for the material and the immaterial, of conceit, of excitement, of ignorance, and to the reaching of the fourth plane. He collects the faculties, strengths and enlightenment-factors and, by knowledge that what are considered as complexes are impermanent, ill, not-self, threshes out and turns them in his mind [678] and dives into insight-knowledge. As he thus progresses, when the adaptive and adoptive knowledges arise by one adverting at the conclusion of indifference to complexes as above, the Arahatta-Path arises immediately after the adoption. The knowledge associated with it is the knowledge in the Arahatta-Path.

The Fourth Knowledge is ended.

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[1] Cf. *Aṅguttara* iv, 12.

[*Classes of fruitional Consciousness.* A. *Thirty-seven accessories of enlightenment.*]

Immediately after this knowledge classes of fruitional consciousness are to be understood as above. By so much is he the eighth Ariya-person known as an "Arahā," a great one, *purged of the cankers, bearing his last body, who has discharged his burden, attained to his goal,*[1] *destroyed his existence-fetters, is delivered by right gnosis,*[2] worthy of receiving the first gifts of the devas and of this world. What was said above,[3] viz.: "The knowledge in these four paths:—Path of stream-winning, Path of once-returning, path of non-returning, Path of arahatta, is known as Purity in knowledge and discernment," has been said concerning these four knowledges attainable in this order.

Now to be conscious of the power of this four(fold) knowledge, Purity of knowledge and discernment, thus—

> The being endowed with the accessories
> Of wisdom, and emergence, union
> With strength, removal of the states to be
> Removed. The comprehension-functions which
> Are stated at the penetration-time:—
> All should be known by nature intrinsic.

Herein "*The being endowed with the accessories of wisdom*" means the being endowed with the enlightenment-accessories. These thirty-seven states indeed, namely: four applications of mindfulness, four right efforts, four bases of supernormal power, five faculties, five strengths, seven enlightenment-factors, eightfold Ariya-Path, are known as enlightenment-accessories from being on the side of the Ariya-Path which has got the name of enlightenment in the sense of being enlightened.[4] "Being on the side of" is being serviceable to.

"Application" (*paṭṭhāna*) is because it appears by dashing, jumping into those several objects. Mindfulness as application is "application of mindfulness." And from proceeding

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[1] I.e. arahatta, "sadattho ti ca arahattaṁ veditabbaṁ"—*Ṭīkā.*
[2] *Saṃyutta* vi, 12. [3] P. 824. [4] Read *bojjhanaṭṭhena.*

by way of seizing the mode of foulness, ill, impermanence, not-self in body, feeling, consciousness, state, and by way of effecting the function of rejecting the notions (or perceptions) of pleasantness, bliss, permanence, self, [679] it is fourfold in kind. Therefore they are called *four applications of mindfulness.*

"Effort" means: "by this they make effort." A beautiful effort is "right effort." Or "right effort" means: "by it they make effort rightly." Or, it is beautiful, from being devoid of the deformity of the corruptions;[1] and effort, because in the sense of accomplishing benefit and bliss, it brings about the best state, and is instrumental for the chief (*padhāna*) state —hence "right effort." It is a synonym of energy. It is fourfold as it effects the function of rejecting and not producing immoralities already arisen, and not arisen, and the function of producing and establishing moralities not arisen and arisen. Therefore they are called *the four right efforts.*

Supernormal power is in the sense of effecting as said above.[2] "Base" in the sense of being fore-runner of that associated (power) and in the sense of being the cause previous to power which is result—thus (we get) "base of power." It is fourfold as desire, etc. Hence they are called *the four bases of supernormal power.* As has been said: "*The four bases of power are desire as base of power, consciousness as base of power, energy as base of power, investigation as base of power.*"[3] These are transcendental. But because of the statement "*if the monk, making desire the dominant influence, gets concentration, he gets one-pointedness of consciousness, this is called desire-concentration*"[4] and so on, the worldly states (such as contact etc.) are also obtained (as bases of power) by way of the dominant influence of desire etc. From the overcoming of non-faith, idleness, negligence, distraction, confusion it is a controlling "faculty"[5] in the sense of dominant influence termed the overcoming. In the sense of not shaking, because it is not to be overcome by non-faith etc.:—such is "strength."

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[1] Read *kilesavirūpattivirahato.*
[2] Above, p. 438, translated "psychic power."
[3] *Vibhaṅga*, 223, which places *energy* second.
[4] *Ibid.* 216.
[5] Read *indriyaṁ* for *iddhiyam.*

Both of these are fivefold, as faith etc. Therefore they are called the five faculties,[1] five strengths.

Mindfulness etc., by being the factor (or means) of an enlightened being,[2] are the seven enlightenment-factors. And right views etc. in the sense of exit are the eight Path-factors. Hence it was said "seven enlightenment-factors, eightfold Ariya-Path."

When worldly insight arises in him who grasps the body in fourteen ways, the reviewing of the body is application of mindfulness.[3] In him who grasps feeling in nine ways, the reviewing of feeling is application of mindfulness. In him who grasps mind in sixteen ways, the reviewing of the mind is application of mindfulness. [680] In him who grasps things (*dhamma's*) in five ways, the reviewing of things is application of mindfulness.

When he, seeing that immorality has never before arisen in his individuality, and has arisen in that of another, strives for its non-arising, "This has arisen in one who behaves in such a way, I will not behave so; this shall not arise in me," it is the first right effort. When he, seeing that by his own conduct immorality has arrived, strives for its reflection, it is the second. To him who strives to produce that jhāna or insight which has never before arisen in this individuality,[4] it is the third. To him who repeatedly produces it (jhāna or insight) so that, having arisen, it may not decrease, it is the fourth right effort.

At the time of producing morality by making desire the principal, it is desire as base of power. . . . At the time of abstaining from wrong speech, it is right speech. In this way (these thirty-seven accessories of enlightenment) are obtained (prior to the Path) in various classes of consciousness. And at the time of the arising of these four knowledges they are obtained in one consciousness. At the fruitional moment excepting the four right efforts, the remaining thirty-three

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[1] Read *pañcindriyāni*.

[2] Lit. awaking-one (*bujjhanaka*).

[3] In the text construe the first line of this paragraph with *nānā-cittesu labbhanti* of p. 680, line 14.

[4] *Bhāve=attabhāve*.

are obtained. Thus among those which are obtained in one consciousness, the single mindfulness having nibbāna as object is called the four applications of mindfulness, by way of effecting the function of rejecting the notions of pleasantness etc. in the body etc. And one single energy is called the four right efforts by way of effecting such function as the not producing etc. of unarisen (immoral states). But in the remaining (bases of power) there is no decrease nor increase.

And among these,

> Nine onefold, one twofold, then four-five-fold,
> Eightfold and ninefold—thus they are sixfold.

"*Nine onefold*"—desire, consciousness, rapture, repose, indifference, thought, speech, work, livelihood—these are onefold by way of this desire as base of power etc. They do not enter another portion.

"*One twofold*"—faith is twofold by way of faculty and strength.

"*Then four-five-fold*" means that another one is fourfold, another fivefold. Therein one (namely) concentration is fourfold by way of faculty, strength, enlightenment-factor and Path-factor. Understanding is fivefold by way of these four and the portion of base of power.

"*Eightfold and ninefold*"—another one is eightfold, one ninefold, is the meaning. Mindfulness is eightfold by way of the four applications of mindfulness, faculty,[1] strength, enlightenment-factor, Path-factor. Energy is ninefold by way of the four right efforts, base of power, faculty, strength, enlightenment-factor, Path-factor. So

[681] Accessories of wisdom are fourteen
Unclassified, they are seven in groups,
And thirty-seven in kind. Accomplishing
Their functions, rising in their natural state,
They all arise when Ariyan Path obtains.

Thus far is here "*The being endowed with the accessories of wisdom*" to be known.

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[1] Read *-indriya-*.

[B. *Emergence.*]

"*And Emergence-union-with-strength*"—is (*a*) emergence and (*b*) union with strength. For worldly insight emerges neither from the sign nor from procedure, because it has the sign for object, and because it has not cut off origination which is the cause (*kāraṇa*) of procedure. Adoptive knowledge does not emerge from procedure, because it has not cut off origination, but it emerges from the sign, because it has nibbāna for object. Thus there is a partial (*ekato*) emergence. Hence it has been said "*Understanding in emerging and in turning from the objective is adoptive knowledge.*"[1] Likewise "*it is adoption because it turns from genesis and rushes into non-genesis,*" "*turning from procedure*":[2]—thus should all be understood. These four knowledges emerge from the sign because they have the signless for object; and they emerge from procedure because they have cut off origination. Thus they emerge from both. Hence it has been said "*How does understanding in emerging and in turning from both become knowledge in the Path? Right view in the sense of discerning at the stream-winning Path-moment emerges from wrong views, and it emerges from the attendant corruptions and aggregates; it emerges from all signs objectively. Hence it is said that understanding in emerging and in turning from both is knowledge in the Path. In the sense of bringing forward, right thought emerges from wrong thought. . . . In the sense of grasping, right speech emerges from wrong speech. . . . In the sense of setting up, right work. . . . In the sense of being cleansed, right livelihood. . . . In the sense of upholding, right effort. . . . In the sense of appearing closely, right mindfulness. . . . In the sense of being not distracted, right concentration emerges from wrong concentration, and it emerges from the attendant corruptions and aggregates, and it emerges objectively from all signs. Hence it is said that understanding in emerging and in turning from both is knowledge in the Path.*

In the sense of discerning at the moment of the Path of the

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[1] *Paṭisambhidā* i, 66.

[2] *Ibid.* i, 67.

once-returner, right views. . . . In the sense of not being scattered, right concentration emerges from the gross fetter of sensuous lust and fetter of hatred, from the gross bias of sensuous lust and bias of hatred. . . . In the sense of discerning at the moment of the never-returning Path, right views. . . . In the sense of not being scattered, right concentration emerges from the minute[1] [682] *(remaining) fetter of sensuous lust and fetter of hatred, from the minute (remaining) bias of sensuous lust and bias of hatred. . . . In the sense of discerning at the moment of the Arahatta Path, right views. . . . In the sense of being not scattered, right concentration emerges from lust for matter, from lust for non-matter, from conceit . . . from excitement . . . from ignorance . . . from bias of conceit, from bias of lust for existence, from bias of ignorance; and it emerges from the attendant corruptions and aggregates, and it emerges objectively from all the signs. Hence it is said that understanding in emerging and in turning from both is knowledge in the Path."*[2]

At the time of developing the eight worldly attainments the strength of calm is preponderating. At the time of developing the reviewing of impermanence etc. the strength of insight (is preponderating). But at the moment of the Ariya-Path those (two) states proceed yoked equally in the sense of not exceeding each other. Therefore in these four knowledges also the strength of both is evenly united. As has been said, "*Undistracted concentration which is one-pointedness of consciousness that emerges from the corruptions and aggregates accompanied by excitement has cessation for its sphere. The insight in the sense of reviewing (of the consciousness) which has emerged from the corruptions and aggregates accompanied by ignorance has cessation for its sphere. Thus in the sense of emerging, calm and insight are one in peculiar property* (rasa), *are evenly yoked,*[3] *do not exceed each other. Hence it is said, that he develops the even yoke of calm and insight in the sense of emergence.*"[4]

Thus here the emergence and union with strength should be understood.

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[1] *Anusahagata = tanubhūta.—Ṭīkā.*
[2] *Ibid.* i, 69 f.
[3] Read *yuganandha.*
[4] *Ibid.* 98.

[C. *Removal.*]

"*Removal of the states to be removed*"—the removal of those states which should be removed by whatever knowledge among these four knowledges should be known. For these befittingly do remove states termed fetter, corruption, wrongness, worldly state, meanness, reversal, knot, evil destiny, canker, flood, yoke, hindrance, infection, clinging, bias, taint, course of immoral action, rising of consciousness.

Therein "*fetters*" are said to be the ten states beginning with lust for matter, because of the fettering of aggregates by aggregates, of karma by fruition, or of beings by ill. Indeed as long as they (arise), there is no cessation of these (*i.e.* aggregates, fruition, ill). There also, lust for matter, lust for non-matter, conceit, excitement, ignorance:—these five are known as fetters of the upper part, because of the fettering of the aggregates etc. that are arising above. [683] Heresy of individuality, doubt, infection by rite and ritual, sensuous lust, hatred:—these five are known as fetters of the lower part, because of the fettering[1] of the aggregates etc. that are arising below.

Corruptions are these ten states:—greed, hate, delusion, conceit, wrong views, doubt, sloth, excitement, shamelessness, recklessness of blame, because they are themselves corrupted and because they corrupt associated states.

Wrongness are these eight states:—wrong views, wrong thoughts, wrong speech, wrong work, wrong livelihood, wrong striving, wrong mindfulness, wrong concentration, from their wrong procedure. Or they are ten together with wrong deliverance,[2] wrong knowledge.

Worldly states (*or conditions*) are these eight: gain, loss, fame, disgrace, bliss, pain, blame, praise, because they are not liable to cessation when there is procedure of the world. But here metaphorically by worldly states, fawning, which is the basis of gain etc., and hatred which is the basis of loss etc. are implied:—thus it is to be understood.

Meannesses are five: meanness regarding a dwelling, mean-

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[1] Read °*ādisamyojakattā*.

[2] Read *micchāvimutti-*.

ness regarding family, meanness regarding gain, meanness regarding the Law, meanness regarding personal beauty. These proceed in the mode of being unable to bear community with others in these things, such as dwelling, etc.

Reversals are these three: reversal of perception, reversal of consciousness, reversal of views, which proceed thus, that in things impermanent, ill, not-self, foul, there is permanence, bliss, self, or pleasure.

Knots are four, beginning with covetousness, because of the knotting of mental group (*kāya*) and material group; so indeed they are said to be the knot of covetousness-group, the knot of ill-will-group, the knot of the group of the infection by rite and ritual, the knot of the group of the obsession that "this is truth!"

Evil destiny is a synonym for doing what should not be done, and not doing what should be done through desire, hate, delusion, fear. It is called evil destiny because Ariyas should not go by it.

Cankers:—this is a synonym for sensuous lust, lust for becoming (re-birth), wrong views, ignorance from flowing (*savanato*) by way of object as far as adoption (by *dhamma*) and as far as the heavens (by space); or because they flow in the sense of perpetually oozing from unclosed doors (of eye etc.) like water from pot-holes; or because they beget the ill of the stream of existence.

[684] *Floods*, in the sense of dragging to the sea of becoming and in the sense of being difficult to cross.

Yokes, from not allowing dissociation from the object and dissociation from ill, are synonyms for them (i.e. sensuous lust etc.).

Hindrances are five: sensuous desire etc., in the sense of the blocking, hindering and hiding of consciousness.

Infection:—this is a synonym for wrong views from proceeding with the mode of going beyond the true nature, and from misconstruing the unreal nature of this and that state.

Clingings are four, beginning with clinging to sensuality, mentioned in all modes in the Exposition of the Causal Law.[1]

[1] Above, p. 683, translated "grasping."

"*Biases*" are in the sense of growing strong seven, beginning with sensuous lust and stated thus:—bias of sensuous lust, of hatred, of conceit, of views, of doubt, of becoming-lust, of ignorance. For they are bias, because they have grown strong and lie dormant by being repeatedly the condition of the arising of sensuous lust, etc.

Taints[1] are three: greed, hate, delusion from being themselves impure and making others impure, like mud besmeared with oil.

Courses of immoral action are these ten:—life-taking, theft, wrong conduct in sensuous pleasure, lying, slanderous speech, harsh speech, frivolous talk, covetousness, ill-will, wrong views by being immoral actions and being courses of evil destinies.

Risings of immoral consciousness are these twelve:—the eight rooted in greed, two rooted in hate, two rooted in delusion. Thus these (four knowledges) fittingly make the rejection of these states beginning with fetters. How? First among the fetters, the heresy of individuality, doubt, infection of rite and ritual, and sensuous lust and hatred, which (latter two) lead to evil doom:—these five states are to be slain by the first (Path-) knowledge. The remaining sensuous lust and hatred which are gross are to be slain by the second knowledge; and those which are refined (sensuous lust and hatred) by the third knowledge. The five beginning with lust for matter are to be slain by the fourth knowledge. In the following (corruptions etc.) wherever we make no qualification by the word "indeed" we shall say, that whatever is to be slain by the higher knowledges, is severally to be slain by the higher knowledges after its tendency to evil doom etc. has been killed by the first Path-Knowledges. Among the corruptions wrong views and doubt are to be slain by the first knowledge; hate is to be slain by the third knowledge: greed, delusion, conceit, sloth, excitement, shamelessness, recklessness of blame are to be slain by the fourth knowledge. Among the wrong states these:—wrong views, lying, wrong work, wrong [685] livelihood are to be slain by the first knowledge; wrong

[1] *Malā.*

thoughts, slanderous speech, harsh speech:—these are to be slain by the third knowledge. And here speech is to be understood as volition. Frivolous talk, wrong striving mindfulness, concentration, deliverance and knowledge are to be slain by the fourth knowledge. Among the worldly states hatred is to be slain by the third knowledge. Fawning is to be slain by the fourth knowledge, so also the fawning for pomp and for praise is, as some say, to be slain by the fourth knowledge. The meannesses are to be slain indeed by the first knowledge. Among the reversals the reversals of perception, of consciousness, of views holding impermanence to be permanence, not-self to be the self; and the reversal of views holding ill to be bliss, foul to be pleasant:—these are to be slain by the first knowledge. The reversals of perception and of consciousness holding the foul to be pleasant are to be slain by the third knowledge; reversals of perception, and of consciousness holding ill to be bliss are to be slain by the fourth knowledge. Among the knots the bodily knots of infection by rite and ritual, and of conviction that "this is truth" are to be slain by the first knowledge; the knot of ill-will is to be slain by the third; the other (one of covetousness) is to be slain by the fourth. Evil destiny is to be slain indeed by the first knowledge. Among the cankers the canker of wrong views is to be slain by the first knowledge; the canker of sensuality is to be slain by the third knowledge; the other two are to be slain by the fourth knowledge. And the same with the floods and yokes. Among the hindrances the hindrance of doubt is to be slain by the first knowledge; the three: sensuous desire, ill-will, worrying are to be slain by the third knowledge; sloth and torpor and excitement are to be slain by the fourth knowledge; infection is to be slain indeed by the first knowledge. Among the clingings,[1] because lust for matter and non-matter is considered as sense-desire[2] by way of basis-sense-desire of all the worldly conditions, it falls within the clinging of sense-desire; it therefore is to be slain by the fourth knowledge; the remainder are to be slain by the first knowledge. Among the biases, the biases of wrong views and of

[1] *Upādānesu.*

[2] *Kāma.*

doubt are to be slain indeed by the first knowledge; biases of sensual passion and of hatred are to be slain by the third knowledge; biases of conceit and of lust for existence and of ignorance are to be slain by the fourth knowledge. Among the taints, the taint of hate is to be slain by the third knowledge; the others are to be slain by the fourth knowledge. Among the courses of immoral action, these:—life-taking, theft, wrong conduct, lying, wrong views—are to be slain by the first knowledge; the three:—slanderous speech, harsh speech, ill-will—are to be slain by the third knowledge; frivolous talk and covetousness are to be slain by the fourth knowledge. Among the risings of immoral consciousness, the five, namely, four associated with views, and that associated with doubt are to be slain indeed by the first knowledge; two associated with hatred are to be slain by the third knowledge; the rest are to be slain by the fourth knowledge. Thus any state that is to be slain by any (path-knowledge) is known as rejectable by that (knowledge). Hence it was said that "these (four knowledges) fittingly make the rejection of these states beginning with fetters."[1]

But what! do these (knowledges) reject these states past and future, or [686] those which are present? If moreover they (reject) past and future ones, the effort here becomes fruitless. Why? Because of the absence (of states) to be rejected. If present (states were rejected) it would likewise be fruitless, because the presence of states to be rejected, together with the effort and the development of the Path would be corrupted; or again the corruptions would be dissociated, and there is really no such thing as a present corruption dissociated from consciousness.

This[2] objection is independent (or uncommon). For it has been denied in Pāli by saying "*He who rejects corruptions rejects past corruptions, rejects future corruptions, rejects present corruptions*";[3] again by saying "*If he rejects past corruptions then he extinguishes what has been extinguished, stops what has ceased, dispatches what has already gone away, puts an end to*

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[1] P. 840. [2] Read *ayaṁ* for *n'āyaṁ*. [3] *Paṭisambhidāmagga* ii, 217.

what has passed away, rejects the past which does not exist," and also by saying "*he does not reject past corruptions.*"[1] Likewise by saying "*If he rejects future corruptions, then he rejects what has not been born, rejects what has not come to birth, rejects what has not arisen, rejects what has not appeared, rejects the future which does not exist,*" and also "*he does not reject future corruptions.*"[1] Likewise "*if he rejects present corruptions, then the lustful rejects lust, the hateful hate . . . the deluded delusion . . . the entangled one conceit . . . the infected one wrong views, the distracted one excitement . . . the indecisive one doubt . . . the one grown strong rejects bias, the black and white states would go yoked together, the Path-development would be corrupted ;*" and by saying "*he does not reject past corruptions nor future ones, or reject present corruptions,*"[1] thus all is denied. But at the conclusion of (the subject in) question:[2]—"*Then there would be no path-development, no realization of fruit, no rejection of the corruptions, no comprehension of the Law,*"—it is admitted that "*It is not so:—there is path-development . . . comprehension of the Law.*" And when it was asked "*how may that be?*" this was said:—"*For example, a tender tree bears no fruit. Suppose a man should cut its root. The unborn fruits of that tree not being born verily are not born, not being produced are verily not produced, not arising verily do not arise, not appearing verily do not appear. Even so genesis is the condition, genesis is the cause of the coming to birth of corruptions. Seeing tribulation in genesis, consciousness rushes into non-genesis. Because consciousness has rushed into non-genesis, those corruptions, which would have come to birth through the cause of genesis, not being born, verily are not born . . . not appearing, verily do not appear. Thus from the cessation of the condition is the cessation of ill.* [687] *Procedure is a condition. . . . The sign is a condition . . . exerting is a condition. . . . Because consciousness has rushed into non-exerting, those corruptions which would have come to birth through the cause of exerting, they not being born . . . not appearing verily do not appear. Thus from the cessation of the condition is the cessation*

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[1] *Ibid.*

[2] Read *pañhāpariyosane na hi.*

of fruition. Thus there is Path-development, there is fruition-realization, there is rejection of corruptions, there is comprehension of the Law."[1]

What does this show? It shows the rejection of corruptions which have obtained their plane (of origin). But are corruptions, which have obtained their plane, past or future or present? They are known as "arisen after obtaining their plane." For "arisen" is of different kinds as existing, as having become and departed, as having been made by occasion (*okāsa*), as having obtained the plane. Therein all that is said to be endowed with genesis, decay and break-up is known as "*arisen as existing.*" Moral and immoral (states) which, having enjoyed the taste of the object, and having ceased, are said to have been enjoyed and departed, as well as those which, with the remaining conditioned states having arrived at the three moments:—genesis (decay and break-up) and ceased, are said to have become and departed,[2] are known as "*arisen as having become and departed.*" Because that karma which, spoken of in such a way as "By him whatever karmas were done formerly," being past, inhibits a different result, and gives occasion to its own result, therefore the result, for which occasion is made and which, though not yet arisen, invariably arises when occasion is thus made, is known as "*arisen as having been made by occasion.*" Immorality in the various planes not yet removed is known as "*arisen as having obtained the plane.*" And here the difference between plane and plane-obtained should be understood. Plane means the five aggregates existing in (any of) the three planes as having become objects of insight. By "plane-obtained" are known the kinds of corruptions fit to arise in those aggregates. Because the plane is said to be obtained by that (kind), therefore that is called plane-obtained. But the plane is not by way of object. For corruptions arise by way of object, with reference to all past and future aggregates and aggregates comprehended by (saints) purged of the cankers, like those of Soreyya the banker,[3] Nanda the young brahman[4] etc. with reference to the

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[1] *Ibid.* ii, 218.
[2] Read *hutvāpagatasankhataṁ.*
[3] *Dhammapada aṭṭhakathā* i, 325 f.
[4] *Ibid.* ii, 49.

aggregates of Mahākaccāna, Uppalavaṇṇā, etc. And if such corruption should be known as "plane-obtained," no one would reject the root of becoming because that is not to be rejected. But "plane-obtained" should be understood by way of basis. For wherever aggregates not comprehended by insight arise, there in them lie dormant from their genesis the kinds of corruptions which are the root of the round (of births)—and this, in the sense of being unrejected, should be understood as "plane-obtained."

[688] And there (among such aggregates) those aggregates of any one in which the corruptions lie dormant, in the sense of being unrejected, are called the basis of those corruptions, and not aggregates belonging to others. And past aggregates, and not the others (i.e. future and present) are the basis of corruptions which lie dormant unrejected in past aggregates. And the same with future ones etc. Likewise aggregates of the realm of sense, and not the others are the basis of corruptions which lie dormant unrejected in aggregates of the realm of sense. And the same with the realms of matter and non-matter. But among stream-winners etc. the kinds of corruptions, which are the root of the round (of births) in the aggregates of any Ariya-person are rejected by this and that Path. Because those aggregates of his are not the basis of those rejected corruptions, which are the root of the round (of births), they do not get the appellation of plane. Because, to the average person, the corruptions which are the root of the round (of births) are not wholly rejected, any karma that is being done is either moral or immoral. Owing to the corruption of his karma the round (of births) rolls on. It should not be said that for him this root of the round (of births lies) only in the material aggregate, not in feeling and other aggregates; or only in consciousness-aggregate, not in material and other aggregates. Why? Because it lies dormant without distinction in the five aggregates. How? Like the peculiar property of the earth etc. in a tree. For as were a great tree to grow on the surface of the earth depending on the peculiar property of the earth and the peculiar property of water, owing to which causes it grows in root,

stem, branch, twig, sprout, leaf, flower, fruit and fills the sky, and continuing into a series of trees through a succession of seeds, lasts till the end of the cycle, it should not be said that the peculiar property of the earth etc. is only in the root, and not in the stem etc. . . . or only in the fruit, and not in the root etc. Why ? Because it goes without distinction through the root and all (other parts). And as were any man, disgusted with the flowers, fruits etc. of the tree, to pierce its four sides with a poisonous thorn known as maṇḍūka-thorn, and the tree, being touched by that poison, would reach the nature of not growing, owing to the entire exhaustion of the peculiar property. of earth and the peculiar property of water, and would be unable to give birth again to the series, even so a man of good family, repelled by the procedure of aggregates, begins the development of the Four Paths in his own life-continuum,[1] just as the man pierced the four sides of the tree with poison. Then the life-continuum of his aggregates, by that contact with the poison of the Four Paths, reaches the nature of not coming to birth again in future because, from the entire exhaustion of the corruptions, which are the root of the round (of births), all his different karmas, such as bodily acts, will have reached just the inoperative state, [689] and are unable to give birth to the continua of different becomings. Simply by the cessation of the last consciousness he, like fire without fuel, being devoid of clinging enters Parinibbāna. Thus the difference (between plane and) plane-obtained should be understood.

Further, "arisen" is fourfold, as habitual, object-seizing, undiscarded, unremoved. Therein the *arisen as existing* is even the arisen as habit. And when the object goes into the avenue of the eye etc., the kinds of corruptions, which formerly did not arise but would certainly arise later, owing to the object being seized, are said to have "arisen through the object being seized," like the kind of corruptions that arose in Mahātissa the Elder, who while roaming for food in Kalyāṇagāma, saw an object unsuitable (to monkhood). The kinds of corruptions which have not been discarded by either calm

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[1] *Santāna.*

or insight, and which have not yet come up to the continuum of consciousness are, owing to the absence of condition hindering their arising, known as "arisen as undiscarded." And because those (corruptions) though discarded by calm and insight, have not yet been removed by the Ariya-Path and have not got beyond the nature of arising, they are known as "arisen as unremoved," like the kind of corruptions which arose to an elder who, attainer of the eight attainments, going through the sky, heard the song of a woman singing sweetly as she plucked flowers in a garden of flowering trees These three kinds:—arisen as object-seizing, undiscarded,[1] unremoved, should be understood as going together with the "plane-obtained." In these different kinds of "arisen" which have been stated, the four that are known as existing, as having become and departed, as having been made by occasion, habitual, are not to be rejected by any knowledge, as they are not to be slain by the Path. As for the "arisen" which is termed plane-obtained, object-seizing, undiscarded, unremoved:—because this and that worldly and transcendental knowledges arise, destroying them as they arise, therefore they are all to be rejected. Thus here is to be known the rejection of whatever states are to be rejected by whatever (knowledge).

[D. *Functions.*]

"*The comprehension functions which*
Are stated at the penetration-time:—
All should be known by nature intrinsic."

Functions in fours have been spoken of:—that of comprehending, of rejecting, of realizing, of developing at one and the same moment of each of these four knowledges at the time of comprehending the Truths. These should be known in their intrinsic nature. [690] For this has been said by the Ancients: "As a lamp simultaneously in one moment fulfils four functions: it burns the wick, dispels darkness, diffuses light, exhausts the oil, even so the Path-knowledge simultaneously in one moment comprehends the four truths: it comprehends ill by

[1] Read °*gahitāvikkhambhita-*.

apprehending comprehension, it comprehends origination by comprehending the rejection, it comprehends the Path by comprehending development, it comprehends cessation by comprehending the realization. What has been said? Making cessation the object he attains, sees, penetrates the four truths." This has also been said: "*Monks, he who sees ill, sees also origination of ill, sees also cessation of ill, sees also the Path leading to the cessation of ill.*"[1] Thus all should be understood. Further this has been said: "*The knowledge of one endowed with the Path is knowledge also in ill, is knowledge also in origination of ill, is knowledge also in cessation of ill, is knowledge also in the Path leading to cessation of ill.*"[2] As the lamp burns the wick, so the Path-knowledge comprehends ill. As the one dispels darkness, so the other rejects origination. As the one diffuses light, so the other develops the Path which is termed the Law of right thought etc. owing to the causal relation of co-existence etc. As the one exhausts the oil, so the other realizes cessation which is the exhaustion of corruptions. Thus the application of the simile should be understood.

Another method: As the sun rising fulfils four functions simultaneously with its appearance: it lights up what is considered as matter, dispels darkness, shows light, allays the cold, even so the Path-knowledge . . . comprehends cessation by comprehending the realization. Here also as the sun lights up what is considered as matter, so the Path-knowledge comprehends ill. As the one dispels darkness, so the other rejects origination. As the one shows light, so the other develops the Path through the causal relation of co-existence etc.[3] As the one allays the cold, so the other realizes cessation, the tranquillizing of the corruptions. Thus the application of the simile should be understood.

A further method: as a boat fulfils four functions simultaneously, in one moment: it leaves the near bank, cuts the current, [691] carries the cargo, reaches the further bank, so the Path-knowledge . . . comprehends cessation by com-

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[1] *Saṃyutta* v, 437. [2] *Paṭisambhidā* i, 119. [3] Read *sahajātādi*.

prehending realization. Here also as the boat leaves the near bank, so the Path-knowledge comprehends ill. As the one cuts the current, so the other rejects origination. As the one carries the cargo, so the other develops the Path through the causal relation of co-existence etc. As the one reaches the further bank, so the other realizes cessation which is the further bank. Thus the application of the simile should be understood.

Thus are penetrated as one, in the sense of true nature (*tath'aṭṭhena*), in sixteen modes, the four functions of this knowledge, proceeding by way of the four functions in one moment at the time of comprehending the Truths. As it has been said: "*How in the sense of true nature are the four Truths penetrated as one? In sixteen modes in the sense of true nature are the four Truths penetrated as one. Of ill the sense of oppressing, the sense of being conditioned, the sense of burning, the sense of perversion—such is the sense of its true nature. Of origination the sense of exerting, the sense of being the source, the sense of fettering, the sense of impeding—such is the sense of its true nature. Of cessation the sense of being the escape, the sense of seclusion, the sense of being unconditioned, the sense of being deathless—such is the sense of its true nature. Of the Path the sense of being the exit, the sense of being the condition, the sense of seeing, the sense of being the dominant influence—such is the sense of its true nature. In these sixteen modes in the sense of true nature are the four truths taken together as one. That which is taken as one is (its) oneness. What is oneness, he penetrates by one knowledge. Thus the four truths are penetrated as one.*"[1]

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[1] *Ibid.* ii, 107. "Though the Path-knowledge makes cessation the object, it arises penetrating and realizing that true nature which is in ill etc. as their truth, non-perversion, intrinsic nature by dispelling the delusion covering that true nature. Hence subsequently the sixteen aspects of the Truth appear in their true nature to the Ariya like a pure jewel in the hand"—*Ṭīkā*. [Maggañāṇaṁ hi nirodham eva ārammaṇaṁ karontaṁ pi yo yo dukkhādīsu tacchāvipallāsabhūtabhāvasaṅkhāto saccaṭṭho tappaṭicchādakasammohaviddhaṁsanena taṁ yāthāvato paṭivijjhantaṁ paccakkhaṁ karontam eva pavattati, yato aparabhāge pi pīḷanādayo soḷasa pi saccaṭṭhā ariyassa hatthāmalakaṁ viya yāthāvato upaṭṭhahanti.]

Thereat objection might arise:—when there are other meanings of ill etc. such as that of disease, boil and so on, then why are just four stated? We say in reply here:—Because they are manifest by the discernment of other truths.

For herein "*Which is knowledge in ill? The understanding which arises with reference to ill understands*"[1] etc.—in this way the truth-knowledge has been said by way of each truth as object. "*Monks, he who sees ill, also sees its origination*"[2] etc.—in this way it has been said by way of making one truth the object and accomplishing the function also in the rest.

Herein when one makes each function the object, then through discerning origination there is manifested, in its intrinsic nature, the conditioned sense of ill which has the characteristic of oppression, (why?) because it is exerted, conditioned, grouped by origination which has the characteristic of exerting. And because the Path takes away the burning of corruptions and is very cool [692] therefore by discerning this Path the sense of burning (of ill) is manifested, as the ugliness of Sundarī was manifested to the venerable Nanda by his seeing of an heavenly nymph.[3] And by discerning cessation which is not liable to perversion, the sense of perversion is manifested. Thus it needs saying no further. Likewise by discerning ill, the sense of origination as source, which (origination) by its nature has the characteristic of exerting, is manifested as the ailment-giving nature of food is manifested, when one sees ailment arisen from eating unsuitable food. By discerning cessation which has become dissociation, the sense of origination as fettering (is manifested). By discerning the Path which has become an exit, the sense of impeding (of origination is manifested). Likewise by discerning origination which is not separated (from corruptions), the sense of cessation as separation (or aloofness), which has the characteristic of escape, is manifested. By discerning the Path the sense of the unconditioned (is manifested). Indeed, by him the Path in the stream of existence which is without beginning has never been seen. And that (Path) is

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[1] *Ibid.* i, 119. [2] *Saṃyutta* v, 437. [3] *Jātaka* ii, 92 f.

indeed conditioned on account of having causal relations:—thus the unconditionedness of the uncaused state becomes very evident. And by discerning ill the sense of deathlessness is manifested. For ill is poison, deathlessness is nibbāna. Likewise by discerning origination the sense of the Path which has the characteristic of exit is manifested as condition:—"This (origination) is not the condition of the attainment of nibbāna; this (Path) is the condition." By discerning cessation the sense of discerning (is manifested), as clearness of eye is manifested to one who sees very fine objects thinking, "my eye is indeed very clear." By discerning ill the sense of dominant influence (is manifested), as by seeing a pauper afflicted with various diseases the grandeur of a lordly person (is manifested). Thus here, because of the manifestation of each (meaning) by virtue of its own characteristic, and of the other (meanings) by virtue of discerning another Truth, four meanings have been stated of each (truth). But at the Path-moment all these (sixteen) meanings go to penetration by a single knowledge with four functions in ill etc. But those who desire manifold apprehension (of the truths), to them the answer has been said in the Kathāvatthu[1] in Abhidhamma.

[E. *Comprehensions.*][2]

Now among the four functions of comprehending etc. which have been spoken of—

> Threefold is comprehension, and likewise
> Rejection, also realization;
> And twofold development is allowed:
> Here the conclusion should be understood.

"*Threefold is comprehension*"—comprehension of the known, comprehension of scrutiny, comprehension of rejection, thus comprehension is threefold.

Therein after the outline thus "*The understanding which is higher knowledge is knowledge in the sense of what is known*"[3] [693] the concise statement is: "*whatever states are known by*

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[1] Cf. *Points of Controversy*, 130.
[2] *Pariññā*. See also p. 732.
[3] Read *ñātaṭṭhena*; *Paṭisambhidā* i, 87.

higher knowledge have been known"[1] and the full statement is: "*Monks, all is to be thoroughly known. And, Monks, what is the all that is to be thoroughly known? Monks, the eye is to be thoroughly known* etc.";[2] as such has comprehension of the known been stated. The thorough knowing of mind-matter with causal relations is its special plane. After the outline thus: "*The understanding which is comprehension is knowledge in the sense of scrutinizing*"[3] the concise statement is: "*whatever states are comprehended have been scrutinized*"[1] and the full statement is: "*Monks, all is to be comprehended. And, Monks, what is the all that is to be comprehended? Monks, the eye is to be comprehended* etc."[2]—as such has scrutinizing comprehension been stated. From the group-contemplation up to adaptation is its special plane, as it proceeds by way of scrutinizing that such is impermanence, ill, not-self. After the outline thus:—"*The comprehension which is rejection is knowledge in the sense of abandoning*"[4] that (comprehension) spoken of fully as "*Whatever states are rejected have been abandoned,*"[1] and proceeding in such wise as: "By the reviewing of impermanence one rejects the perception of permanence etc.," is the comprehension of rejection. From the reviewing of breaking-up to the Path-knowledge is its plane. Here, this (last comprehension) is intended. Or, because comprehensions of the known and of scrutiny serve that (third), and because whatever states one rejects are certainly known and scrutinized, therefore the three comprehensions should in this way be understood as the function of the Path-knowledge.

And likewise rejection—rejection also, like comprehension, is threefold:—discarding rejection, partial rejection, extirpating rejection. Therein the rejection of opposite states, such as the hindrances etc., by this and that worldly concentration, like that of water-weeds by a pot thrown into water full of weeds, is known as discarding rejection. But in the Pāli only the discarding of the hindrances has been stated:—"*The discarding rejection of the hindrances by one who de-*

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[1] Cf. *Ibid.* 22 f. [2] *Ibid.* 5, 22. [3] *Ibid.* 87.
[4] *Ibid.*, where, as also on p. 732 above, the reading is *Pahānapaññā*, "*The understanding which is rejection,*" etc.

velops the first jhāna."[1] That should be understood to have been spoken because (the rejection) was evident. For hindrances do not overwhelm consciousness suddenly in the preceding, or subsequent portions of the jhāna. Initial application etc. (are discarded) only at the moment of inducing (jhāna). Therefore discarding of the hindrances is evident. That rejection of this and that rejectable state by this and that opposing knowledge-factor [694] which forms part of insight, like (the rejection of) darkness by a blazing lamp at night, is known as partial rejection as follows:—the rejection of the heresy of individuality by the classification of mind and matter, of the theories of no-condition and dissimilar conditions and of the taint of doubt by the grasping of causes, of the seizing of the mass[2] as "I," "mine" by group-contemplation, of the notion (or perception) of what is not the Path as the Path by determining (both) the Path and what is not the Path, of the theory of annihilation by discernment of the rise, of the theory of eternalism by discernment of the fall, of the perception of the fearful as without fear by the appearance of fear, of the perception of sweetness of life by the discernment of tribulation, of the perception (or notion) of enjoyment by the reviewing of repulsion, of the absence of desire for release by desire for release, of non-analysis by an alysis, of non-indifference by indifference, of seizing what is contrary to the Truths by adaptation. Or, as regards the eighteen great insights,[3] the rejection of the perception of permanence by the reviewing of impermanence, of the perception of bliss by the reviewing of ill, of the perception (or notion) of the self by the reviewing of not-self, of delight by the reviewing of repulsion, of passion by the reviewing of dispassion, of origination by the reviewing of cessation, of clinging by the reviewing of relinquishment, of the perception of density by the reviewing of extinction, of exerting by the reviewing of the fall, of the perception of fixedness by the reviewing of change, of the sign by the reviewing of the signless, of hankering by the review-

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[1] *Ibid.* 27.

[2] *Kalāpa*, lit. a quiver (of arrows).

[3] Above, p. 762, with slight changes in the rendering of Pāli words.

ing of the unhankered, of false conviction by the reviewing of emptiness, of the clinging to conviction of essence by insight of higher understanding of states, of the false conviction of confusion by the knowledge and discernment of the true nature of things, of the false conviction of attachment by the reviewing of tribulation, of non-analysis by the reviewing of analysis, of the false conviction of fetters by the reviewing of separation from the round (of births):—even this is partial rejection. Therein (in these eighteen great insights), as the rejection of the perception of permanence etc. is by the seven insights beginning with the reviewing of impermanence, it has been stated in the reviewing of breaking-up.

Reviewing of extinction is the knowledge of one who sees the extinction thus "it is impermanent in the sense of differentiating the density and of extinguishing." Rejection of the perception of density is by that (knowledge).

Reviewing of the fall :—

> "The fixing both
> (Unseen and seen) as one by following
> The object, on cessation being intent—
> This is the seeing of the sign of falling."[1]

It is that intentness which is so spoken of and which, discerning the breaking-up of complexes visually and by inference, is intent on cessation that is termed that very breaking-up. It is through it that exertion is rejected. [695] The consciousness of one who has the insight that "those (states) for whose sake one may exert oneself are thus liable to fall" does not incline towards exertion.

Reviewing of change is going beyond this and that classification (of states) and seeing some other procedure by way of the sevenfold (attention) to matter etc. Or it is the seeing of the change of an arisen (state) in two modes by decay and death. It is through it that the perception of fixedness is rejected.

Reviewing of the signless is the reviewing of impermanence. It is through it that the sign of permanence is rejected.

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[1] Above, p. 783.

Reviewing of the unhankered is the reviewing of ill. It is through it that the hankering after bliss and of the longing for bliss is rejected.

Reviewing of emptiness is the reviewing of not-self. It is through it that the conviction that the self exists is rejected.

Insight of higher understanding of dhamma :—

> "Analyzing how the object breaks
> And empty seems, he gets the higher kind
> Of understanding."[1]

So described, insight proceeds, knowing the object such as matter etc., and seeing the breaking-up of that object and the identifying consciousness, and seizing emptiness by way of breaking-up as "complexes break up, complexes have death. There is nothing else whatever besides." And that higher understanding, making it insight into states, is called insight of higher understanding of states. From the seeing well of the absence of the essence of permanence and the absence of the essence of the self, the clinging to and conviction of essence is rejected by it.

Knowledge and discernment of the true nature of things—is the grasping of mind and matter with causal relations. By it is rejected the conviction of confusion proceeding in such wise as "Indeed was I not in the past ? etc."[2] and "the world comes into being through a creator" etc.

Reviewing of tribulation is the knowledge of discerning tribulation in all existences etc., a knowledge which arises by way of the appearance of fear. By it is rejected the conviction of attachment thus: "One sees nothing to be attached to."

Reviewing of analysis is analytic knowledge making a means for release. Non-reflection is rejected by it.

Reviewing of separation from the round (*of births*) is indifference to complexes and adaptation. It is said that then his consciousness shrinks, retracts, sinks from all that is considered as complexes, as a water-drop on a lotus-leaf bent ever so little.[3] Therefore the conviction of the fetters is

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[1] Above, p. 783. [2] *Saṃyutta* ii, 26. [3] Above, p. 802.

rejected by it. [696] The meaning is, that the rejection is of the conviction of corruptions, beginning with the fetter of sensuality and of the procedure of the corruptions.

Thus fully should partial rejection be understood. And in the Pāli it has been said concisely: "*To him who develops concentration belonging to penetration, there is the partial rejection of what is considered as views.*"[1]

That rejection by the Ariya Path-knowledge, by which there is no re-procedure of states such as the fetters etc. as of a tree struck by lightning disc, is known as extirpating-rejection, concerning which it is said "*The extirpating-rejection is to one who develops the transcendental Path leading to extinction.*"[2] Thus of these three rejections only the extirpating-rejection is intended here. But since to the meditator the preceding[3] rejection of discarding and the partial rejection but serve that (third), therefore the three rejections should be understood in this way as functions of Path-knowledge. All the actions done formerly by a man who, after killing a rival king, attains kingship are indeed spoken of as having been done by the king.

Also realization[4]—although it is divided into two kinds as worldly realization and transcendental realization, it is threefold, as the transcendental is divided by way of discerning and developing.

Therein the touching with the first jhāna etc. in such wise as "I have got, I have lived the first jhāna, I have realized the first jhāna" etc. is known as worldly realization. Touching is by attaining; it is touching by the touch of knowledge through visualizing as "I have attained it." Indeed, concerning this meaning, it has been shown in outline, that "realizing-understanding is knowledge in the sense of touching"; and the exposition of realization has been stated as "*whatever states have been realized have been touched.*"[5]

Further, though not produced in one's own continuum, those states. which are known by knowledge entirely inde-

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[1] *Paṭisambhidā* i, 27. [2] *Ibid.* i, 26. [3] Read *pubbabhāge.*

[4] This should not be given a separate heading F as is done in the Pāli text, p. 696, since it comes under E (p. 851 of translation) and not in the verse on p. 832 (*tr.*) which gives the subjects for the headings A, B, C, D, E. [5] *Ibid.* i, 35.

pendent of another are realized. Hence it has been said: "*Monks, all should be realized. What, monks, is the all that is to be realized? The eye, monks, should be realized*" etc.[1]

It has further been said: "*Seeing matter he realizes, seeing feeling* . . . [697] . . . *consciousness, he realizes. Seeing eye, decay and death, nibbāna connected with the deathless, he realizes. Thus whatever states have been realized have been touched.*"[1]

And the discerning of nibbāna at the moment of the first Path is realization which is discernment. In the moments of the remaining Paths the realization is development. This twofold realization is intended here. Therefore the realization of nibbāna by way of discerning and developing should be understood as the function of this (transcendental) knowledge.

"*And twofold development is allowed*"—development is recognized as two: worldly and transcendental.

Therein the producing of worldly morality, concentration and understanding and the habituating of one's continuum with them[2] is worldly development. The producing of transcendental (morality, concentration, understanding) and the habituating of one's continuity with them[2]is transcendental development. Of them the transcendental is intended here. For this fourfold knowledge produces transcendental morality etc. by being the causal relations of co-existence etc. to them. And he habituates his continuum with them—thus only transcendental development is its (Path-knowledge's) function. Thus

> "The comprehension functions which
> Are stated at the penetration-time . . .
> All should be known by nature intrinsic."[3]

Thus far

> "*The man discreet, on virtue planted firm,*
> *In intellect and intuition trained,*"

in what has been said as "One should develop it . . . fulfilling[4] the two purities which are its 'roots,' and the five purities

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[1] *Ibid.*
[2] Read *tāhi.*
[3] P. 832.
[4] Read *sampādentena.*

which are its 'body,'"[1] to the intent that the system, in the development of understanding which comes in its true form (*sarūχena*) may be discerned, has been fully treated.

The query "How should it be developed ?"[1] is thus answered.

Thus is ended the twenty-second chapter called the exposition of purity of knowledge and discernment in the section of the development of understanding in the Path of Purity, composed for the purpose of gladdening good folk.

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[1] Above, p. 514.

CHAPTER XXIII

[698] EXPOSITION OF THE ADVANTAGES OF DEVELOPING UNDERSTANDING

WE shall speak on the subject mentioned already:[1] "What are the advantages of developing understanding?" The developing of understanding verily brings hundreds of advantages. It is not easy to deal with them in full detail even in a long time. Briefly they are (1) the destruction of the various vices, (2) the enjoyment of the essence of Ariyan fruit, (3) the ability to enter upon the attainment of trance,[2] (4) the bringing about of the state of being worthy of offerings, and so on.

(1) Of these, *the destruction of the various vices* is that which is stated by way of the heresies of individuality and so on since the time when name-and-form is analysed. This is the advantage of developing worldly understanding. The destruction of the various vices is stated by way of the fetters and so on at the moment of the Ariyan Path: this is the advantage of developing transcendental understanding:

Just as the thunderbolt with dreadful speed
Falls on and crushes mountains of hard rock,
And as the fire fanned by the furious wind
The jungle burns, and as the disc of sun
Kills darkness by its own effulgent heat,
So doth developed understanding break
The net of the corruptions lying long
In evils all. Know then[3] th' advantages
As to be gotten in this very life.

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[1] The beginning of Ch. XIV., p. 505, above.

[2] *Nirodha*, "cessation" of perception and feeling. "Trance" is employed here to avoid confusion with "cessation," a common synonym for nirvana.

[3] *Ato* (= *tasmā*), reading *sandiṭṭhikam ato*.

(2) *The enjoyment of the essence of Ariyan fruit.* The advantage of the developing of understanding is not merely the destruction of the corruptions, but also the enjoyment of the essence of Ariyan fruit. [699] For the fruit of monkhood, such as stream-winning, is called Ariyan fruit. The enjoyment of its essence is in two modes: at the Path-process and at procedure by way of the attainment of the fruit. Of these two the procedure has been shown under the path-process. Further this sutta should be taught to convince those who say, that just the putting away of the fetters is called the fruit, and that there is no other state:—"*How is understanding due to the subsiding of exertion called knowledge about the fruit?*[1] *At the moment of the path of stream-winning, right outlook in the sense of seeing emerges from wrong outlook, from the corruptions and aggregates which follow it, and from all the signs external to these. Owing to the subsiding of that exertion right outlook arises. It is the fruit of the Path.*"[2] Other evidences[3] are: "*The four Ariyan Paths, and the four fruits of monkhood—these states have immeasurable objects. The sublime state is the cause by way of contiguity of the immeasurable state*" and so on.

Now in order to show the procedure on attainment of the fruit this act of questioning (is made): Which is the attainment of the fruit? Who enter upon it? Who do not enter upon it? Why do they enter upon it? How does one enter upon it? How does it persist? And how does one emerge? What follows the fruit immediately? After what is the fruit immediate?

Of these, *Which is the attainment of the fruit?*—it is that ecstasy which is at cessation of the Ariyan fruit.

Who enter upon it and who do not? None of the average folk can enter upon it. Why? Because they have not got so far. All Ariyans enter upon it. Why? Because they have got so far. But persons in a higher stage do not enter upon a lower attainment, because, they having reached the next state of the man, the (latter attainment) has sub-

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[1] Read °*pasaddhipaññā phale ñāṇaṃ.*

[2] *Paṭisambhidā* i, 71.

[3] *Sādhakāni.*

sided. (Persons) in a lower stage do not enter upon a higher attainment, since it has not been reached. (People) attain to each his own fruit. This is here the conclusion.

But some say that the stream-winners and the once-returners also do not enter upon the attainment, but the two higher classes (i.e. non-returners and saints) do; giving, as their reason, that the latter two classes are fulfillers of concentration.[1] But that is no reason, since an average person also enters upon worldly concentration that he has himself attained. What does it avail to be thinking of a reason or otherwise? Is it not said in the Pāli text, "*Which ten states of adoption arise by way of insight?* [700] *For the sake of the attainment of the path of stream-winning it vanquishes origin, proceeding . . . despair, the external sign of activities—hence adoption. For the sake of the attainment of the fruit of stream-winning, the path of once-returning . . . the fruit of saintship, the life of emptiness, the life of the signless, it vanquishes . . . the external sign of activities—hence adoption.*"[2] Therefore all Ariyans enter each upon his own attainment. Thus one should conclude.

Why do they enter upon it?—For the sake of happy life under present conditions. For just as a king enjoys the pleasures of kingship, a deva enjoys deva-bliss, so the Ariyans enter upon the attainment of the fruit at the desired moment after making a limit of time, saying "We will enjoy the Ariyan transcendental happiness."

How does one enter upon it and how does it persist, and how does one emerge? The attainment is entered upon in two ways: by not attending to any other object than Nirvana, by attending to Nirvana. As has been said: "*Friends, there are two causes of the heart's deliverance which is void of phenomenal relations:—non-attention to all that is phenomenal and attention to the element that is not phenomenal.*"[3] This herein is the order of entering:[4] The Ariyan disciple who wishes to enter upon the attainment of the fruit should view in seclusion and solitude the activities by way of rise and fall and so on. As

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[1] Whereas the first two classes are fulfillers of morality.

[2] *Paṭsambhidā* i, 68. [3] *Majjhima* i, 296. [4] Read °*kkamo*.

the discerning knowledges arise in him one after another, his mind becomes fixed on trance, by way of the attainment of fruit immediately after the knowledge of adoption, which has the activities for its object. As his mind is inclined towards the attainment of fruit, in the probationer, the fruit, not the Path, arises.

But some there are who say, that a stream-winner sets up insight, saying: "I will enter upon the attainment of fruit," and becomes a once-returner; and a once-returner in the same way becomes a non-returner. They should be told, that in that case a non-returner should become a saint, a saint a silent Buddha, and a silent Buddha a perfect Buddha. Hence there is nothing else (besides the fruit that counts). This opinion should be rejected and not adhered to in view of the text.[1] Just this should be adhered to: that for the probationer the fruit, not the Path, arises. If one has attained to the path of the first Jhāna, then the fruit that arises is of the first Jhāna: if the path attained be the second or any other Jhāna, then the fruit is of that particular Jhāna. Thus is his entering upon the attainment.

[701] It persists in three ways from the expression: "*Friends, there are three causes of the persistence of the heart's deliverance which is void of phenomenal relations: non-attention to all that is phenomenal; attention to the element that is not phenomenal; and precedent preparation.*"[2] Of these, *precedent preparation* is the limit of time previous to the attainment. The persistence lasts so long as the time limited by him:—"I will emerge at such and such a time" has not arrived. Thus is the persistence.

The emergence takes place in two ways, as it is said in "*Friends, there are two causes of the emergence from the heart's deliverance which is void of phenomenal relations:—attention to all that is phenomenal and non-attention to the element that is not phenomenal.*"[3] Therein "*all that is phenomenal*" means the phenomenal in form, feeling, perception, activities, and in consciousness. Though he may not attend to all of them

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[1] On the ten states of adoption just quoted.

[2] *Majjhima* i, 297.

[3] *Ibid.* i, 296.

together, they have been stated as a whole. Therefore the emergence from the attainment of fruit takes place in him who attends to that which is the object of subconsciousness. Thus should emergence be understood.

What follows the fruit immediately, and after which is the fruit immediate? Immediately after the fruit comes just the fruit, or else subconsciousness. The fruit is immediately after the path, after the fruit, after the adoption, or after the sphere of neither perception nor non-perception.

Of these, the fruit that is immediately after the path is the one at the path-process. The fruit that is immediately after the fruit means every fruit that is subsequent to every preceding fruit. The fruit that is immediately after the adoption is every preceding fruit that is in attainments of the fruit. By the adoption here adaptive knowledge is to be understood. For this has been said in the Paṭṭhāna: "*The adaptive knowledge of the saint renders service to the attainment of fruit by way of contiguity. The adaptive knowledge of probationers renders service to the attainment of fruit by way of immediate contiguity.*"[1] The fruit that comes immediately after the sphere of neither perception nor non-perception is the fruit by which one emerges from trance.

Of these, excepting the fruit which has appeared at the path-process, all the rest come about by way of the attainment of fruit. Thus by way of arising at the path-process or the fruit-attainment,

> The fruit of monkhood is most excellent,
> In which all sufferings are quieted,
> As pleasant, calm and aims at deathlessness;
> As purged of all the world's material things.
> [702] As honey with ambrosia is mixed,
> So it pervades with pure and nourishing bliss,
> Of passing sweetness. Since the wise who have
> Developed understanding find such bliss,
> Incomparable essence of the Ariyan (folk),
> The enjoyment of the essence of the Ariyan fruit
> Is of insight-development the good result.

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[1] *Tikapaṭṭhāna* ii, 159.

(3) *The ability to enter upon the attainment of trance.* Not merely the enjoyment of the essence of Ariyan fruit, but also this ability to enter upon the attainment of trance should be understood as an advantage from developing understanding.

Herein, in order to set forth this attainment of trance this work of questioning (is asked):—What is the attainment of trance? Who enter upon it? Who do not enter upon it? Where do they enter upon it? Why do they enter upon it? And how does one enter upon it? How does it persist? And how does one emerge? Towards what is the mind of him who has emerged inclined? And what is the difference between him who is dead and him who has entered upon the attainment? Is the attainment of trance conditioned or unconditioned, worldly or transcendental, accomplished or unaccomplished?

Of these, *What is the attainment of trance?* It is the not-proceeding, owing to cessation, of states of mind and mental properties.

Who enter upon it and who do not?—All average persons, stream-winners, once-returners, and non-returners, and saints with "'dry' insight" do not enter upon it. But those non-returners and saints who have obtained the eight attainments enter upon it. For this has been said: "*From being endowed with the twofold strength, and from the tranquillizing of the three activities, from the behaviour of the sixteen kinds of knowledge, and of the nine kinds of concentration, the understanding as controller*[1] *is the knowledge of the attainment of trance.*"[2] And this attainment is not within the reach of other than non-returners and saints who have reached the eight attainments; it is they, not others, who enter upon it.

Herein, what is the twofold strength? . . . what is the controller? We need not say anything about these. Everything has been said in the exposition of this outline, as it has been said: "'*With the twofold strength*' *means the two strengths: the strength of calm, and the strength of insight.* [703] *What is the strength of calm? The collectedness, non-scattering of mind*

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[1] *Vasībhāvatā paññā.*

[2] *Paṭisambhidā* i, 97.

by virtue of freedom is the strength of calm. The collectedness, non-scattering of mind by virtue of good-will . . . of the perception of light . . . of non-distraction . . . of the inhalings of breath while reviewing the renunciation of the world . . . of the exhalings of breath while reviewing the renunciation of the world is the strength of calm. In what sense is it the strength of calm? Because of the first jhāna one does not tremble for the hindrances—thus it is the strength of calm. Because of the second jhāna one does not tremble for applied and sustained thinking . . . because of the attainment of the sphere of neither perception nor non-perception one does not tremble for the perception of the sphere of nothingness. Thus is it the strength of calm. One does not tremble, shake or quake from distraction and the corruptions and aggregates accompanied by distraction:—thus is it the strength of calm. This is the strength of calm.

"*What is the strength of insight? The reviewing of impermanence is the strength of insight. The reviewing of ill . . . the reviewing of the not-self . . . the reviewing of repulsion . . . the reviewing of dispassion . . . the reviewing of cessation . . . the reviewing of renunciation is the strength of insight. The reviewing of impermanence as to matter. . . . The reviewing of renunciation as to matter is the strength of insight. The reviewing of impermanence as to feeling . . . as to perception . . . as to activities . . . as to consciousness . . . as to eye . . . as to old age and death . . . the reviewing of renunciation as to old age and death is the strength of insight.*

"*In what sense is it the strength of insight? By reviewing impermanence one does not tremble at the perception of permanence—thus is it strength of insight. By reviewing ill one does not tremble at the perception of bliss. . . . By reviewing the not-self one does not tremble at the perception of self. . . . By reviewing repulsion one does not tremble with delight. . . . By reviewing dispassion one does not tremble with passion. . . . By reviewing cessation one does not tremble at origin. . . . By reviewing renunciation one does not tremble at attachment—thus is it strength of insight. One does not tremble, shake or quake at ignorance and the corruptions and aggregates accom-*

panied by ignorance :—thus is it strength of insight : This is the strength of insight.

"'And from the tranquillizing of the three activities'—from the tranquillizing of which three activities? The vocal activities of applied and sustained thinking become tranquillized when one enters upon the second jhāna. The body-activities of inhalings and exhalings of breath are tranquillized when one enters upon the fourth jhāna. And the mind-activities of perception and feeling are tranquillized when one enters upon the cessation of perception and feeling.

"'From the behaviour of the sixteen kinds of knowledge'—from the behaviour of which sixteen kinds of knowledge? The reviewing of impermanence is the behaviour of knowledge. The reviewing of ill, not-self, repulsion, dispassion, cessation, renunciation, salvation from the round of life, is the behaviour of knowledge. The Path of stream-winning [704] *is the behaviour of knowledge. The attainment of the fruit of stream-winning is the behaviour of knowledge. The path of once-returning . . . the attainment of the fruit of saintship is the behaviour of knowledge : It is from the behaviour of these sixteen kinds of knowledge.*

"'From the behaviour of the nine kinds of concentration'—from the behaviour of which nine kinds of concentration? The first jhāna is the behaviour of concentration. The second jhāna . . . the attainment of the sphere of neither perception nor non-perception is the behaviour of concentration. Applied thinking and sustained thinking and zest and bliss and collectedness of mind for the acquirement of the first jhāna. . . . Applied thinking and sustained thinking and zest and bliss and collectedness of mind for the acquirement of the attainment of the sphere of neither perception nor non-perception : it is by the behaviour of these nine kinds of concentration.[1]

"Control[2] *is of five kinds : control of adverting, control of entering upon, control of persistence, control of emergence, control of reflection. One adverts to the first jhāna wherever, whenever, as long as one wishes ; there is no sluggishness to the adverting—*

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[1] The eight attainments and their access-concentration "*upacāra-samādhi*"—*Ṭīkā*.

[2] *Vasī*. In "of" here read "which is."

this is control of adverting. One enters upon the first jhāna wherever, whenever, as long as one wishes; there is no sluggishness to the entering: this is control of entering. One persists in . . . emerges from . . . reflects on . . .; there is no sluggishness to the reflection: this is control of reflection. One adverts to the second jhāna . . . to the attainment of the sphere of neither perception nor non-perception wherever, whenever, as long as one wishes; . . . one reflects on . . .; there is no sluggishness to the reflection: this is control of reflection. These are the five controls."[1]

In this passage, "from the behaviour of the sixteen kinds of knowledge" is an extreme statement:—For the non-returner just fourteen will suffice. If this be so, cannot twelve for the once-returner and ten for the stream-winner suffice? No, they have not put away lust for the pleasures of sense which is hostile to concentration. This lust verily is not put away by them. Therefore the strength of calm is not full. When that is not full, they are not able, owing to the lack of strength, to enter upon the attainment of trance which is to be entered upon by means of the twofold strength. On the other hand lust has been put away by the non-returner. Therefore his strength is full and he is able to enter upon the attainment through the fulness of his strength. Hence said the Blessed One: "*To one who has emerged from trance the moral (state) of the sphere of neither perception nor non-perception renders service to the attainment of the fruit by way of the cause of contiguity.*"[2] This is said in the Paṭṭhāna, the Great Book, concerning the emerging of the non-returner from trance.

[705] *Where do they enter upon it?*—in a five-constituent-world.[3] Why? Because the attainment takes place there in due order. In a four-constituent-world there is no birth of the first and the other jhānas; therefore one is not able there to enter upon the attainment. But some say that it is because of the absence of the (heart-) basis.

Why do they enter upon it? Being distressed by the arising

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[1] *Paṭisambhida* i, 97-9.

[2] *Tikapaṭṭhāna* ii, 159.

[3] Read °*bhave*.

and breaking-up of the activities they enter upon this attainment saying: "Being without mind even in this present world, we shall reach cessation and dwell in bliss."

And how does one enter upon it? One enters upon it as one emerges from the trance of (the attainment of) the sphere of neither perception nor non-perception after having made endeavours by way of calm and insight and performed the preliminary duties. For he who makes endeavours by way of calm is established in the attainment. of the sphere of neither perception nor non-perception. He who makes endeavours by way of insight is established in the attainment of the fruit. But he who makes endeavours by way of both performs the preliminary duties, brings about the trance of the sphere of neither perception nor non-perception and enters upon the attainment. This is the account in brief.

Here are the details: Here a monk who wishes to pass into trance, takes his meals, washes well his hands and feet and sits down cross-legged on a well-prepared seat in a secluded place, keeping his body erect and setting up his mindfulness. He enters upon the first jhāna, emerges therefrom and views with insight the activities as impermanent, ill, not-self. And this insight is of three kinds: the insight which grasps the activities, the insight of attainment of the fruit, the insight of attainment of trance.

Of these the insight which grasps the activities may be weak or sharp, yet it is the proximate cause of the path. The insight of attainment of the fruit should be sharp, like the development of the path. The insight of attainment of trance should be neither weak nor sharp. Therefore by means of the insight which is neither weak nor sharp he views the activities with insight.

Then he enters upon the second jhāna and emerges therefrom and in the same way views the activities there. Then having entered upon the third jhāna . . . upon the sphere of the infinity of consciousness he emerges therefrom and in the same way views the activities there. Likewise having entered upon the sphere of nothingness he emerges therefrom and performs the fourfold preliminary duties, namely, the

causing no damage to requisites pertaining to various persons, the waiting of the clergy, the summoning by the Teacher, the limit of his life-term.

[706] Of these, the causing no damage to requisites pertaining to various persons means, whatever bowl or robe or bed or bench or dwelling place or any other requisite which does not pertain to the monk but to various persons. He should resolve that such requisites be not damaged or perish by fire, water, wind, thieves or rats and so on.

This is the order of resolving: When he resolves that such and such an article may not be burnt by fire within this week, nor be carried off by water, nor be destroyed by the wind, nor stolen by thieves, nor eaten by rats and so on, no danger arises for it during the week. If he does not make the resolution, the article perishes through fire and so on, as in the case of the Elder Mahānāga.

They say that the Elder entered the village of his mother, the lay-disciple, for alms. The lay-disciple gave him rice-gruel and asked him to sit in the sitting hall. The Elder sat down passing into trance. When he had sat down, the sitting hall caught fire and all the other monks each took hold of his own seat and fled. The villagers gathered together, and on seeing the Elder said he was a very lazy monk. The fire burnt the thatch, bamboo and timber and encircled the Elder. Men brought water in jars, put out the fire, removed the ashes, plastered the place (with cow-dung), spread flowers[1] and stood bowing to him. The Elder emerged at the end of the time-limit, and seeing them rose up in the sky, saying: "I am discovered," and went to Piyaṅgu Island. This is called the causing no damage to requisites pertaining to other persons. There is no need for special resolution in regard to the inner and outer garments, or one's own seat. It is protected by means of the attainment, like that of the Venerable Sañjīva. This has been said: "*The magic power possessed by the Venerable Sañjīva is suffused with concentration. The magical power possessed by the Venerable Sāriputta is suffused with concentration.*"[2]

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[1] Read *pupphāni*.

[2] *Paṭisambhidā* ii, 212.

The waiting of the clergy means the waiting, expecting on the part of the clergy. So long as the monk is there, the clergy do not perform their ceremonies, is the meaning. Here (of the fourfold duties) the waiting is not his preliminary duty, but the consideration of the waiting is. Therefore he should consider thus:—"If I should sit here passing into trance for a week, the clergy might wish to perform some function such as putting a resolution and so on. Before some monk comes and calls me [707] I will emerge." He who passes into trance after making such consideration emerges betimes. But when one makes no such consideration, the clergy assemble and not seeing him ask, Where is such and such a monk? The reply being that he is in trance, the clergy send some monk, saying: "Go and summon him in the name of the clergy." Then that monk standing within earshot of him calls out, "Sir, the clergy wait for thee." He emerges immediately. So great is the authority of the clergy. Therefore one should consider it, and pass into trance so that one emerges by oneself.

As regards the summoning by the Teacher also, consideration of the summoning by the Teacher is a function of the monk. Hence he should consider thus: "If I should sit here passing into trance for a week, the Teacher might wish to lay down a precept on a specific occasion arising or preach the law for a similar reason. Before someone comes and calls me, I will emerge." He who sits down with this resolution emerges betimes. But when one makes no such consideration, the Teacher does not see him when the clergy have assembled and asks, Where is such and such a monk? On being told that he is in trance, he sends some monk, saying: "Go and call him in my name." The other monk stands within earshot of him and shouts out: "The Teacher calls thee." Thereupon the monk emerges. So authoritative is the summons by the Teacher. Therefore one should consider it and pass into trance so that one emerges by oneself.

His "life-term-limit" is the limit of the term of his life. The monk should be very skilful in this. He should reflect whether the constituents of his life will last a week or not

and then should pass into trance. Should the constituents of his life be ceasing within a week, and should he pass into trance without making such reflection, the attainment of trance is not able to prevent death. Since death does not take place within the period of trance, he emerges from attainment before the time-limit. Therefore he should reflect[1] and enter upon his attainment: He may not reflect on the other three duties; but he should reflect on this. So it is said.

Thus he enters upon the sphere of nothingness, and emerging therefrom does the preliminary duties and enters upon the sphere of neither perception nor non-perception. Then passing beyond one or two turns of consciousness, he becomes unconscious and in touch with trance. Why do not the consciousnesses higher than the two turns of consciousness proceed? Because of the preparation for trance. For [708] the ascending to the eight attainments yoked with the even pair of the states of calm and insight is the preparation for trance in due order, not for the attainment of neither perception nor non-perception. Thus owing to the preparation for trance the consciousnesses higher than the two do not proceed. But the monk who having emerged from the sphere of nothingness does not perform the preliminary duties and enters upon the attainment of neither perception nor non-perception is not able to be unconscious subsequently. He reverts to the sphere of nothingness where he remains.

Here the simile of a man who is strange to a certain road should be told. They say that a man who has never gone along a certain road comes on the way to a grotto full of water, or a rock[2] heated by the burning rays of the sun, lying beyond a muddy swamp. Without arranging his inner and outer garments he goes down to the grotto, but returns to the bank for fear of wetting his garments. Stepping on the rock he burns his feet and so returns to the hither bank. Just as the man returns to the hither bank on going down

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[1] Saying, "May death not take place suddenly before the time-limit of my attainment."

[2] Read *pāsāṇaṃ vā āgamma* for *pāsāṇaṃ vā kandaraṃ vā āgamma*.

to the grotto with his garments not properly arranged, or on stepping on to the heated rock, even so the student, not having done his preliminary duties, returns, the moment he has entered upon the sphere of neither perception nor non-perception, to the sphere of nothingness where he remains. But as a man who has been on the road before, on coming to that spot binds one garment firmly to his body and holds the other in his hand and crosses the grotto and stepping on to the rock so as just to touch it with his feet he goes on to the thither bank, so a monk who has done his preliminary duties enters upon the sphere of neither perception nor non-perception and becoming unconscious dwells in touch with trance.

How does it persist? It persists as far as the time-limit fixed and the absence meantime of loss of life, waiting of the clergy, summoning by the Teacher.

And how does one emerge? The emergence is twofold: on the attainment of the fruit of non-returner by the non-returner, on the attainment of the fruit of saintship by the saint.

Towards what is the mind of him who has emerged inclined? It is inclined towards nirvāna. For this has been said: "*Friend Visākha, the mind of the monk who has emerged from the attainment of the cessation of perception and feeling is inclined towards inward aloofness, bent on inward aloofness, slopes towards inward aloofness.*"[1]

[709] *And what is the difference between him who is dead and him who has entered upon the attainment?* The meaning of this has been declared in the Sutta, where it is said: "*In the corpse not only are the plastic forces of the body and speech and mind stilled and quiescent but also vitality is exhausted, heat is quenched, and the faculties of sense broken up;—whereas in the Almsman in trance vitality persists, heat abides, and the faculties are clear, although respiration, observation and perception are stilled and quiescent.*"[2]

Is the attainment of trance conditioned or unconditioned? and so on? To this question one should not reply that the

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[1] *Majjhima* i, 302.

[2] *Ibid.* i, 296. *Further Dialogues* i, 211. "Plastic forces" = *saṅkhārā.*

attainment is conditioned or unconditioned, worldly or transcendental. Why? Because it does not exist in its own nature. But because it is spoken of as being entered on by virtue of the monk who has entered upon it, therefore it may be said to be accomplished, not unaccomplished.

> Wise men when they have brought to pass
> The insight of the Ariyans attain
> This trance calm, practised by the Ariyans
> And called nirvana in this very life.
> Therefore ability to pass into
> This trance is said to be a good result
> Of understanding in the Ariyan paths.

(4) *The bringing about of the state of being worthy of offerings and so on.* Not merely the ability to enter upon is the advantage of the attainment of trance. The bringing about of the state of being worthy of offerings and so on is also an advantage in developing this transcendental understanding.

Generally speaking a person, who has developed understanding because he has developed this fourfold understanding, is the incomparable field of merit of the world, worthy of offerings, worthy of hospitality, worthy of gifts, worthy to be honoured with respectful salutations by the world of men and of devas.

Specifically, one who, having developed the first path of understanding, has won the stream through weak insight is, despite his tender faculties, known to have earned the destiny of but seven more rebirths (*sattakhattuparamo*). Wandering through seven existences of a happy course he makes an end of ill. He who has won the stream through medium insight is of medium faculties and is known to have earned the destiny to be born in good families (*kolaṅkolo*). Running through two or three births in a good family he makes an end of ill. He who has won the stream through sharp insight is of sharp faculties and is known as the "one-seeder" (*ekabījī*). With one more rebirth [710] as a human being he makes an end of ill. After developing the second path of understanding one becomes a once-returner. Coming back to this world but

once he makes an end of ill. After developing the third path of understanding one becomes a non-returner. By virtue of the difference in the faculties he leaves this world in five ways, namely: *antarā parinibbāyī, upahacca parinibbāyī, asaṅkāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṃsoto Akaniṭṭhagāmī*[1]—and reaches the end.

Of these, he who, being reborn anywhere in a "Pure Abode"[2] enters complete nirvana without reaching the middle of his life is *antarāparinibbāyī*. He who enters complete nirvana after passing the middle of his life is *Upahacca parinibbāyī*. He who without external instigation, without incentive gains the higher path of saintship is *Asaṅkhāra parinibbāyī*. He who does so with external instigation, with incentive is *Sasaṅkhāra parinibbāyī*. He who, wherever he may be born, goes up the stream until he reaches the Akaniṭṭha world, where he enters complete nirvana is *uddhaṃsoto Akaniṭṭhagāmī*. After developing the fourth path of understanding one becomes emancipated through faith, one becomes emancipated through understanding, one becomes emancipated in both ways,[3] another has threefold lore, one has sixfold supernormal knowledge, another is a great saint, purged of the cankers who has attained the different kinds of analytical knowledge. Concerning this fourth path it is said that at the moment of the path one clears the entanglements; at the moment of the fruit one, having cleared the entanglements, is worthy of the best gifts of the world of men and of devas.

> The growth of understanding Ariyan
> Thus brings forth manifold advantages.
> Therefore the wise should find delight therein.

In so far has been explained the development of understanding which yields such advantages, in the Path of Purity shown

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[1] See *Points of Controversy* 77-8.

[2] *Suddhāvāsa:* the five are: *Avihā, Atappā, Sudassā, Sudassī, Akaniṭṭha.*

[3] *Ubhatobhāga.* See *Dialogues* ii, 70 *note.*

under the heads of Virtue, Concentration and Understanding in the stanza:

The man discreet, on virtue planted firm,
In intellect and intuition trained ;
The brother ardent and discriminant ;
'Tis he may from this tangle disembroil.

Thus is ended the twenty-third chapter called the exposition of the advantages of developing understanding in the Path of Purity, composed for the purpose of gladdening good folk.

[711] CONCLUSION

Putting aside the stanza

The man discreet, on virtue planted firm,
In intellect and intuition trained;
The brother ardent and discriminant:
'Tis he may from this tangle disembroil,

we have said above the following:

In setting forth, according to the truth,
The meaning of the stanza of the Sage,
Which treats of virtue and such other-things,
I will expound the Path of Purity,
Which rests on the strict rules of the devout
Dwellers at the Great Minster, and contains
Purest decisions, gladdening even those
Who never may attain to purity
For all their striving, though they seek it here,
Not knowing aright the Path of Purity,
Which holds all virtue, and is straight and safe,
Though they to ordination have attained,
Hard to attain in the Great Conqueror's realm.
Devout men, whose desire is purity,
Attend ye to the things that I relate.[1]

—That Path of Purity (promised therein) has been declared. In it,

The sense of virtue with its different kinds
And other things has been decided as
Declared in the five Nikāyas after
The method of commentaries.
Since that decision takes in all that sense
And generally is made clear of faults

[1] Above, p. 2.

That come of conflict, students who are pure
In understanding, who seek purity
Should reverence the Path of Purity.
It was composed by me according to
The wishes of Bhadanta Saṅghapāla,
That wise descendant of the famous elders,
Dwellers at the Great Minster, chief of those
Who held the doctrine of analysis—
A monk who led a pure and simple life,
Devoted to strict rules of discipline,
[712] Whose mind was graced by qualities such as
Forbearance, gentleness and amity.
May all beings attain to happiness
By virtue of the merit[1] I have gained,
Who pray that the good Law may long abide.
This Path of Purity is safely ended
In eight and fifty texts of recitations.
E'en so may all good wishes of the world
Be without hindrance speedily fulfilled.

The Path of Purity was made by the elder, in whom are grouped together the immaculate and gentle virtues of precept and conduct, adorned by pure and exalted faith, understanding and energy, who is capable of diving into the depths of his own and other doctrines, endowed with keen intellect, fulfilled with the ability of unhindered knowledge in the Teacher's religion,—the which is divided into three Piṭakas, together with the commentaries,—a great grammarian, gifted with sweetness of speech, full of the virtues of sweetness, nobleness, issuing from the bliss born of the perfection of syntax, an unerring speaker equal to every occasion, most excellent of speakers, a great poet, who is the ornament of the lineage of elders resident at the Great Minster who are lamps in the lineage of the elders of unhindered intelligence in the Law which surpassing human law is adorned with such virtues as the sixfold super-knowledge and the different kinds of analytical knowledge, whose wisdom is very extensive and

[1] Read *puñña*° for *paññā*°.

pure, who bears the name Buddhaghosa given him by the venerable ones, and who ought to be called the meek and painstaking.[1]

While Buddha, the great name of the great Sage,
Pure-minded world-chief, in the world abides,
So long may this book live and show the way
Of Virtue's[2] purity to noble sons
Who seek for liberation from the world.
[713] Whatever merit has been gained by this,
And whatsoever other deeds are done:
By these, the merit and the deeds may I
In my next birth in Tāvatiṃsa heaven
Delight in virtuous behaviour,
Not cleaving to the five delights of sense,
But gaining the first fruit. In my last birth
May I behold the Sage-bull Metteyya,
The foremost person of the world, the Lord,
Whose joy is in the good of all beings,
Hear him, the wise one, preach the holy Law,
Attain the highest fruit and beautify
The dispensation of the Conqueror.
The Path of Purity is ended.[3]

Thus this discourse, the Path of Purity,
Has been composed good folk to edify[4]
In eight and fifty recitation-texts.

The Book of the Path of Purity is ended.[5]

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[1] Reading *Mudantakhedaka*°. The whole of this paragraph differs but slightly from the corresponding paragraph of *Atthasālinī* (see *Expositor*, 541-2). The translation here is more literal and grammatical.

[2] *Atthasālinī* reads *paññā*. Otherwise the stanza is the same as the one here.

[3] So end the Singhalese recensions with these verses.

[4] Read °*pāmojjatthāya*.

[5] So end the Burmese recensions with this verse, omitting the lines from "Whatever merit . . ." (l. 9) to the line marked [3].

EPILOGUE

THE first English, the first European, translation of the early mediæval treatise, the Visuddhi-Magga, composed, it is believed, by a monk of Indian birth, resident in Ceylon, for Ceylon monks, is here completed, and herewith made accessible to the world as never heretofore. My esteemed colleague the translator has asked me to write, in this third and last volume, a few words, and, in so doing, to defend him from possible charges of 'inconsistency' in one or two changed renderings, notably in this section.

I am more concerned to make use of this opportunity by expressing, on behalf of the Pali Text Society and, indeed, of all readers, present and to come, our high appreciation of the way in which the translator has with patient, 'consistent,' and indomitable persistence carried to a finish—*O si sic omnes!*—an arduous, often tedious, often difficult task, to do which we had sought and found no man. Requests for a translation and material means were not lacking, notably a donation thirteen years ago from the "Anagarika" H. Dharmapala of 1,000 rupees. It was a competent translator who had yet to be found.

Now that we, at last successful, have found him and have exploited his generous gifts of time, energy, and talents—now that we read the very readable flow of his renderings of this highly scholastic, very monastic work—we tend to graze over —*leviter transire ac tantummodo perstringere* (thank you, Cicero!)—the many difficulties in it. Buddhaghosa is not always complicated and laboured in style; now and then he is not wordy and windy; sometimes within his limited horizons he is not aggravating. And his peculiar idiom, whether it was that of his world and his day, or whether it is largely individual, is, when we come to be familiar with it in the

original, methodical and to be mastered. None the less, and childlike as is at times his mental procedure, his writing is often crabbed and even obscure. There are passages in his last bunch of chapters which, in their elliptical diction, are tiresome to follow and to make intelligible. Whether this be entirely his fault and his misfortune, or it be due in part to faulty recensions—herein my own edition needs revisions here and there, for which the translator has made me his debtor in many a footnote—I am not sure.

In any case, to reproduce such a work as has here been reproduced is an achievement of considerable note. Not only have we, in the original, a writer living in an adopted country, and thus speaking two tongues, writing in a literary diction (Pali), which may or may not by that date have been the current idiom of his monastic world, but we have also, at the other end, a translator turning that idiom into another literary diction (English), which is not his own vernacular, however fluently it may have come to be used in his own country. And all has been accomplished as a gift to his readers. The only portion of it by which he sought and won recognition of a kind was when, as the climax of his studies at Oxford, he presented certain of the latter chapters as candidate for a higher degree. The Pali Text Society has, in its fifty years of issues, elicited, and profited by, a great deal of this scholar-generosity. And in the words of the Piṭakan saintly pass-list we may say: "So the man Pe Maung Tin became also of the Worthy Ones." Great verily is his merit.

Here is not the place to dwell in detail on the Visuddhi-Magga, or on this part of it. I have said this and that elsewhere, and hope yet to say more. The chief usefulness of this volume will be to show readers who wish to know their Buddhism, not as an all-foreground picture, but as an historical growth, how far that religion had, in Hīnayāna (or Theravāda), wandered from the teaching and the Indian religious atmosphere of its first gospel. One thing—a very vital thing—has remained with it in this work, and that is the nature and life of "the man" viewed as essentially growing and "growable," so much so, that here, as never so earnestly before, we see it

called a plant, a vital "series," possessing an (undefined) continuity[1] till final fruition be won. Here was echo of the first teaching: the "Thus art thou *becoming*," by which, under the great figure of the Way, Sakya sought to expand and popularize the best religious Indian teaching of its day.

On the other hand, how much has not been lost! Lost is the positive conception of a "Most," in whom that "becoming-More" would in a way yet inconceivable culminate. Lost was the vision of a Way leading by *beneficent* opportunities of rebirth in this and that world; the "becoming more" was now a contracted bridge, a short-cut to a Negation. Lost, too, was the Man who as wayfarer (*gamako*) alone gave great value and reality to the Way: man "thus-gone," man "well-gone."[2] Pushing past the qualified dissent of the Suttas from the Brahmanic "Self," past the guarded scepticism as to the human self of Abhidhamma and the Milinda Questions, Buddhaghosa and his day flaunt with dogged insistence a man who is body and mind, but no valuer, who judges it is he who is thus valuing himself; "no doer, no experiencer."[3] And in his last chapters, especially XIX. to XXI., he, in iteration on "impermanence, ill, not-self," is almost a rosary-chatterer; he reminds us of our modern abomination of repeated advertisement.

As to those inconsistencies in rendering, I willingly shoulder responsibility for any occurring in this volume. Where there is an interval of time, the presence of an inconsistency in a rendering as compared with a former rendering may show that greater consistency with our true nature, which is growth or becoming. The translator has expressed an honourable scrupulousness in the matter, suitable in the young. If, to name one instance only, the word *an-atta* which he was rendering "selfless" has at my request been altered to "not-self," this is because we *have come to see*, and are anxious to show, that the term has in Buddhism no ethical implications. A study of Buddhaghosa's nihilistic point of view leaves no

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[1] Chapter XVII, pp. 664-6.

[2] Tathāgato, Sugato. *Cf.* p. 609. It is difficult to imagine a worse libel on the Man of the Way than the verses on this page (text 513).

[3] *Cf.* p. 578, etc.

doubt about that. We in *our* culture have saddled the word "self" with egoistic implications; hence, since the word "selfless" means, for us, "disinterested," "unselfish," it is truer to both Indian and Buddhist traditions not to use it for *anatta*. *Anatta* meant that there was no "man," no self, *using* body and mind. *Attā*, the Sakyamuni said, is not body, is not mind. But some propagandist Buddhism of tọday is identifying *anatta* with abstinence from egoism; hence the special need there is to observe scrupulous accuracy, an improved accuracy in the matter, no matter if there be inconsistency, no matter if there be substitution of a less elegant, if more forceful, because more accurate term. If in such ways there will have been slight inconsistencies, let us, in place of blame, rather rejoice over the growth in right interpretation which has been going on, and absolve our translator (*traduttore*) from that want of grasp which has played the traitor (*traditore*) with many a word in this field of the history of ideas.[1]

C. A. F. RHYS DAVIDS.

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[1] I have not apologized for *sankhārā* as in more than one rendering, for our nomenclature here is still fluid, and no vital principle is involved. Meaning literally 'preparings,' the term came to be stuffed with a heterogeneous content.

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CORRIGENDA

P. 36, l. 12, *for* sickness *read* cold.

P. 88, l. 3, *from below read* Such qualities and merits manifold.

P. 247, l. 11, *read* lovely therefore in the end as it brings happiness in the result of its practice, since, etc.

P. 247, *footnote* 1, read *Tathattāya paṭipannena*, expanded by the *Ṭīkā* as "who practises the dhamma as it was preached by the Blessed One." P.T.S Dictionary *s.v.* translates the phrase by "to be on the road to (*i.e.*, attain) Nibbāna." *Tathatta* occurs several times (continue as printed).

P. 247, *footnote* 2, read *Tādibhāva—i.e.*, the higest qualification.

P. 257, l. 3, *from below for* where is no *read* freed from the.

P. 295, l. 3, *for* it is *read* they are.

P. 453, l. 23, *for* Uttakuru *read* Uttarakuru.

P. 495, l. 29, *delete inverted commas.*

P. 502, l. 9, *between* object. *and* Herein *insert* But regularly it has a past object.

P. 502, ll. 26, 30, *for* penetrating *read* encompassing.

P. 502, l. 3, *from below, between* object. *and* When *insert* When it recalls another's aggregates, it has an external object.

P. 503, l. 27, *for* penetrating *read* encompassing.

P. 594, *footnote* 1, read *Itivuttaka*, p. 43.